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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 17, 1869.

HENRY ALLINE.

(First paper.)

On the 22nd day of January, 1784, the Rev. David McClure, minister of North Hampton, New Hampshire, received under his hospitable roof a traveller whom he describes as "very feeble, to appearance in the last stage of a hectic, and much oppressed with the asthma." It was Henry Alline, the celebrated New-England preacher, who on his way from Nova Scotia to Massachusetts, came to "spend and be spent" in Christ's service. His friends had sought to dissuade him from the undertaking on account of his feebleness; "but I told them," he writes in his journal, "that I never desired, nor intended, if God gave me strength, to yield up to sickness or the bed as long as I could possibly help it; and therefore, as I had preached all over this country, if I was in a consumption, I would go and proclaim my Master's name where I had never preached, as long as I could ride or stand, if it was even to the last expiring breath." He occupied Mr. McClure's pulpit once on the ensuing Sabbath, took to his bed the next Tuesday, and died on the following Monday, February 24, 1784, in the 85th year of his age, and the 5th of his evangelistic labors. The last intelligible sentence which fell from his lips was, "Now I rejoice in the Lord Jesus." It is the purpose of the writer to lay before the readers of the *Religious Intelligencer* a few short papers on this remarkable man, who—more, perhaps, than any other man—has left the impress of his mind upon Eastern British America. His success was wonderful, whatever estimates we may form of the value of his labors; and no one can deny his earnestness, endurance, and zeal. It has been given to few men to accomplish so much in so short a time. As the object in view in the preparation of these papers is to quicken Christian activity, greater prominence will be given to those features of his life which are worthy of imitation than to any other.

Henry Alline had not "attained" either in doctrine or in spirit; neither was he "already perfect," in the apostolic sense of the word. We can see some of his defects very clearly. Without ignoring them, it seems unnecessary to make them conspicuous. The evangelistic labors of Paul and Barnabas are emphasized in the Acts of the Apostles rather than the contention which was so sharp between them. If we assume that Paul was right in his position, it does not follow that Barnabas was no longer a good man, or that God had withdrawn from him his faith and other spiritual gifts. If we are persuaded that Barnabas did well to resist the apostle and cling to John Mark, we dare not assert that Paul's commission was cancelled, and his usefulness at an end, in consequence of his unjustifiable severity. Death by stoning would be abolished if the rule laid down by Christ—"He that is without sin among you," &c.—was invariably followed.

Henry Alline was born at Newport, Rhode Island, on the 14th day of June, 1748. He was sent to school when quite young, and made creditable proficiency in rudimentary knowledge; but his opportunities of obtaining a liberal education were entirely cut off by the removal of his parents to Falmouth, Nova Scotia, when he was only twelve years old. His mind was early imbued with the principles of the Christian religion; and he became the subject of deep impressions when in his eighth year. At that age he began to pray, under a vivid sense of impending wrath; but with very imperfect and erroneous conceptions of the divine character. He thought of God as a cruel and hard-hearted Being, who took pleasure in the sufferings of his creatures, and could only be appeased by many prayers. Thinking to be "heard for his much speaking," he continued to pray as opportunity offered, but without obtaining comfort.

The fear of death oppressed him day and night. There was a view of the grave-yard from the parson of his father's house, and thither he often repaired to weep and pray. In his ninth year he began to read extensively, with the desire of learning by what means he might find favor in God's sight. He listened attentively to sermons, for the same purpose; and when about ten years old constructed a theory of religion which pleased him much, but left him in bondage through fear of death. The decision of his parents to remove to Nova Scotia awakened conflicting emotions. He hoped to be happier in the country than in the town; but he feared the voyage and the Indians. Neither hopes nor fears were realized, but he lay awake night after night reflecting on the reflection that in a few moments his destiny might be fixed forever. He was accustomed to spend much time in solitude—death, judgment, and eternity filling his thoughts, and often overwhelming him with terror. While alone in the fields, he would sometimes throw himself upon the ground in despair—dark thoughts of self-destruction passing through his mind. He continued to pray, but almost without hope. In his fourteenth year he had a severe fit of sickness which, instead of increasing his terrors, rather allayed them, to his surprise, and gave him a short interval of comparative rest. After his recovery, he applied himself more earnestly than ever to seek God; praying frequently, reading extensively, and thinking deeply, determined to grasp the idea of eternity, if possible.

