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TERMS AND NOTICES.

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

TERMS—\$2.00 PER ANNUM.

PAYMENT IN ALL CASES IN ADVANCE.
JOSEPH McLEOD, Editor.
REV. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, over the letter E.

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

Religious Intelligencer.

SAINT JOHN, N. B., APRIL 24, 1868.

DEFECTS WHICH NEED A REMEDY.

It is to be feared that too much of the preaching of the present day comes far short of the object intended. The preaching of the gospel is a divinely intended means of reaching the heart of the sinner, and melting it into contrition before the Lord. The gospel—the Word of God—is a "quick and powerful" and when preached in its purity and power, the effect cannot fail to be glorious. The preaching of the gospel is to be all; and the command of the eternal God, as He sends forth the messengers of grace into the midst of guilty man, is, "Sound an alarm," "Preach with words, that," accompanied by the Spirit's power, "shall arouse an ungodly world." No one questions the fact that the mission of the servant of Christ is a fearful and solemn responsibility. Of all the solemn portions of God's word, there is perhaps none more solemn to all the servants of the Most High, or more terrifying to the unfaithful servant, than that in Ezekiel, which describes the watchman's work: "If the watchman warn them not, they shall perish, but their blood will I require at the watchman's hands." But even while the edict above written has gone forth from the Court of heaven, and while to-day it hangs over the head of every professed minister of the Cross, there are some errors in preaching that are by far too common, and which sadly need reproof.

When John, standing with his disciples, looked up, and in the distance saw Jesus approaching, we can but faintly imagine the feelings that swelled his heart, and the thoughts that filled his great mind; knowing that "Out of the abundance of the heart the mouth speaketh," we can judge of the object round which his heart's affections twined, while, as Jesus drew nearer, we see him turn to his associates, and then pointing to Christ, hear him give utterance to those blessed words, "Behold the Lamb of God." He forgot himself, thought not of his own importance, shrank into insignificance, did not say to his followers, "Look to me," but pressed with the truth that in the approaching Being centered all perfection, that He was "The one altogether lovely," that He only could take away the sin of the world; he at once directed attention to Him as the only Being worthy of adoration.

How many there are in our day who, while they stand in the sacred dock, professing to dispense the Word of life, and seemingly endeavouring to impress their hearers with the importance of Divine things, are, instead of forcing home to hearts the power and purity of the gospel, and striving to melt hearts to tenderness by the affecting narration of the immeasurable love of Jesus in giving Himself a ransom for the world, only impressing their congregations with their own imagined importance, and winning the affections of the people to themselves, and not to Christ, when they profess to serve. Instead of holding up Christ as "The way, the truth, and the life," they seem to direct attention to themselves, and if not in words, they do in actions, really convey the idea that they are worthy of imitation; thus screening from the vision of those to whom they minister the adorable—the crucified Jesus, the only one able to give pardon to the condemned, liberty to the captive, sight to the blind, health to the diseased, and life—everlasting life to those "Dead in trespasses and sins." The error of such a course as we have but partially described, is plainly visible, even to the unbelieving world; and knowledge is taken of those indulging in that error, that though they may have at times some learned words of Jesus, and may be truly called of God to the work of preaching the gospel of His Son, they are forgetting the real object of their mission—that they are not now being taught in the school of Christ.

Another evil that we will just mention arises from a cause still more likely to do injury, because less liable to be detected until it has borne its bitter fruit. There is a style of preaching which is very properly termed "Sensation preaching;" we refer to that style which aims only to excite or arouse the feelings, and not to enlighten the understanding, by letting a flood of light flow into the darkened mind of the unbeliever, by exhibiting to him the whole truth of God in all its cloudless beauty. By these sensational declamations, hearts are touched with a sort of tenderness, the sensibilities are aroused, and the sympathies are awakened to a certain extent; and the result is that the people are brought under the influence of the preacher, rather than under the Holy Spirit's influence. It is true that this mode of preaching wins many converts; more of them, however, are converted to the preacher than to the Lord Jesus; as is evident from the fact that while the preacher continues with them they seem to do well, but immediately on being left to themselves for a time, or to the care of some other under-shepherd, they drop and die, simply because they have lost their accustomed excitement. It is really painful to see persons, who, having professed conversion, are members of Christian churches, thoughtless and idle in the service of God; and worse, to see them entering with greediness into all imaginable sin, and even leading others astray. Who can doubt that such persons were brought into the church without having the "fellow-ground" of their hearts broken up? Under a momentary excitement they have mistaken conviction for conversion; their imagination has transformed their feeling into faith; and thus with eyes only partially opened at most, they have placed their names on the roll of some Christian church, and now by their free indulgence in wickedness, are living, breathing, talking, acting reproaches to the whole body of Christ's church.

