

did catch them; and I say that the man who can catch fish ought to fish, and that the man that cannot ought not to. Now, to want to preach, and to be able to do it successfully, fits a man to be a preacher; and if ten thousand apostles, in rows as long as from here to the celestial gate, should refuse to give a man permission to preach, yet, if he has the desire and the ability, he is called, and he is ordained to be a preacher.

TERMS AND NOTICES.

The *Religious Intelligencer* is published weekly, at the Office of Messrs. BARNES & CO., St. John, N. B.

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PAYMENT IN ALL CASES IN ADVANCE.
JOSEPH McLEOD, Editor.
REV. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, OVER THE LETTERS.

Remittances may be sent to, either Messrs. BARNES & CO., St. John, N. B., or to the Editor, at Fredericton.
All Communications for insertion, should be addressed, JOSEPH McLEOD, Fredericton.

Religious Intelligencer.

SAINT JOHN, N. B., MAY 24, 1867.

"FEED MY LAMBS."

Christ's question to his servant has often arrested our attention. It seems to point to what is requisite for the care of young Christians, "Lovest thou me?"

Peter could answer with all fidelity, "Lord, thou knowest all things; thou knowest that I love thee. When experienced Christians can answer this question as did this ancient servant of God, then are they in a position to care for the young and less experienced.

God has most graciously revived his work in many of our churches, as well as in the churches of other denominations, during the past winter, and scores of persons have been gathered into the fold of Christ. These are all young Christians, whether the youth of a few years or the man of sixty, they are young, "babes in Christ," and must be fed. The work was great that won them to the Saviour, to persuade them to be reconciled to God through our Lord Jesus Christ, but, if possible, yet greater to feed them and keep them in the fold.

This world is cold and cheerless, and no friend to grace.

Here, then, both minister and experienced Christians may find ample employ, for the enemy of souls is on the alert seeking whom he can devour; his object is to overcome the weak and destroy the unwary; unless these are watched over and cared for they will be deceived and led astray. God of mercy, save the Lambs of the Rock from the destroyer.

We will refer to a few subjects in which young Christians should be instructed.

They should be exhorted and encouraged to attend the house of God. We admit that, under some peculiar circumstances, persons may have spiritual prosperity while remaining at home; it is equally true that nearly all who have tried it have failed. All need the advantage of Christian association and counsel, both of which we can receive and enjoy by giving our attendance to the house of God. We would say with Paul, "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another daily," and by this means we should mutually assist each other.

They should be instructed as to the necessity and importance of attending regularly to the ordinance of the Lord's Supper.

If we cannot see the whole design of the ordinance of the Lord's Supper, yet we must obey God. Abraham did not understand fully what God's designs were when he commanded him to offer up Isaac, yet he did not fail to obey God. Light or darkness were both alike to him; his will was to obey. We are not to suppose we merit any thing by obedience, however sincere we may be, yet obedience is ours. David says, "I will run in the ways of thy commandments."

Young converts should be cautioned against the danger of temptation; the many ways by which they may be led astray, pointed out. The tempter is, at times, in a fury, while at others he comes softly and quietly as an angel of light; then it is we need wisdom and strength. Our only safety then is to flee to the cross of Christ, without the help of Jesus we cannot even come. The Saviour has never promised to exempt his followers from temptation, but he has promised to make a way for their escape.

We are none the worse for being tempted, if we only overcome; every victory gained gives us fresh courage for the next conflict.

Again, young Christians should be encouraged to engage, regularly and faithfully, in prayer, especially in secret prayer; to live without prayer is to live without Christ; for he will not dwell in a prayerless soul. All we need for time and eternity is promised on condition of asking for it; not to say our prayers, but to pray; it must be the prayer of faith. Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." To this we should say, Lord, it is enough.

The young should be encouraged to read God's Holy Word; it is food for the soul. Many are sickly and weak for want of this precious nourishment. Every Christian should know of the promises as well as the threatenings of the Bible. He is a poor soldier who can't wield the sword of the spirit. David was so delighted with it that he hid it in his breast. It is a lamp to our feet, and lights up even the shadow of the valley of death.

In conclusion, we would remark that the religion of Christ does all for the soul it proposes to do; it brings peace, hope, and joy to the heart; yet to live a Christian we must "watch and pray."

The spirit of this world, like a great river, flows downward; for us to lay up treasures in heaven, we must stem the current.

Paul, who understood the matter, represents it as a warfare, "Take unto you (says he) the whole armour of God;" "quit you like men, be strong;" and again, "so run that ye may obtain."

