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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B. FEBRUARY 26, 1869.

ORDERING OUR STEPS.

In the 119th Psalm we have recorded the prayer of David, "Order my steps in thy Word." Who is there that should not offer the same prayer? David was the king of Israel; and more, he was a man after God's own heart, and yet he needed divine direction. His prayer for assistance arose from a knowledge of his own insufficiency, together with the conviction that a departure from the Word of God would be productive of very sad consequences. He wished to be so instructed by the Word of God that his whole course of action might be influenced and directed in the truth—that is, "Let my desires and conduct be in strict accordance with the truth—let my life be that which thy word shall approve rather than condemn." He does not wish to be directed or governed by any other than God, hence his prayer in another place, "Show me thy ways O Lord." He did not wish for any new revelation; he was satisfied with God's word as revealed; he had hid it in his heart that he might not sin against God, and had said of it—"Thy word is a lamp to my feet and a light to my path." And now he wanted that his steps should be ordered in that word, feeling assured that what a lamp and a light would be to him in a dark and untrodden way, God's word would be to him in every course of action, during all his journey through life. However reasonable, desirable, or expedient anything might appear, he wished not to advance a step without consulting the word of truth—that which he had taken for the man of his counsel.

Reader, are your steps ordered in God's word? Should not men now pray with earnestness, equal to that of David, that the Lord would show them His ways, and they be enabled to walk therein? Only those whose steps are ordered in God's Word can experience the inward witness of the Holy Spirit. When the truth is undervalued, and anything is taken as a rule of life, other than the Word of God, it is simply undervaluing the Spirit that indited it, and depriving ourselves of His holy influences. Because this word did not abide in the Jews they did not believe on Christ. Each should estimate the words of God's mouth more than necessary food; for only thus can the love of God be perfected in us, and we know that we are in Him. Those who want the Spirit of God must keep the word of God, and pray that their steps be ordered in it; and this will require a daily searching of the Scriptures to know what they teach.

For the Religious Intelligencer.

MORE THOUGHTS BY THE WAY.

Here I am gleaning thoughts, in every harvest field;—this is night, and yet younder is the field for thought. "What is God? and where is God?" Some hand behind the scenes has moved these words from nonentity, into entity, from nothing into something; as vast and great as is the proper product of infinite skill. God, God, where art thou? This eye can only look a little way—it can wander all through the darkness of this night, from star to star, and lead to wonder and thought, intense thought. I look and look, and without revelation all unto light by the book of books. I look resolutely through all this starry world with my naked eye, or powerfully assisting its work with the wonder working telescope, I roam on and on, and wearied and perplexed, mystified and pleased, and then sadly return to this poor mystified state, unassisted, my poor longing soul unassisted by my rapid travel because my question is unanswered. "What is God? where is God?" The true maker of all this is great—great in design, great in work. I know this much; my reason tells me this without his word; but how do I know that he is love; untaught by his wonderful book, which is a glorious parallel to his wonderful works, I should say that if the same hand which made Satan, makes the whirlwind and gives it its destructive power, or rudely shakes this earth, and opens it up, to seize a city of immortals in his hungry maw; if this hand and its unbarred arm belongs to God, he is not a God of love. Ah, no, he is angry. He loves to see the despairing glare of the sinking and the dying. He is not a God of love. What is God? oh what is God? There is something in me that asks this question. I must ask it, and as far as I can in my weakness grasp the answer I must have it. And here comes in my blessed Bible. "Oh! how I love thy law," says David. It tells what the stars will not tell me; it explains many unexplained mysteries, it tells me God is love. This great God is a God of love. Blessed be His Holy name for ever; he is a God of love; and now that I know this I can look all around, over and above me, and beneath me, and worship him, and love him. Why? because I know, I know, he is a God of love. Yes but the sceptic says, who like me has his reason and the perceptive faculties God has given him. He says: "How can you reconcile these things—these upturnings of nature, which destroy and depopulate in their glory." He is a godly man I know, he has lived it out through a long life, and although I know I am myself one of the anomalies of nature, an unbeliever, yet this man is good—how then answer me—how is it that God, who you say is a God of love, how is it that this godly man, who has doubtless lived in communion with a power that has elevated him in the social scale above his fellow men, which I do not understand, but the effects of which I see in his life; how is it that this man, this godly man, this God fearing, this God loving man, how is it that he is afflicted thus? Here, he has lost his property in his old age, and now is laboring under a grievous bodily ailment which will in all human probability end his day; is this love—does this treatment display love? Ah yes, my dear sir, it does indeed, it does display the very essence of this divine principle—this love. Listen to the words of the good book, and you will have an explanation of this treatment.