There are other errors that need correcting. Sometimes the minister gets satisfied with the church over which he presides. He concludes that because his congregation is respectable and well-to-do, he can sit down in comfort, and take his ease, forgetting that his strength comes from God, and that as soon as he ceases trusting in Him, he becomes weak, and powerless for good. It is not unfrequently too that a church rests upon the eloquence or power of the ministry, and neglects to look upwards to the great Spirit as the fountain of all success. A church doing this sinks beneath her dignity, and dishonours her name, and needs to be aroused from the slumber into which she has fallen. The ministry and the church grow strong as they lean upon Christ's arm, and draw strength from Christ's heart; in like proportion

they grow weak when they rely upon any thing they possess within themselves, for their strength is perfect weakness, and their sufficiency is alone of God.

We would to God that a salvation of a higher and holier nature characterized both ministry and church; and that pure revivals be in greater abundance, and sinners be more thoroughly converted to God. While the ministry may strive with commendable ambition to be eloquent, and also to win the highest esteem of men, and while with all the tenderness of persuasion they may appeal to the sympathies of their hearers, let them never lose sight of the Cross, nor plant themselves before it; but, remembering that Christ is "All in all," use all their eloquence, their influence, and their tenderness to win souls to Him whose they are, and whom they profess to serve.

For the Religious Intelligencer.

THE SAINTS' PORTION.

BY REV. DR. HURD.

No. 9.

It is a suitable portion. "There be many that say, who will show us any good. Lord lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace and sleep, for thou Lord only makest me dwell in safety." Nothing can be so suitable and adequate to the heart as God. He directly, exactly, and completely suits the condition, desires, and necessities of the soul. If the soul has God for a portion, all its desires are satisfied; all its wants are supplied; but short of this, possesses what it may besides, there is still an aching void the world can never fill. The soul is spiritual; carnal, or worldly objects are not, therefore, suited to its nature. They cannot feed or nourish it. They cannot furnish such gratification or pleasure as it requires. If it would live in the possession of a healthy and vigorous tone, and in the full and free exercise of all its powers, it must subsist on food suited to its nature, that is, spiritual food—the bread of God which cometh down from heaven.

Confined to earth it is out of its proper sphere and element, and can no more live and thrive there, than the body under water, or a fish in the air. But elevated to God, it acts freely, as it was made to act, according to the laws of its higher and spiritual nature, superior to the cares and perplexities of a worldly life, and free from the corroding influences of "ambition, envy, lust, and pride." There it eats angels' food, feeds on the hidden manna, breathes the atmosphere of heavenly life, and with joy draws water out of the wells of salvation. Here it can crave nothing, wish for nothing, but it finds in God. Here is a sun to lighten, wisdom to counsel, mercy to pardon, grace to sanctify, goodness to cheer, and power to support. Here also, all the senses are supplied with pure and sublime gratifications from the inexhaustible source.

Where pleasures roll their living food,
From sin and sorrow's red tide,
Full springing from the throne of God,
And lit to cheer the mind."

Here his ears are with "music cheered," his "eyes with light," his "nostrils with perfume," his "lips with pleasant relishes," and all this is "sweetened and sanctified by dews of holiness shed from above." Here then, the soul has everything suited to its nature, and adapted to its requirements. Not more suitable is health for the sick, wealth for the poor, bread for the hungry, water for the thirsty, clothes for the naked, balm for the wounded, ease for the troubled, pardon for the condemned, or a guide for the blind.