GLORIFYING GOD IN ONE'S BUSINESS.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," is the language of the inspired word. The expression is very plain, and its scope cannot well be mistaken. We learn that we may glorify God, and that we are required to do so in all things, "in whatsoever ye do." The *Montreal Witness* speaks some timely words respecting our duty and ability to glorify God in our business. It says:

"If man's chief end be to glorify God, and his chief occupation in life be his calling, or business, it follows that, in order to fulfill his chief end, he must glorify God in that business. This is done by all who, being engaged in callings that are not only not injurious to their fellow men, but beneficial to them, conduct their business with courtesy, prudence, diligence and integrity; and who devote the profits to such beneficial purposes as bringing up a family well and promoting the work of the Lord at home and abroad, so far as they may go."

"But there is still a higher sense in which God can be glorified in one's business, and that is when that business is just such as a devoted servant of the Lord

would wish to engage in, even without remuneration, for the love of Christ and of his fellow men.

"All such business as contribute to feed, clothe and shelter mankind are eminently useful; but it cannot be denied that a worldly man may raise as good crops, manufacture as good clothing, or build as good a house as a Christian. But such is not the case with regard to preaching the Gospel, or teaching the young, or attending the sick, or directing the press. In all these cases the true Christian is the only one who can do the business well; and it is some such business—in which Christian love and zeal can find constant expression, and in which daily bread will be the direct result of daily service to Christ—that the earnest Christian should select in setting out in life. Nor is Christ a hard master. He liberally supplies his servants in this life, as he has been abundantly proved by Muller and many others.

"We do not mean to say, however, that the kinds of business enumerated above are the only ones in which a Christian's daily duties would have a direct bearing for good on the cause of Christ and the welfare of the community.

"For instance, any one who has the fitting qualifications for keeping a good temperance inn or hotel, would do much good to society by making that business his life work. Many, very many, go to liquor-selling taverns because there are no others, and those who go there go into great temptation.

"Again, a temperance coffee-house was started by the Y. M. C. Association of a Western city, which, by reason of its low charges, good attendance and good refreshments, became very popular, and supplied, with innumerable advantages to the public, the place of some six dram-shops which were previously in the same vicinity, but which had all shut up. Now, here is a self-supporting business, which any person fitted for it by experience and a little capital could run on his own account, or, rather, on account of his divine Master. Thousands engaged in the liquor-saloon line; why are so very few found to engage in the temperance refreshment line?

A gentleman in Glasgow demonstrated the feasibility of establishing cooking-depots or rather eating-houses for the masses, at which everything was cheap, clean and good. His cooking-depots, notwithstanding his very low prices, were not only self-supporting, but yielded a surplus annually, to be given away in charity; and they are now carried on, we believe, in the same style, but as a private enterprise. These were conducted on strict temperance principles. And why does not some one or more in every city, who are fitted to manage such establishments, start them as a business, to promote the welfare of his fellow-men and the glory of his Master?

"Again, a private publisher of good books, like the *Carters*, may sweep as many, and diffuse them as widely, as a *Trinitarian* supported by the Churches, and make a good living out of it.

"A religious temperance daily paper might be started in every city, as a business enterprise, which would scatter more good matter than the societies are doing, and in a way more likely to be read, without being a burden on any one.

"A Christian teacher, like Dr. Arnold or Dr. Chalmers, may, in the pursuit of his labors, and in raising up a host of good and great men to benefit their generation.

In order to glorify God in one's business several conditions are necessary:

1st. A judicious and prayerful selection of a business that affords scope for Christian usefulness.

2nd. A felt call to it, and reasonable adaptation for it.