Whom the Lord loveth he chasteneth. Yes! yes! he chasteneth. This is the divine philosophy. He has a house for that good man so grievously afflicted; a house above, a glorious house; to which he will have by and by a royal reception, and once entered into it, he will live in it for ever. How long? How long? Forever, forever. This affliction, of this good man is a means to a glorious end, and the end for which the affliction is intended is to lead this good man up too; is worthy of all his efforts, and he may well say, in looking up to his father God, "I recognize in this trial, added as it is to all that I have had already, I recognize in it, the application of the ferule in the hand of a kind master, to this dull child, so

stupidly cunning in prosperity and health of body, the lesson which the loving master is endeavouring to enforce. Yes, father God. "Thou art Good when thou givest, Supreme good—Not less when thou deniest—Even crosses from a father's hand Are blessings in disguise."

This heaven, ah! this glorious heaven, this eternal blessedness, this will repay me for these temporary losses and crosses—I will rejoice when I get up yonder,—yes, and my rejoicing will have a hallelujah in them, just because I have gone through earthly fires." Sadrach, Meshach, and Abednego, had a keener sense of enjoyment in their approach to their great deliverer in prayer, even after their transient state of thralldom, when unsinged they walked in fire, than if their earthly pathway had been untroubled, and not through a burning fiery furnace, upward and right onward to earthly distinction and heaven's glory.

Their notes of praise to the Great three-one, would be full of spirit, and right rightly would their heavenly jubilee swell up to the throne of God, because of the ordeal to which they were subjected here. Oh! you worldly minded ones, whose hopes are bounded by an earthly limit, and whose aspirations are all beneath the stars! You may well envy this good sufferer his pain and unrest, for these are in the hands of God the seeds sown here, to bloom in perennial beauty beyond; the hope of a glorious hereafter they have in them.

The rage of Lazarus, and the scanty crumbs, that fell from the rich man's table to sustain his falling life, were by the wonder working power of God, to be a means to an end, and that end, the white garment of the victor and the food which angels feed upon: the smile of God.

Former things all passed away. Oh! this glorious heaven—this our high privilege to think of it daily and to rejoice in its prospect.

The sufferings of this life are not for a moment worthy to be compared with future glory. Give me poverty, but give me heaven and I shall have all; but give me wealth and forfeit me heaven—and I have nothing—nothing.

Christian parents! think of it at your fireside, and round about you gather a loving circle; and open up the word of the living Father, that the mystery of affliction may be solved to your children, that through it, and out of it, God may take them to himself forever and ever. Ere your family altar, that from its side these little ones may go up, and go out; to live remembering its daily offerings; encouraged by the spectacle of a daily visit, to this most hallowed and highly favored spot in time's history; to do battle for the truth and the right.

I am not done thinking, but I am done writing and I am happy in writing down these wayside thoughts. I pray that some who read, may think and act; and if they do, by the grace of God, we shall meet in heaven. A. N. B.

OUR SICK BRETHREN.

Below we publish a letter from our esteemed Bro. Rideout, the first written during his long illness of fifteen months. Bro. Rideout and Bro. Briggs, to whom he refers, are Licentiates of the Free Baptist Conference, both being young men of ability and high christian character. While they were able to labor in the vineyard they were successful in their efforts, being made the instruments of blessing to many. By a dispensation of Providence—mysterious to human minds—they have been shown their physical strength. It is consoling to know, though that through all their physical weakness they have been blessed with strength of soul, having had sustaining grace so largely imparted to them. We rejoice that Bro. Rideout yet entertains hope of recovering sufficiently to enable him to be about his Master's business in a more extended sense than now; and though the same hope is not held out in the case of Brother Briggs, we know that our churches all will most devoutly care for these worthy brethren a full restoration to health. Bro. R.'s letter is touching, breathing a full confidence in God, and entire submission to His will; and showing that his only desire to live is that Christ may get glory.