This then speaks out the supreme excellency of the saints' portion, its perfect adaptation to the nature and wants of the soul.
And this is found in nothing else. The man who seeks for it in the world alone, is doomed to disappointment. He was reckoned a fool, in the gospel, who said, "Soul, thou hast goods laid up for many years, take ease, eat, drink, and be merry." Ambrose says, if the man had been a swine, he could not have said more, for all that was better suited to a swine than to an immortal soul. The soul being spiritual and immortal, is ill-fitted to the nature of the highest orders of created intelligences. It is capable of employment as exalted, and enjoyment as great, as the angels before the throne of God. Its nature, purified by the washing of regeneration, and the renewing of the Holy Spirit, qualifies it for union to God, and communion with God. "You insult it, therefore, you insult upon it the greatest injury, when you offer it, instead, the base things of the world, the low, grovelling pleasures of sense and sin, and require it to be content with the ephemeral gratifications derived from the lusts of the flesh, the lusts of the eye, and the pride of life.

The soul was made by God, and for God. It is the glory of man, the wonder of angels, and the envy of devils. What is the world to it? Rising in the greatness of its strength, and clothed in the splendor of its immortality, it looks with contempt on the world with all its glittering phantasmas of opulence, dominion, and pride, and basking itself in pure joys, revels in durable riches and righteousness. This is heaven on earth, when,

"The Almighty ruler of the spheres,
The glorious and the great,
Brings his own shining near,
To make our bliss complete."

For the Religious Intelligencer.

REPORT FROM REV. J. F. PORTER.

DEAR BRO. McLEOD.—As I am always glad to read the reports of our ministers, and approving your idea of monthly reports, I will give you readers a brief report of the past few weeks. I see by the Intelligencer just come to hand that you notice what I communicated in reference to our protracted efforts in this church. With regard to said effort I would further say that the revival of the church was a matter of great encouragement. As the dwellers in our northern clime rejoice in the spring time, and our return after the sun and the good of his better spring; so the Church, when she explores nearer the Sun of Righteousness in active duties, is made to rejoice because of his quickening rays, thus receiving strength to "arise and shine," as she must in order to the diffusion of the light and truth of God. So we, as a church, have felt it good to "draw nigh to God, and may we be enabled to so follow the spirit as not to "walk in darkness, but have the light of life." Oh! that all God's children would so live as to shed abroad the saving power of the Gospel, in the faithful word not morn over the wastes of Zion, and the desolations of God's heritage. But to return. In connection with a quite general revival of the church, four young persons were encouraged to start on the heavenly way—we think giving good evidence of being born of the Spirit of God. Duty demanding, we had to discontinue our special labors with the Barrington church and visit the church in Port Maitland, Queen's County, where I go one-eighth of the time this year, as that church has been without pastoral care for four or five years. This church has a good meeting-house, well finished and furnished. Though they had so little ministerial help, yet they have kept up the social meetings all the while, often having two and three on a Sabbath. But they must have help, which could not be supplied unless I should go some part of the time; consequently, Bro. Crowell and I make them a quarter's labour between us, thus caring for this small church this year, notwithstanding the great want of ministers. Arriving there, I found the interest low, but commenced holding meetings. Held seven meetings, preached six sermons to large and solemn congregations. The few days la-

bour in this place led us to believe if efforts could be continued, there would be a glorious work of grace. At the close of our last meeting, some sinners were enquiring what they must do to be saved. But after spending six days there, I had to pass on to Port Medway to attend the third session of the Harmony Quarterly Meeting. Bro. T. H. Crowell is the pastor of this church, and seems to be highly esteemed for his works' sake. This church has been considerably revived of late. Bro. Crowell baptised four persons last Sabbath, and the religious interest seemed to increase during the Quarterly Meeting. The last meeting which I had the pleasure of attending, four young men arose for prayers. I hope the Lord will greatly revive his work.

I shall not give further notice of matters connected with the Quarterly Meeting, as no doubt the Clerk will report.

Having assisted the brethren what I could during the few days at Port Medway, I felt that my engagements in this township called for my immediate return. Never was I more deeply impressed with the importance of ministerial labour than now, while I think of the power of the gospel unto salvation to every one that believeth. O, that the church might pray the "Lord of the harvest to send forth laborers into His harvest." Surely, "The fields are all white and ready to harvest."

Yours in the best of bands,
April 10th, 1868. J. F. PORTER.

REPORT FROM REV. A. TAYLOR.

