

ful, offered his son Isaac thus to God, and obtained this blessing, "Because thou hast done this thing, and hast not withheld thy son, thine only son, in offering, I will bless thee, and in thy seed shall all the nations of the earth be blessed." And Jesus Christ, the Son of God, offered himself upon this altar as a living sacrifice, saying, "In burnt-offerings and sacrifices for sin thou hast had no pleasure; lo, I come to do Thy will, O God!" and obtained this testimony from God, "This is my beloved Son, in whom I am well pleased." You may then rely upon it, that "with such sacrifices—sacrifices sanctified by the Holy Spirit, and presented in the name of Jesus—God is well pleased."

"I leave you, then, earnestly and affectionately beseeching you, 'by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.' Let us lift up our souls to the Lord and say—

"Thine, wholly Thine, we want—
Our sacrifice receive;
Made, and preserved, and saved by Thee,
To thee ourselves we give."

Come, holy Ghost! the Saviour's love
Shed in our hearts abroad;
So shall we ever live, and move,
And be with Christ in God."

Let me, before concluding, say a few words to those of you who are unconverted. Let me tell you, solemnly, that you are already living sacrifices. I do not want to say that you are as Paul describes, but to say that you are sacrifices bound alive to Satan's altar. You understand me. You are unconverted, and therefore servants of sin, and children and slaves of Satan. Now, I have something most solemn to say to you. You know that salvation from the service of sin, and the bondage of Satan, and the curse of God, that salvation unto life eternal, has been obtained by the Lord Jesus for all who trust in Him. You know also that this salvation has been offered to you in the gospel; and you know, besides, that you have rejected it. Some of you have been halting between two opinions, and have thus rejected it; some of you have driven the thoughts of death, judgment, and hell out of your minds, and have thus rejected it; and some of you have put off repenting and coming to Christ to a later day, and have thus rejected it. I have been something most solemn to say to you before we part. It is this. If you continue a little longer in your present state—if you continue to halt, or continue to drown your convictions, or continue to procrastinate just a little longer, till your short hour of life is over, and you have passed into that awful eternity which is before you—the consequences must be these: against you will God shall take you who refused to be living sacrifices upon His altar of mercy, and shall bind you as living sacrifices to His altar of justice. You would not burn as willing sacrifices upon the altar of grace; now you must burn as unwilling sacrifices upon the altar of law, and let me tell you, as one who believes that he shall give account of himself to God—let me tell you as one who can feel for you, because he was once in your condition, but has been plucked as a brand from the burning—oh, let me tell you that there, on that awful day, when the fire is not quenched. Oh, "it is a fearful thing to fall into the hands of the living God!" I warn you that if you continue in your present state a little longer, until death, like a thief in the night, steals silently upon you, and carries you away into eternity, God shall cast you into the lake of fire which he has prepared for the devil and his angels, that you may there burn amid the flames upon the everlasting altar of His just and fearful vengeance. There, bound down with chains, in the deep pit of hell, must you burn amid the flames, as awful sacrifices to the broken law of God—amid the smoke of your torment, in dark clouds of divine incense, slowly ascending from the pit of hell, for ever and ever. For "God is a consuming fire." Oh that you may now flee from the wrath to come, to the only refuge for sinners! Whoever you are I would say to you, "This is a faithful saying, and worthy of all acceptance, that Jesus came into the world to save sinners; of whom I am chief!"—O sinners! FLEE TO JESUS!

"In vain we seek for peace with God,
By methods of our own;
Jesus, there's no ending but Thy blood
Can bring us near the throne."

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., APRIL 7, 1865.

CONVERSION.

Conversion, in ordinary language, means to change or turn into another substance or form; or from one state to another; as to convert a barren waste into a fruitful field; to convert rebels into loyal subjects. But in its scriptural use it means a change which consists in the renovation of the heart and life, or a turning from the power of sin and Satan unto God, and is produced by the influence of divine grace on the soul. It is a divine and spiritual change, which the Bible everywhere insists upon as necessary for our salvation. And how can it be otherwise, when we take the statements of the Word of God with regard to our spiritual condition. Not only are men in their conversation and practice alienated from God, but the cause of this, and the grand source of all corrupt and evil practice, is the corruption and depravity of the heart. "The heart is deceitful above all things, and desperately wicked." "Every imagination of the thoughts of his heart is only evil continually." It is in consequence of this that we love and serve the creature more than the Creator. The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. There must therefore be a change of the most radical description in each individual before he can become the child of God. This change is conversion; hence, when persons publicly profess religion, join a Christian church, and observe the ordinances of the gospel, they are said to be converted.

