

3. The converted thief teaches you to seize your opportunity. Perhaps that hour on Calvary, when he first opportunity to believe on Christ. Certainly it was his last. It was not or never with him. The men who are in heaven are those who seized their opportunities; the men who are in hell are those who lost them.

4. The converted thief teaches you how to pray. His prayer was a model. It was short; it was pointed; it was believing. The man who had not an hour to live could not make long prayers. If you are in earnest for salvation, you will be as brief, as pointed, as direct, as importunate as he was. Faith saved that sinner. Faith will save you.

5. The converted thief proves to us that God's Spirit can regenerate in an instant. I do not doubt that Jesus has saved many a dying sinner on the battle-field just as instantaneously. It is a moment's work to believe. It is a moment's work to be pardoned. My impatient friend, if you can become an heir of heaven in a moment by giving yourself to Christ, how can you consent to spend an eternity in the torments of perdition? Do not plead the penitent thief as a warrant for postponing religion to the dying moment; for the last hour of his life was probably the first hour in his life which he had the knowledge of a Saviour. Who will wilfully postpone religion to a dying hour, rob God of his due, cheat his own soul out of the enjoyment which true grace brings, and run the risk of perishing at last without God and hope.—*N. Y. Evangelist.*

TERMS AND NOTICES.

For one year, in advance, \$1.00.
 PAYMENT IN ALL CASES IN ADVANCE.
 ALL LETTERS FOR EDITOR, OR BUSINESS, UNLESS WITH THE PAPER, OR OTHERWISE, SHOULD BE PRESENTED TO THE EDITOR.
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Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 1, 1865.

JOINING A CHURCH.

That every true believer should be identified with some branch of the Christian Church, few at the present day venture to deny. Church association and fellowship seem to be appropriate for those who are brought into a spiritual relationship to Jesus Christ. As like attracts like, so when a man becomes a Christian, he longs for fellowship. Then he "chooses rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season." Then he can console, "I am a companion of all them that fear thee." Saul, when converted, essayed to join himself to the disciples; and every one, when he falls under the same influence, will be likened with him. We are not only rational but social beings; and it would be strange indeed if, when we turn away from the vain and wicked, we should find ourselves in a state of destitution and abandonment. God has expressly provided against this repulsion of loneliness. He places us in his family, and we have better relations than those we have resigned. When we part with the world, we enter the Church, and this is more glorious than all the mountains of prey. Our consolation, our safety, and our usefulness depend on our union with some branch of the Church, and our cooperation with its labors and efforts for the glory of God and its own spiritual improvement and enlargement.

It is not hard to give a reason why, as believers, we should belong to some Church; but it is not always so easy to give a satisfactory and scriptural reason why we belong to that particular Church of which we are members. As in a great many other things, so also it is in joining a Church; there are advantages and worldly considerations, which exert a remarkable power in the choice of Church fellowship. Education, wealth, numbers, friends, and a variety of other things, often exert an imperceptible power upon the mind, and determine its choice, to the spiritual injury of the individual. Every Church member should not only be able to give a reason of his hope in Christ, but should also be able to assign a satisfactory reason why he belongs to the Church of which he is a member. We make these remarks preliminary to an article which we introduce below, by one of the editors of the *Morning Star*, answering the question why he is a Free Baptist. We transfer this article to our columns out of no uncharitable feelings to those who differ from it; but for the purpose of helping some of our own people, and answering others who inquire a reason for our denominational faith and existence. The article is as follows:—

WHY WE ARE FREE BAPTISTS.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Such is the apostolic injunction. The Christian should be able to obey this, not only in a general sense, but also to explain the reasons why he is connected with some particular branch of the visible Church, rather than another. The more that our early training, or some trivial circumstance, led us to form the relation that we now sustain, is by no means sufficient. Our own interests, as well as the cause of Christianity, demand that we secure ourselves that our views are correct, and that our position is tenable. Let us consider briefly why we are Free Baptists.

In glancing at the different views entertained by professing Christians, we observe that one class hold to the divinity of Christ, the depravity of man, the necessity of the atonement, and of regeneration by the Holy Spirit, and to the doctrine of future endless punishment; while another class deny them. The former are termed evangelical Christians, and the latter liberal Christians—though we fail to see the propriety of their being called by this name. We array ourselves with the former, because we believe their views, as we understand them, are scriptural, and the system itself adapted to meet the wants of human nature. On the other hand, we regard the doctrines of the latter as both unsound and unsafe.