DEAR BRO. McLEOD.—I noticed in a recent number of the Intelligencer a wish expressed by yourself that our brethren in the ministry would each submit to the paper a monthly report of their labors in the vineyard of the Lord. I approve of the idea very much, and can only hope that the arrangement may be carried into effect. Perhaps it might not be very interesting to your general readers; but there can be no doubt, it would be very useful to members of our own church, and might have a good influence on others beside. I am fearful you will not be able to get it into operation by all the ministry for any great length of time; but I wish you every success in carrying it into effect, and will engage, with the rest of my brethren in the ministry, to add my mite to the general storehouse, even at the risk of writing, when a number of your readers will say he had better let monthly reports alone. After closing my missionary labors here, last February, I went home and visited my family, and then returned here again, where I have engaged to labor with the people until the sitting of our next General Conference. While I was at home I attended the Free Baptist Quarterly Meeting, held with the Church at Alva, Me. Rev. G. T. Hartley and Bro. E. Briggs were also present, and contributed much to the interest of the occasion. Our good Brother Prebel, with whom you became acquainted in Woodstock, last fall, resides here, and the kindly greeting that he and the church gave us, made us feel ourselves at home directly. We also met the Rev. Mr. Tarbox, from Houlton, Me., and a number of other brethren from different places in the County of Aroostook, and we felt it pleasant to greet old friends again, and to enjoy such an excellent meeting. Certainly the meeting did us good, as it prepared us to better engage in the duties and conflicts of life. Our brethren did not only for Home Missions on this occasion, and contributed about \$25, American currency, for the Freedmen's Mission in the Shenandoah Valley. We saw the commencement of a good revival of religion in that place, and when we last heard from there, the work was going forward with power. We wish for success to our Free Baptist brethren in the U. S., and sincerely hope we may soon have a closer union. There were two churches resolved into the Quarterly Meeting at this session; one that I organized in Lewiston over a year ago, and the other organized by Elders Prebel and Perrington the past winter in Monticello. A good revival was reported, progressing in Lewiston, Me., and indications of good in other churches. About a fortnight ago we returned to our work here; but hearing that the meeting-house, recently erected at Fair Haven, West Isles, by the munificence of three worthy Christian men, viz.: Capt. W. Calder, Capt. J. Thompson, and Capt. T. Holmes, was to be dedicated to the service of Almighty God, on Sabbath March 29th, and having had a desire for a long time to see the friends on Deer Island, we concluded to go and spend a few days in company with Deacon C. Savage, we went to Deer Island, and found there before us brethren C. Downie, Wm. Brown, and a Free Baptist brother, Mr. Davis, from Mount Desert Island, Me. These brethren had been laboring there for some time with varied success, and some hopeful indications, and on the Sabbath previous Bro. Downie had baptized three. We tarried at Fair Haven until the next Tuesday, and in the mean time enjoyed some very good meetings with the people there.

On Sabbath day, at 2 o'clock, P. M., the meeting-house was to be opened, and as I was the oldest minister present, the proprietors requested me to take the lead in the services, and preach on the occasion, which I reluctantly consented to do. The proprietors have built the house at their own charges, and as a free house for all evangelical denominations to preach the Word of Life in, and as such it was dedicated. God, in his providence had blessed us with a very pleasant day, and long before the hour for opening the spacious church, was filled to the utmost capacity with a very large audience, the largest that ever congregated for Divine worship, in the West Isles. Ministers present: Rev. C. Downie, Wm. Brown, and the writer, Rev. Baptists: A. Greenlaw, Disciple, and in the evening, Rev. Abner Phillips, Christian, from Eastport. The services were as follows: singing a hymn by the choir; reading the Scriptures by Rev. A. Greenlaw; prayer at the opening by Rev. C. Downie; singing again by the choir; sermon by the writer, Text, Gen. 28 chap. and 17 verses, "How dreadful is this place! It is none other than the house of God, and this is the gate of heaven;" singing an anthem by the choir; dedicatory prayer by Rev. Wm. Brown; remarks by A. Greenlaw and some other brethren; singing closing anthem by the choir. The services passed off very pleasantly, and we could truly say, God was with us of a truth. The choir from the lower part of the Island performed their part splendidly, and gave great satisfaction, considering that their time was so limited for preparation. Rev. Abner Phillips, from Eastport, was with us and preached in the evening. Text, Hab. 3 chap. and 2 verse, "O, Lord, revive thy work." Many spoke after the sermon, and a good season was enjoyed. We could but hope that the services of the day had a salutary effect on the large congregation there assembled, as well as to the residents of Fair Haven, who made the strangers welcome to their homes. A collection was taken up, amounting as I heard to \$9.25, American currency. I preached to the people again on Monday evening, and then I left for Wilson's Beach, rejoicing that I had had the privilege of meeting with the people there on this occasion. The House is a very neat structure, indeed, 35 feet wide by 45 feet long, 14 feet post, but furnished with elegant rafters, making it 20 feet from the floor to the ceiling. The finish of the House is after the classical pattern, windows and doors of that style, and very tasteful indeed. Fifty pews in the House, all very roomy, and a platform in style like the Free Baptist meeting-house in Carleton, St. John. The people in Fair Haven have cause to be rejoiced that they have so respectable a place of worship, and