But let it be distinctly observed, that genuine scriptural conversion is not merely a change in external conduct and habits. Men may be converted from one class of associations to another, from one mode of life to another, from evil habits to good ones; they may change their principles, sentiments and aims; and from being vicious become virtuous, and yet not be genuine converts to Christ. Men may make a change in profession, come from the world and join the church—many have done so—and yet not be truly converted. Baptism is not conversion, nor yet regeneration. Conversion is a change wrought in the heart, feelings, understanding and will, by the spirit of God, by which the soul can exercise spiritual motion, and the man can run in the way of God's commandments. "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." This is CONVERSION. No works of our own can be a substitute for this necessary change, no acts of morality, no life of virtue among our fellow-men. Works acceptable to God must be prompted by the Spirit of God, and directed to the glory of God. The end of an action is its moral characteristic. It is not merely what we do that constitutes moral excellence, but for what end and purpose we do it. So whatever works, materially excellent, a man may perform towards God, yet they are not good in the scriptural sense of the word, unless they are performed with an intelligent and voluntary regard to the injunction, "Whatever ye do, do all to the glory of God." Leave out God as the end of our actions, and every thing we do falls short of religion, however excellent it may appear in itself, and however beneficial it may be to others.

There are many persons who are very amiable in their dispositions, just in their transactions, excellent in all their social relations, and lovely in their general character; but who at the same time, have never been converted—have never been born of the Spirit—have never been brought to love God. All their loveliness of character is but the beautiful wild flower in the wilderness of unrepented humanity. God smells no sweet fragrance from all they do, he looks with no complacency upon them, his love is not in their hearts, his Spirit is not in them, they are not the followers of Christ, they are not converted!

Friendly reader, do you not remember what Jesus has said: "Verily I say unto you, EXCEPT YE BE CONVERTED, AND BECOME AS LITTLE CHILDREN, YE SHALL NOT ENTER INTO THE KINGDOM OF HEAVEN." Dare you venture your soul any longer without conversion? With this plain and unmistakable declaration of him who will judge you at the last day, will you rush upon the bosom of his buckler, and throw yourself into the scenes and glories and terrors of the final judgment without conversion? "Marvel not that I said unto them, YE MUST BE BORN AGAIN."

GRATE REVIVALS IN NOVA SCOTIA.

We are not a little rejoiced at the good tidings contained in the following letter from the Rev. E. Sullivan. The Free Baptist Denomination in Nova Scotia has passed through severe and singular trials, and has been sadly reproached; so much so, that at times some of its most sanguine friends have feared for the existence of the body. But prayer has been made, and hope has been held on to, and a few faithful men have nobly kept the field, and now, thanks be to God, the day of prosperity is dawning, and the long wintry night is passing away. We refer our readers to the remarks of Brother Sullivan relative to the necessity of an institution for the preparation of young men for the ministry. The same thing may be said of our churches in this Province. Scores of our churches are without ministerial labour, and in several instances simply because they cannot obtain ministers of intelligence and ability. The importance of something being done is daily pressing itself upon our people, and we are sure, as we write, that they will ere long arise with one mind and build! Brother S.'s letter is deeply interesting. We hope he and the other brethren will keep our readers informed on the progress of the work in this Province.

LETTER.

YARMOUTH, March 20, 1865.