But while we hold to the doctrine of evangelical Christianity, we cannot receive those which are peculiarly Calvinistic. We regard them as calculated to give wrong views of God and human accountability. We believe that God is sovereign, and that man is free; but we cannot ungodly God's sovereignty at the expense of detracting from man's freedom. Calvinists often tell us that they are no more Calvinists than the Bible; to which we reply, we are willing to be as Calvinistic as the Bible. It is not the name for which we contend, but the truth. We are often led to ask, if the distinctive features of Calvinism be true, why does it tend to drive so many into infidelity? The influence of truth, we believe, is always wholesome.

We are also, in the light of the Scriptures and Church history, forced to believe that immersion was the apostolic mode of baptism, and that believers only are fit candidates for the sacred ordinance. In a word, we are Baptists. While we are such, however, we have no sympathy with that exclusiveness which denies to any true believer the privilege of coming to the table of the Lord. "But," says some Calvinistic brother, "how can you believe in immersion as the only scriptural mode of baptism, and still hold to open communion, and at the same time maintain a logical

consistency?" We reply that the Lord's Supper is an ordinance not to be observed by church members only, but was designed for all believers, both baptized and unbaptized. We see no evidence in the Scriptures that baptism is an essential pre-requisite to communion.

Again, in accordance with the injunction of the Great Teacher, "Neither be ye called masters; for one is your Master even Christ," we hold that all believers are on a level, or rather that the most learned and talented minister is not, by virtue of his office, entitled to more authority than the humblest layman. We also deny the right of any particular church, for any cause, to exercise authority over other churches; but we hold that all churches are free under Christ, though subject to wholesome discipline. We are consequently Congregationalists, and we are of the opinion that the polity of the Free Baptists will not suffer by comparison with that of either branch of the great family to which they belong.

In vain do we look beyond our own denomination to find a system of belief harmonizing so perfectly with the teachings of Scripture, and to which we can so readily subscribe. We can find parts of the system, but not the whole of it. This combination of doctrines is peculiar to the Free Baptists. Here, then, is our home. Upon this basis will we rest, and stand up in all the strength and confidence of a true Christian manhood.

We know that it is sometimes asserted that the mission of the Free Baptists is accomplished, and that the issues which gave them birth have ceased to exist. To this we reply that the mission of truth, having the Bible for its source and foundation, is never accomplished. If the distinction between us and other denominations is less marked now than formerly, it is because there have come nearer our position, and not because we have gone nearer to theirs.

There are still other reasons why we are Free Baptists. That type of Christianity is most correct into which the doctrinal, the practical and the spiritual enter in due proportions, and are blended in the most perfect harmony. Some denominations magnify the doctrinal at the expense of the practical and the spiritual; others the practical at the expense of the doctrinal and spiritual; and still others the spiritual at the expense of the doctrinal and practical. In proof that the Free Baptists are guilty of neither of these inconsistencies, we only need cite the excellence of their doctrinal system, which we have just considered; the interest which they have taken in all the moral and philanthropic enterprises of the day, and the earnestness and devotion with which they have been characterized during their entire history. In a word, then, we like that type of Christianity which the Free Baptist system is calculated to develop, and, as a whole, we have failed to discover a better one.

The field of usefulness which the Free Baptist denomination presents is extensive, and needs cultivation. Many of its churches are greatly in need of gospel laborers. Its mission, educational and other benevolent enterprises, are in great need of open hearts and ready hands. The great ends of the gospel laborer, possessing the true spirit of consecration, can be met here as well as elsewhere. Here is where we believe that duty calls us, and here will we be content to labor for the master, regarding all worldly considerations as things of secondary importance. "Be thou faithful unto death, and I will give thee a crown of life."

THE LATE CHIEF JUSTICE PARKER.

