THE CHURCH'S GREATEST NEED.

religion as 'the right use of a man's whole self'-as

ses the community-and not as a state of mind mys-

tical, and in active life unattainable, high up among

things intangible, separated from contact with work-

a-day life, appropriate to Sabbath days and special

hours, to leisure, old age, and death-beds. Every

man who is 'diligent in business, serving the Lord,' is

a sermon brimful of the energies of life and truth, a

witness to the comprehensiveness and adaptability of

Christ's religion, a preacher of righteousness in scenes

churches, a religion that is not only proclaimed from

the pulpit, but from the pews; that goes with a man

into his counting-house, and prevents him from driv-

ing sharp bargains, and overlooking petty ects of dis-

honesty; which goes into court, and stays he lawyer

from defending injustice and fraud for the sake of

fame or fee; which is generous and also ust; which

needs the example of Christ in social life, and sacri-

fices selfishness, and is a living witness to that prac-

tical portion of Christianity repecting which there is

perhaps more skepticism in these days, than in rela-

When the Church proves to the world that Chris-

will uproot selfishness, and change not only the be-

by the lives and conduct of christians, the millennium

rebuke superstition, and every one that bears the

name of Christ, may contribute their quota. - N. Y.

THE SABBATH QUESTION.

caution, in conducting the controversey which is now

to be waged in Philadelphia, in resistance of the de-

made in New York city, the entire movement was

fort as very "wise." The doctor affirms that these

gentlemen, chosen from various denominations, and

working together with admirable unanimity and zeal,

have accomplished most gratifying results. In the

chapter on the subject in his late work, we find the

following summary of testimonies to the value of the

"No nation can live and prosper without the Sab-

A nation, a city, a family, that tramples upon the

aw of the Sabbath, tramples upon every other law.

They become practical atheists, and say unto God,

Sabbath, drawn from various quarters.

There is need of much wisdom, and not a little

where none can preach so effectively and so well."

the one thing which gives dignity and nobility

what is in itself sordid and earthly -as the mainsprin

Brethren of the American church! we can have a revival if we heartily wish it. Only let us "bring the titnes" of hard work and abundant prayer into God's "storehouse," and he will open the heavens and pour us out a blessing that there is not room enough to receive. There shall be Cuyler in the Independent ..

## TERMS AND NOTICES.

PAYMENT IN ALL CASES IN ADVANCE. ALL LETTERS FOR US, either on business connected with this Paper or otherwise, should hereafter be directed to

us at Fredericton. Parties wishing to pay money in Saint John for the Intelligencer, can do so at the Bookstore of Messrs. Barnes & Co., Prince William street.

## Religious Intelligencer.

SAINT JOHN, N. B., FEBRUARY 2, 1866.

## FORGETTING GOD!

Few persons, ever attain to the audacity of actually disbelieving the existence of God; but many live in practical Atheism. It may be doubted, whether a genuine skeptic ever existed. Hume denied it at a banquet of professed infidels in Paris; and though the chairman of the dinner assured him that he was sitting at table with seventeen actual infidels, it may be reasonably assumed that this boast was a piece of baseless brave, do.

But though the heart revolts from theoretical Atheism, this sin, in a more practical form, is the habit of tens of thousands whose lives are passed among scenes adapted to evoke the most vivid ideas of God's presence and beneficence. The heavens above us, and the earth beneath our feet, conspire to fill our hearts with high and enduring conceptions of the glory, majesty and power of the great Architect who fashioned and who sustains all. His watchful Providence awaits on all our necessities, and leaves no want unsatisfied. In his great and incomprehensible love for ruined man, He sent his only begotten Son to redeem our fallen race; yet, too often, these common blessings and this crowning work of love fail to awaken in our hearts that sense of gratitude which we should never lose, that realization of His presence, the want of which constitutes practical intidelity. sleepers half awakened by a troubled dream, they soon relapse into their former state. Day follows day, year succeeds year, with scarcely a thought devoted to Him whose loving-kindness breathes through every moment of our lives. Men live as if there was no God over all and in all the affairs of this world. Children of God, they forget their Father; subjects of God, they forget their King; redeemed of God, so far as the means of redemption are freely offered, they forget Him who died that they might live.