DEAR BRO. McLEOD—It will doubtless be interesting to you and the numerous readers of your valuable paper, to hear of the prosperity of the cause of God in this Province. The first Sabbath in February I commenced a protracted meeting with the Church in Tuskville. The Lord greatly blessed the efforts put forth for the advancement of his cause. The Church was greatly revived, and a number professed faith in Christ. I baptized six and added nine. The Church in Plymouth engaged my labours a quarter of the time for the present year. I commenced a series of meetings with them the second Saturday in March. I baptized one the Sabbath following, and continued holding meetings through the week, and the Lord blessed us with a powerful outpouring of His Spirit. Backsliders returned to their Father's house, and many who were aliens and strangers to God became fellow-citizens with the saints and of the household of faith. Saturday afternoon we met for conference. It was a season that will long be remembered. In that meeting eighty-four testified of a hope in Jesus. On Saturday afternoon we met, at three o'clock, at the water, where I baptized twenty-eight happy converts on the profession of their faith. The next Thursday I baptized five more. The number baptized up to this date is thirty-four, and added to the church thirty-six. There are others to go forward the first opportunity. There were sixteen young men baptized, fifteen young women, and three fathers—aged, one 60, one 71, and one 78 years.

A revival is also progressing in Kentville. Bro. Knowles is there, and baptized eight last Sabbath. I hear a number more expect to go forward next Sabbath. The Free Baptist interest in this Province seems to be progressing, notwithstanding the adverse winds and tides we have had to stem. The Lord is still mindful of us, in reviving the churches, and adding to their numbers such as, we hope, will be eternally saved. We have long felt the need of more ministerial labour; and we have young men in our churches now that are of the stamp and character to labour for God, if we had an institution of learning among us where they could be qualified for the important work. My sincere prayer is that the time may not be far distant when such an institution as we need may be erected in your Province, and our young men have access to it. Our additions since our yearly Conference, including those baptized by Bro. Downey, are something near one hundred, and may the Lord still continue to revive his work among us!

E. SULLIVAN.

[For the Religious Intelligencer.]

DEAR BRO. McLEOD—I wish through you to say to the friends of Zion, that the Lord is still blessing us in Carleton. The good work is progressing. Last Sabbath I baptized seven. Twenty-four have been baptized, and thirty added to the church. I expect to baptize again next Sabbath. We had the most solemn and deeply interesting season in commemoration of the death and sufferings of our Lord last Sabbath evening, that we have had since we have worshipped in our new house. Twenty-two young converts sat at the Lord's Table for the first time.

The interest continues good in the church on Waterloo Street. Our brethren have had a good winter. They have been enjoying revival influence ever since New Year's day. Bro. Gunter has baptized nineteen, and received about forty into the Church. I think he will baptize again next Sabbath. We have united our efforts, holding our meetings alternately for several evenings with good results.

G. A. HARTLEY.

Carleton, April 6, 1865.

PUBLIC WORSHIP.

The Psalmist of old said, "I was glad when they said unto me, Let us go into the house of the Lord." "A day in thy courts is better than a thousand." I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." In these pious utterances are contained one of the genuine evidences of true religion. Attachment to the place of public worship, whether to hear the Gospel preached, and be edified by it, or to join in the social and devotional exercises of the people, is a mark of vital Christian life. The assembling of people together for the purpose of worshipping God, and waiting upon his name, is a divinely instituted ordinance; it is God's appointment, and is the only public assembly on earth that can claim divine sanction, and the divine presence. The influence of properly conducted public Christian worship in a community, can scarcely be over-estimated. Its value and blessing are not only felt and enjoyed by those who conscientiously and regularly attend it, but in many instances by some of those who habitually absent themselves therefrom. Where public worship is not maintained, the Lord's Day is generally desecrated. The Christian Sabbath, and the public worship of God, are among the strongest bulwarks against irreligion and wickedness of every kind. Duty the former, and forsake the latter, and the flood-gates of all iniquity are opened, and we stand powerless to resist the evil.

We are not a little surprised at some communities who make little or no effort to sustain among themselves the regular worship of God. In some, the sanctuaries are going to desolation, and the young and rising generation are losing their reverence for God and respect for religion. O what an account will He require of some men whom He has blessed with means, and yet who refuse to employ a proper portion of it in the maintenance of his service, or in having the Gospel preached to their own families! In vain may they excuse themselves in consequence of the dereliction of others; the sins of another will not cover ours. There are many neighborhoods in this Province well able to support the gospel among them a portion of the time, that make no effort to do so. Where this is the case, moral desolation must be the result, and the seed of negligence which has been sown will bring forth a sad harvest of infidelity, and every vice.