These show that the Christian has a great work to do, not to provide salvation, but to get and retain it. Christians should so live that others may take knowledge of them that they have been with Christ. They should be constant in prayer, and watching for the young as well as for themselves; so that the young may feel they are cared for.

Should all who have embraced Christ within the last few months, prove faithful to the end, what a power for good they will exert in the world.

May God, by the riches of his grace, keep, sanctify, and save them all.

BROTHER BAROCK, who has been laboring in Prince William for a few weeks, is now on his way home. He informs us that eighteen have been added to the church in that place; fourteen of this number by baptism.

BROTHER Geo. W. McDonald is now on a tour to Beaver Harbor, and purposes attending the District Meeting on Grand Manan. Parties wishing to remit money to us, can do so through him.

Missionary reports from Brethren Taylor and H. Mills have been received, and will appear next week.

CORRECTION.—Our agent at Upper Gagetown is Mr. Thos. W. Ebbitt, not "Elliot," as published last week.

IMMORTALITY VERSUS ANNIHILATION.

Written for the Religious Intelligencer.
No. 6.

THE PUNISHMENT OF THE WICKED WILL BE ETERNAL CONSCIOUS SUFFERING—NOT ANNIHILATION.

The penalty of the law of God, as taught in the Bible, is eternal conscious suffering. The Saviour speaks of physical death as not worthy of being compared with it. The destruction of soul and body in hell is so fearful a thing that nothing can compare with it. "Who unto that man by whom the son of man is betrayed! it had been good for that man if he had not been born." Such was the fearful doom awaiting him that it had been good for him had he never had an existence and been obliged to encounter it.

The wicked are to share the doom of Satan, which the scriptures unequivocally declare to be incessant eternal suffering. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. xx. 10). In the description given us of the judgment, we are told that after those on the right hand shall have been welcomed to the kingdom prepared for them, that the judge will say to those on his left, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels" (Mat. xxv. 41). And "whoever was not found written in the book of life was cast into the lake of fire."

Paul speaks of the danger of falling "into the condemnation of the devil." In the plainest language that can be used, the scriptures declare that the final doom of Satan will be endless torment, and that the wicked will share the same. Incessant suffering is taught by the phrase "day and night." The argument used against this, is that the time will come when there shall be no more night, and then the suffering must cease. The same reasoning would prove that the time will come when the righteous will cease to enjoy, for this very expression is used to describe their uninterrupted bliss. "Therefore ariseth before the throne of God, and serve him day and night in his temple." The term means continuous, when applied to either. Endless suffering is taught by the Scriptures "To be cast into everlasting fire," shall be punished with everlasting destruction," "the smoke of their torment ascendeth up for ever and ever," "For ever and ever" literally means "to the ages of the ages." Stronger language cannot be used to express the idea of eternity. It is frequently used to express the duration of the existence of Christ himself. "And worship him that liveth for ever and ever." And swear by him that liveth for ever and ever" (Rev. i. 18). Now, to say that "for ever and ever" will cease to be, is to declare that the Deity will cease to exist. We have heard it stated that the "everlasting fire" does not necessarily teach everlasting suffering; that the sufferer may cease to be, and the fire continue. What necessity then of the fire being everlasting? There is nothing more alarming in being burned up in a fire that will burn forever than in one that only burns long enough to consume the sinner. The term is evidently employed to express the terrible nature of the suffering of the ungodly. The doctrine of degrees of punishment is taught in the New Testament. "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Therefore ye shall receive the greater condemnation." Here, degrees of severity, proportioned to the guilt, are taught, which is entirely incompatible with annihilation. Of extinction there can be no degrees—no more or less. Of the punishment that exists in conscious suffering and the terrible nature of the punishment is so plainly taught in the word of God, that we tremble to think of men trifling with these momentous truths. The terms, "everlasting fire," "everlasting punishment," "everlasting destruction," "unquenchable fire," "tormented for ever and ever," "the smoke of their torment ascendeth up for ever," "go into hell," "outer darkness," "salted with fire," "where their worm dieth not, and the fire is not quenched," "furnace of fire," "lake of fire and brimstone," "bottomless pit," "the wrath of God," "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil," "they that have done evil to the resurrection of damnation," "weeping and gnashing of teeth," and hundreds of others, distinctly teach the continued existence and perpetual suffering of the finally impenitent. The suffering of the wicked is described as co-existent and co-eternal with the bliss of the saints, and as going on simultaneously. Both classes at the judgment, will, at the same time, enter upon opposite destinies, one to "inherit the kingdom," the other "into everlasting fire." No more in the one case than in the other, will there be a cessation. That man's soul is immortal, and that the punishment of the wicked will be eternal suffering, we think the scriptures teach as clearly as any doctrine of the Christian religion is taught. We think it unnecessary to follow this argument further. The whole exhibition of the impending vengeance of God that awaits the sinner, impresses our mind with awful solemnity. With tears in our eyes, we beseech the sinner to think carefully, and decide honestly and quickly, to flee to Christ and lay hold of the salvation that is so freely and fully offered, that you may escape the wrath to come. Christ, by the grace of God, has tasted death for every man. He that will come, may come; but, "he that believeth not, shall be damned." We have written these articles from a sense of duty, and with a desire to check heresy and promote the truth. The satisfaction of knowing that already some persons, whose minds were unsettled on these doctrines, have been helped and established in the truth, has more than rewarded us for the time and thought given to the subject. We have made no pretensions to scholarship; but have written in our own simple way. May God bless his truth, and save men from sin and its awful consequences!