Why is this? Why do men act as if they had forgotten God? Have they lost their memory? Has some fatal paralysis stricken this faculty into blank imbecility? We must go deeper into the heart for an answer to this question. It is because we do not like to retain God in our knowledge. The thought of God is not grateful to the carnal heart. It is a rebuke to sinful passions and desires. As Adam, after the fall, fled to the shades to avoid meeting his Creator. so we attempt to hide from God. Not loving Him, we obtain relief to steep our souls in the waters of oblivion. In this, by some fell perversion, we are strangely assisted by the cares of business, and the customs and usages of society. For a season we find it easy to forget God, and to banish Him from the ordinary tenor of our thoughts.

What language can portray the guilt of those who thus forget God, not from a failure of memory, but because they set themselves deliberately at work to cares for us, from whom flow all our mercies, is a species of ingratitude which words cannot adequately express. But it is only when we place our guilt in contrast with what God has done for our redemption, that our ingratitude stands forth in all its blackness. The mere failure to remember God were a crime of dreadtul magnitude; but the sin of deliberately seeking to banish Him from our thoughts, is as measureless as must be its punishment.

suffered to pass unnoticed. Though we may forget | congregations on the Sabbath were large, and good God, He does not forget us. Men plunge headlong into sin, and overload their souls with worldly cares and vanities; and, having forgotten God, flatter themselves that He has forgotten them. But they only deceive themselves. He is ever present, allseeing. When Lattmer, examined once before his enemies, heard the scratch of the recording pen behind the screen, he instantly became reserved and discreet in his reply. If our souls were serious enough, we might hear that recording pen above, putting down our thoughts, feelings, desires, motives and words. We know that this is going on. Why then should we commit the folly of endeavoring to banish '. od from our thoughts?

We shall not always forget Him. It is a terrible fact that the memory never loses what it has once grasped. Drowning men recall every act of their life in a single instant. A day is coming when, in the most awful manner, God will be brought to the remembrance of all who have tried to forget rlim Then we shall not only remember, but see Him, face to face; and how fearful that awakening! It must be one of the most dreadful elements of future punishment, that lost souls shall never be able to forget the goodness of God, his proffered mercy, his repeated warnings, his tenderness, and his long-suffering.

And if we persist in trying to banish God from our thoughts, He will seem to forget us-He will leave us alone, to learn by sad experience how fearful it is to be forgotten of God. How dreadful is the word God forsaken! And if dreadful on earth, how immeasurably terrible in hell, where eternal despair reigns, where no ministering angel ever folds his wings, no whisper of hope is heard. And, on the other hand, how blissful to be remembered of God! A pious soldier, going into battle, prayed that if he should forget God in the hot and bloody strife, God would not forget him. This should be the prayer of every heart. Instead of banishing God from our thoughts, we should strive to fix our thoughts on Him, and to keep Him constantly in our remembrance, as we desire to be remembered by Him.

forgotten by many who were present. Those bapti-PRESENTATION. - Another substantial token of the zed received the right hand of fellowship, and made friendship and liberality of our Fredericton friends the number of our little band fourteen. I shall long has been offered us. On Monday evening last we were presented by Brother B. Atherton, on behalf of some made many pleasant acquaintances beyond my own of the members of our church and congregation, with the handsome gift of sixty dollars. The offering | people, and had repeated invitations to return. was timely; but the friendship it evinced affects us most. May the donors ever experience that "it is sickness and the fearful snow storm we had, hindered more blessed to give than to receive." THE LORD the people coming together to Conference. Monday LOVETH A CHEERFUL GIVER."

BIBLE SOCIETY .- The annual sermon of the Fredericton Auxiliary Bible Society will be preached on Wednesday evening next, '7th inst.) by Rev. Dr. Brooke, in the Wesleyan Chapel, Fredericton. A lars. collection will be taken up in aid of the Society.

HOME MISSION REPORT.