the above named gentlemen deserve their gratitude for such an ornament to the community. The proprietors informed me that the House cost about \$2000, American currency. But where is Fair Haven, I hear some of your readers say? I will tell them. Fair Haven is a beautiful harbor on the west side of Deer Island, in the Parish of West Isles, and it originally was known as Ciam Cove, but has now changed its designation, and is henceforth to be known as Fair Haven. It certainly is a nice place, and the inhabitants appear to be prosperous and happy. We wish the people much success, and a good revival of religion. We hear that some are expected to go forward in baptism next Sabbath. I remain yours in Christ,
A. TAYLOR.

Wilson's Beach, Campbell, April 6, 1868.

ESSENTIALS TO A GOOD MINISTER.

An interesting account of the annual conference of Mr. Spurgeon's College appears in the London Freeman. Mr. Spurgeon, who is the President, in his opening address, gave some of his views of the essentials to a good minister. We do not know of any thing more to the point. We commend them to those already in the ministry as well as to those contemplating entering the ministry. He said:—
The first thing essential was perseverance in keeping up his spirits, for he would need all he had. Secondly, it was necessary that he should keep up his studies. He had heard of some men who had commenced their ministry by giving wine; then they gave wine and water; then, after a time, water and wine; then water, and by-and-by that fountain was dried up. They should always try to impart some freshness to their sermons. Thirdly, they should keep up their zeal, for men might get cold in their matter, and yet serve it up in such a manner that no one would be the better for its being new. Fourthly, they must keep up their intense love for the truths which they preached.

Mr. S. in reporting the state of the College, showed that its receipts equalled the expenditure, and also referred to some facts which may not be uninteresting. Not a farthing has been expended upon collecting the amount, and thus the gifts, without deduction, have gone at once to the work of the hands. "Our first great aim," he said, "has been to educate men of native talent, with good speaking powers, who believe themselves to be called to the work of the ministry. We persistently refuse men who are recommended to us as persons of character and studious habits, who are not actually tried their powers of speech. We must have speakers; we can give a man education, but it would be useless to profess to bestow oratorical powers. We expect the men to have had two or three years' preaching at the least, and to have had evidences of usefulness in the work of the hands; and then our object is to remove the rudeness of ignorance and supply the knowledge in which they are deficient. Scholarship is not to be despised or neglected; but our main object is to educate the practical, rather than the learned man. We want, by God's help, in the first place, to send out good preachers, good pastors, good evangelists, and, secondarily, good scholars—good scholars, however, only with the view of their being efficient preachers. We think that God uses every variety of talent, but that the shrewd, common-sense, rough-and-ready brain, when animated with holy zeal, be it in the pulpit, or in the school, is usually the most useful. We have always scores of applicants waiting, and believe we always shall have, for our institution grows in favor with the young men of our churches. Several gentlemen have applied to us both from the United States, and from England, and Germany, and our object is to receive such good men, that we may have larger and better rooms we shall, in all probability, be able to receive a class of men, in good positions in life, who will be able to maintain themselves, and become, from previous education, preachers of a superior order.

MISSION, ANTI-MISSION, AND OMISSION CHURCHES.