We submit to our remarks on this subject, the following from an experienced and observing writer in a religious exchange on attendance at public worship. He says—

It is a wonder that there can be on the earth, and within the reach of the means of grace, a man or woman who does not desire to go to the house of God. Saint or sinner, the church is the gate of heaven, and there all want to go. It would be wrong to say that no one can get to heaven without going to church, but it is safe to say that no one is likely to get to heaven who does not desire to go to church. As the heart is, so is the action or the wish to act, and that determines the character. Very few people live where there is no place for public worship, but very many live near to the house of God who rarely enter its courts. It is to be regretted that some people stay away from church because they do not like the minister. Which is a very poor reason. It is hardly possible that one man can please all the tastes of a congregation, and if he is a man, he will not try. He will seek to do them all good; to preach the truth in love, with all the strength he has, and if the people are pleased, it is well; if they are not, he is innocent. But no man is at liberty to absent himself from the house of God because the preaching is not to his taste. If the minister preaches for the Gospel, what is not the Gospel, there is good reason for finding some one who will, but while the truth is preached, though with weakness, it should be heard and the pastor's hands held up. Besides, it is a great mistake to say that the preaching is the chief part of the divine service. The prayers and praise are the worship, and we go to church to worship God. The richest blessing comes to us in our devotions. And it will come if we seek it aright. When we run after fine preaching, sensation preaching, stirring preaching, we may feel as if we had been uttered because we have been excited, and pleased, but we are not bettered unless we are made more pure, charitable, and loving, kind, gentle, and loving. The fruits of the Spirit come by prayer, and we ought to make more of the united, public, fervent prayer of the congregation than we have been wont to make. It is therefore not becoming any man to desert the church because he does not love the minister. He should go where God has appointed him to go, and where he is loved in the midst of the people. "In all places where I record my name, I will come unto thee, and I will bless thee." That promise ought to bring a man to church whenever he can get in.

One who is good at an excuse is usually good for nothing else, and it is very easy to find one to excuse for neglecting to go to church, and to wish to enjoy. But the excuses for not going to church are often the most frivolous and foolish. A few Sabbaths ago it was a stormy day, and the few who turned out and met in the vestibule were speaking of the fearful weather, when one remarked, "We would all of us have gone to our places of business, though much farther. Where the heart is, there is it easy to go, rain or shine, night or day, cold or heat. We go where it pays to go. If the church gives us what we long for, we shall need no urging to go."

REVIVALS.

Our American exchanges report numerous and extraordinary revivals of religion in many places. Over seventy persons were received in the Congregational church in Somerville, Mass., last Sabbath. A wonderful revival has been in progress for some weeks in Detroit, Mich. Religious services have been held in a theatrical hall, and crowded with two thousand five hundred people. The Presbyterian, Baptist, and Methodist churches co-operated cordially in the movement, and large numbers are thought to have been regenerated. Dr. Duffield writes of it to the *American Presbyterian*, "I am reminded of the glorious revival scenes of 1831."

In Bridgeton, Me., an extensive revival is in progress. The account says—

From 75 to 100 have been brought to the Saviour, embracing some of the most enterprising and wealthy business men of the village, and many persons of great promise in the neighborhood, and a large proportion of the young people of the Sabbath-school. Some incidents were developed in the social meetings, of interest to the Christian community. One young business man stated that he had not read a chapter in the Bible for six years, till the Friday before. Another that he had not been in church for the same number of years; another very respectable merchant who had kept house several years, that he had no Bible in his house.

A ball was got up one evening to divert attention from the religious work, and a young man started to go to the ball, but when he got opposite the church he felt a strong impression that that was the place for him, and he went in, and was soon led to the Saviour, and rose, saying, "My friends, I have danced my last dance."

