

understand what it meant. At last, she lifted up her hands and said: "Thank the Lord for giving me this meat! Thank you, too, Colonel Gardner." — *Dr. Lyman Beecher's Autobiography.*

## TERMINAL NOTICES.

For one year, ..... \$2.00  
 PAYMENT IN ALL CASES IN ADVANCE.  
 ALL LETTERS FOR OR BY THE EDITOR, should be directed to the Editor, or otherwise, should be directed to the Editor.

## Religious Intelligencer.

SAINT JOHN, N. B., FEBRUARY 15, 1867.

## "THE SEED IS THE WORD"—"THE FIELD IS THE WORLD."

The Fredericton Auxiliary Bible Society will hold its Annual Meeting on Wednesday evening next, in the Temperance Hall, commencing at 7 o'clock. The President, Judge Wilcox, is expected to preside. We regret that our visit to the country had to be arranged so as to prevent our being present at this annual gathering, in Fredericton, of the friends of the Bible and evangelical religion. Of all public meetings of Christians of all denominations, this is the one that we esteem the highest, and which we believe has the highest and most beneficial object in view. Into the treasury of the Bible Society the offerings and contributions of all Christians should be poured, and for the success of its operations the prayers of all friends of the gospel should be offered. The Bible Society is the great central point of all religious activity which occasionally occur to hinder its spread, are always overruled for good, and in nearly all cases result in its more rapid and extended spread. The Bible is the disturber of the nations. It is truth coming in contact with error—light with darkness—the pure gospel with the superstition of the mass—that unsettles long-established social, political, and religious usages, and breaks up the sandy foundations of superstition and anti-Christian systems. The laying of a firm basis for the structure of the social and religious prosperity of the people in the future, is only a question of time. Give any people the open and free use of the Word of God, and the fall of tyrants both in Church and State is certain. Let the Bible be accompanied with the gracious influences and outpourings of the Spirit of God, and form will soon succeed chaos, and order rise out of confusion. Hence the duty of all Christians to pray for the Holy Spirit to be poured out upon the Jews now unsettled, and receiving the Word of God. It is gratifying to know how steadily the work of Bible circulation is progressing; and despite all the attempts that have been made to prove that the Bible would not benefit all races and classes, the glorious work of spreading its influence in different quarters of the world is successfully going forward. In the same building in which Voltaire declared that, although it took twelve men to establish Christianity, he would show how one man could destroy it, there has been a Bible deposited for a number of years. The Arabian, Chinese, Hindoos and other races are showing that they can comprehend the truth contained in the Bible. Science has endeavored to find a shaft with which it could destroy the Word of God, but it still remains unshaken. "The Bible," said the first Napoleon, "has a secret vitality which no power can resist."

The demand for the Scriptures in Russia, with the facilities granted for its free circulation by the Emperor, is a most gratifying feature for the encouragement of the friends of the Bible Society. The Rev. W. H. Bidwell, who returned from Russia a few months ago, where he had been labouring for some time, has recently addressed a letter to the managers of the American Bible Society, in which he gives interesting particulars of the desire for the Bible in that vast Empire. Mr. Bidwell says:—

1. The first Russian Bible Society, formed under the auspices of the Emperor Alexander I., and fostered by his imperial munificence, during the thirteen years of its operations, with Prince Gagarin as its President, printed and circulated eight hundred and sixty-one thousand Scriptures, in nearly thirty languages. It had two hundred and seventy-nine auxiliaries, and was making successful progress in its noble work when it was suppressed by the Emperor Nicholas—not by the good Emperor Alexander, as your report says for 1860; but in December, 1826, a year after the death of Alexander. These facts show the then demand for Bibles in Russia. This entire suppression continued till the death of the Emperor Nicholas in 1855.

2. On the day of his coronation at Moscow, the present noble Emperor Alexander issued an ukase to the faculties of the four universities of Russia to proceed, at once, to prepare each a translation of the Bible into the modern Russian language. And when completed, the four translations were to be brought to St. Petersburg, and submitted to the careful examination of an able committee, and the translation the most approved should be chosen for the purpose, under the auspices of the Holy Synod of the Greek Church. The New Testament portion of this translation is the one now used in the printing of the modern Russ. In reply to a doubt once expressed to me by an officer of the British and Foreign Bible Society as to the exact accuracy of this imperial ukase, I may be permitted to say that it was published in the public journals at the time, both in Moscow and St. Petersburg.