No. 7. To the Corresponding Secretary weeks, I am once more with my family in Carleton. who prove by their lives the power of those truths in il respects, within a convenient compass. This Not being accustomed, for several years past, to be which ministers proclaim, and missionaries teach; wik is just what we need, and all we need so far from home long, especially at this season of the year | whose religion is so essentially part and parcel of the asine book on a given subject ever can be, "the sound of an abundance of rain."- Rev. T. L. it was quite a lengthy tour for me, and under ordin- man, that it not only keeps him out of much temptaary circumstances would have been a long time to be | tion, but enables him to overcome more, and to gain the power of the soul by which it intentionally origseparated from my family. But the nature of my the victory over the world while living in it. The intes an act or state of being. Or more precisely, week and the success the Lord gave me, made the Church has some notable examples of such piety. Will is the power of the soul by which it is the contime pass rapidly and pleasantly. At times I can Its possessors are honored in all spheres of life, and cious author of an intentional act." are to engage in the great work, he feels that time resources, in the interest of his Master. A writer in ultimately rest. flies too rapidly, and that, if it were in his power, he | the North British Review says: would, for the sake of the unsaved around him, stay the mighty wheels and plunge anew into the work, and agonize before the throne, and work and weep until health and powers were exhausted. I think I can say that, to some extent, at least, I have seen the end of earnest and successful strivings after loftier ends of the wicked, and have felt an increasing desire that my life might be spent in doing good, more good than ever I have seen accomplished. The destitution of many parts of our country and the urgent calls for labor are enough to draw out the sympathies and fire up the energies of every man who has been called of God to the sacred work of the gospel ministry. But as this is only intended for a monthly report, I will proceed to give you, and through you communicate to the readers of the Intelligencer, some account of my labors during this month. The first nine days of January were spent with the 2nd Nashwaak church excepting two evening meetings held at the ferry just opposite Fredericton, and one Sabbath evening with my good and warm-hearted friends at Douglas. The first Sabbath in the month I baptized three young men. On the 10th inst., Bro. Kinghorn from whom I have received repeated and unmistakable evidences of his nterest in our mission work, and whose value I know beyond what I knew it before, took me to Stanley. I had for some time anticipated a visit to this place, but I found when I got there that it was an unfavourable season of the year, and did not remain very long. Stanley, or what is generally called Stanley, by way of distinguishing it from settlements in the parish of

Stanley, is quite a village place. It is on the Nashwaak stream, some twenty-five miles up, and was led about thirty, or upwards of thirty years ago, by a sharp thrust of the sword of truth; but like by the Nova Scotia and New Brunswick Land Company. This company is composed of English capitalists, who bought a large tract of land in that part of the Province, and expended a large amount of money there. They brought out about one hundred families at one time from the old countries, principally Scotch. Some of the old settlers there tell hard tales about the sufferings of those people. The cabins or huts erected for them late in the fall, and into which they went on their arrival to spend the winter, were, so far from what is necessary for comfort in this cold country, that many of them actually died from exposure, if not from freezing. But few of these however are there now. Many of the buildings since erected by the company are large, and were quite expensive. They are quite dilapidated, and look as though times in the past were more prosperous than they are at present. There are a number of mills, two good schoolouses, an Episcopal and Roman Catholic Church, and upon the whole it is quite a village. Nearly all the people are old country people, and are Presbyyet fear Him; and we think it the easier way to terians, Episcopalians, and Catholics. There are within about five miles a number of new settlements, lying in about every direction, having Stanley for a centre. These are the Cross Creek, Green Hill, Maple Grove, of their morality, their religion, and their prosperity.

Williamsburgh, Giants Glen, Lime Kiln, Mick, Red

Rock, Irishtown, Scotch, English, and Wood Settle-

commit this terrible sin. To forget Him who should rishing communities in a few years. Many of the be always in our thoughts, who always thinks of us, people in these settlements are natives of our own Province, and amongst these people I think there is the best prospect for Free Baptist labour. The peocation. They have an excellent school, taught by : pody of people, are about building a place of worship. I was there about ten days. Our meetings were Then the utter folly of this conduct should not be private houses in some of the new settlements. Our the whole I thought it would be better to make my would no doubt have resulted in many conversions, judgment; they exhaust their attention, burn out pal, Gonzales, who has just ocen tried and sentenced as we find them, we have not insulted our Catholic The Calvinist Baptist Home Miss. Society also ex | their candles, and are left in the dark.' Archbishop | to death. nmmer and fall. There were a few Baptists of each denomination scattered about, and I thought as ther could be no doubt but that there would be a Baptis! church of one of the bodies there soon, and as there is not at the present room for more than one, it was about the proper time for us to organize, consequent he applied himself to the duties of the Lord's day, itestation of judgment. - N. Y. Paper. ly I organized a church. We had a conference meet the more happy and successful was his business. ng Saturday, when the Lord was truly with us. All | during the week.' These thoughts do but give emphasis to the Saviour's declaration, that 'the Sabbath the professors of religion spoke, many of them twice, was made for man;' appointed for hallowed and beand some three times. At the close of conference, nevolent ends, fitted to man's nature, necessary to read our treatise of faith, with our church covenant his physical, intellectual, moral, and immortal welland directory, and united all who could adopt the being, and pointing as with the finger of its Divine Author to the 'rest that remaineth for the people of covenant and subscribe to the treatise of faith into a God.' Next to the unspeakable gift of his Son, is little church. A happier and more loving little band the gift of his Sabbath. His Word would have been

gave us a great victory. Four persons were baptized.