A gentleman, who has long been esteemed and beloved for his many social and christian virtues, as well as for the fidelity and prudence with which he discharged his responsible duties, has just been called to his rest. We allude to the late Chief Justice PARKER, who departed this life at his residence in St. John, on the Friday the 24th ult. It seems appropriate, that on the death of one holding the highest judicial office in the Province, and who for more than thirty years discharged the important and responsible duties of Judge in the Supreme Court with such singular discretion and honor, by whom also was manifested for a long series of years that strict regard for and adherence to evangelical religion, which rendered him respected and beloved by christians of all denominations, that the *RELIGIOUS INTELLIGENCER* should pay a humble tribute to his memory, by placing on their pages some brief record of his virtues and worth. That a good man has departed, none who knew JUDGE PARKER will deny. We can say with a mourning contemporary,—"Whether we regard the lamented deceased as a man, a Christian, or a Judge, we are safe in asserting that he has scarcely left his peer behind." We understand that the professional career of the late Chief Justice, when in practice as a lawyer, was marked by honor and fidelity, and that on assuming the robes of office as Judge, he brought to the Bench with him a character free from those taints which too often sully the legal profession. His career as a Judge has been singularly discreet, and if the late Chief Justice PARKER had departed with no other excellencies only those attached to his official duties, he would have gone to the grave beloved and honored.

But the peculiar feature of CHIEF JUSTICE PARKER's character, that which, in our opinion, gave lustre to his social and official virtues, and made his career so eminently successful—was, his religion. Blending with the many excellencies which he possessed, as the man, were the spirit, piety, and works of the Christian. In his religious profession he was an Episcopalian, and zealously attached—as every man ought to be—to the Church of which he was a member. We do not know at what period in his life his inner experience took the direction of evangelical faith, and he emerged into the freedom and hopes and joys of the new and divine life; but applying the infallible rule given by the Saviour,—"By their fruits ye shall know them"—to the spirit and life of the late Judge, we have good evidence that he was imbued with the mind of Christ, and was a Christian in the true scriptural sense. His christian sympathy and compassion for criminals, even when pronouncing upon them the stern and inflexible sentence of the law, was a peculiar feature of his religion shining forth in his official capacity. We believe we are safe in saying that his christian faith was interwoven with all official duties, moulding and tempering them, incorporating with them firmness and charity, giving them a tone which reflected the man and the christian, and did honor alike to his head and heart.

As President of the New Brunswick Auxiliary Bible Society, JUDGE PARKER will long be remembered. The urbanity and christian kindness with which he met from time to time, at his own residence, the committee and other officers of the Society, will long be fresh in their memory. The dignity, and yet simplicity with which he presided at the Anniversary Meetings, which were always numerously attended, and the truly evangelical address with which he opened the proceedings of those meetings, always impressed the audience with the excellence and grandeur of the object of the Society, and secured to it many friends. The Society, in the death of its late President, has lost one who largely infused into it life and vigor, and whose wise counsels were to it a tower of strength.

Of his charities to the poor we have not personal knowledge, but we have heard that they were not stinted. In his widow, his orphan, and the poor of every class in his own church, found a warm and benevolent friend; neither were his liberality and generosity confined by the limits of his own ecclesiastical connection. With ability to do good, he discharged the duties of

a steward faithfully, and employed both the talent of office and wealth in such a way as to do good in the world, and to glorify God. He has gone to his rest, "died in a good old age, full of days, riches and honor."

How brightly does the character of the late Chief Justice PARKER shine, when contrasted with others occupying high official positions, but whose lives are not embellished with the christian faith; and who have none of the lustre of a genuine piety. On them high office confers distinction; but in the deceased, his christian character and scriptural virtues embellished and adorned the office he filled, and added to it dignity and lustre. No monument, however costly, which may be erected over his sleeping dust, will be so enduring or so valuable as the humble christian faith which embellished his character, and which will yield a sweeter fragrance than all the flowers that ever may bloom upon his grave.

As a religious journalist, it is fit that we should pay this tribute of respect to the memory of the late Chief Justice PARKER, point to his life and character as worthy of imitation by young men who are seeking eminence at the bar, or in any other profession, and say to them—as he followed Christ, so should they follow him.

REVIVAL AT CAMPOBELLO.

To the Secretary of the Home Mission Society:

DEAR BROTHER,—Since my last report we have still continued our meetings each evening, and quite frequently in the day time, with very happy results. God has been pleased to visit us with a gracious shower of Divine grace. After the District Meeting closed its session, and my brethren in the ministry took their leave, I called for those interested in seeing the property of Zion, to unite with me in earnest, humble prayer to Almighty God, that he would once more visit this land in mercy, and revive his drooping cause; many nobly, cheerfully complied, and the burden of each prayer was, "Lord, restore unto me the joy of thy salvation; uphold me by thy free spirit, then will I teach transgressors thy ways, and sinners shall be converted to thee." And to his praise be it said, when the conditions were coupled with—the result was sure, and our island is being shaken under his awful footsteps. Many who for years have been among the rubbish, rescued by the Master, will, we trust, make polished stones in the spiritual building, while numbers are seeking, and many have found, pardon and peace in a crucified Redeemer.