3. The first edition of twenty thousand copies of the four Gospels, under this translation, was rapidly exhausted by the delighted people, and another edition was called for. Multitudes of the population soon came to understand that the four Gospels were not all of the New Testament, and they besought earnestly to obtain the whole of it. In 1862, I think, the first complete edition of the New Testament in modern Russ was issued, and it is now being sold in great quantities. It is enough to say that nobles and noble ladies asked for large supplies in vain. A Russian general, in high command, asked for a thousand copies of the New Testament, in modern Russ, for his soldiers; but could not obtain them for some time after.

4. It is an undoubted fact that the Emperor Alexander and his most excellent Empress take a deep interest in the circulation of the Scriptures among their people, especially "among the poor soldiers." The facts and the language were told me in St. Petersburg.

5. Not a few bishops and priests of the Greek Church quote, or feel an interest in this work. I could quote names.

6. Pastors of churches in Moscow told me, at their own homes (for I called on them twice), "Tell the American Bible Society to send us the Word of God, we will distribute it." Pastor N. said, "information, constantly receiving letters from friends of the Word of God." Abundant in my own mind.

7. But I only add, now, that letters and contributions of a recent date, from the far interior of Russia, some seven hundred or a thousand miles beyond Moscow, are highly encouraging and full of interest.

How different the conduct of the Emperor Alexander is to that of the Pope, whose expulsion of Protestant worship from the Papal dominions has so recently occurred, the particulars of which we give in another article.

Rev. Dr. Cuyler's Church (Presbyterian), in Brooklyn, N. Y., raised in 1866 for benevolent objects, \$19,000, one thousand of which went to promote the Temperance cause.

The Pope has invited all the Catholic bishops of the world to assemble at Rome in June, to celebrate the martyrdom of St. Peter and Paul, and the canonization of several martyrs.

## LEAVES FROM MEMORY.

## THE LOST YOUNG WOMAN.

There are a few "angels of mercy," who, in imitation of the blessed Master, "go about doing good," and ministering as they may be able and have opportunity, to the temporal and spiritual wants of the children of misfortune and sorrow. Such, we believe, were two ladies, not members of our church, and with whom we had but a very slight personal acquaintance, but whose Christian sympathy and benevolence to the poor and needy were well known in certain circles, although performed in the most quiet and unostentatious manner. A part of their weekly voluntary office was to visit the dwellings of the poorest families they could find, enquire into their wants, and relieve them if possible; supply them with religious tracts for reading, and impart to them religious counsel and instruction. Their visits occasionally extended to the almshouse, to the female inmate of which they had access, and distributed tracts among that portion of them that could read. Who knows but in the "last day" some "erring ones," won from their wicked ways by the humble and quiet efforts of these Christian ladies, will come forth to magnify the grace of our Lord Jesus Christ, and be witnesses that "a cup of cold water given in the name of a disciple," has a larger reward than is in the power of kings to bestow upon their greatest favorites?

During our absence from home on one occasion, these two ladies called at our residence, and requested that we would, as soon as possible, go out to the almshouse, to see a young woman there who was very ill, and whose recovery was thought very uncertain. She had desired that we should visit her on our return home, we proceeded to the almshouse, as requested. We were led to one of the upper rooms, and lying in a very weak and apparently dying condition, we found a young woman, of whom we had no recollection of ever previously seeing. She was so far exhausted, and her speech was so far spent, that we could not understand her utterances; but through another female, an inmate of the same place, and who seemed to act in the capacity of nurse, we gathered the following facts, and which subsequent information from other sources confirmed.