The trial for witnessing for Christ was strikingly illustrated in the case of the owner of the blanket factory. He had never been accustomed to say anything in any kind of meeting. He rose one day and said, "My friends, I have just sent off a load of blankets worth \$8,000, and if I would purchase my release from the duty of speaking here, I would give them, free as air." But then he said, "I will not do that; for I have witnessed for Christ till it is no longer a trial to him."

All the children of the pastor, not before converted, are subjects of the work; and there is great joy in that village.

THE RELIGIOUS NEWSPAPER.

The world is moved by the periodical press, and the church must use this agency or lose the field. For weal or woe, the press controls the politics, morals and, in the main, the religion of the nations. From the smallest beginning the power of the press has gradually increased to its present immeasurable consequence, and now the destiny of mankind seems to be controlled by the wonderful, ubiquitous periodical. Methodism owes to the press much of her success. Mr. Wesley was a great tract and book writer and distributor, and his followers in England and America have been foremost among Christians in the use of this power.

So essential do we consider the spread of intelligence and the circulation of religious newspapers, that we would not advise that any man should be put into any position of influence in the church unless he is a subscriber and reader of a religious paper. Ignorant men may be sagacious, and even talented naturally, but there is absolutely no apology for refusing to take a paper that would not also excuse a man from holding any office in the church. Men who cannot learn to read and will not educate their children, are not fit for standard bearers in any church, and it is far worse where covetousness instead of ignorance is the cause of the scandal. We consider it disgraceful for any Christian family to be without a Christian newspaper, and in our administration of the affairs of the church we have for many years strongly protested against the appointment of stewards and leaders who were indifferent, or opposed to the Christian press.

The newspaper affects thousands who do not read it. It increases the stock of general knowledge, and distributes ideas far beyond its immediate circulation. Any minister who neglects to spread intelligence in his charge forfeits all claim to the respect of his people or the honors of a true minister. Sadder still, if unlearned and utterly disqualified pretenders to the

ministry are those men who refuse to obtain subscribers for our paper, because they fear that the people will not pay them if they get money from them for other purposes. The old woman who killed her goose to secure the golden egg, was about as wise as these wretched cowards. The very way to secure one's pay is to open the people's minds to the great work before the church, to bring before them every living issue, and secure contributions for every good work. The newspaper helps the preacher, blesses him, enlightens and saves his people, and spreads salvation. It backs up his preaching, and powerfully and silently pleads with his people for the cause so near the minister's heart. The preacher ought to instruct his people that they are expected, as Christians, to read a Christian newspaper. Stupidity and sham piety will sometimes join with covetousness, and plead thus, with uncouth cant: "I have not time to read anything except the good book; 'that's what I get my religion.' What can we do in such cases but be plain and honest, and probe the depths of such a man's heart. Religion is not cant; it is anything but whining about going in 'by and forbidden paths;' it is as far as possible from a long face and a covetous heart; it never even shook hands with a man who thanks God that his religion is not one of money, that 'it never cost him anything.' Religion does cost, it does demand your money, old Annanias; it energetically forbids lying, as Aunt Sapphira will find."

Newspapers utterly uproot the foundation of Alexander the coppersmith, and of all his kin. They silently inject new and expanding thoughts into the minds of men unused to thinking. They marvellously direct poor wandering mortals into the path of duty. Much has been said about the evils of the press, but instead of whining about that let us beat Satan with his own weapon. We must print books, tracts, papers, a thousand to one against Satan and all things satanic. Every enlightened Christian knows his duty in the premises, and it is the part of the minister to instruct all.

One can scarcely conceive the vastness of the Christian editor's responsibility. If any man ought to pray he ought; if any one can humbly ask for the union of the Holy One he can. A minister may address a thousand people in a week; an editor often speaks to a hundred thousand. He may err, will err, if he be human, but the duty of perfect honesty, sincerity and humility is nevertheless binding. He must follow his own light, not another's; he must hear his own conscience, that is imperative. If he violates his own conscience, his pleasing a million will be no plea in his favor. *Fiat justitia, ruat cælum!*—let justice be done though the heavens fall—is a maxim coming down from the ancients, wise as it is startling. Mercy alone makes the Christian editor's position one of enjoyment. Mercy from God through Jesus Christ renders him hopeful, and the consciousness of power when his words are right makes him happy. How sweetly a man commits his work to God when he has done his utmost to bless men.—*Central Advocate.*

A REMARKABLE REVIVAL.

