to hear my voice, she answered: "Though I cannot hear you, I come to God's house because I love it, and would be found in his ways, and he gives me many a sweet thought upon the text when it is pointed out to me; and another reason is, because I am in the best company, in the most immediate presence of God, and amongst his saints, the honorable of the earth. I am not satisfied with serving God in private; it is my duty and privilege to honour him regularly and constantly in public."

TERMS AND NOTICES.

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JOSEPH McLEOD,.....Editor.

REV. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, over the editor's.

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Religious Intelligencer.

SAINT JOHN, N. B., NOVEMBER 22, 1867.

INDUCEMENT TO NEW SUBSCRIBERS!

We re-publish the inducement offered in last week's issue to new subscribers.

To any NEW SUBSCRIBER *forwarding the price of subscription* ($2.00) *any time between now and the first of January, we will send the* INTELLIGENCER *till the end of* 1868. By this arrangement, new subscribers will receive the paper up to the end of the present year, *gratis*.

In addition to the above, we make the following offer:

To any person sending us the names of EIGHT NEW SUBSCRIBERS, *with the amount of subscription* ($16), *we will send the* INTELLIGENCER *one year. For* FOUR NEW SUBSCRIBERS, *we will send the* INTELLIGENCER *six months.*

Will not our ministers and others of our denomination, in New Brunswick and Nova Scotia, interest themselves in this matter? We appeal particularly to Free Baptists.

We also respectfully solicit the patronage of the public generally. The *Intelligencer* is all it claims to be—an *unsectarian*, family religious newspaper, containing every week a variety of religious and secular reading rarely found in any other journal.

REVIVAL.

We have cheering news from Johnson, Q. Co., (the Narrows.) Bro. Pennington has been labouring there since the Fifth District Meeting. Bro. Read, has been with him for three weeks or more. A good work of grace is progressing. We saw Bro. R. last week, and he informed us that up to that time *sixteen* had been baptized. Others were expected to be baptized last Sabbath, and the prospect seemed brightening for a very extensive work. The Baptist friends also have participated in the revival to some extent.

Revival intelligence gladdens the hearts of all God's children. Will not others of our ministers furnish us with information of their places of labour, success &c.

☞ The correspondence of "C. P. B.," laid over till next week.

LETTER FROM REV. J. L. PHILLIPS.

To the Editor of the Religious Intelligencer:

MIZAMPORE, India, Sept. 14th, 1867.

Trials—Revival Interest—Encouragement in the Career.

You know that in our work we have days of humiliation as well as days of rejoicing. This is such an one. To-day sad tidings have reached our ears. A prominent brother, who from childhood had been instructed in our schools, has fallen into a snare of the devil. He was employed by Bro. Bachelor to superintend the Santal Schools in the country, and was on this account obliged to be away on duty much of the time; and while thus away among the heathen, he was taken captive by the great arch enemy of souls. In a pagan village, 16 miles west from here, this young man disgraced his Christian profession and brought shame upon the Church. The heathen tried him for the crime, and passed judgment which the culprit most like. These things make our hearts sorrowful, and every christian who reads this will weep with us over the breach in our Zion. Still, we do not despond. *He has promised*, whose word can never fail, that the heathen shall be given unto His Son for His inheritance, and the uttermost parts of the earth for His possession. This trouble will be, I fear, a serious drawback to our work among the Santals, among whom this guilty young man was so widely known. Still, God's work is not dependant upon these feeble human instrumentalities. I have told you about this sorrow because I felt that you should know of it. Unless you know our trials as well as our joys—the dark as well as the bright side of our work—you cannot sympathize with us, nor can you form any just estimate of the missionary's life and labors. We have many trials, but among them all none can wound us more keenly or grieve us more deeply than the fall of one whom we believe to be a disciple of the Lord Jesus. The heathen are not slow to seize upon such cases and throw them in our teeth when we go to the preaching stands. But there is a shining time coming, and perhaps the sooner it comes to our little Church the better for them, and for the pagan community also.

Now this casting our troubles we have not labored without hope and encouragement. There have been several interesting and earnest enquirers in our community, some of whom, I believe, have found Christ. At Jellesore and Santipore there has been quite a revival. Particularly upon Miss Crawford's Girls' Orphanage have gracious showers fallen, and quite a number of the girls have been converted. Some of them are pagan girls, whom the famine lately sent us; and in this feature of our work do we chiefly rejoice, that the children and youth are coming to Jesus. They, by God's blessing, shall yet be messengers of mercy to their deluded countrymen. Do pray much, my christian readers, for these young disciples. Our little girls' school is prospering nicely. One little girl, I feel, has passed from death unto life, and is now trusting and rejoicing in Jesus.