The novelty of the occasion with some, and the inter-

est felt in it by others, brought a great concourse of

people together. All I shall take time to say about

it now is, that I felt as though God had given us a

great victory, and that that Sabbath will not soon be

remember my visit among the people of Stanley. I

Yours, &c.,

Carleton, Jan. 81st, 1866.

G. A. HABTLEY.

I have seldom ever seen. They thanked the Lord disregarded, but for the Sabbath, his church would

that they had lived to see a F. C. Baptist Church or- have had no place among men, or had been a dis-

ganized in Stanley. The next day, Sabbath, the Lord | Iranchised exile in a strange land."-Philadelphia

BOOKS. THE FREEDOM OF THE WILL AS A BASIS OF HUMAN RESPON-SIBILITY AND A DIVINE GOVERNMENT, elucidated and maintained in its issues with the Necessitarian theories of Hobbes, Edwards, the Princeton Essayists and other leading advocates. By D. D. Wheedon, D. D. Third edition. New York: Carlton & Porter. 1864.

Upon reading this book, when some time ago it first fell into our hands, we fully intended to make an extended notice of it, and to commend it to all our readers, and especially to all our brethren in the University, every one of whom we trust may yet have I came back to Nashwaak, where I spent last Sab. it in his library. But in the multiplicity of cares bath. We expected to have had a baptism there, but the favored moment has not come to make an intended review, and, we fear, it never will, and we must be content with a hasty notice.

night I came from Fredericton to my home in the ex-This work treats of one of our fundamental denomcellent night stage belonging to Mr. G. R. Atherton, and am pleased to say to my friends that I found my inational doctrines. Our views of the universality of the atonement requires us as preachers and people Of finances I cannot speak so favourably as in other to understand the true philosophy of the will. Premonths' reports; nevertheless, I collected a few dolsidents Mahan and Finney have done a noble work, as it were, for us on this and related subjects, and we Island of Guadaloupe.

ceainly owe them a debt of gratitude. We are fa-More than ministers, more than missionaries, more mir with their works and those of other authors than money, does the Church need members thor- wh define our views; but never till Dr. Wheedon's DEAR BRO. - After an absence from home of fifteen oughly pervaded by the spirit of Jesus Christ; men wak appeared have we seen just the book we need

We define the will," says the author, " to be

scarcely realize that it has been three and a half honored always as Christians. Whether they are The definition here given, in both its forms, is well months since I left home, but when one gets so inter- engaged in trade, or professional duty, in political or worthy of especial attention. In the last form, notice ested in the Master's work, that his soul is really alive in social life, they are recognized always and every- that not simply the characteristic of the will is given, to the importance of his mission, and he even par- where as Christians. But we need more than these but it also affirms that we are conscious of that chartially discerns the worth of the soul, and sees the ex- comparatively few and isolated examples in the acteristic. To consciousness is the only appeal in posure of sinners to be lost, and how much there is Church. Every Christian ought to be such a man, this matter. Every man knows that he is the author to be done in a few fleeting days, and how few there making use of all his powers, and opportunities, and of intentional acts, and there the whole subject must

> The author's definitions are the crowning excellence "He is a most worthy disciple of Christ who, like of this able work. By their accuracy and clearness Palissy, or Buxton, or Buggett, or Perthes, exhibits they virtually settle many disputed points by the force of self-evidence.

By his clearness and accuracy in definitions he is abe to keep the reader informed as to the point and a purer life-as the power, outside and within which he wishes to maintain, and that which he man, which, lifting up conduct in the individual, rai- wishes to attack.

Some persons might prefer the book if less were sad in the way of controverting the false theories, opposed to the doctrine of human freedom and responsibility; but to us this is a very desirable feature. It s a means of bringing out the truth the clearer.

There are a few things, which, in some future edition, the author may change somewhat by way of making them comport more completely with the lofty This is the kind of preaching which we need in our aim of his work. We refer chiefly to language which results from the consciousness of strength and easy victory over opponents; but this is scarcely a speck upon the sun, much less a spot.