The following account of a remarkable revival under the labours of the late Dr. Lyman Beecher, in Hanover street Church, Boston, we find in a late number of the *Presbyterian Witness*. It is taken from a volume entitled "Autobiography and Correspondence" of Dr. Beecher, recently published:—"From the beginning my preaching was attended with interest. I could take hold. There was very earnest hearing in the congregation. I saw it was taking hold. Deep solemnity, not mere novelty, I felt in my own soul that the Word went forth with power. It was a happy season, hopeful and auspicious."

I kept watch from the first among my hearers. They told me of a young lady who had been awakened. I found her out, conversed with her, and she was converted. I always took it by word of mouth first, talking with single cases, and praying with them. Went on so till I found twelve, by watching and picking them out. I visited them and explained what an inquiry meeting was, and engaged them, if one was appointed, to agree to come. I never would risk a blank attempt."

I began early in this course to intimate to the Church the probability of more interest. I grew in importunity, and roused the Church to take hold. At that time many ministers did not understand about this. I began to say to the Church, "I think there is a work begun. Fire in the leaves, not only among us, but in the community." I made no attack on Unitarians. I carried the state of warm revival feeling in my heart still with great success. They came to hear; there was a great deal of talk about me, great curiosity. They would hear, and then run me down; they would never go again. But they did come again, till they were snared and taken. Many that came to scoff remained to pray."

Finally, my soul rose to it, and I preached to the Church one afternoon, explained to them the state of interest and opposition, and what an inquiry meeting was, and that they must be ready, and gave out an invitation to a long list of persons, whom I described. There were fifteen the first week, twenty the second, thirty-five the third, and the fourth time three hundred. The vestry was filled. Lambert met me at the door, when I came to meeting, with his eyes starting: "It is a mistake; they've misunderstood, and think it's a lecture. You must explain."

"No," said I, "it's no mistake; it's the finger of God!" But I made an explanation, and only one person left.

I parcelled out the room to ten individuals, to see every person, and make inquiries about their state, and bring back to me the report. O, that was glorious! It lasted all that winter. They brought back reports of awakenings and conversions. I talked with forty or fifty myself; and if they were special cases, I went and visited. I said just a word, or a few; not many. I struck just according to character and state."

It was really almost amusing to see the rapid changes in language and manner I underwent as I passed from one class to another. A large portion, on being questioned, would reveal their state of mind easily, and being plain cases, would need only plain instruction. They believed the Bible, and they believed what I told them as if it was the Bible, as it was; and therefore the truth was made effectual by the Holy Spirit as well as if more conversation was had."

Another class would have difficulties. Could not see, realize, feel anything. Did not know how to begin. To such a course of careful instruction was given.

Another class would plead inability; cannot do anything. Many of these told me their ministers told them so. Now I rose into the field of metaphysics, and instead of being simple, I became the philosopher, and began to form my language for purposes of discrimination and power.

Next came the infidel and skeptical class, whom I received with courtesy and kindness; but after a few suggestions calculated to enlighten, I told them the subject was one that could not be discussed among so many, but that I should be happy to see them at my house, and succeeded in that way many times. They had the idea that ministers scorned them, and that ministers were this, that, and the other. But it was necessary to go over with them and trip up their arguments, for until they were tripped up and cri-

pled, logic was of little avail. So I put myself on the highest key with them, and the highest language and strongest arguments, and made them feel that somebody else knew something besides themselves; and then they came, meek as lambs, and were easily gained. Sometimes I had all these in a string. There were some pretty hard ones occasionally."

While I was in the inquiry-meeting the church held a prayer-meeting in a room near by, and as conversions happened every night—ten, twenty, thirty—I went in and reported to them. That was blessed. They were waiting in hope and prayer, and I went in to carry glad tidings."

The Baptists came to see what was going on, and pretty soon they began to survive. When I first set up evening meetings not a bell tingered; but after a few weeks not a bell that didn't tinger. The Unitarians at first scoffed evening meetings; but were found his people going, and set up a meeting. I used to laugh to hear the bells going all round."

