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Religious Intelligencer.

SAINT JOHN, N. B., APRIL 6, 1866.

THE DETESTED WORD.

At a dinner given by the St. Patrick's Society, in Halifax, on St. Patrick's Day, at which were present a large number of the leading and distinguished men of the Province, including Archbishop Connolly, His Grace, in a speech delivered by him, is represented to have said:

In point of fact, we cannot afford to have any religious differences in this country. We want neither State Church nor ascendancy, nor inferiority, nor toleration (a word I detest), nor penalties, nor privileges. No! in order to be blended, as we ought to be, into one homogeneous mass, every man's faith must be unfettered as the winds of heaven, and every man free and equal before the law.

We have no wish to criticise the idea which the Archbishop evidently intended to convey in this sentence in his speech; nor the sentiment that evidently underlies the surface of the language used; but we would remind the people of these Provinces that not only does the Church of Rome boast of infallibility, but also that everywhere she is the same in her dogmas and spirit. In what she calls her unity she glories, and reproaches the Protestant Church for divisions and differences of opinion. If we want to know what the true character of the Church of Rome is, in this day of enlightenment and christian charity, it is not hard to learn. Go to her headquarters—the city of Rome itself—where Luther went, and we shall learn how tolerant, how "unfettered," how "free and equal before the law," is the faith of Protestants, and the Word of God! What makes Archbishop Connolly so tolerant in Halifax, so free and charitable to all religious bodies, and so much the apostle of free speech and free worship? Is it his religion? If so, he has ceased to be a Catholic, or at least differs from the Church of which he is an Archbishop. But we believe Archbishop Connolly is a most devoted Romanist, and as he said in his speech, he would be most happy to convert all the people of the Province to Romanism. But Archbishop Connolly is in a country where the secular power is not under the control of Romanism, where the secular power grants to all men "the free and equal enjoyment of their religious faith; and where it is for the interest of the Roman Church as well as all others to be tolerant and charitable. If the Church of Rome in America is more liberal and charitable than she is in Rome, it is because it is for her interest to be so; and because she cannot, as far as secular power goes, be otherwise. But with all the charitable pretensions of her priests, in both Great Britain and America, she still holds every Protestant a heretic, and by her dogmas and anathemas, consigns them to eternal death! It is all very well to profess a large amount of liberalism and charity; but it is quite another thing to have it. If Romanism in Nova Scotia and New Brunswick differs from Romanism in the city of Rome, its headquarters, it is because of the free Protestant institutions of our country among which it exists, and because it has not the control of the secular power. In order to show our readers what toleration and religious freedom Protestants have where the secular power is in the hands of the Pope, we subjoin an extract from a work entitled "Inner Rome," recently written by Rev. Dr. Butler, late Chaplain to the American Embassy, at Rome. It gives us an insight into the conduct of the Papal Government. Dr. Butler says:

American citizens are not permitted to hold service within the walls of Rome, because it is the right of an ambassador to hold such service in his own apartment, which, however distasteful, cannot be refused. It has been distinctly stated by Cardinal Antonelli to one of our ambassadors that it would be tolerated nowhere else within the walls. During the early part of the winter, before the arrival of Gen. Kitchener, the services were held for a time by the chaplain in his own apartment. He did not venture, however, to have any singing on those occasions, and ways were required his audience to go out and come in one by one. When he had reason to fear that the fact that he held the service was known, and that it might be broken up (for he occupied an apartment next to that of the Cardinal Archbishop Manning), he thought it advisable to hold it as he did—the agents of his parishioners, changing from one to another until the arrival of the ambassador at the close of the year.

Such is the toleration of the Pope to the citizens of a nation, in the midst of whom his own church and people have not only toleration, protection, and absolute equality before the law, but often preference and aid. If the Pope chooses, and is able, to prevent his subjects from reading any other books, or attending any other religious services, or holding any other opinions than those of his dogmas, this is a matter with which it is impossible that he should not interfere. But it is impossible that he should not permit the citizens of other countries to meet and worship, while sojourning in his States, in accordance with their own convictions. England and France, with the United States, should combine, and force the Pope to cease this outrage against the rights and civil liberties of nations.

Let it be borne in mind that this is the Rome of 1865. But, in addition to this, we give from late English papers, the following extract of a despatch, addressed by Mr. Odo Russell to the Earl of Clarendon, dated Rome, February 8, 1866:

Travellers visiting the Pope's dominions should be very careful not to bring forbidden books or Catholic revolvers with them, the custom house officers having strict orders to confiscate them, and it is not always possible to recover them after the owners have left the Roman States.