Sabbath, 6th inst., I baptized six; on the 19th, thirteen; and on the 26th, eleven; making up to the present—thirty, who have publicly dedicated themselves to God, in his own appointed ordinance.

My labours will be protracted here longer than I anticipated, but it is for the glory of God and the salvation of sinners, I know my friends in other places who are expecting my labors, will have patience, and await the Master's time.

Bro. Galley—whose license was renewed at the recent session of the 7th District meeting—is engaged with me in labour, and is rendering efficient service. He is making arrangements to devote himself entirely to the work of the ministry, and with his rare mental endowments, and proper consecration to God, can but be a valuable auxiliary to our ministerial force.

The revival thus far has been characterized by calmness, and deliberation, and those who have come forward have manifested that decision and determination of character that promises for them both promise and usefulness.

Hoping to see still greater displays of God's saving power,
 I remain, yours, as ever,
 J. T. PAMOSA.

Campobello, November 27th, 1865.

CALIFORNIA.

A friend residing in San Francisco, sends us some notes of matters and morals there, which we think will be interesting to some of our readers. He says:—"This city numbers over one hundred thousand inhabitants, is situated principally upon a sand hill, and is in some respects like the house spoken of by our Lord that was swept away when the floods came. The floods, however, do not injure this place; but there are cities in this State (Sacramento and Stockton) that have suffered very much from floods; and earthquakes cause much fear from time to time, and a shock last Sabbath, destroyed an immense amount of property. I send you papers that will give you the particulars. [The papers have not yet been received.]—*Ed. Int.* The inhabitants are composed of many nationalities. You meet the American, Englishman, Scotchman, Irishman, German, Italian, Frenchman, Spaniard, Chinaman, &c. There are many Jews here, and they have four or five synagogues; two of them are splendid edifices, one of which when finished will have cost over one hundred thousand dollars in gold. The Chinese have two temples here. One of them is a fair, brick building, and very lastly fixed up in the interior. Their god 'Josh' sits on a magnificent throne, surrounded with Asiatic splendor."

There are, I believe, many true Christians here, and some twenty Christian churches; most of them being very fine and even splendid edifices. Yet you will be surprised when I tell you that scarcely ten thousand of our population ever attend a place of worship! More than nine tenths of the population never hear the Word of God preached! Much good, however, is being done here, and many christian and philanthropic institutions are being carried on successfully, and in some of the churches revivals take place from time to time. Last winter over one hundred united with the church that I attend.

Among all the grocery stores in this city, there are only two or three that do not sell liquor. Sunday is but little regarded, save by the minority. Horse-racing, balls, tight rope walking, billiard playing, and all such demoralizing things are the special Sunday attractions for the masses. Target-shooting, boat-racing, excursions, &c., are of weekly occurrence, and nearly always on Sunday. This is a great country for excitement, but I suppose that it is not unlike most other new and prosperous countries.

God has visited this city this summer with marked providences. A few weeks ago the steamship "Brother Jonathan" was wrecked while on her way to Oregon, and nearly all of her passengers and crew were drowned. Last Sabbath an earthquake occurred which destroyed much property, and on Thursday night last, a river steamer on her way from Sacramento to this city burst her boiler and over fifty were either killed then or have since died. I have been through many parts of this State, and I find that the morals of the people generally are about as in this city."

A letter just received from Brother Babcock, informs us that he expects to return to the Branches of the *Oranmore* in a few days.

A brother-in-law of Jeff. Davis passed through Frederick on his way to Canada a few days since. He remained over the Sabbath, and attended our service at 8 P. M.

A letter received from a subscriber in Nova Scotia says:—"The longer I receive the *Intelligencer* the more I value it. It is the best religious paper I have ever seen, and is a welcome weekly visitor to our family. I should be very sorry to part with it."

BIOGRAPHICAL SKETCH.