In the bazaar work, I have had several encouraging incidents during the month past. One day a man ran after my pony for a long way, and upon overtaking me at the preaching stand, he begged for books to take to his village, 20 miles away—where the people had heard of our religion, but seen no missionary. "*They all are very anxious to read*," said he. I gave him two excellent tracts entitled, "The True Refuge," and "Appeal to Hindoos." He seemed so grateful and instead of running directly off, he stood for an hour and listened to the Gospel. When leaving he made his *salaam*, and again expressed his joy at getting the books. I want to ask the Christian readers of the *Intelligencer* to pray for this man and his village. Will you? Pray that the Divine blessing may accompany those little tracts which he took home with him. The power of God can bring great and glorious things out of even these small agencies.

I am anxiously waiting to see accounts of your Annual Conference, also that of Nova Scotia. The revivals reported in the papers are very cheering. May they never be less; but may their number and power greatly increase throughout your Provinces.

JAMES L. PHILLIPS.

For the Religious Intelligencer.

YARMOUTH AND SHELBURNE QUARTERLY MEETING.

BRO. McLEOD:—According to arrangement, the Yarmouth and Shelburne Free Baptist Quarterly Meeting Conference convened with the First Barrington Church, Nov. 1st, at 2 o'clock, P. M.

The Conference was called to order by the Clerk. The ministerial brethren present were Revs. A. Swim, D. Oram, E. Sullivan, J. I. Porter, and W. C. Weston. A number of deacons, delegates, clerks, and brethren from different churches were present, but the whole number was small to what it might have been we think, and what it would have been if there was that interest in the churches for the general prosperity of the denomination and the cause of Christ which there ought to be.

When every church and every church member feels that they are members of the Quarterly Meeting, and that at those Quarterly gatherings our interests, and my interests, and the interests of the cause of Christ, which we profess to have at heart, will be touched, will be hindered or advanced, then will many more desire and sacrifice to be present, and then there will be awakened that sympathy among the churches, and that interest for each other's welfare among the brethren which is so desirable and necessary in order for Zion to prosper. And then will the Quarterly Meeting organization become that fostering, stimulating, encouraging, advisory, and disciplinary power for which it was designed. If we are away from the "text," it is because we have been driven by the anxiety we feel on this subject, and hope to "speak a word in season."

After singing and prayer Rev. David Oram was appointed Moderator. The Constitution and by-laws of Quarterly Meeting and the Minutes of the last session were then read; committees were appointed and reports of committees previously appointed were called for and received. Letters from the several churches were now called for, but very few came to hand—so few that we do not like to name the number here. Several subjects of considerable interest were next taken up, discussed and disposed of, when it was voted to adjourn, to meet again Saturday morning at 9 o'clock.

Friday evening was devoted to religious services. Rev. E. Sullivan spoke to a large congregation from Isaiah 49 18. It was a good season. The ministers present, and a goodly number of the brethren and sisters, witnessed to the truth spoken, and expressed themselves as being encouraged, and resolved to hearken more diligently to the commandments of God that their peace might "be as a river."

Saturday morning, according to adjournment, met again in Quarterly Meeting Conference. Some items of business were transacted, of which one was to appoint several of the ministers as corresponding delegates to the next session of the Harmony Quarterly Meeting. Conference adjourned, thanks having been returned to God for so harmonious and, we hope, profitable session.

Saturday afternoon at 2 o'clock a large number of brethren and sisters met in christian conference. Others were present, from different parts of the country, the aged, the middle aged, and the young. It was a precious season. Many rejoiced in a present Saviour, and in the prospect of meeting after the storms of life were over—

"Far beyond the rolling river."

How good it is for the children of God—brethren and sisters in Christ—who have been separated by river and brook, hill and dale, forest and field, weighed down for a season, it may be, by domestic and public duties, and the cares and business of the world, having similar trials, discouragements, conflicts, hopes and prospects, thus to meet together, exchange christian greetings, talk over their experiences, try to encourage one another to pursue the heavenly journey, and remind each other that though they must part so soon here and may never meet again on earth, if they are faithful and humble in the service of God they will greet each other where separations are never experienced.