We have received a correspondence from a friend in St. John, urging immediate action in the matter of the proposed "Thousand pound" and "Monument funds."

Our brother will pardon us if we do not publish his article, as these matters have already been brought prominently before the public.

We believe the design of the proposer of the first named fund was to make it far more denominational than private, as it was to be an invested fund, and managed by the Free Baptist General Conference, for the benefit of superannuated ministers and their families. Still, we fear, some might misjudge our motives should we publish communications on these subjects.

Our brother will accept our thanks for the breathings of friendship expressed in his letter.

SABBATH SCHOOL RETURNS.—Superintendents of F. B. Sabbath School, will observe that a form of Sabbath School Returns, to be copied and filled in, is published in our advertising columns this week. If a copy of the paper containing it, or of the form itself were kept, it would save the expense of publishing this each year. Returns should be made to the INTELLIGENCER OFFICE, Fredericton, as early in June as possible.

LETTER FROM REV. J. L. PHILLIPS—INDIA.

To the Editor of the Religious Intelligencer:
SANTPORE, India, March 16th, 1867.

Santpore—The Pastor's Vacation—Festivities and Famine—Small Pox—The Mission Farm—Frequent Drouths—Blessings of Famine—The Schools—Children of the Famine.

Once more I write you from this city of peace. My dear parents have labored so incessantly here for months past that it was thought prudent for them to have a change. So they go to Balasore and to Chandipore on the beach for a month's rest, while I remain here to carry the work along. Father has been annoyed somewhat with the chill fever of late, but the sea air and the recreation will, we hope, set him all right again. Since my last to you we have had a very interesting session of our Quarterly meeting at Jellarsore. We were obliged, however, to cut it short on account of much sickness prevailing at the different stations. It is a singular coincidence, and one which has been remarked by many, that pestilence in some form usually accompanies, or immediately follows famine. During our late famine there was a great deal of cholera and dysentery. These two alone carried off thousands. In the Famine Relief Infirmary, of which I was in charge at Midnapore, my record of cases will show that three-fourths of the mortality resulted from these. Now, however, small-pox is epidemic here. Throughout well nigh the entire tract of country, desolated by the famine, this scourge now prevails. Here it has been doing dreadful work, many cases having proved fatal—but is now on the decline. In India the small-pox is not as a general thing, so virulent as in America. In the United States one in every seven small-pox patients dies. Here the percentage of deaths is very much lower. But in times of epidemic, particularly as now directly after a famine, the mortality runs up to a high figure.

A courier summoned us home from our Quarterly Conference, reporting a severe case of small-pox in our native Christian community, and also the serious illness of Mrs. Bachelor. I spent a week at home, and then hastened back, so that father and mother might leave for the sea-shore. Mrs. Bachelor, most mercifully spared, was convalescing nicely from a mild attack of varioloid, and the person with small-pox was getting through well. Since returning, I learn that there are several cases of this in Miss Crawford's girls' orphanage at Jellarsore.