She was the daughter of poor but respectable parents, residing in the country. She became, the inmate, partly as an adopted child, and partly as a domestic in a well-to-do and highly esteemed family in the same neighborhood. In that family there came also to reside a relation whose antecedents were far from reputable, and who was known to have no respect for female virtue. The wife and sister of the seducer, well known to this poor practiced villain, were employed by him upon the poor and unsuspecting girl referred to—scarcely eighteen years of age—and she fell a victim to his guile and battery. In process of time her shame became known to the family, and that her disgrace would be followed by an illegitimate offspring. Instead of performing the offices of compassion and care, as the circumstances of the case required, the poor young thing was hurried off to the city—under the pretence of paying a visit—and lodging was provided for her in a low boarding-house, where neither proper care nor compassion could be expected. The means furnished her were only sufficient for a fair week's board; it became speedily exhausted, and the poor creature was left in a state of destitution. The woman with whom she stayed applied to the Poor Commissioners, and she was removed, in a pitiable condition, to the almshouse, where we visited her. So weak and lowly was her state, that we could ascertain but little relative to her thoughts of the future. We learned, however, that she was the subject of religious convictions; that during her sickness the state of her soul had occupied her thoughts much, but whether she found pardon for her sins, and was saved at the eleventh hour, or not, we could not tell. We ministered to her spiritual necessities as well as her weak state would allow, and commended her in prayer to the favor and mercy of God, through Christ, and left her. She only survived a few hours—and the remains of that poor lost girl were carried away to a pauper's grave, without a single kindred or friend to follow them. Her death was undoubtedly the result of her deep sorrow over her disgrace, and the want of such care and attendance as her case demanded. Passing by the vile seducer, whose artful wiles drew that unsuspecting girl from the paths of virtue, what we ask, must be the just verdict of the world and of God against the family who, to hide the disgrace of the unprincipled relative, cast out her whom they should have cared for, to receive the offices of those who were strangers to compassion and kindness, and whose duties in this direction ceased with the miserable pittance with which she was supplied? God will, sooner or later, answer the injured!

The recalling of this incident to memory has awakened unpleasant feelings, but with the prayer that it may be a beacon of warning to others who may be tempted to forsake the path of innocence and virtue, we give it publicly.

Reader, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." (Rom. vi. 23.)

## FUND FOR MINISTERS.

Mr. Editor—There is another matter which has been troubling me since my former letters, and which, with your permission, I will call the attention of the ministry to. Since the death of our dear Father Hartt I have been looking over the list of our ministers, and have been photographing their circumstances in my mind, and I see some of them are getting old, and some of them are quite feeble, and will soon be laid aside from public service. Now, these have been pioneers in our denomination; they have travelled much and labored much to build up the cause. Some of them may have but little to fall back upon in old age for support. And what is to be done? Something should be, and I believe in doing it right away. One thousand dollars have been given to the Conference to invest in good security, and the interest to be used. Let this interest be a nucleus to a fund for ministerial aid; that is, for sick and disabled ministers, to which let each ordained minister add the annual subscription of ten dollars, and each centinate five dollars. In this way we can raise four hundred dollars yearly, and in a few years the interest of it would support one or two disabled ministers. I have no idea but other donations will also be made. A fund once established on equitable principles, and we know other liberal men among us that will contribute towards its increase. Will our lay brethren who expect to attend the next General Conference, as well as the ministers, give this matter a candid and careful consideration, and be so kind as to do something when we meet again, and be so kind as to take care of it? What I another thing is our duty to take the interest of it. But church and if we do not, we are worse than infidels. The Methodist have been forward in this, and have taken a noble stand for the support of their aged ministers; and as the Lord has placed one thousand dollars at the disposal of our Conference, the interest of which may be appropriated to a benevolent cause, does not the object I have suggested commend itself to us? I think it should. With these thoughts candidly expressed for the consideration of the ministers and people, I remain, &c.

Yours, &c.

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## LETTER FROM REV. WM. DOWNEY.

Lower Argyle, N. S., Jan. 29, 1867.

DEAR BRO. McLEOD—I doubt not but you and many of your readers are anxious to hear how the good work of revival is progressing in this place. Before proceeding to that subject, I will give your readers some idea of the place known as Argyle. It is a township of the County of Yarmouth, lying to the south and east of Yarmouth town, from about thirteen to thirty-one miles, stretching along the coast of the Atlantic and into the interior. A considerable portion of the coast is settled by French. The river, known by the same name, runs nearly the whole length of Argyle, and is navigable, and forms a fine harbour for vessels. It is principally inhabited by Nova Scotians, who are mostly engaged during the spring, summer and autumn, in the cod and mackerel fisheries about the coast and on the banks. They also do a little in the line of agriculture, and from both sources make a very comfortable living, and a few are quite wealthy. It was not far from the centre of this township that I began to hold a series of meetings about six weeks ago. At first the prospects seemed dark, but we went to work trusting in God, believing he would open and bless our labors. And as I this day look at what has been wrought, I can only say—

"Thine own work, Almighty God,"

"And wondrous in our eyes."