3rd. A certain spirit of independence and resolution, that will enable one to leave the beaten track, and notwithstanding red-tape and the timid counsels of friends.

4th. An indomitable perseverance that, when sure it is in the right track, will keep going ahead.

5th. An eye single to the glory of God, and a constant dependence on Him.

WORDS FOR CHRISTIAN WOMEN.

Paul said, "I am a debtor, both to the Greeks and to the Barbarians." Paving this debt, says the *Heavenly Woman's Friend* took him to the headman's seat, through sufferings and perils, fearful and innumerable. Now we are to suppose that the impatient God laid such a burden upon this young Jew, that all the rest of the world might go next to him.

If all men are brothers, all women are sisters. Yes, the wretched widow, looking her last upon this beautiful world through the smoke of her untimely pyre, driven by public opinion to the suicide's plunge into the darkness of the future, and the one throwing her babe to the crocodiles—tearing from her heart its only joy, the joy of maternity—these women are our sisters. With them we are—

"One in spirit, and as tender hearts long."

Round the earth's electric circle, the swift flash of right or wrong.

Whether conscious or unconscious, yet humanity's vast shame.

Through its ocean-cordoned fibres, feels the glow of joy or pain.

In the pain or loss of one ray, all the rest have equal claim."

When we look at the domestic, civil, and religious systems of Paganism, we sick at their rottenness. We feel great sorrow to give them the blessings of Christian civilization. To do this economically, i. e., to have the largest results from the smallest outlay of money, muscle, thought, and spiritual power, we must get at the fountain of influence. As much as Paganism despised the poor, they cannot abolish the physical necessity that gives them the control of their children, during the years that most shape the life. To Christianize the women, would be to capture their stronghold, and insure a better civilization. It would be getting a lever well under their systems of wrong. With a good father, and God to apply the power, there would be a new order of things in those "habitations of cruelty," within a half century.

According to the parable of the Good Samaritan, one need and another's ability bind them together with a chain of obligations. If the indebtedness increases with the earnestness of the suffering, there is no measuring the claims of the women of Heathendom. Women are the greatest sufferers from the horrors of Paganism. If false gods beat men with rods, they scourge women with serpents. The heathen woman is born under ban. Her sex is her sentence of cursing or death. Her mother is regarded guilty of a grievous offence, for giving birth to a female infant. She belongs to a class below cattle. Each, in her grade, trampled upon by the non of that grade. Every right infringed, every aspiration crushed, every hope and every hope at the mercy of a savage tyrant. None perishes whom it is in our power to save, we are guilty of his blood. If we see a house on fire, and refuse to call up a sleeper within, or to pull a helpless one out of the flames, we are as guilty of his death, as if we sent a bullet through his brain, or drove a knife to his heart.

We have it in our power to rescue thousands of our Pagan sisters. We can look to upon them in their burning danger. We can save them if we will! God pity us if we fail of our duty toward them! Are there not hundreds of Christian women in this favored country who feel deeply for their sisters in Pagan lands? In our own Churches are there not many? Then give your influence to the Foreign Mission work, for the work among the heathen women is being prosecuted by our missionaries with much earnestness, and is being attended with considerable success.

CONNECTICUT.—In the first verse of the poetry "A WELCOME TO PRINCE ARTHUR," published last week, there were some typographical errors which rather destroyed the author's idea. In the sixth line, instead of "sky" read sea; and the last line should read, "Shall in future gathered be," instead of gallop by. The whole verse should have read thus:

Hail! our loved Victoria's offspring—
Prize of an illustrious line!
Heart and hand, we bid thee welcome
To our shores of spruce and pine—
To our great commercial city,
Favoring graciously to the sea,
Where the traffic of a nation
Shall in future be gathered be.

DENOMINATIONAL.

SIXTH DISTRICT MEETING.—This meeting was held with the Upper Hampstead Church, commencing on Saturday last. The weather on Saturday was not at all pleasant, and but few persons were at the social conference. The meeting was not an unprofitable one, by any means, and nearly all present—the old, who felt that they were nearing the other shore, together with the young who, full of hope and vigor, are eagerly engaging in the activities of life—testified that "it is not a vain thing to serve God."