An American contemporary has the following paragraph from a recent appeal of the Baptist Home Mission Society. We presume it was well adapted to the Baptist Churches which it was intended to reach; but as it has an application which may be extended far beyond the range of Baptist Churches, either in the United States or the Dominion, We commend it for the careful consideration of churches of our denomination:

There are in the United States two kinds of Baptists—Mission Baptists, or those who give for the support of missions; and Anti-Mission Baptists, or those who do not give to support missions. The Anti-Mission Baptists, in many things, resemble Anti-Mission Churches. Neither do anything for the support of missionaries at home or abroad. Anti-Mission Baptists do not believe in *Anti-Mission Baptists* say they cannot afford it. Neither the pastors nor the members of either class are the least sympathetic to the American Baptist Home Mission Society, or for its missionaries. For the five years last past we have kept in a book, the names of the churches in some of the States, and as often as money has been paid into the treasury by any one of the churches, we have placed the name to its credit. Many of the churches, as our book shows, have made annual contributions to the treasury of the Society. Some have contributed once in two years; while one half of all the churches during all this time have done nothing, clearly showing that they are not in sympathy with the Society. Some, having for years failed to find fault, have ceased their contributions; but certain it is that they are *Anti-Mission* churches.

Do you, reader, belong to an *Anti-Mission* church? Are you satisfied to have it so? Can't you help to make it a *Mission* church?

GOOD FRIDAY SERVICE AMONG THE RITUALISTS.

A correspondent to the Tribune gives a description of the "Good Friday" services in the St. Alban's Episcopal Church, which shows it to be well advanced on the road to Rome; indeed, the whole service resembles so nearly that of the "mother Church," that one can scarcely think of them as separate bodies. The description, which we append, will, no doubt, give our readers a clearer idea of the strong Rome-ward tendency of the Ritualistic party, and show more plainly the great evil against which the Evangelical party in the Episcopal Church, and Evangelical Christians everywhere, are struggling and protesting:

The chancel railings were draped in black, as were also the pulpit and lectern. The altar was covered with sable, and running around the upper part of it was a silver fringe. In front on this dark ground was a representation of the crown of thorns, having in the centre three nails typical of those with which our Redeemer was fastened to the wood of the cross. The chandeliers were entirely enveloped in black cloth. Over the large chancel window back of the altar was a covering of sable, and on this a large cross made of purple stuff extending its entire length and breadth. The morning service was commenced at 9 o'clock, the Rev. Fathers Morrill and Noyes officiating. The former had on a black and silver robe, with silver. The prayers appropriate for the day were said, and the "Reproaches" intoned. In this church, however, as in the Catholic, no instrumental music is used on Good Friday, and the vocalization is confined mostly to doleful chants and laments.

At 12½ o'clock a service entitled the "Three Hours' Agony" was celebrated here for the first time in any Episcopal church in America. This is very similar to a service bearing the same title that is usually celebrated in Catholic countries on Good Friday. The Rev. Fathers Morrill and Noyes, preceded by acolytes and chorists, entered the chancel from the surplice in procession. The clergy were vested in surplice and "stoles," the latter being of sable color, and like those worn by Catholic ecclesiastics, had a cross of silver sewed on either end. Each of the deacons wore on his head the *beret*, of small cap usually worn by Catholic priests. The Rev. Father Morrill ascended the pulpit, and after making the sign of the cross, as did also each of the worshippers, he commenced the service. It was noticeable that whenever the Virgin Mary was alluded to by the officiating clergyman she was always spoken of as the "Blessed Virgin," or as the "Holy Mother of God." Whenever

the name of our Saviour was pronounced, all reverently inclined their heads, and passing before the front of the altar, either by chorists, choristers, or laymen, the same mark of reverence was shown.

EARNESTNESS IN LIFE.

Oh for one-half of that earnestness in relation to the durable which is exhibited in the pursuit of the perishable! If this aspiration were realized, what a marvellous change would take place in society generally, and in the Church especially. With what avidity men follow business; how it calls out their entire energies, and how shrewd, and sharp, and prompt they are in every thing connected with their worldly interests, everybody knows. Sleepers on "change, men dozing over their ledgers, or requiring earnest exhortations to keep them from apathy in the Money Market, are things unknown. There is no need for a stimulating ministry in the service of gold; manum requires not an order of preachers to quicken the zeal or spur the devotion of his worshippers. But in relation to the religion life, all is different. Although this is the highest and noblest pursuit of intelligent beings, yet it is strangely true that only a very small minority of professing Christians seem to treat it as a mere form, or, at any rate, as something which must be occasionally attended to, for the purpose of justifying conscience, or complying with the habits of respectable society, or, it may be, preventing fearful consequences hereafter. The mind of which any of these things is descriptive has yet very much to learn both concerning the meaning of true religion, and its own relation to the government of God. It is yet in darkness, and needs that light which is essential to the true perception of the most important subjects of human thought.