It does really appear as if a wave of salvation were rolling over the entire region round about; and all along the river from head to mouth, God is deeply moving all hearts; but most of all, the middle aged and young men. It is really heart-cheering to see these stout hearted sons of the ocean, who have for so long been the reckless deep to almost all parts of the world, now so deeply moved by the Holy Spirit, and taking the sceptre of Prince Emmanuel, and receiving Him as little children. Taking the range of the river to-day, you see one grand, continuous line of battle extending from Pubnie to Argyle Head, and the slain of the Lord are many. Farther to the south and east is the writer's head quarters, where the battle between right and wrong is raging most fiercely. A few miles to the north is the head quarters of Elder Sullivan, where many have been wounded and taken captive by the truth, and made the Lord's free men. A little farther on in the same direction is the head quarters of Rev. Mr. Parker (Baptist), where the enemies of the cross of Christ are meeting a similar fate. Something above every have been baptized up to date, mostly from among the middle aged and young men. It would almost seem as if the work had just commenced. Yesterday it was my happy lot to baptize twelve happy converts, eight of whom were men in the vigor of life. At no time since the meetings commenced has the prospect appeared as good as at the present. I shall probably remain hereabouts for some time to come. This is my first effort for revival in this Province since my return to it, and the longer I am here, the more I am convinced that it was the will of God I should come. Pray for us.

Your brother in best of bonds,

WM. DOWNEY.

## PRESQUE MISSION SOCIETY REPORT.

To the Corresponding Secretary of the "Presque Mission Society."

DEAR BROTHERS—As you are aware, our report should have been submitted one week sooner, but circumstances, of which we gave you notice, prevented us reporting at the proper time. It was our intention when leaving, to take a tour up the Tobique river, but we found that it was impossible to cross, and hence were compelled to defer our visit till another time. Knowing that there was a church at Andover, and also one or two belonging to our Conference on the other side of the American line, we decided to pay them a visit, hoping that God would prosper our journey. When we reached Andover, we learned that Brother Shaw had been labouring with the church located there; so pushing on, we reached Sarsfield, Maine, on Saturday, the fifth ult. This is the Church with which the next District meeting is to be held. We found the cause very low indeed, so much so, that for two Sabbaths previous to our arrival no meetings had been held. The first meeting we attended was held on the evening of the day on which we arrived; the attendance was very small, as it was also on the following day (Sabbath). However we resolved to remain, and make an effort for revival. There were many difficulties to contend with, and at first the prospect was very dark; but after a time the clouds began to break, and we thought we could see a glimmer of light. The Church began to be revived, and to feel the necessity of being more fully engaged in the service of God. At the request of Brother Shaw, we united with him, and extended our labor to the Church at Andover, where, as previously stated, he had been laboring; we also extended our efforts, supplied the three Churches. In each of these places we enjoyed the blessing of God. In Sarsfield the Church was much revived, numbers of wanderers were reclaimed, and in addition to this, nine were baptized, having professed faith in Christ. Two were baptized at Andover, making in all eleven precious souls that have publicly professed Christ. A number of others were deeply moved, and some professed to have found deliverance, but did not obey the Redeemer to that command—"Be baptized." In company with Brother Shaw, we attended one meeting in Mayville, Maine; it was a season of interest. We were welcomed to the place by Rev. Mr. Roberts (Baptist), and partook of his hospitality while there. We also attended the first Quarterly meeting of the Amoscook Free Will Baptists, and were kindly received by Brother Partridge and others, and enjoyed the interview very much. On the whole the visit was a good one, and we trust that much good, that is not yet apparent, may be the result of our months' tour among these Churches. We went there strangers, but we found children of our Father's family, and consequently were quite at home. Bro. Shaw gave us a hearty reception. And we would remark just here, that we were gratified to find him living in the affections of the people among whom he labors. God has already made him a blessing, and we earnestly hope that both preacher and people may continue to be abundantly blessed. We attended during the month six meetings of worship in addition to quite an amount of visiting, and we collected for the mission fund, \$27.74.