The regular business of the District was entered upon in the afternoon. Rev. J. E. Reid was elected Chairman—the duties of which office he discharged in a creditable manner. All the churches in the District, save one, were regularly reported. This is an improvement on former years, and in itself evidences a growing interest. There has been a goodly number of conversions during the year, and the reports generally made mention of progress religiously. Though there has been a great lack of regular ministerial labor, the churches are hopeful, and do not, as is often the case, look continually at the darker side of the picture, but see—very correctly too—that there is more to encourage than the contrary.

After the reception of the reports, remarks were made by Brethren Noble, Barnes, Weyman, Merrill, McLeod, McKenzie, Kinney, Bullock, and the Chairman. We have no doubt that their words were very cheering to the representatives of the churches, referring as they did to the vast improvement in the condition of the churches within a few years, to the absence of any serious difficulties, such as formerly existed, and pointing to the declarations of God, concerning the certain triumph of the truth. Rev. Aaron Kinney preached in the evening a very timely and profitable discourse.

The services of the Sabbath were very properly commenced with a prayer meeting. The preaching was as follows:—in the morning by Rev. J. Noble; in the afternoon by Rev. J. McLeod, and in the evening by Rev. F. Bullock. The day was exceedingly pleasant, and sufficiently cool to allow every body in the large congregations assembled, to feel comfortable. The administration of the Lord's Supper, at the close of the afternoon's service, to a company of believers in the Lord Jesus, was an impressive season.

There was but little R. Slipp and S. Jones were appointed delegates to Conference, with brethren David Robit and D. E. Smith as their substitutes. The most important matter (so we think at least) brought before the meeting, was a resolution, introduced by Rev. J. N. Barnes, recommending the General Conference, at its next session, "to set apart a day for fasting and prayer, that God would send forth more laborers into his field." The churches are calling for more help. The men now in the field, or at least the majority of them, are laboring to the extent of their ability, and some of them are overworked, their anxiety for the cause inducing them to undertake far more than their strength will warrant. There is abundant room for more workers in every plain. "Say not four months, and then come the harvest; behold, the fields are all white, ready to harvest; pray ye therefore the Lord of the harvest, to send forth more laborers into his harvest."

A few years since—about five we think—a day was appointed with this object in view. Brother Barnes remarked that among other churches that observed the day, two churches, of which he was at that time pastor, did so, and the very next year they sent forth a young man each, upon whom God had laid his hand, and thrust into the vineyard. Those young men continue to this day, and are faithful, earnest, and successful ministers of the New Testament; we refer to brethren McDonald and Reid. We cannot believe otherwise than that God called these brethren in answer to the prayers of His children on the occasion referred to. Are we not in need of laborers now? Then let us pray. We want God-appointed men, fully baptized with the Holy Ghost; men willing to endure hardships, and to contend earnestly for the faith delivered to the saints. These we cannot have unless God send them. We need not fear to make known our wants in this respect, to God; and we may rest assured that He will supply our need.

The meeting adjourned, just before noon, to meet in September, 1870, with the church at Mouth of Oranout.

In the afternoon a number of the ministers went, according to request, to hold a service with the colored people, who live a few miles from the place where the District Meeting was held.

Anniversary meeting was held in the evening, the result of which we have not yet learned.

LATE.—The missionary meeting on Monday evening was a grand success. The audience was good, composed chiefly of members of the community, the visitors having returned to their homes. Bro. Reid was chairman; the meeting was addressed by Brethren Noble, Weyman, Merrill, Bullock, Barnes and Kinney. About \$10 cash, and pledges for over \$20 were received. The claims of both societies were presented.