When trifles of a day engage close and interested attention, and the weighty matters of eternity are dismissed with a formal recognition for an hour or two on the first day of the week, we may be quite sure that the "light of the knowledge of the glory of God, in the face of Jesus Christ," has not shined upon that man. For conversation—the turning of the heart to God—the new creation—real religion—is a matter so intensely personal that it cannot be concealed, but must show itself in an earnest Christian life. Language, however, "perfunctory" "religiosity" is as different from real religion as a painted face from a real one, or a theatrical king from a genuine ruler. Half-Christianity, or positive indifference in relation to the Christian faith is one of the thousand proofs of our departure from God; and one of the most painful duties of the earnest minister is to attempt to remove the careless and crafty conviction to the conscience of the sleeper. He knows that his appeals are misunderstood, and that his representations of the dangers of delay are supposed to be mere official exaggerations. Nevertheless, he dare not trifle with the interests of souls, and the rich grace of the Gospel, but must speak fully and openly thereof.

The case is urgent and imperative. It is one of life or death. There is a great salvation net opposite a great danger; a divine life set opposite a death in sin. Surely earnestness here should be expected of any rational being. And how beautiful it is to see an earnest Christian! When the true purpose of life is realized, there will be entire and hearty consecration. Such a man will give himself, with all that he has, to the service of his great Redeemer. He will feel his highest honor to be a living epistle of Christ, known and read of all men. Feeling that he is the object of much love, he will love much. For him to live will be Christ, and to die gain. The consciousness that a man is not his own, but Christ's, that he is bought with a price, and that it is his highest privilege to glorify God in his body and spirit, will make him willing, by any means, to show forth the praises of Him who hath called him out of darkness into marvellous light. Such a man will undoubtedly exhibit real earnestness in Christian life—*Christ-life*.

SABBATH SCHOOLS.

We are requested to remind our Sabbath School Superintendents that it is expected reports will be forwarded by them to the S. S. Agent, giving the condition of their respective schools up to the 1st of June, 1868. Bank returns will be forwarded immediately to all ministers and licentiates, from whom they may be obtained.
Returns should be made as soon after the first of June as possible, so that the annual report on Sabbath Schools may be ready for the Conference.
It is the wish of the Agent that the Returns, when forwarded, should be addressed, "Religious Intelligencer office, Fredericton."

SUNDAY SCHOOLS.

We are requested to remind our Sabbath School Superintendents that it is expected reports will be forwarded by them to the S. S. Agent, giving the condition of their respective schools up to the 1st of June, 1868. Bank returns will be forwarded immediately to all ministers and licentiates, from whom they may be obtained.
Returns should be made as soon after the first of June as possible, so that the annual report on Sabbath Schools may be ready for the Conference.
It is the wish of the Agent that the Returns, when forwarded, should be addressed, "Religious Intelligencer office, Fredericton."

SUNDAY SCHOOLS.—We are indebted to the Treasurer of the St. John Sunday School Union for the Second Annual Report of the Society.
From it we learn that 22 schools are represented by this Union, in which there are 442 teachers and 3,728 scholars. The united libraries of these schools contain 11,670 vols. About 600 vols have already been received by this Society from the London S. S. Union, and at prices lower than could be obtained from any other source.

We observe that almost every Evangelical Denomination in this city is represented in the Society; and, we have no doubt, Sabbath schools in rural districts would find it to their advantage to become members of this Union. This may be done by forwarding, with the name of the School, One Dollar to the Secretary, G. R. Pritchard, Esq., St. John.

Among the Rules, we find the objects of the Society thus stated: "To promote the extension and improvement of Sunday Schools within its limits. To establish a regular intercourse among the schools, for mutual improvement and encouragement. To make arrangements for obtaining suitable books, papers, &c., at the lowest prices. To stimulate and encourage those who are engaged in the religious instruction of the young; and to correspond regularly with the London Sunday School Union."