Forbidden books are those condemned by the Congregation of the Index—books on religion or morality in general, political and philosophical works of every description, and more especially Italian religious tracts published in London. But, above all, travellers should be careful not to bring English, Italian, or other Bibles with them, the Bible being strictly prohibited.

Well may a contemporary ask:—Is it that a righteous government which forbids the Bible to be imported? Is it a Christian government which prohibits the introduction of Bibles, even in foreign tongues? And is not the Papal government far behind the age, when it puts the Bible under such a ban as this?

This is the religious freedom enjoyed by Protestants at Rome. Perhaps Archbishop Connolly meant it, when he said he detested the word toleration.

A TREASONABLE NEWSPAPER.
 Some friend has sent us a copy of a paper published in New York called "The Irish People." It is a large weekly journal, recently started, and is the organ of the O'Mahoney wing of the Fenian conspirators. The number before us is of March 24th, and had enclosed in it a veritable (paper) Fenian Fly! The articles in "The Irish People" abound in denunciations against the British Government and everything English, and the most boastful bombast relative to the speedy and successful results of Fenianism is freely indulged in. We learn that this paper is somewhat freely circulated and read among the Irish Catholics in this Province. It is a fitting companion for the Boston Pilot, though we think not by any means so able.

HOME MISSION REPORT.

To the Corresponding Secretary.

DEAR BRO.—I am yet at Upper Gagetown. My last report was written here, but I did not then think I would spend the whole of March with this church. But such has been the state of our interest that I have continued from week to week until I have entered upon April. My reason for not writing last Monday, is that I then expected to close my labours here yesterday, and thought I could by delaying until today, give you an account of my whole visit to this place. I have, however, changed my arrangements, or decided to extend my labours at least one week longer. I have always been opposed to ministers—unless for very special reasons, going away and leaving an interest just when the Lord had blessed them to see one awakened. So I trust our Executive will not think me extravagant while spending so much time here; for all things considered, I am satisfied that the labour has been as much blessed and that the fruits are as satisfactory as could have been hoped for.

Such was the peculiar state of things here, that when I wrote my last report I did not feel very sanguine that we would see much good accomplished. What those hindrances were I did not then, nor do I now intend to say—suffice to say that some of them were of a purely local character, best known by those of our brethren who have laboured here. But we can say thanks to God who has given us the victory. We have had quite a good season. For a few days earnest persevering labor, the powers of darkness began to give away. The Sun of Righteousness arose upon us with healing in his wings. Sinners began to enquire the way of salvation. Slowly but steadily the good work advanced. Our congregations were very large and became deeply solemn. A few came forward each week. The first Sabbath in March, I baptized two; the second, one; the third, five; the fourth, four; and yesterday, the first day of April and Easter Sunday, in all twenty-two. Twenty-five have united with the church.

The membership of the church is now about double what it was when I came. Several of those who have been baptized are heads of families, others are promising young people, and the accession will be one of strength and usefulness as well as numbers. One young man who came out with us was baptized by the pastor of the C. Baptist Church and united with that body. Our Conference meeting last Saturday was a blessed season. The Master was with us. Our hearts like the swelling brooks at this season of the year overflowed their banks. Yesterday was a Sabbath that will long be remembered in this place. Our oldest brethren say they never saw such a weeping, melting time at a baptism as we had at the water side. Tears flowed freely from eyes never known to weep in connection with religious services before. The Divine presence was gloriously manifested. We shall continue our meetings this week, hoping the Lord may give us to see more souls converted. There are some others who have taken part in the meetings for whom we feel anxious. May the Lord strengthen them with might in the inner man, our earnest prayer. We long for a greater outpouring of the Holy Spirit upon the entire community and country round about.

To show how generally this work has spread through the families connected with this church, I may just say that nearly if not quite every family which had members grown up unconverted, has been blessed to see one or more of their dear ones brought to the Saviour. Some of our sisters have seen their husbands converted, or brother his wife, and a number of parents their children. Both the deacons of the church have seen their families blessed—one has two children, the other three brought into the church with them. Pray for us that the good work may extend. I fear I shall not be able to visit all the churches who are expecting to see me this year. The time is flying rapidly. Three months more, my mission year will be closed. My cash receipts this month amount to about \$35.

Yours, &c. G. A. HARTLEY.
 Upper Gagetown, Q. C., April 24, 1866.

Woodstock, April 24, 1866.