SIXTH DISTRICT MEETING.—On Saturday, the 4th instant, the Annual Session of this District commenced. A large number, representing different churches, were present to enjoy the Conference meeting, which was encouraging, very many speaking of the Lord's goodness. There were reports from most of the Churches submitted; they were of an encouraging nature. The Elders present, were—E. Weyman, J. Noble, J. Perry, R. French, J. Gunter, and J. E. Reid, and Lieutenant B. Sherwood. The last named brother preached on Saturday evening. On Sabbath, there was prayer meeting at 9 o'clock; preaching at half-past 10, by Rev. J. E. Reid; at half-past 2, by Rev. J. Gunter; and in the evening, by Rev. J. Perry. The commemoration of the Lord's death, in the afternoon, was a precious season to many. The services throughout the day were solemn, and, without doubt, profitable. In the business meeting Monday, Bro. Noble was called to the Chair, and Bro. G. W. Sharp filled the office of Clerk. Everything was done with the utmost harmony. The delegates and ministers left feeling better for having been there. The inhabitants of the community were, as usual, hospitable, doing all in their power for the comfort of their guests. All the ministers, except Bro. Reid, left on Monday. He remained to assist Bro. Noble in the missionary meeting. This meeting was successful; the receipts were about \$30 in cash and about \$10 in pledges. This concluded the Fifth District Meeting, held with the First Church in Sussex.

OUR PRESENT.

WE are pleased to learn from Rev. T. O. DeWitt, that he has been witnessing an extensive revival, under his labours, in the Waterville Church. He writes under date September 8th, and says:

"On the 22d ult., we commenced a series of meetings, feeling that God was especially near, and was graciously waiting to pour out His Spirit upon the people. Many were, at the first, very unbelieving; but ere long they began, under the influence of the Holy Spirit, to enter into the work, and quit themselves like men. Backsliders confessed their wanderings, and sinners, pricked in their hearts, began crying for mercy." He adds, that he thinks it the most blessed word of revival that he has ever been engaged in, "there is so much of the Spirit of Christ manifest in all the meetings, and such strong love and

union seem to exist." The influence is not confined to the Church where the work commenced, but is spreading—the Baptists, Methodists, and all, are apparently engaged with equal earnestness. Up to the time of writing, Bro. DeWitt had baptized twelve, and expected a number more to go forward in that ordinance last Sabbath. We are rejoiced to hear this cheering account concerning the prosperity of the good cause of God, and can only hope and pray that the blessed revival influence may sweep over that whole section of country, till scores and hundreds shall be brought to Christ, and be saved.

CASE OF REV. J. S. JOHNSON.

We presume the Rev. J. S. Johnson, referred to in the following, is the same who for a time was connected with the Free Baptists in this Province, and who left very suddenly while there, was charged against him impeaching his moral character. Because he did not remain and offer an explanation or defence of his character he was expelled from the denomination. It has been reported since that he had died soon after leaving the Province, but it appears from the following that he is yet alive.

A council appointed by the Maine Western Yearly Meeting Ministers' Conference, to investigate the case of the many-published reports derogatory to the character of Rev. J. S. Johnson, who has so recently and so clandestinely come among us, met at the study of Rev. O. T. Moulton, in Portland, July 7, 1869. Revs. O. T. Moulton, L. Masson, B. F. Pritchard, and W. F. Eaton, being present, organized by the choice of Rev. O. T. Moulton, Moderator, and W. F. Eaton, Clerk.

Many letters from persons of high standing and unimpeachable veracity, and from many places distant from each other, were laid before the council, charging J. S. Johnson with *gross immoralities, gross immorality, and with dishonesty in dealing*, and were read by us in his hearing. These grave charges Mr. Johnson did not even deny. After carefully weighing the general reputation of this man, and the nature and number of the charges before the council, the following resolutions were unanimously adopted:

1. Resolved, That, in view of the reputation of his past life, and the many grave charges now preferred against him, it is the opinion of this council, that it is not for the glory of God, that J. S. Johnson exercise his gift as a minister of the gospel.

2. Resolved, That we deem it to be our duty to warn our churches, and the public generally against receiving confidence in him, as a minister or Christian, for we believe him to be totally unworthy of their trust.