Saturday evening, Quarterly Meeting Home Mission Society held their public meeting. The Vice-President, Rev. J. I. Porter, presided. After singing and prayer the object of the meeting stated by the chairman, and the constitution and Minutes of the last meeting were read by the Secretary, Revs. D. Oram, and E. Sullivan advocated the Home Mission cause in a very interesting and efficient manner. Considerable interest was manifested throughout the meeting in the Home Mission enterprise. A collection was taken up and pledges received in aid of the funds of the society which, considering the "times," amounted to a handsome sum. The choir not only manifested their interest by scattering in among the other exercises of the evening several of the good old missionary anthems, one of them having in it the well-known—

"Fly abroad thou mighty Gospel,"

but they contributed "something to make it fly."

THE SABBATH.

In the morning the services were held in the Island meeting-house. The weather was fine and the people gathered from every direction until the house was filled—pews, aisles, galleries, stairs and pulpit. Rev. David Oram preached the word. Subject—'The christian's commemorative hour.' The discourse was timely and impressive. After the close of the service about one hundred and sixty gathered at the table of the Lord to commemorate his death. It was a solemn season. Many seemed impressed with the probability that "they would not henceforth drink of the fruit of the vine" with all those brethren until they should "drink it new" with them in their Father's kingdom. In the afternoon a large number of brethren and sisters gathered in social meeting and enjoyed a "time of refreshing from the presence of the Lord."

In the evening Rev. D. Oram preached at the Central (Second Barrington Church.) Public religious services were also held in the Belliel, and although various duties had called a large number of the friends away, it was filled to overflowing. Rev. E. Sullivan preached from the "Parable of the Ten Virgins." It was a solemn, searching, and impressive time.

Brother Sullivan remained with us after the Sabbath and preached Monday and Tuesday evenings, and we hope his labors were not in vain.

Brother Porter (our pastor) and we ourselves, together with the brothers and sisters of Barrington, were glad to welcome our brethren in the ministry and so many of our brethren and sisters from abroad to our homes and hearts, and we venture to hope that all have been mutually benefitted in this Quarterly gathering.

The good spirit of the Lord was present in our business and religious meetings, and we hope that impressions have been made, sympathies awakened, and resolutions formed which will result in the salvation of souls, the raising up of the bowed down, the advancement of the cause of Christ and the glory of God.

Our next Quarterly Meeting session is to be held with the Plymouth Church, Yarmouth Co., on the Friday before the first Saturday in February, which will be the last day of January.

THEO. H. CROWELL, *Q. M. Clerk.*

Barrington, N. S., Nov. 7th, 1867.

HOME MISSION REPORT.

REV. G. A. HARTLEY, Corresponding Secretary of the Home Mission Society:—

DEAR BROTHER—After I made my report to you from Peel—a month ago,—I was pleased to know that the Lord did revive the greater portion of the Church in that place in connection with our denomination. As you are aware, I had attended two meetings there when I made my last report. I continued holding meetings each evening, and some day meetings as well, until Monday, the 14th, at which time it was known by all present in the house of God, that the blessed Jesus was interceding for sinners, and His Father, the great God, was delivering some of them from the power of the destroyer. In our midst some prayed to God to have mercy on them, and professed that He had pardoned their sins, and that they wished to follow Jesus in his ordinance. Consequently, at the close of the meeting, we repaired to the river side, and there—at that beautiful shore opposite Florenceville—I administered the ordinance of baptism to two young men and a young woman, who in the vigor of youth, dedicated themselves to their Saviour's service. Oh! may God make them a power in the world in doing much good. We laboured on until Saturday, the 19th, and again beside the baptismal water, offered prayer to God, and baptized another sister whom the Lord had converted. In the next week I was home a few days, in order to let the people rest. I added to the Church three of those whom I baptized, and six others who had been standing outside of the Church; some of them leading people of the place. My heart's desire and prayer to God is—that He will assist those dear brethren and sisters in a faithful discharge of their duty, and that the cause of christianity may no longer be a reproach in that land.