To the Secretary Home Mission Society:

DEAR BROTHER—As you see by the heading of this, I am at Woodstock. Compelled by illness, for a time, to leave the field of active labor, I thought it best for me to spend that time at my home. The labour of the past five months—holding meetings, as I have, continually, preaching almost every day, together with the private labors that ever accompany it, has been too severe a demand upon my vital energies; and I find myself totally incapacitated for the present, to discharge the duties of my calling. I am hopeful, that with proper care, and a few days rest, I shall yet be able to fill all my engagements.

Since writing my last report, I baptized nine, and added them, with one other, to the Church at North Head; making the total addition to that Church, thirty-eight.

It was my intention spending a few weeks with the 2nd Grand Manan Church, at Woodard's Cove, as soon as labour with the last Church ceased. I commenced holding meetings, March 13th, and continued them for three evenings, when my health became so impaired, I found it utterly impossible for me to attempt labouring longer, and was obliged to desist. It is my intention to visit them on my return.

In reference to financial matters connected with our mission, you are aware that the Church at North Head became responsible for one-half my salary, by expending with them one-half my time for the year. I think they will have no trouble in raising the necessary amount, and have no doubt that my time of labour expires, shall be able to report that they have complied liberally with the terms of agreement.

Hoping soon to be able to resume my labour in the field, I remain, yours, &c. J. T. PARSONS.

For the Religious Intelligencer.

REVIVAL AT CARLETON, N. S.

DEAR BRO. McLEOD—We have enjoyed an extraordinary work of grace at Carleton, N. S. The religious interest being extremely low, the people of God were almost discouraged and greatly disheartened. The carelessness and indifference manifested by the young people, as well as the boldness and impiety of some, caused many to fear that they would never be converted. The language of their hearts seemed to be, P. x. 6. But as man's extremity appears to be God's opportunity, so it was in this case; for in the space of two weeks the whole current of thought, feeling, and action was entirely changed. The factories, mills, and all other secular business was entirely suspended. The day school was also dismissed at noon, and sometimes before, and the master and mistress were both actively engaged in pointing sinners to Christ. The presence of God was remarkably manifest in the place, and nearly, if not all, were deeply impressed with the value of the immortal soul, and the necessity of a preparation to meet their God.

In extent, considering the size of the place, this has been the greatest work of grace I have ever witnessed. It is impossible to give the exact number of those who have lately professed to have experienced a change of heart. We have the names of upwards of sixty, but believe that it far exceeds that number. They range from twelve years of age to seventy. In nearly every house there is now a family altar erected to God, some of which have been lately set up, with the firm determination that, by the help of God, they shall be continually preserved. Over thirty of the

converts are young men; some of whom having considerable talent will, I trust, be called and dedicated themselves to the work of God, and become able ministers of the New Testament.

Notwithstanding the meetings were continued for two weeks and five days, three services being held on the Sabbath, two every day, and sometimes three and four, which were preaching and social, enquiry, conversational and prayer meetings, yet my health is good, and I feel prepared at once to engage in a similar work, if called on to do so. This is owing to my laboring on a principle, and appealing more to the intellect than to the emotions of the people, which is our characteristic as a denomination, and which no doubt our churches are found without a pastor. How seldom without men and women of principle to keep up the prayer meetings. We were all emotional as a people, this would not be the case; but thank God, we have experienced what a wise parent recommended to a beloved son (1 Chron. xii. 19), and which no doubt was at the basis of his eminent success. The converts are not all to unite with us. Some will connect themselves with the Baptists, but they will principally unite with the Presbyterians and Free C. Baptists.

The Rev. Mr. Christy (Presbyterian), and Brother Sullivan were sent for, and arrived the same evening. Our union was evident to all. They proceeded at once to the instruction of the converts, preparatory to their reception in the church. Bro. S. administered the ordinance of baptism, and received nineteen into the church. There are others to go forward in baptism and unite with us on our return, which we hope will be shortly. His assistance at a time when it was most needed cannot be sufficiently appreciated, and his courteous and wise Christian counsel and bearing, have made a lasting impression on the minds and hearts of many. Having enjoyed Bro. S.'s friendship and counsel for nine months, I have proved him to be the young man's friend, and would strongly urge any of our young brethren who may wish to visit Nova Scotia, to make his acquaintance at the approaching Conference. Should they do so, and visit him at Tusket, they will feel, as I do, that his friendship and counsel, as well as that of his amiable and Christian lady, cannot be too highly appreciated, and that they will ever hold them in grateful remembrance.