The following interesting biographical sketch of the late Chief Justice PARKER, we copy from the *Colonial Presbyterian* of last Saturday:

The late Chief Justice PARKER, the eldest son of Robert Parker, Esquire, formerly Controller of H. M. Customs at this port. He commenced his legal studies in the office of Ward Chipman, Esquire, afterwards Chief Justice of New Brunswick. Before entering upon the duties of the legal profession, Mr. Parker took the instruction of his father, took charge of the Customs department in Miramichi, on the occasion of a vacancy caused by the death of the previous incumbent. While filling that office, for a short time, he was greatly esteemed, and made many attached friends. About the year 1816, he was called to the bar, and commenced his professional business in this City. Like many barristers who afterwards became distinguished, Mr. Parker was for a considerable time without much practice, but when his management of the cases entrusted to him served to make known his legal attainments, his rise was quite rapid. In 1819 he married Susan, daughter of Lieut. Col. Morris Robinson, formerly Barrack Master General at Gibraltar, who was then residing in this city, in the family of her uncle, the late Hon. John Robinson, both her parents having been for some years deceased. The late Chief Justice Chipman, prior to his elevation to the bench, had been Recorder of the City. On his ascending the bench, Mr. Parker was appointed to the vacant office of Recorder which he held for four or five years, resigning it in 1829-30. In 1826 he was elected one of the members for the County of Saint John, and for some years, and he was, however, without contests with opposing candidates. He became Solicitor General in 1828, and as Attorney General, *pro tempore*, he had the management of the celebrated proceedings taken against John Baker for hoisting the flag of the United States on the territory of Great Britain, in the claim of the United States, pending the settlement of the North Eastern boundary question effected by the Ashburton Treaty. He had in 1828, entered into partnership with his brother the present Master of the Rolls. During this period, according to the usual custom here, Mr. Parker transacted the business of an Attorney and a Barrister, but after 1831, he confined himself exclusively to the business of the latter, and to the administration of some important trusts which were committed to him. In 1834 a vacancy occurred in the bench of the Supreme Court by the death of Justice John Murray Bliss, and he was then elevated to the bench, his commission bearing date only a short period subsequent to that of Sir James Carter, between whom and himself there ever existed warm feelings of friendship, not marred by any feelings of jealousy, arising out of part of the subject of our article. How Justice Parker discharged the duties which now devolved upon himself it is needless for us to say. Accurate as a scholar, having easy access to the treasures of Greece and Rome, in the classical languages, as well as to the works of the great masters of English jurisprudence, and most industrious as a student, his decisions were based upon the most conscientious and painstaking investigation, and commanded the greatest respect. Adorned by such Judges, as the deceased Chief Justice, and his surviving associates, the bench of New Brunswick has attained to an high and honorable position, from which it is to be ardently hoped it will never recede. Judge Parker's accession to the office of Chief Justice was so recent, that his discharge of the duties of that office, for a brief period, does not call for special remark. Had he been spared health and strength, he would have brought to the discharge of the duties of that office, the qualities by which he was distinguished during his many previous years of service on the bench of the Supreme Court. As a member of society, the heart of the deceased Chief Justice was in every good work. As President of the Bible Society, for a very long period, he loved to mark the growth and expansion of this truly noble Society whose object is to publish the Word of God, "without note or comment," in all the languages of the world, and to supply a copy to every human being. He watched, as with parental fondness, the growth of this Society in New Brunswick, discharging the duties which devolved upon him, with the utmost assiduity and success. In the success of the St. John Grammar School which received many marks of his favour, and whose examinations he loved to attend and aid in conducting. He took a deep interest in, and also in the reformation of youthful criminals, though this was in that respect have not yet been practically realized. The Chief Justice was deeply read in the early history and antiquities of this Province, and favored the Natural History Society with papers on these topics. Some of his papers on topics far removed from what might be deemed his peculiar line of study, have been privately printed; one, in particular, we remember to have just seen, treating of an intricate subject in Hebrew antiquities. We are only giving expression to the general public voice when we say that, if ever, any man in this Province, in any situation of life, whether public or private, lived and died so much honored, respected and loved as the late Chief Justice. The Common Council and the Bar, in doing honor to his memory, are only carrying out the prevailing desires of the citizens without respect to rank, sect or party.

The *Free Press* writes:—"The Attorney General of England has recently delivered a Missionary Address in a whitewashed barn in a Yorkshire village. His speech was a lucid and able defence of Christian Missions."