The Sunday Magazine, edited by Thos. Guthrie. D.D., for January, has been received from Messrs. Strahan & Co., 50 St. Peter's Street, Montreal. The November number of this periodical is the only one: that reached us previous to the one now on our table. This fully sustains the estimate we formed of this Magazine on examining the November copy. It is emphatically a "Sunday" book, and filled with original articles of the choicest character. We can confidently commend it to all families, as an excellent. tianity is so genuine and far-reaching a power that it family magazine. Sold by nearly all booksellers, at lief, but the habits of all its adherents, and proves it

Good Words, edited by Norman McLeod, D. D. The January number of this monthly is also received Such proof is needed to overthrow infidelity, and ed. Good Words has been before the public for several years, and is favorably known. Its character is less religious than the "Sunday Magazine," but it is a very ably conducted and interesting periodical. It also is published by Messrs. Strahan & Co., and is for sale in nearly all book stores. These two magazines are noble contributions to the periodical literature of the country, and we hope will supplant the light trash which has been so extensively circulated secration of the Sabbath. We suggest that the move- of late.

ment should be very largely, if not entirely, controlled The Argosy is the name of a new Magazine from and managed by Christian laymen. In the effort the same publishing House, but we believe of a more secular character. We have not seen any copy of it placed in the hands of laymen, and Dr. Spring, in his Life and Times, characterizes this feature of the ef-

The Messenger and Sons of Temperance Journal. The first number of this sheet has been issued from the press of Messrs. Barnes & Co., by Mr. John P. Bell. It is well filled with temperance matter, and is an interesting little sheet. May it prosper.

We have pleasure in calling the attention of our readers to the Prospectus of the Morning Journal, in another column. The Journal is an able and bath. Their observance of the Sabbath is the index | reliable paper, and on the right side in politics.

## MURDER WILL CUT.

There is an old belief, as old, perhaps, as humanity ments, that I can name. Some of these are quite new, Depart from us, for we desire not the knowledge of itself, that murder cannot be concealed. It is expressdeemer, God the judge. Men have their rights, awful basis of truth to rest upon. Our police records | fact cannot be disguised that Irish Catholics are which God gave them; but they have no right to do for a single year contain remarkable illustrations of wrong-no right to violate the fourth commandment. its verity. It was, perhaps, never more strikingly God never gave it to them, and if they presumptuous | exemplified than in the conviction of Gonzales, the gave them the Sabbath as the nucleus of unnumbered | few weeks ago in Brooklyn. The circumstance of | lics almost universally, as soon as they reach the guard this sacred deposit, given alike to the rich and stranger in the city; and money was the sole motive present organization of Fenianism, (which includes amutable law doth exact forever.' La Place said led him into a dark and lonely park, little frequented just before his death, 'I have lived long enough to after nightfall, and there murdered him and rifled his society can be upheld in happiness and honour, No one saw the deed. No one answered the victim's ithout the sentiments of religion.' Adam Smith | cry for help. The body was left lying on the ground, expressed the sentiment that 'Sabbath, as a political | and the murderers escaped through the darkness, un institution, is of inestimable value, independently of its seen and unfollowed. They felt secure; for the dead the Morning Freeman in St. John, that unblushing dis. claim to Divine authority.' Coleridge remarked, 'I | could tell no tales

feel as if God had, by giving the Sabbath, given fifty. | But justice had a dumb witness on the spot. There two springs in the year.' Isaac Taylor affirmed, had been a fierce struggle between the victim and we should have been at this moment a poorer and es in the glove corresponded exactly with the wounds

Leighton said, 'The very life of religion doth much | This may seem to be a trivial incident -me depend upon the solemn observance of the Sabbath ; another illustration of the skill and ingenuity of our consider, if we should but intermit the keeping of it police. But persons accustomed to look beneath the for one year, what a height of profaneness would en- surface of things, and to trace God's providence in all sue in those that fear not God.' Walter Scott said, the affairs of life, will not fail to discover in this as is, that I "impute that Governor Gordon himself was Give to the world one half of Sunday, and you will striking an inducation of God's abhorrence of crime, find that religion has no strong hold of the other.' as if he had caused the discovery of the murder by a Sir Matthew Hale declared, that the more faithfully miracle, or had punished it at once by a special man-

> We clip the following paragraph from a letter from Rev. G. H. Ball, pastor of the Free Baptist Church in Buffalo, to the Morning Star :-

> We are just having a little excitement over the departure of the Rev. Mr. Allison from the Pearl Street E. Church to a Congregational Church in Milwan. has been quite a star among the Methodists in B. for a year or more. Every seat in his church was filled, and many were zealous to build him a larger house. Of course they feel disappointed, and somewhat yexed of Christ, and we are glad that some one will enjoy the fruits of his talents.