We feel deeply grateful to God for the blessing that has attended our efforts. But oh! how much there is to be done—how few are engaged—and how short the time in which to do it! Many of our churches are entirely destitute of ministerial labor. A large district is left destitute by the death of Father Hartt; and a large place in the ministerial ranks is left vacant. When the tidings of his death reached us, and were communicated to the people, every heart was sad. He had many warm friends there as well as in other places. His labor is ended, and he has gone to his reward. When we see so much to be done, we but faintly have kept him with many years longer, but how sublime a deed it otherwise, and we can be his ways, and love him. How unsearchable are his ways, and how deep his love!

In conclusion, we believe your Society is now

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DEAR BROTHERS—As you are aware, our report should have been submitted one week sooner, but circumstances, of which we gave you notice, prevented us reporting at the proper time. It was our intention when leaving, to take a tour up the Tobique river, but we found that it was impossible to cross, and hence were compelled to defer our visit till another time. Knowing that there was a church at Andover, and also one or two belonging to our Conference on the other side of the American line, we decided to pay them a visit, hoping that God would prosper our journey. When we reached Andover, we learned that Brother Shaw had been labouring with the church located there; so pushing on, we reached Sarsfield, Maine, on Saturday, the fifth ult. This is the Church with which the next District meeting is to be held. We found the cause very low indeed, so much so, that for two Sabbaths previous to our arrival no meetings had been held. The first meeting we attended was held on the evening of the day on which we arrived; the attendance was very small, as it was also on the following day (Sabbath). However we resolved to remain, and make an effort for revival. There were many difficulties to contend with, and at first the prospect was very dark; but after a time the clouds began to break, and we thought we could see a glimmer of light. The Church began to be revived, and to feel the necessity of being more fully engaged in the service of God. At the request of Brother Shaw, we united with him, and extended our labor to the Church at Andover, where, as previously stated, he had been laboring; we also extended our efforts, supplied the three Churches. In each of these places we enjoyed the blessing of God. In Sarsfield the Church was much revived, numbers of wanderers were reclaimed, and in addition to this, nine were baptized, having professed faith in Christ. Two were baptized at Andover, making in all eleven precious souls that have publicly professed Christ. A number of others were deeply moved, and some professed to have found deliverance, but did not obey the Redeemer to that command—"Be baptized." In company with Brother Shaw, we attended one meeting in Mayville, Maine; it was a season of interest. We were welcomed to the place by Rev. Mr. Roberts (Baptist), and partook of his hospitality while there. We also attended the first Quarterly meeting of the Amoscook Free Will Baptists, and were kindly received by Brother Partridge and others, and enjoyed the interview very much. On the whole the visit was a good one, and we trust that much good, that is not yet apparent, may be the result of our months' tour among these Churches. We went there strangers, but we found children of our Father's family, and consequently were quite at home. Bro. Shaw gave us a hearty reception. And we would remark just here, that we were gratified to find him living in the affections of the people among whom he labors. God has already made him a blessing, and we earnestly hope that both preacher and people may continue to be abundantly blessed. We attended during the month six meetings of worship in addition to quite an amount of visiting, and we collected for the mission fund, \$27.74.

We feel deeply grateful to God for the blessing that has attended our efforts. But oh! how much there is to be done—how few are engaged—and how short the time in which to do it! Many of our churches are entirely destitute of ministerial labor. A large district is left destitute by the death of Father Hartt; and a large place in the ministerial ranks is left vacant. When the tidings of his death reached us, and were communicated to the people, every heart was sad. He had many warm friends there as well as in other places. His labor is ended, and he has gone to his reward. When we see so much to be done, we but faintly have kept him with many years longer, but how sublime a deed it otherwise, and we can be his ways, and love him. How unsearchable are his ways, and how deep his love!

In conclusion, we believe your Society is now

planning a new organized work, and we would to God that others of our Churches would adopt similar means of doing good. Thus far, far less devotion, and far less decision would be found to exist.

Yours, &c.

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