Your readers have doubtless heard of the Mission Farm here. Two hundred acres of good land, capable of producing excellent crops of rice, cotton, sugarcane, and vegetables, at a cheap rent, makes a fine farm for a small village of native Christians. But the fields have been that the fields have, heretofore, suffered greatly from drouth. Frequently the whole crop has failed for want of water, and the poor tillers of the soil have been driven to beg or starve. Thus bad debts used to be contracted, and sometimes bring on worse difficulties. In fact just this want of water at proper times was fast ruining the community, and bid fair to break it up entirely. Several insufficient attempts had been made to dam a stream that skirts the western and southern boundaries of the farm. The expense of a strong stone or brick dam, and of the canal, that would be required to conduct the water to the fields, would be too great for a poor settlement. But help came when it was little expected, and from a quarter which no one could have divined. The famine—the dire, ghastly, desolating famine—has built us a magnificent stone dam, cut a long, deep canal which will provide ample water for every acre, and done much more to improve and bless this little Christian village. Shall I tell you how this has come about? The distress sent large crowds here for help. The Government provided money and food to relieve them. The majority were at first unable to work, but as soon as they became strong enough, work was furnished them. And these men, women, and children, rescued from the jaws of famine, have been at work for months, until now their labour has remodelled the entire landscape, and thrown a charm over the revived energy and thrift of the little village. A road has been constructed to Jellarsore, 7 miles distant, and the work on the bridges is now under way. This will beautifully unite the two stations. A neat little Zayat has been erected and now the foundations for a commodious school-house are laid. About 150 children, daily, attend school, many of whom are children of the famine, fatherless or motherless, or left without a single friend. In behalf of these let me bespeak the fervent and frequent prayers of those who love God. These, and hundreds more such as they, are now, by God's good providence, gathered into mission schools, may yet prove so great a blessing to this land, that we shall forget the dreadful famine in joy and praise for these precious gifts of heaven.

LETTER FROM REV. WM. DOWNEY.
BARRINGTON, N. S., May 1, 1867.

DEAR BROTHER—I have just returned to this place from Cape Sable Island, and sit down to write a few reminiscences of my two months' visit to that Island. I have given some account of the Island, inhabitants, revival, &c.

We held meetings just nine weeks, averaging twelve meetings per week, and visited about one hundred and fifty families during our stay among them. We made our home at the beautiful residence of Asa McGrey, Esquire, Merchant, and deacon of the Free Baptist Church. We shall never be able to express our gratitude to him, his very amiable wife and family for their generous hospitality and christian conduct as manifest in their many acts of kindness toward us. Yesterday we parted, perhaps no more to meet on earth. We were not fully aware of the strength of our mutual attachment until the time of parting arrived. Our nine weeks of social christian intercourse had united our hearts in such bonds "As nature and time can't remove." When the time of parting had fully come, tears were much more numerous than words. May the God who said, "A cup of cold water given in the name of a disciple shall not lose its reward," abundantly bless them for their untiring kindness to us.

Verily, a great and glorious work has been performed there during these two months. It has been our happy lot to see several revivals, but never did we see such an one before. It has been principally among the heads of families and young men. A little upwards of two hundred have been converted. About all the wanderers have been reclaimed, and many others have been deeply convicted, and much bread cast upon the water that will be gathered after many days. One hundred and forty-six have been baptized, all of whom and about twenty others have been added to the Free Baptist Church, which now numbers about five hundred. Several causes combined to keep the balance of the converts from being baptized, among which are the following: 1st. It was a very unfavorable season of the year, it being just at the time the vessels were leaving for the "Bank fisheries," and the middle-aged and young men who were converted had to leave the next day; hence they had no opportunity of waiting to that duty—2d. Some were prevented by ill-health. 3. Others thought they had better see how they would hold out before they attended to that important duty—a very improper and unscriptural excuse. However, it is the relics of an old erroneous system that was formerly inculcated in these southern parts of Nova Scotia; but, thank God, its days are numbered, and must soon give place to the more scriptural and wholesome teachings of the present day. We have no doubt quite a large number more will go forward in this ordinance soon, as the work is still progressing, and new cases of conversion are occurring almost every day. We enjoyed blessed seasons at the baptismal waters. One Sabbath Elder Eaton and we baptized forty happy converts, twenty-seven of whom were men in the vigor of youth; among the number was a Captain and his crew, who got all ready to sail, but concluded to wait until Sabbath and be baptized. It was one of the great days of the Son of Man. Among the vessels that left for Bank Quere were some, the whole crews of which were praying men. Letters received from others bring the glad tidings that several have been converted on board their vessels since they left home. Last Sabbath twenty-five were baptized, and among that number was an aged mother in the 92d year of her age; she was able to walk to the water, and after she came up out of the water she seemed to have renewed her age; she praised the Lord in a most wonderful manner for a long time, and among the hundreds present many melted to tears under her burning words. We might narrate many interesting incidents that occurred during this great work, but want of space and time forbid. We are happy to state that we laboured with the Key, E. G. Eaton, pastor of the Church, with the utmost harmony and concord throughout, and parted with each other yesterday with deep feelings of mutual christian sympathy, only regretting that our acquaintance must so soon terminate. May God bless that dear brother in the responsible duties that must necessarily devolve upon him in feeding and training so many young converts. Oh! that they may grow under his wholesome, instructive and careful training, and become strong, full-statured men and women in Christ.