THE Young. - The annual sermon on the young, and in behalf of the Free Baptist Sabbath-school will be preached next Sabbath atternoon at 8 o'clock, in the Free Baptist church, Fredericton, by the pastor. A special collection will be taken up to aid the Sab-

SEVEN HUNDRED THOUSAND DOLLARS WERE expended in the year 1864 for alcoholic beverages imported into the Province of New Brunswick. At the temperance meeting in the Institute a few evenings since, Hon. Mr. Tilley compared this with a number of items of the most valuable of our public improvements .-

One hundred and seven fatal cases of cholera oc-

THE NEWS and THE PRESS

FEBRUARY 2, 1866.

TO MR. JOHN V. ELLIS, Editor of the " Evening Globe,"

(AND TO THE PUBLIC.) SiR-A communication, over the signature "Colonist," was inserted in the Evening Globe of the 23d ult. (and was also transferred to the Weekly Globe of the 24th ult.), which cannot be regarded otherwise than as an unprovoked and vindictive attack apon me, and maliciously designed to damage my reputation for integrity and veracity. Public opinion, as well as a writer in the Morning News, attributes the authorship of that effusion to a man named "Travis." With this man I have no acquaintance. I am most respectably informed that his standing in partner in a business requiring much judgment and the community does not entitle him to any general respect, and that a communication on almost any subject, over his own proper name, would only meet with contempt, and probably have a tendency to degrade in public estimation the columns of the journal in which such a communication would appear. But whoever this "Colonist" may be, and irrespective of all his antecedents, the annexation twaddle which he has contributed to the Globe during the few last months, is incontrovertible evidence that he is disloyal to the Queen, and a vile traducer of her government and rule. The contemptible articles you have permitted to be laid to me in your columns. which he has contributed to your paper, and which have been destitute of both argument and common sense, have degraded your journal in the eyes of a loyal public, and have provoked the suspicion of spectable gentleman can see it by calling at my resimany that you lack those principles of inflexible attachment and unwavering loyalty to the British specimen of twaddle which, coming from a writer should be without. I have no intention of following render it contemptible. every newspaper scribbler (who seeks to degrade others to his own level), into the moral slime and empire. I shall only do this when compelled on beas the editor of the Globe, responsible for the communication signed "Colonist," and hence to you,

especially, I address this letter.

ever richly it deserves it. But that I have ever itertained "hatred" to any class of men, or to any individual, or that I have sought opportunity to insult any, is a fabrication, without the least shadow of truth. I may state a fact or two here which will respondent contains, and which will also place me right before some who may not understand my present position. When "Colonist" was receiving his early training, it may be, among the moral slime-pits of his native parish-(I mean no disrespect to any locality) -I had under my control and in my employ hundreds of my Catholic fellow-subjects, whose respect and esteem I enjoyed, and I believe many of them would be willing to-day to testify to my kind ness to them. Their clergy, on occasions when visiting the sick in my employ, received my attentions and respect, and my carriage was always on these occasions at their service, if required. Subsequently, and since I entered the ministry, when the public mind was fearfully agitated by unpleasant contentions between Orangemen and Catholics, my pen was employed in defence of the rights of the latter, and Mr. Anglin, in the Freeman, lavished much praise upon an article of which I was the author. With many Catholics I am personally acquainted, and for some of them entertain much respect. My strictures upon the Catholics in this Province (and which, I should remark, have not been intended for all of them), have been called forth by the disloyal course of the Freeman, which is well understood to represent the views and feelings of a large portion of the Catholic population, and I regret to add, a small portion of anti-Catholics also, called Protestants. The everywhere suspected of disloyalty to British institutions. The outspoken and rabid hate to England and her government, which is manifested by Irish Catho-United States, and which is reflected by the Boston Pilot, and similar publications, together with the Republic), and which is nothing else than a conspiracy against British rule in Ireland and elsewhere, demonstrates conclusively that there is an element of disaffection in Irish Catholics to her Majesty's Government, which is not found in any other "race" or "class" of her subjects. It was not until the advent of Mr. Anglin to this Province, and the birth of loyalty to the Queen became a feature of any portion of the New Brunswick press, and the sympathy and support which the Freeman has received from its co-religionists, both clergy and laymen, have rendered great Blackstone declared that 'a corruption of morals | dent or design he tore off his glove and left it on the | them, of course, liable to similar censures as those which lie at the door of its editor. His apologies for Fenianism, and the denunciations of it uttered by the Sabbath.' Lord Macaulay said, 'If Sunday had man, was arrested on suspicion. One of his hands the Catholic clergy that have spoken on it, are evinot been observed as a day of rest during the last | was bandaged. It was uncovered, and the glove | dently nearer akin than many suppose. He apologises for it because of the wrongs of Ireland; they denounce it because it is not adequate or able to resaid, 'They who always labour can have no true statements which soon led to the arrest of his princi- dress these wrongs! In our strictures upon things