As next Sabbath is probably my last in this Province, I have accepted Mr. Christy's kind invitation to supply his pulpit in the Kirk, in Yarmouth town, on Sunday next, morning and afternoon, and expect to be home on Monday.

Yours, in Christ, A. B. MARSH.

For the Religious Intelligencer.

REV. E. McLEOD—Allow me to express to you, and your correspondents "A Free Baptist," and "M" my unfeigned thanks for the information given through your columns relating to the University. "A Free Baptist" recommends that a fund be raised to aid such students as may be unable to defray their own expenses. This is a suggestion of pressing importance, and I believe is deserving of worthy consideration. * * * * It affords me much pleasure to notice the progress that Education is making, and that the Free Baptists are becoming fully aroused to its importance. I trust a short time only will be allowed to elapse before there will be found among many young men of liberal education.

Yours, &c. B.

THE JEWS AND JERUSALEM.

The Jewish race still look forward to the reposition of the Holy Land and the rebuilding of the Temple at Jerusalem. No longer persecuted as once, admitted in almost every country to the full rights of citizenship, they have never forgotten the land that once was theirs. In England, France and Germany, they enjoy the happiest conditions of social and political life. The old restrictions have been removed, and old vulgar prejudices have been forgotten. Jews are chosen Lord Mayors of London, and in Prussia, where but a short time ago, no Jew was permitted to sleep outside the quarter assigned to his despised and hated race, they have made their way to peace and public respect. Of course, in this country they stand on an equal footing with all other nationalities.

But under the most favoured conditions, they are a discontented and unsettled race. From generation to generation one thought has been transmitted, one desire, one hope—that to fulfil their national destiny they must return to Jerusalem. Dispersed among all nations, shattered, persecuted, hunted, and in a thousand ways afflicted; they have remained one family, kept together partly by the remembrance of great national splendours, of great wrongs, and partly by the hope of a great atonement restoration. This hope has found frequent expression during the last half century. A few years ago, many thousands of the Jews in Russia, bound themselves by oath to a compact, that, as soon as the way was open for them to go up to Jerusalem, they would go thither, and there spend their days and nights in fasting and praying until the Lord should send the Messiah. In England, we are told, the constant prayer that concludes every Jewish festival is, "The year that approaches O, bring us to Jerusalem." In Poland, the wealthy embalm the bodies of their dead for burial in Palestine, or import its sacred soil to imbue their consecrated cemeteries. Of late years, also, the emigration of Jews to Palestine has been constantly increasing. Less than fifty years ago, the Jews in Jerusalem were said to number about a hundred only; now, they count nearly thirty thousand. This enormous increase is partly due, it is said, to a strange address, attributed to a fictitious Jewish prince, supposed to rule over a kingdom somewhere in Asia, which was circulated in Poland towards the close of the late Czar's reign.

But the strangest fact of all, is the recent interview with Napoleon, at which the question of a return to Palestine was calmly debated, as one likely, sooner or later, to engage the attention of the world. Whether the man of mystery who sits beneath the roof of the Tuileries intends to be their leader in the new movement, is a problem for time alone to solve. However this may be, the old feeling has certainly revived in all its early force; and Napoleon, the great prophet and exponent of the doctrine of nationalities, has thought it worthy of public recognition. *Examiner and Chronicle.*

PARAGRAPHS FROM EXCHANGES.

A noted itinerant preacher, once said of a grasping, avaricious farmer, that if he had the whole world enclosed in a single field, he would not be content without a patch of ground outside for potatoes.

A New York clergyman states in that city there are not more than 300,000 church-goers, of whom one-half are Roman Catholics. At one time not more than 50,000 can be found attending public worship.

Three years ago in Madagascar there were only three Christian congregations. Now there are seven large churches at the Capital, with a total membership of some 15,000.

RUSSIA AND THE POPE.—The Russian ambassador has been requested to leave Rome by the Pope, for having said to the Pope, on New Year's day, that Romanism and rebellion were synonymous in Poland.

FIRST JAPANESE CONVERT.—In November last the Rev. Mr. Bishopp, missionary of the Reformed Dutch Church, baptized at Yokohama a native Japanese, who renounced Buddhism, and intelligently embraced Christianity. We will hope that this is the beginning of a good work, to result in the reformation of the island.

Rev. Dr. Pusey has surprised the religious world of England by a letter in which he clearly and unequivocally acknowledges the premacy of the Bishop of Rome. It was supposed for several years past that Dr. Pusey had been receding from his Romanist tendencies. His late letter has therefore painfully surprised many who have admired him. On a recent visit to France he spent his Sabbath in a Roman Catholic monastery.