Some years ago there was a man professing godliness who acted very indiscreet in that locality; and when I went there I found that it had disheartened many of our brethren. However, some of them were still trying to hold on their way, but the struggle was very heavy. Oh! what a necessity for those who name the name of Christ to depart from iniquity and shun every appearance of evil, and to turn off their eyes from beholding vanity, lest they fall through the same example of disobedience as did that professed man of God; but, thank the Lord, victory has at last turned in favour of that mourning branch of the Church of God. I attended twenty one meetings with them since my report, and one with the lower Church in Peel, and one missionary meeting. I got pledges to the amount of $19.24; of this amount I received $6.24, and by collections $9.26; in all collected $18.00. I left them on the 29th, and came here and commenced labouring with the Church on the Seventh Tier in Jacksontown (so called). On Wednesday, the 30th ultimo, we commenced meetings. On Saturday we held a special Conference, and had a refreshing season. On Sabbath the meetings were interesting; and on Monday, the 4th instant, I baptized two, who joined the Church. Brother Cogswell was with us on Sunday and Monday. After this I was away three days, as the people were tired, and the weather unfavourable for attending meetings. I returned again yesterday, and attended meeting last evening. I purpose remaining here over the Sabbath; have an appointment for this afternoon. O, may the Lord continue to bless his people here and elsewhere, is my prayer.

Your affectionate brother, G. T. HARTLEY.

Wakefield, C. C., November 9, 1867.

☞ Rev. Alexander Taylor passed through this city last week on his way to Grand Manan and Campobello, where he purposes spending several weeks. He will act as agent for the INTELLIGENCER. The terms of subscription of most of our subscribers in those localities have expired. We trust they will not fail to renew.

For the Religious Intelligencer.

A Wayside Conversation—Thoughts by the Way—A Painting from real life, and a sad one at that.

Did you see anything of old L—— at the lake, Doctor, said a neighbor, who accosted me as I alighted at the Post Office of a New Brunswick village?—"No; I did not. Why?" "Well, he is missing, and has not been seen since last night; you know yesterday was the election day for Parish officers." "Had he been drinking?" "Oh, yes; and it is supposed he was drowned last night in the river." The autumn leaves thickly cover the ground, the wind moans, and the Doctor thinks, as he drives on towards home after this little tour—he thinks of the past of the old man whose name was mentioned; and he thinks of the past of thousands, who, like him, have loved their cups; and he thinks of some, who, by the grace of God, have had their depraved and vitiated tastes taken from them, and who feel it no self-denial to refrain from an evil so fearfully fruitful. He makes a *mental prayer* that with the help of this kind Heavenly Father, who always loves the right and good way, he will labour in season and out of season to rescue the poor inebriate from the grasp of the demon of intemperance—give to him a home, crowded with comforts, instead of the cheerless allotments of his present home—give to him man's heritage; freedom from the vilest bondage, instead of the daily shackles of a *master's* power; give to him a bias, or tendency, towards an earnest upward glance to his Saviour's cross, and then a home, far away from all temptation to wander. Today the river has been dragged, and the grapples reveal the corpse of the missing. The coroner was called, and the jury empanelled. The oaths were taken from the jury and witnesses, and the verdict was returned in accordance with the facts of the case, as they were plainly presented by the evidence. The village publican's evidence went to show that the deceased had taken several glasses at his bar during the day of the election, but was not nearly as drunk as he had often seen him; or, as one of the other witnesses said, he was not *staggering drunk*. He had gone out in a small boat upon the river after dark of the day mentioned, and fell over into the water in an intoxicated state; *and here he lies*, upon two boards reaching across two barrels, the water dripping from his grey locks upon the floor; poor old man, his arms bent at right angles at the elbows, and the hands partly closed.—Who can look on unmoved at such a sight as this. While the jury sign their names to the coroner's paper, who stands behind the counter thoughtfully superintending the process, we glance towards the corpse and then to the aged coroner. There was no lack of feeling in his case. "Poor old man," said one of the jurymen, "he was always kind and sympathising when families were in distress in his neighbourhood." This is a christian land, Mr. Editor; a land of Bibles. Bibles contain startling truths. In love, we ask the plain question of all public venders of the soul-destroyer: "We ask you, can you kill your brother? oh, can you face the consequences? can you let your minds reach before you into eternity?" Think of *all* there is in the word, and then abandon your calling. Oh, abandon it, *or you will sink with it, as sure as you are living men—as sure as you now stand behind your bar handing to your brother the glass which* HAS IN IT eternal banishment from God's pure, holy home; just so sure will you be banished. Oh, my brother, we love your souls; but we hate your sin—we hate your traffic. Think of your danger and escape now—to-day; sell not *another drop*; smash your bottles; put down that glass you are *now* handing to your brother. Oh, put it down; in God's name, do not give it to him; it may be the *last glass to him*, and may *seal your ruin*.