> The second statement put forth by your contributor a member of that wretched and infamous band of swindlers." Really this character applied to Fenians. and which I have italicised, is, I think, the only truthful sentence in your contributor's letter. But his statement relative to my imputing, &c., is a fabrication, which both the writer and you knew to be untrue. With "Colonist" I wish to bandy no words. A respectable correspondent, over his own signature, I am ready to meet; and I challenge such, if he can kee. Mr. Allison came from New Brunswick, and that I have ever made such an imputation. I dealt with his Excellency's speeches at St. Stephen and Woodstock in the spirit of a frank and honest jour-I published as it was, without altering a letter. The judge between man and man. writer of that postscript did not impute that Governor Gordon had any connection with "that infamous band of swindlers." The postscript did indicate as though somebody had imputed to his Excellency such two columns devoted to our article of last week on a connection. Whether such a report was in circu- the Cathelic party. The editor stoutly denies - as, lation in Dorchester or not, I have not been informed. of course, we knew he would-the existence of such I most unequivocally and decidedly stated that "no a party in this Province. His long article, however, intimation of the kind, nor a thought that his Ex. contains nothing worthy of replying to. It is couchcellency favoured this desperate and wicked anti- ed in more gentlemanly language than is usually used British and anti-Protestant movement, has been made by that paper when referring to us, and hence affords public expenditure, showing how much more capital or conceived in this part of the Province." And I seems hope that the editor may yet be shamed into is wasted for mebricity than is expended for many of MEANT JUST WHAT I STATED. I am not astonished something like decency. He, however, insults our that "Colonist" has written what he has; but I am country subscribers, by denominating them "gullible astonished that the editor of a paper claiming re- readers in the back settlements." We suppose this spectability should allow such a direct and bold mis- is because they reside beyond the limits of that hiscurred in a town of six hundred inhabitants on the regresentation to appear in his columns, when he toric ground-"York Point" where the Freeman must have known it to be such.

There is one other statement made by your contributor to which I may refer. It is his "belief!" I know. Mr. Ellis, that there are some men who are said to be without religious faith-they seem to be incapable of believing!" It may be that the writers for the Globe belong to this class. But whether so or not, there is such a thing as "faith in the earth," and there is such a thing as truth; and there are men who speak and write the truth, and who would scorn to adopt, as editors or otherwise, so base a course as that referred to by your correspondent. My reputation for veracity does not rest on the "belief" of any newspaper writer. After about twenty-four years residence in St. John, and six in Fredericton; filling, when a very young man, for several years a responsible clerkship; subsequently a principal in trade, and afterwards a managing cocare; having transactions with scores of merchants in St. John, during the period of twelve years prior to my entering the ministry. Since that time, my character has been public property, and it can very easily be ascertained if statements made by me in my columns are worthy of credence or not. I claim no perfection of character beyond what every Christian man should possess, but I fear not the most strict and minute investigation of my reputation for integrity and veracity. I would scorn degrading the press by an act so mean and immoral as that which by one whose communication stamps him as a wouldbe moral assassin. The letter stated by me to have been received, is now in my possession, and any redence. The rest of your contributor's article is a throne, which no conductor of a Colonial journal like "Colonist," would under any circumstances