Wakefield, Feb. 12, 1869.

DEAR BRO. McLEOD:—I again this morning make one more struggle for life. Collecting the little strength and energy that remain, I make the attempt to write for the first time since being deprived of my health, which has appeared to me to be a long, very long season. Fifteen months labour has been reported by many of our brethren since I, on account of disease, was obliged to quit the field. And yet I retain a small hope that I shall one day be able to resume my labor in the ministry. At the present my care and woes seem multiplied. No one would marvel had continued sufferings stolen from me my courage. I find myself as if prepared to stand upon my feet to day, as though I had never stood. Long and tedious months are before me ere I can expect to reach the desired period of health, except death—the end of the career of all mortals—overtake me. For what saith the charge, "Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh. And blessed is that servant whom, when his Lord cometh, shall be found watching."

Brother Elisha Briggs still remains very low, inasmuch that his life is despaired of by the majority. He is quite reconciled to his Heavenly Father's will, feeling that to "live is Christ, to die is gain." We regret deeply that he whom we love is sick. The loss of his earnest labor in his own church is much lamented. Brethren, pray for us.

ABRAHAM RIDEOUT.

DENOMINATIONAL.

The labours of Rev. G. W. McDonald, in the Gallop neighbourhood, Wicklow, Co. Co., to which we referred two weeks since, resulted in an evident quickening of the church, and the conversion of quite a number, seen of whom have been baptized.

GAGSWORTH.—Rev. J. E. Read writes under date of Feb. 13th, that he had been in Gagetown for the past four weeks. God blessed his efforts. Much more good has been done than is shown by the baptisms. Some who had not been in a Conference meeting for years, have again put in an appearance, and give evidence of a disposition to be more faithful. Some eight or ten sinners have been converted; and up to the date of writing, two have been baptized. It is said that the first opening ever made in Gagetown for baptismal purposes was that made on the occasion of the baptism by Bro. Read. It was supposed to organize a church there last Sabbath—the 21st inst.; and we suppose it was attended to. Bro. Read speaks of timely and valuable assistance rendered by Rev. B. Merritt who was with him some days.

We learn by private correspondence that Licentiate H. Mills has been labouring somewhat successfully at Mars Hill, Aroostook Co. We have received no particulars.

CANBING, N. S.—Rev. B. Minard writes that he thinks the church at Canbington somewhat revived; and that some are really anxious about their salvation. It is thought to erect a new Meeting House. "The sisters have been making in their Sewing Circle some time for that purpose, and now the brethren think it high time for them to move in the matter." We wish Bro. Minard may have much blessing in his labours; and the church great success in their building enterprise.

The Christians of the world, contributed last year, the sum of \$6,000,000 to Foreign Missions.

OBITUARY.

SETH SQUIRES, ESQUIRE.

The subject of this sketch was born in 1804. At an early age he was the subject of deep religious convictions; and when very young he seemed to be much impressed with a sense of his obligations to God and of his fellow men. In view of the purity of the religion of the Lord Jesus Christ, and the holiness of life that should mark those who are avowedly actuated by its pure principles, his own unworthiness and imperfections seemed to forbid him making a public profession of his attachment to the Redeemer, fearing to bring reproach on Him he wished to love "with a pure heart, fervently." He shrank from being called by the name of Christ. Some time after his conversion, about forty years since, he united with the Methodist church in Upper Kent, Co. continuing to be an active and consistent member till the time of his death. In giving his heart to God, and uniting with His people, he most fully identified himself with them, considering himself and his possessions entirely consecrated to God, and that he should act only the part of a steward. He was ever ready to aid, by his personal service, or by the contributing of his means, in any, and every work, that sought Christ's glory. To the poor he was a constant and faithful friend, never sending empty away any one who came to him seeking relief. While sincerely attached to those with whom he was connected in church relations, he was not so much influenced by love for a particular branch of the church as by love for all the lovers of the Lord Jesus, and anxiety for the glory of God and the conversion of the world.