Not in anger do I write; but in love. Oh! yes, in love. I ask you now to leave your present business; it has death in it. It has slain its thousands. 60,000 in England every year going *down, down.*—Great God! stay this fearful tide of iniquity; convince the liquor dealer of his awful guilt, and lead him by thy good spirit upward to thyself, where *his sin* can be pardoned through the merits of a precious Jesus, where he may find a glorious hope, a looking forward to felicity, instead of a blind stumbling into misery!

Temperance men, *members of christian churches*, have you your Master's spirit; oh, do not shut the door which the Good Shepherd has opened. Go to the publican with the spirit of Him who sought the vilest and the outcast, and plead with your erring brother, do not let him die, and lead *others* toward eternal death, and say, "It is of no use to try"—Clear *your* skirts at least of his blood, and be up and *at work*—*now* is the time. Oh! brothers, let us act in this Temperance field with the spirit of Summer field, who said: "Any man that would not be willing to circumnavigate the globe for the purpose of saving one soul, is unworthy the name of Christian." I have also a word to say to my brother physicians, and I say it in the fear of God and with thankfulness for my own deliverance: Do not prescribe it to your patients. You do not need it as a medicine. Your devitalized patient does not need it. The wearied horse does not receive strength from the *whip-lash*; there is no strength in it; it exhausts his remaining stock of vitality. *Through alcoholic medication thousands of drunkards' graves have been filled*—an undeniable fact. Do not give your patient a killing remedy; do not give him a depraved thirst; do not send him out into the world from a convalescent state to which he has arrived *in spite of the lash*—into the world where vice panders at every step to this newly formed thirst, or perhaps newly revived desire, as insatiable as the grave to which it hastens him. Oh! stop ere you say, "Take half a glass of brandy three times a day." My sketch is finished. I am not sorry I have written it. I trust it may stimulate some faltering brother to go to work, remembering the brevity of life. The thrill of joy we feel to see a brother saved is a touch of Divine electricity, and an angel hand turned the machine. The battery is always fully charged. If you wish to *feel it*, brother, go to work.

J. H. B.

RED-HOT PREACHING.

Richard Sheridan is said to have remarked; "I often go to hear Rowland Hill, because his ideas come red-hot from the heart." The words express precisely one of the most important characteristics of good preaching. One of the leading defects of much of the preaching that we hear is its lack of fervor. A brother, in remarking, recently, upon the preaching of another, whose sermons are always well prepared, but whose style is so deliberate and cold as to lose half its power, said, "His preaching is as good a meal as you can get, prepared *cold*." Cold sermons, like cold meals, however well prepared, still lack the flavor and relish of the warm. A gentleman who had heard Dr. Chalmers preach, was asked what he thought was the secret of his power. After a moment's consideration, he replied: "His blood-earnestness." Blood-earnestness—that is the word. The preaching that warms the blood and the heart of the preacher, will warm also the hearts and the blood of the hearers. The truth, pouring out red-hot from the heart of the speaker, does the execution. When thus presented and applied, it becomes sharper than the two-edged sword, penetrating to the joints and the marrow.

Of this kind of preaching a much greater amount than we have is needed now. In many places the coldness of death reigns. Spiritual apathy has benumbed the energies of the professed people of God. Their power to lay hold on sinners and lead them to Christ has departed. Their own salvation is placed a doubtful balance. Who shall bring to them the quickening of a spiritual resurrection? To the minister of the Word is this duty committed. He is commanded to go and "prophesy" in the valley of death. Let, then, his heart be filled with the pulses of a warm and throbbing life, and let him not come as though he were himself more fit for the grave than for living, earnest work.

The conversion of sinners requires of the minister, earnest, fervent preaching. It will first attract them to the house of God, and then attract them to Christ. The lack of earnestness on the part of the minister and other christians conveys the impression that the things of which they make so much are not so important after all. On the other hand, the earnestness which a deep conviction inspires will carry a power almost irresistible to the hearts of sinners.

Of course the heat of the pulpit must be the right kind of heat. It is not to be mere animal heat, which speeds itself to no purpose. It is to be such heat as the Holy Spirit, with a consciousness of the weight of the truths uttered, and a deep anxiety for the salvation of souls, inspires. Of this heat the minister cannot have too much. Let his heart be well filled with it, so that the Lord's word may come as a fire from his lips. If ministers will everywhere seek to preach in this spirit, the number and extent of our revivals will be infinitely increased, and the Church will attain such a degree of prosperity and of real success in her great mission as has never been reached before. May He whom John announced as coming after baptize anew his people, especially the ministers of his gospel, with the Holy Ghost and with fire.—*Telescope.*

ROMANISM—SACRED RELICS.