"A very remarkable revival of Evangelical religion has prevailed in the capital of Sweden and in other towns. The eagerness to hear the Gospel finds no parallel since the days of the Reformation. Large new churches are being built and the crowds that rush to the ministrations of evangelical pastors are too large to be accommodated in any church.—*Id.*"

The Dublin correspondent to a New York paper says:—"Dr. Cullen has issued a 'Pastoral' in which he adverts to the threatened calamities of cholera, cattle plague, &c., but does not formally denounce Fenianism; and the priests in their addresses take care to keep alive discontent and hatred of Protestantism in England, and Landlordism, though the Pope's Allocution condemns 'sect out-bounded societies,' with Fenianism, and so by implication the Fenian brotherhood."

Representing the denominational interests of the body to which we belong, it has the universal approval of the candid and unprejudiced. And while the place it occupies enables it to perform valuable service for all, it is an indispensable necessity for that religious body of which it is the accredited organ.

We wish to make a special effort between this and the first of the year, and afterwards, to add a few hundred more subscribers to our list. This may be done if our friends will give us their aid and influence. We have no travelling agents to hunt up subscribers. We rely for the enlargement of our circulation on the character of our journal, and the co-operation of its readers. There are additional features of excellence and value that we wish to give the *Intelligencer*, but which we can only do by increasing our subscription list.

We appeal to our patrons and friends to aid us in a strong and united effort to raise FIVE HUNDRED SUBSCRIBERS. This could easily be done by each one doing what he can. Let each become an agent, and send us the name of one or more subscribers. We appeal to our christian female readers; we ask them to take hold of this matter, and make an effort to aid us. Canvass your neighbourhood, and solicit those to subscribe who do not at present receive it.

Any person sending us TEN NEW SUBSCRIBERS, with the payment for one year—TWENTY DOLLARS—we will send him a copy of the paper for the same time, in payment for his trouble. For FIVE NEW SUBSCRIBERS, with the payment—TEN DOLLARS—we will send him the paper for six months.

EVANGELISM IN ITALY.—So influential is the Evangelical work at Milan, that the Catholic authorities acknowledge that there has been a falling of 70,000 in the past year of those who attend mass and confession. A few Bible women in that city are sustaining by their labors, and doing a noble work. Many have been led to Christ by their instrumentality. The number of the educated class who are favorable to this work is large and is continually increasing. In fact, from the time when the Evangelical cannot be present, the brethren who are well instructed and regular in attending the means of grace meet together for mutual edification, reading the Scriptures, exhortation and prayer. "The brethren continue to walk in the truth with courage and firmness, each one seeking to bring with him some of his acquaintances to the meetings."

TRUCKY.—The Christian Missionaries in Turkey are rejoicing greatly over the recall of Sir Henry Bulwer, and the appointment of Lord Lyons to represent England in Constantinople. Bulwer was a wretched failure, utterly unable, or culpably unwilling to protect the rights of Christians, and secure the rights conceded by the Hatti Humayoun. The Missionaries have not ceased to lament the loss of Lord Stratford De Redcliffe, their able and good friend; but high hopes may justly be entertained of Lord Lyons, who managed affairs with great tact in Washington for many a weary and critical year.

The suffering and desolation in Constantinople have been terrible. Cholera has swept away 50,000 people, and then fire left 80,000 homeless. Famine now threatens the wretched city. The Greeks have more people worse than the Turks during the Cholera.—*Free Press.*

MAHOMET TEACHING THE POPE.—The *Christian World*, for November, has a very interesting article upon the Romish doctrine of the Immaculate Conception, which is designed to show that this doctrine is of Mohammedan origin. The evidence upon which the article is based is quite satisfactory to a candid mind, it being shown conclusively, from Mohammedan writings and traditions, that they regarded only two persons as exempt from the taint of original sin, namely, Mary and her Son Jesus Christ. Such an imposture as the attempt to engraft a Mohammedan doctrine upon the professedly Christian religion of the Romish Church, is, however, in keeping with the whole system of Romanism. It is a deceit and a sham from beginning to end. Pretended miracles, lying pictures, and lying wonders, have been the means by which it has sought to deceive mankind, when it had not the power to force them into obedience to its dictates. And now we find, that the doctrine which was promulgated with so much pomp and parade in 1854, and upon which the Romish Church has strenuously insisted ever since, is only a revamped invention of the False Prophet, embodied in the Koran. Popery must indeed be hard pressed to the Koran for them, and we doubt not that this quasi alliance between Rome and Mecca, will only hasten the ruin and end of both.—*N. Y. Observer.*