In this thing of revivals, you will find all these things come by showers. Each shower would increase, increase, increase; and when I saw it was about used up by conversion, I would preach so as to make a new attack on mind and conscience, varying with circumstances, and I calculated to strike home with reference to other classes, and bring a new shower. The work never stopped for five years."

THE RELIGIOUS WORLD.

ITALY. Mr. Hall writes from this beautiful land, "Before the late revolution, Italy, with the exception of Piedmont) under the sway of the 'triple tyrant,' walked in darkness and saw no light. There were no Bibles, no free press, no religious books, no catechisms, no evangelists, no evangelical services—darkness covered the land and gross darkness the people. If they suspected there was any other than the Roman Catholic religion, neither their minds nor their hearts were sufficiently interested to awaken in them any desire of change."

"Now, however, religious liberty is substantially secured to the people, so far as the law can do so. God has greatly blessed the labors of his people in many parts of Italy; multitudes once sitting in spiritual darkness have seen the light, and felt the power of the Gospel. On the part of the people generally there is a desire for instruction, both intellectual and moral."

"Christians of all countries, who love the kingdom of our Lord, have reason to praise God that so wide a field is prepared, in which they may aid in sowing the precious seed, the word of God, which has life in it."

RUSSIA. Some years ago Dr. Baird visited Russia, for the purpose of inducing the Emperor to permit the Bible in the vernacular of the country. We now learn that the Bismarckian is wisely and judiciously, and the spirit of missionary enterprise is taking a deep hold on the people. Some Russians at St. Petersburg resolved to send in 1864 a colporteur to Nyini for the sale of Bibles, but before he got half way, there was such a demand that he sold all his stock, and had to set back for a fresh supply. Schools are multiplying among the peasantry. Already there are more than one hundred and fifty thousand children in them, and in consequence the circulation of the Bible is increasing. Great progress has been made in the academies for the training of the clergy, in a high and liberal course of study. Everywhere among the laity is a desire for reform."

MEXICO. Mr. Hickey, the agent of the Bible Society, has received written permission from the Government allowing him to prosecute his work of Bible distribution. Through the influence of Miss Rankin who had charge of a ladies' Seminary in Brownsville, Texas, thousands of Bibles have been distributed in Mexico during the past ten years, and the good results are beginning to appear. A wide-spread and growing distrust of the Romish religion prevails, especially among the priests. A Jesuit, who was receiving an annual salary of \$25,000, saw a Bible, bought it, and read it; found in it a religion totally unlike the Papal, which he renounced; and after severe persecutions, escaped to Brownsville, and is now preparing answers to priestly misrepresentations. He gives all the evidence of sincerity which the case admits; submitting to loss of salary, property, friends, influence, and to the infliction of tortures for the truth. He says, that of the seven thousand priests in Mexico, one hundred and fifty he knows to be desirous of renouncing Popery, and to be held to only by fear of starvation. Some have left it, and are wandering in disguise and extreme poverty."

THE DUKES.—Reference is often made to this sect. They are a singular people with a singular history. They inhabit the Lebanon, to the south of the road from Beirut to Damascus. They number about seventy-five thousand. They profess to be the followers of a fanatical Egyptian caliph, named Hakim, who lived about the eleventh century, and was put to death by his own relatives, because of his cruelties. His clothes being found in a cave while his body had disappeared, it was concluded that he had ascended into heaven, and he is worshipped as a kind of incarnate god, who is presently to return to conquer the earth and give supremacy to their religion. Being no exception to the rule that all sects are intolerant in proportion to their smallness, they give the Jew ten curses, the Christian twenty, but the Mohammedan thirty. They believe also in the transmigration of souls. The English have established Protestant schools among them.

CHINA.—"In Pekin," says the *Spirit of Missions*, "a wide door is opened for the preaching of the Gospel. Six missionaries have taken up their abode in that city during the past year, three places of residence have been purchased for the location of missions, two schools have been opened, and all chapels erected, all without opposition from the government. The people of the place are willing to hear, free from prejudice to a great degree, and what is remarkable in China, women form a considerable part of the audience."