A writer, (Norwood) in the *Christian Freeman*, in an article on Romanism gives some account of the numerous relics enumerated by its votaries. The list of course is not supposed to be full, only a few are enumerated, enough however to give the reader an idea of the character of all. The most painful feature of all is that these "sacred relics" are actually worshipped, not by the ignorant masses alone, but by the most intelligent and highly educated of their clergy.

The early Christians must have been particularly careful to collect and preserve the bones of their honored dead. In the Cathedral of St. Peter, at Rome, they have an arm of St. Lazarus; a finger and arm of St. Ann, the Holy Virgin's mother; the head of St. Dennis, which he caught up and carried a distance of two miles after it had been cut off.

In France they have four heads of John the Baptist. In Spain, France and Flanders they have *eight* arms of St. Matthew and three of St. Luke! In the Lateran church, in Rome, they have the *entire* heads of St. Peter and St. Paul; and in the convent of the Augustines, at Bilboa, the holy monks have a *large* part of Peter's head, and the Franciscans a large part of Paul's. At Burgas they have the tail of Balaam's ass, a part of the body of St. Mark, and an arm and finger of St. Ann. At Aix-la-Chapelle they have two teeth of St. Thomas; part of an arm of St. Simeon; a tooth of St. Catherine; a rib of St. Stephen; a shoulder blade and leg bone of St. Mary Magdalene; oil from the bones of St. Elizabeth; bones of St. Andrew, James, Mathias, Luke, Mark, Timothous and John the Baptist. Perhaps it is for the purpose of carrying all these sacred relics that Rome has five legs of the ass upon which our Saviour rode in his triumphant entry into Jerusalem.

Nor are bones their only relics; in almost every chapel in Europe may be found pieces of the cross on which our Lord was crucified. If these were all collected, no doubt they would furnish an amount of material equal to that contained in one of the largest dwellings of which America can boast. In Rome they have also the *entire* table on which our Lord instituted the Eucharist. They have, too, the cross of the good thief.

And they have yet more wonderful mementoes than bones and *wood*. In more than one cathedral they have specimens of the manna of the wilderness, and a few blossoms of Aaron's rod. In Rome they have the very ark of the Lord that Moses made, and the rod by which he wrought his miracles. At Gastonburg they have the identical stones which the devils tempted our Lord to turn into bread. In another of their chapels they have the dice employed by the soldiers in casting lots for the Saviour's garments.

They have St. Joseph's axe and saw; St. Anthony's mill-stone, on which he crossed the sea; St. Patrick's staff, by which he drove out the toads and snakes from Ireland; St. Francis' cowl; St. Ann's comb; St. Joseph's breeches; St. Mark's boots; "a piece of the Virgins green petticoat;" St. Anthony's toe-nails and "the parings of St. Edmond's toes."

Then, also, there are in their convents and cathedrals, all carefully suspended from the walls, most precious relics, preserved in hermetically sealed bottles. There is a vial of St. Joseph's breath, caught as he was exercising himself with the very axe and saw at present in their possession. There are several vials of the Holy Virgin's milk; and will you doubt it poor deluded Protestants? a small roll of butter and a little piece of cheese made from her milk.

They have hair from most of the saints, and twelve combs, one from each of the Apostles, with which to dress it. And what is a little marvellous, these combs are declared to be "nearly as good as new."

And to end our enumeration of her sacred relics, they have a small piece of the rope with which Judas hanged himself "a bit of the finger of the Holy Ghost; the nose of an angel; "a rib of the word made flesh," and a quantity of the identical ray's of the star which led the wise men to our "infant Saviour." Verily, the presence of this "man of sin" is "after the working of Satan, with all power, *and signs and lying wonders*."

If we add to the above idolatries (for it must be remembered they actually worship most of these sacred mementoes,) their adoration of statues and images, and the consecrated wafer, we have a system of superstition and idolatrous worship such as no pagan fanatics, in their wildest vagaries, ever dreamed of.

MISCELLANEOUS ITEMS.

☞ The British Parliament assembled on the 19th inst.

No intoxicating liquors are to be sold in the restaurant of the House of Commons.

☞ The November number of the *Advertisers Gazette*, has been received.

MEXICO.—By a recent decree all the citizens of Mexico are required to serve five years in the army.

A tree has lately been cut in Ohio which is declared by experts to be 792 years old. It weighed thirty tons, was more than twelve feet in circumference and made 7000 feet of inch boards, clear stuff.