Mr. Johnson agreed with the council that he would immediately ask the Poland church, with which he had recently united, to erase his name from their records, without giving him a letter of discomfession; and that he would leave our churches and denomination entirely. And in case this was promptly done the council decided not to make their proceedings public at present; but should he fail, then a copy of our action was to be immediately sent to the *Morning Star* for publication.

W. F. Eaton, Clerk of Council.

At a meeting of the Cumberland Q. M. Ministers' Conference, held at Poland, Aug. 25, 1869, abundant evidence came to us that Jonathan S. Johnson is still pursuing his work of sowing division, alienation and discord in the First Poland church and throughout Poland and the neighborhood. This Conference requested the council, which sat in Portland, to make known their action to them, which the council did; when the following resolutions were unanimously adopted:

1. Resolved, That this Ministers' Conference endorse the decision and the resolutions of the council appointed by the Maine Western Y. M. Ministers' Conference, to investigate the case of Jonathan S. Johnson.

2. Resolved, That his name be erased from our records, and that we withdraw the hand of fellowship from him, as he is no longer worthy of our confidence.

3. Resolved, That our clerk be instructed to send a copy of the above action and resolution to the *Morning Star* for publication, and also to ask the *Star* to request the *Legation Journal* to copy.

W. F. Eaton, Clerk of Ministers' Conference.

CONVENT AGITATION.

The horror brought to light in the Crowscon Convention, of which we published an account two weeks since, does not stand alone. The excitement occasioned by the revelation has brought to the surface the facts connected with cruelties of a similar nature enacted in sister institutions. The agitation produced has caused all other questions to be lost sight of for the time. The people are taking the matter in hand, and are evidently determined to have some check placed upon the power of all such institutions—something that will prevent the repetition of like outrages. Resolutions have been passed by the municipalities of Crowscon, Vienna and other places, calling upon government to subject all convents to surveillance, and the government are moving in this direction. At the examination of the Crowscon Convention a large number of articles of torture, such as crosses to be carried by the nuns, girdles with sharp nails, and crowns of thorns, were found in a secret chamber. The reader may form his own idea of the blasphemous and pious of the religious (?) system which requires such help.

In Italy, says the *Christian Herald*, the soil of which has been literally home-combed with monastic institutions, the agitation has fairly commenced. An Italian paper gives the details of a case at Bologna, where a lady has been imprisoned for forty years. She was married by her parents, and by-and-by the sons declared that she was insane. The writer says that her wild cries are heard by those who live near the convent, and the newspapers call upon the authorities to investigate the affair. Through reports propagated by the children attending a convent school in the Austrian empire, it has been discovered that an imprisoned nun recently hung herself. Insanity is said by the defenders of the monastic system to have been the cause of her imprisonment and of her death; but, assuming such to be the case, must there not be something radically wrong in a system which produces such fruits? It is only last week that a nun jumped out of a window thirty or forty feet high in the Dingle Convent in Ireland, and narrowly escaped being killed on the spot. In her case, too, insanity is alleged as the cause of the reckless deed, and she is now lodged in the Killarney Lunatic Asylum.

Insanity seems to be a favorite and convenient excuse. It is only a wonder that they are not all insane, and it is a wonderful treatment to administer to those asserted to be so. If there is so much rottenness in convents in Austria, Italy, Ireland and other parts of the old world, why not fear that the same scenes are enacted in America. A writer in a New York paper very properly speaks of nonneries as "Religious Penitentiaries," and in showing the vast power of Rome in some parts of the States, especially in New York, he says we cannot know what horrors may or may not be perpetrated behind these bricks and gratings. We only know that helpless women, young girls, children, are in these institutions placed entirely at the mercy of religious fanaticism, bigoted intolerance, narrow-minded cruelty, or it may well be added, of wounded jealousy and hatred, or of priestly lust and revenge.