We are glad to learn that the Society has decided to establish a *Typist* of the publications of the above named Society in this city, from which Sabbath schools may be more readily supplied with books, &c. Our best wishes attend this movement.

Bro. De Witt writes that since his communication of last week he has baptized two, and anticipates seeing a number more follow the Saviour.

CAMP BELL ISLAND.—Rev. Wm. M. Knollin writes that in some parts of his field of labour there is a good interest. At one point there are several new speakers, and in the last meeting held there were quite a number rose for prayer.

THANKS.—Rev. W. M. Knollin will please accept thanks for the new subscribers sent last week, and also for his assurance that he will continue to interest himself in behalf of our paper. Many other brethren could do much to increase our list. Who will try?

In last week's issue, Brother Hartley notices that the St. John Sunday School Union will be prepared to furnish schools with books at low prices. We may now notice that the Union will, on the 29th inst., give a concert in the Mechanics' Institute. Our citizens may expect a rich treat, as Mr. Ames, of Portland, has charge of the class, consisting of about one hundred and fifty scholars, from the various schools belonging to the Union.—*Com.*

TO CORRESPONDENTS.—"Dot" came to hand too late. Will receive attention next week. Please forward the other.

The income of Rev. Henry Ward Beecher, last year, as reported by the tax collector, was \$68,248. This, of course, includes profits from his literary labours outside of his ministerial duties.

Beautiful was the reply of a venerable man to the question whether he was still in the land of the living: "No, but I am almost there."

NOVELY DONE.—The Methodists are not to be outdone by any denomination in the costliness of their churches. In Boston they have two of the most elegant in that city. St. Paul's in New York cost nearly \$300,000. * * * Last week an imposing edifice was dedicated in Chicago, which is known as the Centenary church. The dedicatory services opened with a debt of \$20,000; the services closed with a balance of \$3,000 in the treasury—the people more than wiping the debt off before the benediction was pronounced.

RELIGIOUS EXCELLENCE.—I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet far over the waves its friendly spar is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—*Spurgeon.*

A PAPER CHURCH.—There is a church actually existing near Bergen, Prussia, which can contain nearly one thousand persons. It is circular within, octagonal without. The reliques outside, and the statues within; the roof, the ceiling, the Corinthian capitals, are all of paper mache, rendered waterproof by saturation in vitriol, lime-water, whey and white of egg.

THE NEWS AND THE PRESS.

APRIL 24, 1868.

However much we may regret the failure of the Dominion Government, in legislating, to produce that union of feeling necessary among our people, situated as are the provinces of B. N. A.; and however much we fear the want of tact and ability in the leaders of the present Administration to deal with the very important questions now placed in their hands to decide, in a still greater degree do we regret the movement set on foot to sour the minds of the people of these Provinces against the principles of Union.

Whether the leaders of the repeal movement realize it or not, they are simply aiding and encouraging the most deadly enemies of our country and of the British Government.

We do not for a moment suppose that such is their object; but who does not know that to-day there are thousands of men—if men they may be called—within the neighboring Republic, and also within the bounds of the British dominions, who are sworn to use every means in their power to dismember the British empire and destroy her authority. Who does not see in the more recent developments of events, the effects of this murderous combination? and whether the disunionists realize it or not, they cannot escape the charge of aiding and abetting the enemies of our common country. Union is what the leading minds of this Province have decided we need. Union is what the British statesmen of all political parties say we require; and Union is what the every day act of banded and sworn enemies to British authority proclaim will be needed to stay the progress and success of their murderous course; and Union is the only safety that remains to protect our households and our sacred rights against the assassin, and against rapine and blood.

We, in common with other unionists, regret that the first acts of our Government at Ottawa were not of that kind to inspire the Lower Provinces with confidence; but we are very far from believing that our best mode of redress is in dissolution. But, on the contrary, we believe it should be sought by a steady, bold and united stand for our rights and privileges. In the introduction of such sweeping political changes as were produced by the confederation of these Provinces, it must be expected that at the first a certain amount of friction would run more smoothly, and the causes of complaints be gradually removed. While we are prepared to say to our rulers, look well to your measures that you do not strengthen the hands of our sworn and banded foe, we say to our readers beware of a class of demagogues who,