MISCELLANY.

MR. HUTTON, the Principal of the institution in Halifax for teaching the Deaf and Dumb, has recently published a Report of his labours and the state of the institution of which he is head. At the close of the Report Mr. Hutton gives a valuable paper on the natural causes of Deaf-dumbness; and he states the startling fact that between 40 and 50 per cent of the children that have been under his charge were the offspring of cousins! He warns the public against such marriages, and shows that in this as well as in other countries consanguinity should form a sufficient objection to the marriage of parties.

REV. DR. GUTHRIE of Edinburgh, Scotland, has received from his former prisoners a gift equal to \$25,000, as a testimonial of his services in the establishment of ragged schools.

The New York *Evangelist* relates a touching incident which took place on Sabbath the 5th inst., in a Presbyterian Church in New Jersey. The congregation had assembled to celebrate the Lord's Supper. All were seated at the table. A pious and venerable lady, the widow of Judge Day, feeble and sick, had also taken her seat at the table. She suddenly sank in mortal illness, and in a few hours she died.

The *London Daily News* of March 15th says:—"Dr. Livingstone, the African traveller, is at present in considerable anxiety respecting his eldest son, who was kidnapped in an American port, on board the vessel in which he was serving, by some of these principal agents for procuring substitutes of whom we have heard. He enlisted in the Third New Hampshire Volunteers. He is known to have been present at the skirmish near Richmond on Oct. 7, 1864, but from that time all trace of him is lost, and every mode of searching letters to him has been tried in vain. He is believed to have been made prisoner by the Confederates."

THE DEAD OF THE WAR.—Official statements, carefully made up at the War Department, will show it is said, that the number of soldiers in our service who have died since the war began, will reach the startling number of two hundred and forty thousand, or very near a quarter of a million. Of these, two hundred and twenty-one thousand have actually died in the service from wounds or sickness, in the field or in hospitals. The authorities estimate the number of deaths from wounds or disease contracted in the service, which did not prove fatal till after discharge, and do not, therefore, appear in the foregoing statement, at twenty thousand more.—*Am. Evangelist.*

NO HOME.—Sixteen thousand families in New York have a house apiece. More than 14,000 others,

live two in a house; 4,500 buildings contain three families each; while the remaining 12,000 houses shelter 78,000 families, averaging six each, or 35 persons to a house. The statistics of the war, are more sickening than this. Fifty-five houses in the First Ward contain 70 souls each; in the Tenth 1,234 families live in 73 houses; or 80 souls to a house. There are 580 tenements that contain 10,933 persons; 193 tenements that have 111 persons in each; and 29 houses in which 5,443 persons live! Four miles of Fifth Avenue have 400 families; a single block, not far off, contains 700 families and 3,500 souls. Such statistics are appalling. They tell of vice and crime, and poverty such as never meets the public eye. They put to rout all ideas of decency or propriety, or purity. A hundred persons of all ages, and both sexes, in the eight rooms of a wretched tenement, what can they hope for but misery, pestilence, degradation. These places multiply thieves and vagabonds, they swell the bills of mortality, they are reserved for the day of vengeance, when the plague long nursed by avarice, and cruelty, and oppression, shall burst forth in fury from its hiding place, and sweep down the rich and the poor, the grasping agent, and the wretched tenant, into a common grave.

SPECIAL.—We particularly request that none of our readers will fail to read carefully the article in this week's paper on "The Religious Newspaper." It is sound, wholesome truth. Read it, and lend it to your neighbour who does not take it, that he may read it also.

THE SEAMON also on our first page, though lengthy, we hope will be universally read. It is an excellent discourse.

THE NEWS AND THE PRESS.

APRIL 7, 1865.

NEW GOVERNMENT.—The new Executive has been formed, and assumed the duties of office. It is as follows:—

Hon. J. C. Allen, Attorney General.
G. L. Hatheway, Chief Clerk, Board Works.
A. H. Gilmer, Provincial Secretary.
Bliss Botsford, Surveyor General.
A. J. Smith, without office.
R. D. Wilnot, do. do.
T. W. Anglin, do.