PACIFIC RAILWAY.—The Union Pacific Railway has almost reached the Rocky Mountains. Five hundred miles have been laid.

The venerable President Day, of Yale College, on being asked what he thought of the modern spiritualism, so called, replied, "Either there is nothing in it, or the devil is in it." A statement that could hardly be bettered.

GRAHAM.—Colonel Graham who, representing himself as Maximilian's Secretary &c, swindled Gen. Doyle, and several others, tried the same thing on the President of the St. Stephen Bank, but did not succeed.

In a recent discourse, Rev. Henry Ward Beecher made the following excellent points: "Some men will not shave on Sundays, and yet they spend all the week in shaving their fellow men; and many folks think it very wicked to black their boots on Sunday morning, yet they do not hesitate to black their neighbors' reputation on week days."

THE WRATH OF MAN PRAISING GOD.—The impious attempt of the infidel Renan to destroy confidence in Jesus Christ as the divine Saviour, has awakened a great desire to read the Bible in France. Many who have read his works have purchased the New Testament to ascertain whether his account of Christ is true. During the last year, 66,870 copies were sold in France.

THE FATE OF DR. LIVINGSTONE.—The Cape mail brings the substance of a letter, in which Mr. J. S. Moffat, a missionary and brother-in-law of Dr. Livingstone, expresses a strong hope that his distinguished relative, Dr. Livingstone, is still alive. A report, says Mr. Moffat, has been received at Zanzibar of Livingstone's passage through a district "more remote than the place where he was said to have been killed.

MONEY.—It is asserted of an American minister lately that he declined a call to a flourishing church because the salary was too large. Provincial ministers do not complain that way.

Rev. Newman Hall's church in London has 1,400 members, 13 Sunday schools, 5,000 scholars, and 450 teachers. It also sustains five day schools, and supports six missionaries, who hold open-air service in different localities. Besides these, a system of lectures, sacred and secular, is maintained, with concerts, public readings, tea-drinkings, etc., to attract the laboring classes from the gin shops.

IN EARNEST.—A minister writing to the *Christian Freeman*, the organ of the Freewill Baptists in the West, says:—

"I intend to send at least one new subscriber per week." That good brother is in earnest. Could not many of the ministers in our denomination do the same for the *Intelligencer*? We think so, if an effort was made.

PRESIDENT JOHNSON.

The chief magistrate of the United States is handled rather roughly in the following article from the *Christian Instructor*—a Philadelphia paper. How gratifying that no religious journal in the British Dominion has either the inclination or the necessity to speak in such terms of our sovereign or her representatives in the Colonies:—

It is certainly a disgrace to the American name that we have a man like Mr. Johnson for President. We might endure his want of cultivation, his untutored mind, his fits of anger, and perhaps an occasional scurrility from him. We might forgive him for having dishonored us when he took his oath, and try to forget that a swaggerer assumed the important responsibilities that we mean to be borne only by the best of our citizens. We would not find too much fault for his not being equal to his lamented predecessor, for we hardly expect to see his equal till the Millennium. But with all our patience and forbearance, we begin to feel we are too severely tried, and that our honor and safety alike require of us to demand his removal. The President is evidently immoral in his instincts and habits. He has no regard for promise, obligation, oath, contract, or anything else thought to be binding even among men of very ordinary moral culture. He is easily offended, is bitter and implacable in his resentments. He is ready to use all the influence of his great position to crush some personal foe, or advance some unworthy friend. He will sell all the dignity of his position for praise and flattery. He will barter all the honour of the Government for a feather, or gewgaw with which to adorn his own personality. He will use the basest means to accomplish the basest ends. He will maliciously give up all the fruits of our great struggle, set the country back in the sloughs from which it had been lifted, and put it in the hands of the enemies who tried and would be glad to destroy it. This is what he would do. This is what he cannot do. The invincible arms of loyalty are about him. Still the President is an obstruction, or, as the Apostle Paul would say, a "hindrance." He stands in the way of the wishes, the longings, the prayers of the christian people of the whole country. He interferes with the execution of the law. He retards the progress of recovering patriotism in places where it has been declining and decaying. He encourages a spirit of hostility and insubordination among those who still cling to the "lost cause," and smiles on their wish to regain at least a partial ascendancy and control the country they sought to subvert. He is on the side of the mobs and riots that disgrace and injure the Southern towns and cities. Perhaps a grim satisfaction when the malignant rebels fire negro school houses and drive the Freedmen from their cabins. He rejoices in the morale that springs from rebel effrontery and savagery, and regards the triumphs of truth as calamities which he greives to have not been able to prevent. What Congress wants him to do, he is glad not to do. What the loyal people wish, he tries to prevent. The man who receives the popular praise shall be visited by his personal dislike and official displeasure. We not only see it all, but we feel it. It begets a feeling of uneasiness and insecurity. It fills the air with constant rumors of intended wrongs and injuries. It placards the political sky with portents of evil, and unsettles the minds of the people who believe in them. It sends gold upwards, and affects all our business. It goes to the store, the shop, the wharf, the field, the barn and every place with its annoying disturbances. It causes rejoicings among the vile and debauched. It fills pot houses and gambling dens with demoniac gladness and makes the streets foul with the profane celebrations of the delightful rabble. Wherever there is a man loving treason, despotism, and the old carcass of slavery; wherever there is one hating righteousness, human rights and the perfect administration of justice in the country, he will be an enthusiastic adviser and abettor of the President. And in addition to all this, we are informed that the White House is the frequent scenes of drunken debauch, and that the Executive head of this great Christian nation often staggers amid mad carnivals of riot, waving with unsteady hands the sceptre that ought not to be touched save with hands that are consecrated to loyalty and patriotism.