he chooses to write again, let him do so over his own mire of California, or distant dependencies of our own proper name, then the public will know how much reliance can be placed upon his effusions, and I shall half of the public. But I shall at present hold you, probably be spared the trouble of taking any notice of them. This is the second time that you have permitted an anonymous writer to assail me in your columos. Say what you please editorially; require Your contributor states that I "have always your correspondents to write over their own proper entertained the most bitter hatred of my Catholic names, then I shall know my assailants, and shall fellow-subjects, and have sought every opportunity to understand fully how to meet them. My criticisms on your annexation proclivities, and my reference to insult them." I shall not condescend to characterize this assertion with such epithets as some of my your very injudicious articles on Fenianism, have, I suppose, provoked your indignation. The Globe is al-Catholic contemporaries sometimes apply to me, howmost proverbial, wherever it is read, as an annexation sheet; and it is well known that when the British Government had such information as rendered it imperative on them to strengthen the military force of Ireland, because of Fenian conspiracies against the Government and peace of that country, you were transferring to your columns articles calculated to mislead the public mind relative to the designs and dangers of those murderous "conspirators." Ireland nor Canada need not thank the spirit that tempered the Globe for their undisturbed peace and safety, but the wise, prompt, and efficient measures and preparations adopted by the British Government.

I have now done with your friend "Colonist." If

The additional remarks in this letter are especially intended for the public. During the thirteen years which I have conducted the Religious Intelligences. there have been but two political questions in which I have taken any especial interest, or felt called upon to express decided opinions. The first was the Pro-HIBITORY LAW MOVEMENT, which I most strenuously and conscientiously sought to promote, and into that same arena of conflict I am prepared to enter again whenever the friends of the temperance cause shall inaugurate a second agitation on the subject. The Religious Intelligences and its present editor. will then, if living, be found on the front line of battle. The other question upon which I have expressed a firm and decided judgment, is the great constitutional one of Confederation. The opinion which some have expressed, that religious journals should be neutral on a question like this, is illogical and narrow. It is a great question, involving in several ways, the welfare of these British Provinces for all time to come. I am very firmly attached to my Sovereign, and the constitution and laws of my country. I am proud of being a British subject. I see in the present disjointed and isolated state of these colonies from each other, danger of their disintegration from the mother country. In their Confederation, I see the bonds of a perpetual union between Great Britain and her possessions on this continent. With all my heart I wish to see perpetuated here the free institutions and wholesome laws and scriptural faith that have elevated England, so firmly established her throne, and made her feared and respected everywhere. When this question was submitted to the people, many were unprepared to accept it for different reasons. But I am happy to say-and I speak from positive knowledge—that a great change has already taken place on this subject in the public mind, and it is gradually increasing. As the editor of a journal having a wide circulation, and read in hundreds of families that receive no other paper, I could not do my duty without expressing my convictions in unmistakable language, and influencing to the extent of my power public sentiment upon the subject. I am happy to say that the evidences are unmistakable that my course has been approved of by the friends and the subscribers to the INTELLIGENCER almost universally. My strictures upon the Freeman and Globe have been called forth by the anti-British course adopted by these papers. The rabid hatred which the former has always manifested to British rule; the unmistakable sympathy shown by the latter for annexation fellow-subjects; we have stated facts which loyal and to the United States, the course adopted by both regies for this mammoth and mad conspiracy, have rendered it imperative on honest and loyal journalists, both secular and religious, to take high and bold ground against the influence of these papers. I have not degraded the office of the christian ministry, nor neglected the sacred calling which I profess, in discharging the unpleasant duty which has sometimes devolved upon me. I attend no political meetings, nor places of controversy and discussion. My work is done in the solitude of my study, and at the close of my other weekly aditorial labours. I do not much regret that this letter has been called forth; it has be found, or you, Mr. Ellis, to bring forward proof enabled me to state some plain facts. I shall continue in the faithful discharge of my duty, withholding neither fair strictures nor criticisms on public men, or newspapers, when I consider the interests of the counnalist. I subsequently alluded to the extraordinary try require them; and all the favor I ask from my that he should now leave them and go to the Congre- letters of Archbishop Connolly to his Excellency in contemporaries, is equally fair and honorable dealing. gationalists. But he has not abandoned the Church no impertment way. I stated the facts, as learned A different course persisted in, will require me to unfrom your own Ecening Globe. The postscript at- mask the authors and abettors, politically and tached to the letter of my Dorchester correspondent, morally, in order that the public may be enabled to E. McLEOD, Ed. Rel. Intelligencer.

> The Freeman, of Tuesday, contains nearly reigns supremely, and is perfectly at home.

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