CHOLERA.—Fears are entertained that Cholera and the cattle disease may invade this Province during the approaching summer. The cattle disease is not yet on this side the Atlantic, and it may never come. There is at least fair room to hope that the broad ocean is a sufficient barrier. Cholera, however, is already committing serious havoc in some of the West Indies; and it may reasonably be feared that it will visit the United States and the Provinces. It is proper therefore to be in every way prepared, to "set our house in order" for the unwelcome guest. *Halifax Paper.*

FRUITS OF MISSIONS.—The First Presbyterian church of Shanghai, China, now takes up a collection regularly for each one of the boards of the Church at home. This is more than some of the churches in New York do. The Shanghai church, with thirty members, sends \$41.31 to the "Fund for Disabled Ministers and Widows of Ministers." Think of that, you who never give a cent to this fund. The fruits from Chinese Paganism sending money to support aged and destitute ministers in America!

THE IMPRISONED ENGLISH MISSIONARIES.—The King of Abyssinia has caused several months ago imprisoned two agents of the English Church Missionary Society—Rev. H. A. Stern, and H. Rosenthal—for a purely constructive and unintentional offence. They are confined in a loathsome place, and loaded with fetters of a peculiar and cruel construction. The latter was sent to them, in response to their protestations of innocence and appeal for relief, was: "I know you are not afraid to die, but I shall not kill you; on the contrary, I shall at regular intervals torture you till the flesh falls in rotten pieces from your body."

SIX IN NEW YORK.—There are more than 1,000 billiard tables in New York, and a large number of these are used in small draughts, to create a demand for "drinks," which are often the stake of the game.

More than 13 theatres show by their receipts for the six months ending last year (which were largely in excess of half a million of dollars), the immense popularity which they receive, and young men form a large part of their audiences.

Gambling houses, porter houses, bar-rooms, and concert saloons exist in great numbers, and are largely patronized by young men.

The Police Report of 1865 gives 223 of these latter places of dissipation, and the daily visitors averaged 29,000. There are in this city more than 9,000 females who live by the vices of those whom they decoy, and often lead in their companionship to common law, and a debased press contributes largely to the temptation of the young, and the corruption of their morals.

OUT OF THE MOUTH OF BABES.—At one of the most interesting meetings at Park St. church, Boston, on Wednesday, Mr. I. Walker, of the Bowdoin Square Baptist church, spoke of a young girl in Providence who had lately, after some hesitation, on account of her youth, been admitted to the church. Her parents were much moved at the scene, and were sitting together in the evening, after she had retired, pondering these things in their hearts. It grew late, and they did not incline to sleep. Silence was broken by mutual expressions of anxiety. "Let us have a prayer," But who should pray? The father could not. The mother could not. It was late to send for the pastor. "Let us have Sarah,"—the father took her from her bed, brought her down; placed her between them; they all knelt, and this babe in Christ prayed her parents through God's regenerating grace, into the new birth of a Christian life.

FOOD.—A lady of culture, refinement, and unusual powers of observation and comparison, became a widow. Reduced from affluence to poverty, with a large family of small children dependent on her manual labor for daily food, she made a variety of experiments to ascertain what articles could be purchased for the least money, and what at the same time "go to the furthest," by keeping her children longest from crying for something to eat. She soon discovered that when they ate buckwheat cakes and molasses, they were quiet for a longer time than after eating any other kind of food.

A distinguished judge of the United States Court observed that when he took breakfast cakes, for breakfast, he could sit on the bench the whole day without being uncomfortably hungry; if the cakes were omitted, he felt obliged to take a lunch about the winter breakfast table, and a scientific investigation and analysis have shown that they are the best food-forming principle; hence nature takes away our appetite for them in summer.

WOMEN OF WORD.—Dr. Collen, Roman Catholic Archbishop of Dublin, has issued the following in relation to the cattle plague:—

"To all Catholics I would recommend the use, each day, of the prayers against pestilence which are found in all prayer books, or those contained in the missal. I would also recommend them to get their private prayers, holy water and the cross, as well as their Roman ritual, and also to erect crosses in their lands, and keep them in their dwellings, in the hope that this emblem of the triumph of Christ over his enemies may put to flight the powers of darkness and preserve us from their wicked influence. Public and private prayers, holy water and the cross, as well as their Roman ritual, and also to erect crosses in their lands, and keep them in their dwellings, in the hope that this emblem of the triumph of Christ over his enemies may put to flight the powers of darkness and preserve us from their wicked influence. 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