DEATH OF THE "PREACHING COLONEL" IN INDIA.—An Indian communication announces the decease, near Agra, of Major-General (better known as Colonel) Wheeler, of whom so much was said as "the Preaching Colonel," at the time of the mutiny. "During the last three or four years he entirely devoted himself and his property to the training of a number of orphans gathered in the last famine at Delhi. It was his opinion that, as England had conquered India by a well-trained native army, so in a spiritual sense missionaries can only accomplish the conquest of Hindostan by training up an army of soldiers of Christ. This was no easy task. His patience and perseverance were not in vain, however, and he has to see several of his bigger boys begin their work of imparting the Gospel to their countrymen. . . . He was a man to whom a young missionary might look up with deep admiration, as a pattern of devotedness and self-denial. Such heroes are indeed to be admired, for it is scarce. He had no ambition, for ambition's idol is self. We justly mourn for the removal from our midst of one who counted earthly riches and honor as ease and loss for Christ; but great and honored will he be."

THE NEWS AND THE PRESS.

DECEMBER 1, 1865.

PROSPECTUS FOR 1866!

We tender to the numerous friends of the *RELIGIOUS INTELLIGENCER* our sincere thanks for their patronage and support. We have great pleasure in stating that at no period during the last seven years has the *Intelligencer* had so large a subscription list as at present. During the last six months there has been a gradual and respectable increase of subscribers, while only rarely are we required to stop a paper.

The most irresistible evidence is afforded us almost every week, of the growing popularity of the *Intelligencer*. Our truthful and outspoken utterances on social and political matters, have been appreciated by our numerous readers, and have met with the approval and commendation of the public generally.

In these times of Anti-British organizations and political "conspiracies," when a seditious and hireling secular press is not only permitted to express the most profound sympathy for the avowed enemies of our Queen and country, and offer apologies for their mad and inflammatory addresses and harangues; but also to become the mediums for correspondence which misrepresents the state of the country, with the design to weaken British loyalty and British connection, it is important that the *RELIGIOUS INTELLIGENCER* have the ability and boldness to use their large influence in defeating the mischief of their contemporaries, whose misstatements and misrepresentations, if uncontradicted, might produce much injury to the public mind.

Our articles in this direction have not been lengthy; nor have our columns been burdened with discussions of a political nature. But we have boldly and unmistakably expressed our opposition to what we have termed "outrages" upon the morality, loyalty, and good taste of the people of this Province; and the public has appreciated and commended our frankness. Our political principles and position are unmistakable. Our opposition to Fenian organizations and Fenian sympathy, in individuals or the press, as well as all other political "conspiracies" against the loyalty and peace of the country, are both understood and appreciated by our patrons and readers. We shall not fail to continue to sustain our present position on these subjects, and keep our readers informed on matters relating to their welfare, and the public peace.

The religious character of the *Intelligencer* requires not a word from us. Thirteen years' existence has well established this. What it has been, and what it is, will continue to be—an evangelical religious journal, containing nothing which would render it objectionable to any Protestant family.

As representing the denominational interests of the body to which we belong, it has the universal approval of the candid and unprejudiced. And while the place it occupies enables it to perform valuable service for all, it is an indispensable necessity for that religious body of which it is the accredited organ.

We wish to make a special effort between this and the first of the year, and afterwards, to add a few hundred more subscribers to our list. This may be done if our friends will give us their aid and influence. We have no travelling agents to hunt up subscribers. We rely for the enlargement of our circulation on the character of our journal, and the co-operation of its readers. There are additional features of excellence and value that we wish to give the *Intelligencer*, but which we can only do by increasing our subscription list.

We appeal to our patrons and friends to aid us in a strong and united effort to raise FIVE HUNDRED SUBSCRIBERS. This could easily be done by each one doing what he can. Let each become an agent, and send us the name of one or more subscribers. We appeal to our christian female readers; we ask them to take hold of this matter, and make an effort to aid us. Canvass your neighbourhood, and solicit those to subscribe who do not at present receive it.

Any person sending us TEN NEW SUBSCRIBERS, with the payment for one year—TWENTY DOLLARS—we will send him a copy of the paper for the same time, in payment for his trouble. For FIVE NEW SUBSCRIBERS, with the payment—TEN DOLLARS—we will send him the paper for six months.