It is not surprising to read that the authorities of the convent who treated the poor nun so cruelly profess to have acted under direct instructions from Rome. Those who read the account of the discovery of the nun Barbara Uryk, will remember that the bishop very much increased at their continued cruelty, addressed them in very severe terms, calling them "furies, not women," telling them they had acted like "demons." The poor bishop came to grief for speaking so harshly of the "pious sisters." The Pope immediately addressed a severe admonition to him. In the eyes of the "Holy Father" it seems the bishop committed a most grievous sin when he allowed his nobler feelings to express themselves in a rebuke to the monsters who had dealt so unfeelingly

with their sister. And yet no one need expect anything else from Rome. Just like the Pope and just like Popery, says an American paper. The tender mercies of both are cruel. So it appears that the horrible story of the infamous barbarities of those nuns of Crowscon was told to the Pope, the only redeeming feature about it being the righteous indignation of the bishop when the ghastly wickedness of the women was revealed to his astonished vision. He denounced the authors of this atrocity as furies, demons! His language was mild compared with the crime it rebuked. The Pope hears the tale of horrid cruelty, practised for twenty-one years by women upon a woman, and what does he pretend? "Vicar of Christ!" have to say? Does he rebuke the female monsters? Does he dismiss them from his service? Does he condemn them to cells such as they kept their sister in? No, no! He lifts up his voice and the words that come from his holy lips are words of rebuke addressed to the bishop, who had been bold enough in the first revelation of the horror to call its authors by the only name that could express their guilt. "You were too severe; you should not have spoken such hard words to those pious sisters." The Pope has no admonition to address to the wretches who were so justly called furies by the bishop. The Pope rebukes the bishop, and the bishop says he is sorry. And so the conclusion is reached. The bishop is censured, and the nuns are not. And this is Popery in its best and highest development in the second half of the nineteenth century.

There would be something grimly ludicrous in the Pope's rebuke of the bishop, were it not for the dreadful occasion that called it out. We can see the cardinal counting to the "holy father" the awful crime that has been discovered at Crowscon, the thrill of horror that had pervaded the community, the noble stand assumed by the bishop, who denounced the perpetrators as they deserved. Stop, stop! cries the Pope, go in haste and tell the bishop he was too severe; those pious sisters were only trying to serve the Church. Let the bishop be rebuked.

It is high time that the acrecy which has so long surrounded these institutions was removed. The whole system, claiming to be religious, has been enveloped in mystery, but the time has come when justice to the inmates and to society demands that the veil should be removed.

THE NEW BUNSWICK PAPER MILL.

It is pleasing to notice that while some are wasting their time and energies in crying out against Confederation, and trying to prove that the confederacy is fast going to the bad, others are busily engaged in the more laudable enterprise of building up and adding to its material wealth. A few days ago, business called the writer to Sussex, and while there he embraced the opportunity to visit the New Brunswick Paper Mills, recently erected on the South Branch, by Messrs. Francis, Thompson and others. The stream on which the Mills are built, has long been celebrated, on account of the novelty of its source—rising abruptly, as it does, to the surface from the base of a mountain, and assuming at once almost the body and power of a very considerable stream. The water is exceedingly pure and cold at all seasons, and is very little affected by protracted drought.

Probably, for over half a century or more, this little stream has furnished the "motive power" for grinding the grist of the farmer in that part of King's County, and it has always been considered more reliable in a season of great drought than any other. We are informed that at times recourse has been had to it from distant parts of the County, when other streams were too low to operate.