THE NEWS and THE PRESS.

NOVEMBER 22, 1867.

The address has passed. During the discussion there was some very able speaking. Howe delivered himself of one of his masterly efforts, being replied to in an eloquent and forcible speech by Dr. Tupper. Mr. Anglin is reported to have made a speech, reflecting but little credit upon himself or his constituency. He denounced the confederation scheme and its advocates, alleging that it had been carried by corrupt means. Tilley followed Anglin, totally annihilating his (Anglin's) arguments; he acquitted himself admirably. Smith, Gray and Johnson had some thing to say. The work seems to be progressing quietly, and the session promises to be a very peaceable one.

The route of the Intercolonial has not yet been settled. The *Journal's* correspondent writes:—

While the Ministry are very reticent in regard to the route which they will favor, and, of course, establish, it has transpired that their present intention is to appoint a Commission to take into consideration the various reports of survey, &c., and report thereon, after which the route will be determined and further surveys proceeded with at once.

OTTAWA, Nov. 14.

Yesterday, in Senate, under cover of a bill relating to postage, which was introduced, it was understood that letters would be charged at a single uniform rate of three cents, and newspapers half a cent. Tupper finished his speech and in a general review of the speeches of his colleagues proved more effective than in his first.

McLellan of N. S. in a good anti speech argued that Tupper only represented Parsboro, Sunk, now Dominion property, and not the sentiments of the people of Nova Scotia.

Young of Ontario, accepting the situation complained that the Constitution was too cumbrous, too federal, and takes too much power from the Local Governments. He complimented Tilley as being the only one of the Ministers who had treated the people fairly in the question of Confederation.

Commanders Fortin and Harrison, of Ontario, spoke for Confederation and Government.

McDonald, of Halifax *Citizen*, delivered one of the best speeches he has yet made here. It was comprehensive and argumentative throughout. He felt bitter against Tupper and the Canadian politicians through whose intriguing Confederation was forced on Nova Scotia.

Wright of Quebec made an effective speech against Howe's position.

Forbes of N. S. made an energetic one in opposition. Rymal, of Ontario, a humorous one to-day.

Jones, of Ontario, opened the debate, condemned the Coalition Government.

Jolly, of Quebec, made a speech warmly eulogistic of McGee.

McKinnon, of Nova Scotia, said he was disposed to test the workings of Confederation. If it worked badly, he would insist on repeal. Meanwhile he would rest on his arms.

Carmichael of N. S. said, that Nova Scotians as a free people could not accept confederation as established.

McGee just commenced to speak, saying every member here took his oath as a Unionist.

McClelan in the senate asked the Government if any steps had been taken for reconstructing the Beacon Bar Light at St. John; said that the defence measure should not be pressed even if submitted to this meeting.

J. M. Johnson took his seat to-day.

OTTAWA, Nov. 15.—McGee spoke ably at two hours length, and at the close he remarked upon Anglin and Howe being present at the St. Patrick's Society

meeting in Montreal, Mahony and Conan, Irish names of honor charging McGee with ings. He spoke of affirmed that Confede wick by treachery an Tilley replied, mee posing with telling e misrepresentation m Smith gave a rea speaking more powe effort.

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