Responsible agents, who may not find it convenient to collect the payment in advance, may forward us subscribers' names on condition that the payment shall be forthcoming inside of six months, we holding the AGENTS THEMSELVES RESPONSIBLE FOR THE PAYMENT.

Now, let our friends, and the friends of our paper, and the friends of the work in which we are engaged,—both in New Brunswick and Nova Scotia—make a united effort to swell our subscription list to at least Five Hundred Copies! It can be done.

Subscribers ordering the paper immediately, will receive the numbers for the present month *gratis*—*gratis*.

THE MYSTERIOUS CHECK.—A circumstance occurred a few days since in St. John, which, although involved in some slight mystery, we should not have considered of sufficient importance to have made any record of it in our columns, had it not been that the party interested, in his notice of it, referred to us *personally*, and to all our religious contemporaries, in a most cowardly and unprincipled manner. The facts seem to be as follow: Mr. John Leitch, or somebody else, found in or near the Post office, a check on the Commercial Bank for \$51, purporting to be drawn by a "Z. Brown," and in favor of "H. C. T. W. Anglin." Mr. Leitch very properly brought said check to the "Freeman office," where, of course, he supposed it belonged. But, strange as it may seem, Mr. Anglin "could not remember at any time having received such a check, and the young man who keeps the *Freeman* accounts was equally ignorant!" Singular indeed! That Mr. Anglin nor his clerk, nor neither of them, were able at once to state whether the check belonged to their office or not! The happy idea may have suggested itself to Mr. Anglin that there might be some money in the check, and therefore it might be best not to entirely disown it. "The cabalistic letters 'H. C. T. W.' meaning 'Head Centre,' however, rather put the crafty editor on his guard, and he concluded that to deny any knowledge of the mysterious paper would be the higher wisdom.

Mr. Anglin makes the finding of this check the evidence of an "infamous plot," which may be quite true, but of quite a different character from that which he represents. As it regards the genuineness of the check, scarcely any one would be green enough to believe it. But the public would like to be informed where the check originated, and what was the object of its mission; and it is possible that Mr. Anglin can give this desired information. It may have been that "H. C. T. W. Anglin," who is well acquainted with the "favorite tricks of conspiracy mongers all over the world," may have "prepared this sham check," and "cunningly dropped" it himself, in order to "manufacture evidence" of an "infamous plot" which he has been assuring his readers exists somewhere among "some ruffians in the pay of Canadian conspirators." Mr. Anglin may wish to provoke a little public sympathy for the numerous sorrows of a poor badly treated and persecuted ex-Executive Councillor. And to do this more effectively among his own class, he must make a cowardly and unprincipled allusion to the *Religious Press*, and especially to the Editor of the *Intelligencer*.

The man who would make the finding of this check, (which after all, may have only been the work of some wag to provoke a laugh at Mr. Anglin's expense), the occasion to vent his malignancy and vindictiveness on parties entirely disinterested, stamps himself as a moral assassin, and as utterly destitute of all those other principles which make up an honorable man. Whether Mr. Anglin is a "Head Centre" of Fenianism or not, his paper affords ample evidence that his sympathies are with the Fenian movement, and that to malign and misrepresent the Government of Great Britain and Protestant Christianity, is his "peculiar" mission.

IMPORTANT APPOINTMENTS.—At a late hour last night we heard that Judge Ritchie had been appointed Chief Justice, and John W. Weldon, Esq., Puisne Judge; also, that John W. Cudlip, Esq., has been appointed a member of the Executive, and has accepted the appointment. We believe there is no doubt as to the accuracy of this intelligence.—*Freeman.*

THE MEMBERS OF THE LEGAL PROFESSION IN ST. JOHN, at a meeting held the day following the death of the late Chief Justice Parker, passed the following resolutions:

Resolved, That the members of the Bar are deeply impressed with the irreparable loss which the Bench, the Bar, and the public have sustained by the death of the Honorable Chief Justice PARKER, whose value as a Judge, and excellence as a man, have been rarely equalled in any age or country.

Resolved, That of all those whose talents and virtues have adorned the Bench of the Supreme Court in this Province, no one has discharged the duties of his high office more faithfully and zealously than he who, after a service of thirty one years, during which