His sickness was long and tedious. When the first symptoms of disease were apparent, his family and friends hoped that with careful and skilful treatment he would regain his strength and be spared to some years. For himself, he seemed impressed for several months prior to his decease that his time on earth was short. At times his sufferings were extreme, but he was never heard to murmur; his faith in God the Saviour being firm and abiding. As the end approached his faith grew in strength, and his hope became increasingly bright. In answer to the wishes intimated by his friends, that he might recover, he expressed himself as coveting nothing but death, being filled with a longing to depart and be with Christ which was far better. Resting fully on the great atonement, death lost its terror, and became to him a shout of victory complete and eternal, inasmuch as it would usher him into a state of doubtless bliss. His release came, and on the evening of January 27th, the sun of his mortal existence went down, and his spirit relieved from its earthly incumbrance, joined those who dwell in the city of which "the Lord God is the light," and where Jesus sits with complacency upon the objects of His Redemption and intercession. To the righteous man, "to live is Christ, to die is gain."

The loss to his family—a wife and eight children—is irreparable. The church will greatly miss his counsel and aid; and society a useful and respected member. It is only to be hoped that they may be as permanently benefitted by his sound counsel and good example, as they are now deeply touched by his death. C. N.

VICTORIA COUNTY CORRESPONDENCE.

DEAR INTELLIGENCER.—Attempting to write without subject matter in hand is up-hill work, and has deterred me from sending you a notice for a considerable time. However, as I don't see much prospect of its being better, I may as well begin now as later. The winter has worn gradually away at Grand Falls as elsewhere, with the usual accompaniments of snow storms, keen winds and blows, sprinkled, however, with a large proportion of very pleasant days. Winter's power is now well nigh spent, and that rude blustering boy March will soon be with us, giving promise in all his rudeness of the coming days of warmth and sunshine. News is not a staple production in this place. The small excitement incident to the election has calmed down since the successful candidate, C. A. Hammond, Esq., has been declared elected by a majority of eighteen votes, over his opponent, Mr. Hartt. This success of Mr. Hammond on his first appearance in public life, and with so very short a canvass as the position of affairs enabled him to make, speaks well for both the qualifications and popularity of the man. Rumour speaks of the early dissolution of the House; but no matter, it is worth some trouble and expense to be able to see the end of such a Government, for we may never look upon its like again. As for the town proper here there is not much to be said. Many of the sturdy young men, the bone and sinew, are miles away in the mighty woods, but the spring frosts will, no doubt, give good account of them. The Falls are shaken by the strong arm of the ice king, and vent their complaints only in a murmuring undertone, but they will make up for it in the roaring and plunging of the spring-time. The people taking their cue from their surroundings are subdued and quiet, waiting for the stir and bustle of the first boat running. Not wishing to be behind other noted places, such as Victoria corner, Nashville Village, &c., a course of Lectures has been commenced here, and already three performers have passed over and off the stage, with credit to themselves and interest to the audience, and more are to come. Grand Falls Division, one of the institutions of this place, still lives, and breathes hearty and hale, and the influence it exerts is telling on the community in increasing sobriety and abstinence from intoxicating liquors. There is no calculating the good which a live temperance organization may have on the society with which it comes in contact, if that organization be kept pure and healthy. Like the leaven which leaveneth the whole lump, it sends forth its influence all around it; besides gathering in from without, it raises a strong moral barrier which is always there to stamp intemperance with the mark of its disapprobation, and thus to act as a preventive. But before closing, I cannot but speak of the great loss this community has sustained in the death of the late James Thompson. This mysterious dispensation so suddenly crushing down upon us, has cast a gloom over everything—very many have lost a kind benefactor, very many a dear and valued friend; the place is bereft of one of its most esteemed citizens, and society one of those of whom some needs, an honorable, pious, upright man. Hard as it seems, we must bow to the stroke, knowing that it has been done under the direction of a good and wise God who does nothing wrong. When good and useful men are taken from us, how it should awaken us to a sense of our duties and responsibilities, for we are suffered still to remain, and the vacant place left in society and in the ranks of earnest working men, is to be filled. Are we prepared for life's labor? Are we ready for life's changes? Do we look beyond with a sure and steadfast hope? Grand Falls, Feb. 20th, 1869.