Our visit to Cape Sable Island will ever be among the happiest reminiscences of our life. We feel we would not do justice to that noble and generous-hearted people if we closed this communication without giving an expression of our hearty thanks to them for their very great kindness and liberality as expressed to us in the substantial manner as shown by the following figures. We received besides board, house-keep, and several other valuable presents, \$150.00 in cash. This amount, considering the extreme scarcity of money at this season of the year, speaks loudly and plainly of their generosity.

May the blessing of God rest upon them now and ever. I am now on my way to the Quarterly Meeting with pretty good health. Yours, fraternally as ever,
WM. DOWNEY.

REVIVALS—A NEW CHURCH.
The Lord of the harvest continues to crown the labours of our brethren in different sections of the country with glorious ingatherings of precious souls. At what is called "The Village" in Wickham, C. C., a harvest season has been enjoyed. A few F. Baptist and a few other religious families lived in the community and were desirous to see a standard erected for Christ and religion. Some months since they established a prayer meeting, and earnestly prayed to the Lord to send them help. Several ministers of different denominations preached occasionally to them. Brother Rued, who has laboured all winter in revivals on his own field, felt that as soon as he could do so he must make them a visit. During the past month he began a series of meetings, expecting to see sinners brought to the Saviour, and has, by the blessing of God, rejoiced in realizing his hope. Beside those reclaimed from a backslidden life, quite a number have professed conversion. He has baptized fourteen there, and three at Bald Hill. No Free Baptist Church had ever been organized there. At a meeting for consultation, at which the Rev. B. Merritt and other judicious brethren of care and experience were present, it was decided to organize a church at once, which was done on the 10th inst. The new church has a membership of fifteen good brethren and sisters, with an encouraging prospect for enlargement. Ten more will unite at the next M. Conference. It was immediately agreed that they should build a house for God, and have now several hundreds of dollars subscribed towards the fund. A site has been selected, and the land given by Bro. G. Vawart, and the undertaking entered into with a spirit of earnestness and liberality that, we believe, will insure the completion of the work in a short time. The Lord continue to bless them.

Rev. T. Vawart informs us that the reformation of which we wrote recently, continued to progress and spread until he baptized between sixty and seventy converts at the Lake Meeting-house and Tenant's Cove. Our brother's labour has been largely blessed on that field of his toil.

Rev. R. French writes that he has enjoyed a season of refreshing from the presence of the Lord, at the Shannon Settlement and Bald Hill. A number have been baptized. We rejoice to hear of the success of this brother. He expects in a few days to visit the church at New Ireland, as a Home Missionary.

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On Monday of last week, Mrs. Sarah Beatty of Fredericton, who, up to within five days, had enjoyed her usual good health, died.

She resided with Mr. Creighton, but had taken rooms and was preparing to move. Charles B. Creighton, a nephew of Mrs. Beatty, although he had been complaining for some two or three weeks, was able to be present at his aunt's death, and expressed the wish, if it could have been the Lord's will, that he should have been taken instead of her. He immediately returned to his couch, and in quite a short time was taken sick at the stomach, and arose to vomit, when it was noticed that he was raising blood. It was soon evident, that a blood vessel had been ruptured, and that he could not live any length of time. The family had but time to gather around him, he to ejaculate a short prayer, and his soul was with God who gave it. He lived but eight minutes. Thus, within one hour and twenty minutes, departed the nephew and aunt, residents of the same house, and members of the same family.

What adds to the peculiarity of the young man's case is, that a short time since, he came to the revival meetings at the Free Baptist chapel Fredericton, thoughtless and careless about his soul's welfare, but went home from the meeting to pray. He continued to attend the meetings until he found peace in believing in Jesus.

About this time, he was taken sick and was never after well enough to be baptized, although he desired it.

He was out a few times during his illness, and no very great apprehensions were felt concerning his recovery, up to the hour of his death.

The Rev. Mr. Lathern, and ourselves, attended the funeral, as the remains were interred at the same time and in the same grave.