The practical man of the Paper Mill Company was some time prospecting in search of a suitable place for the erection of the extensive works, now nearly completed; and in the selection of the present site, we think, he was extremely fortunate. Situated about four or five miles from Penobscot Station, in the beautiful and picturesque valley of the South Branch, it is easily accessible at all seasons. The road, recently placed on the list of "Great Roads," is now undergoing turnpiking and other important improvements, and will form an easy route for the conveyance of stock to and from the Mills. The buildings which comprise the Mill are quite extensive, and cover a large extent of ground. In the top story of the first building, which we visited, was contained the stock for paper making, consisting of a "heterogeneous" mass of old rags, canvas, &c. In this department the rags are put through the cutter, an instrument very like a farmer's straw cutter, only larger and more powerful. From the cutter the rags are passed into immense tubs, containing a strong solution of lime and soda, and heated by steam pipes, which pass through the whole mass to the top. In this process the rags assume the form of pulp, in an impure state. To render this fit for the manufacture of paper, it has to be put through the pulp vats. Three of the vats are provided, and through them is constantly running a stream of pure water. The pulp is washed in each of these, successively, until it has become perfectly clean. In the lower story or basement of this building, are the furnaces, and two large boilers, which provide the hot water and steam required in the process of forming and purifying the pulp. Adjuncting is a long range of one story buildings, provided with an immense vat for receiving the pure pulp, and the machinery through which it is passed and formed into beautifully white paper. The pulp is conducted from this vat to a trough, through which revolves a cylinder, picking it up and spreading it on a "blanket" kind of arrangement, passing between a series of rollers, until it is finally turned out in one immense sheet of paper.

These rollers are heated, the first through which it passes, moderately, the following gradually increasing in heat until towards the last the heat becomes quite intense. By this means the pulp, as it assumes the form of paper, becomes dry, and by the time it leaves the last roller, is ready to be cut into sheets of any required size. In addition to these buildings, there is a commodious boarding house, for the accommodation of the employees in the mill, and a warehouse for storing stock.

The water, instead of being allowed to flow in its natural bed, is conducted through a wooden sluice way, extending from the fountain head to the mills, some four or five hundred yards. The water wheel used is a "Lafayette Double Turbine Water Wheel," only about seven inches in diameter, and said to be equal in power to a thirty foot "overshot." The proprietors are about adding to the power by putting up a twenty-five horse-power steam engine. About twenty-five hands will be employed, and the mill will be capable of turning out about ten tons of paper a week. Several attempts have been made in this Province to manufacture paper; but owing either to a lack of means or practical knowledge, the efforts heretofore have proved abortive. The present enterprise will, we hope, prove successful. The principals in it possess two important elements—money and experience, and in their hands we believe it will succeed.

The editor of the *Sentinel* has been making a tour through parts of Carleton County, and reports very encouragingly of the crops.

Rev. E. Weyman and J. Noble have started for Conference.

A man in his 87th year was recently baptized in New York.

At the recent session of the Most Worthy Grand Lodge of British Templars, held in Charlotte, the following Resolution was adopted, after full discussion:

"That whereas the M. W. G. Lodge of British Templars, acknowledges with gratitude to Almighty God, the great services rendered by many ministers of the Gospel to the Temperance cause, it regards with unfeigned sorrow the indifference, and in some cases, hostile attitude assumed by others, who by virtue of their position and example, retard our progress:—

Therefore be it Resolved—That this M. W. G. L. respectfully yet earnestly urges on ministers of every denomination, the prayerful consideration of the facts connected with this most important question, praying that God, whose we are, and whom we serve, would direct and overrule their efforts in the propagation of Temperance knowledge, and the advancement of Temperance principles; and

Resolved further—That this resolution be made public, as the expression of opinion of this body."

TEA MEETING AT EEL RIVER.—The New Free Baptist Meeting House at Eel River is now about finished on the outside, and, as hinted in these columns some time ago, it is now the intention of the Church to hold a Tea Meeting on Wednesday, the 22d inst.; tea on the tables at 3 o'clock, p. m. The object of the meeting is to raise funds to aid in completing the building, which the enterprise of a few zealous individuals has partially built. It is very desirable that the house should be finished, and we hope the necessary funds may be forthcoming. If the boats are running at the rate, it is quite probable that arrangements for reduced fare will be made. This will be announced in good time.

The camp-meetings in the States this year have been unusually numerous and excellent. Some of them have been of great power. Hundreds of souls have passed from death unto life. May they abide in that life, hid with Christ in God, forever.

MAKE A RIGHTFANCE TO HEAVEN EVERY WEEK.—Mr. Patterson