Together in life, together in death, and we have every reason to believe that, in singing the praises of God, they will not be separated in eternity.

This is but another of the many warnings to the living "Be ye also ready."

Mrs. Beatty was 72 years of age and her nephew 42. May the blessing of heaven rest upon the parents of the young man, and upon all the remaining friends of the deceased.

May they so live that, when the master calls, they too may be ready to go.

THANKS!—Those of our subscribers who so readily responded to our call for back numbers of the *Intelligencer*, will accept our thanks. We have now all that we require for present use.

Go to the Bible as a fund, not so much of present as of conclusions.

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What adds to the peculiarity of the young man's case is, that a short time since, he came to the revival meetings at the Free Baptist chapel Fredericton, thoughtless and careless about his soul's welfare, but went home from the meeting to pray. He continued to attend the meetings until he found peace in believing in Jesus.

About this time, he was taken sick and was never after well enough to be baptized, although he desired it.

He was out a few times during his illness, and no very great apprehensions were felt concerning his recovery, up to the hour of his death.

The Rev. Mr. Lathern, and ourselves, attended the funeral, as the remains were interred at the same time and in the same grave.

Together in life, together in death, and we have every reason to believe that, in singing the praises of God, they will not be separated in eternity.

This is but another of the many warnings to the living "Be ye also ready."

Mrs. Beatty was 72 years of age and her nephew 42. May the blessing of heaven rest upon the parents of the young man, and upon all the remaining friends of the deceased.

May they so live that, when the master calls, they too may be ready to go.

THANKS!—Those of our subscribers who so readily responded to our call for back numbers of the *Intelligencer*, will accept our thanks. We have now all that we require for present use.

Go to the Bible as a fund, not so much of present as of conclusions.

THOU FOOL!

A clever and intelligent man, of a sceptical turn of mind, had many conversations with his clergyman, but was always stumbling at the doctrine of the resurrection as repulsive to his reason. His clerical friend did not succeed in removing his scepticism; the difficulty proceeded not so much from incredulity in the mystery, as from a proud, self-relying dependence, not upon God, but upon his own reason. At length, for a long time, they were separated. The clergyman did not meet the sceptic for years. Meanwhile the grace of God was received into his heart; he was converted, and became as a little child. All his scepticism departed, and now he listened only to God.

The first time he met his former friend after this great change, the clergyman said to him: "Well, my dear sir, and what do you think now of the doctrine of the resurrection?" "O sir," said he, "two words from Paul conquered me: 'Thou fool!' Do you see this Bible?" (taking up a beautiful copy of the Scriptures, fastened with a silver clasp) "and will you read the words upon the clasp that shuts it?"

The clergyman read, deeply engraven on the silver clasp, "Thou fool!" "There," said his friend, "are the words that conquered me; it was no argument, no reasoning, no satisfying my objections, but God convincing me that I was a fool; and therefore I determined I would have my Bible clasped with those words, 'Thou fool!' and never again would come to the consideration of its sacred mysteries, but through their medium. I will remember that I am a fool, and God only is wise."

How striking, how affecting was this! Ah! this is the way to come to God's Word. Let every man thus sit at the feet of Jesus, and learn of Him, just as a little child, remembering the saying of David, "The entrance of Thy words giveth light; it giveth understanding unto the simple."—*Christian Times*.

"ENEMIES OF CIVILIZATION."—"That the Pope and his priesthood, Romanism and its superstitions, are enemies of truth, freedom, civilization and religion, is a proposition which finds its proof in the condition of every country wherein their influence has been paramount. Opposed to popular education, desiring that the Bible shall be treated as a book not safe for the laity to read, and insisting that the secular arm shall be used to enforce priestly dogmas, this old rotten heresy of Romanism is disclosed to the world as the enemy of human progress, improvement and civilization."

Europe has long groaned and sweated under the burdens of Papal rule, and it is not content to bear them longer in suffering patience. Everywhere forces of one sort or another are being applied to overturn the foundations of a corrupt hierarchy. In Italy, where Romanism has risen to its ruin, the Government and the people are taking measures to secure their civil and religious rights, and that they may succeed is the prayer of all who desire to see every yoke broken.

The *Annunziata*, of Florence, recently contained the following appeal to the Italians, by Gen. Garibaldi, which indicates the nature and design of the popular movement now in progress.

Citizens! To the electoral urn. We must secure for Italy liberty, menaced and imperilled by the clerical party and accomplices. The efforts of every free man should be directed to this vital aim. The new Chamber should have no partisans of libidinous