REVIVALS IN THE STATES.—The Morning Star of the 17th inst., reports about 350 baptisms by ministers of the Free Baptist denomination. The Presbyterian church in Marietta, Pa., has just received 34 accessions, and there are many other converts. The Methodist report other revivals in Bristol, N. Y., with 75 conversions; at Powers' Corners, Pa., with 220 conversions and 150 accessions; at Martinsville, O., with 75 conversions; and at Fairfield, Mich., with 51 accessions. The Religious Telescope of a recent date reports over 1,200 conversions among the charges supplied by the preachers of the United Brethren; and the Examiner and Chronicle (Baptist) 160 conversions.

FREDERICKON BIBLE SOCIETY.

The annual meeting of the Frederick Branch of the British and Foreign Bible Society was held in the Temperance Hall, on Wednesday evening, the 17th inst. The Lieutenant Governor, Patron of the Society, presided. Rev. Dr. Brooke offered prayer. His Honour made some introductory remarks, speaking of the Society, its object, and the success which had crowned its efforts. The Report of the Secretary, Rev. Dr. Spurgeon, was then submitted, its adoption being moved by Rev. Mr. Murray, seconded by G. E. Fenety, Esq. Resolutions of the nature usual on such occasions were spoken to by Messrs. Currie, Sterling, Brooke and McLeod, and G. Botsford, Esq., and Professor Jardine. The speeches were short and to the point. The audience was rather larger than usual. The amount raised by the collectors of this Society during the last year was something above \$500.00, though not so much as in the previous year. A collection taken at the close of the meeting was \$25.74.

ADDRESS OF CONDOLENCE.

The following address of condolence was presented to the widow and family of the late Jas. Thompson, Esq., by Grand Falls Division of Sons of Temperance, of which the deceased gentleman was a prominent member:—

TO MRS. JAS. THOMPSON AND FAMILY.

Without wishing to intrude upon the privacy of that grief, which we are fully persuaded our deepest sympathies can but lightly touch, we feel that we cannot refrain from tendering you this expression of our sorrow at the sudden loss of one who, as a friend, a christian, and a brother, has been associated with us for so many years, and whose honesty of purpose, integrity of principle, and generous kindness of heart, have made him dear to us all. Sudden and strange as has been the dispensation which has removed him just in the midst of his life and usefulness, yet we feel that all has been done under the direction of a wise hand; and though to us, who are deprived of his society and his labor, it may appear hard to be borne, yet we know that wise purposes are often veiled under seeming afflictions, for God works not in vain. In his death, the Temperance cause has lost one who never swerved from his loyalty to his principles, and who never shrank from his defence; our Division has lost one who was always with us to strengthen and encourage, and who was one of the strongest links in our little circle; while each of us individually is called to survive one whose fidelity ever provoked to faith, and whose benevolence ever counselled charity. The good and the true fall about us every day; while we sorrow for their departure we rejoice that they are worthy to go up higher, and our hope that their precept and example left, may lead us to do and dare better things while we remain. But deeply as we mourn our loss, we know where the blow has fallen, heavier still. The loss of a friend is not the loss of a husband, the community is not called upon to suffer for what those who have lost a father must sorely feel, and to the widow and the fatherless we do most sincerely offer our heartfelt sympathy in this heavy bereavement. We may not diminish the sweetness of the cup of your affliction, but it may be sweetened by the kindness to know that friends share it with you. Many hands lighter a burden, many hearts united in sympathy may render grief less heavy. In conclusion, we hope and pray that He, who promises to be the widow's friend and the fatherless' aid, may grant strength to bear the trial sad, and bring us all at last, purified by many afflictions, safe to that land where the eye weeps no more, and where sorrow never comes.

Signed in behalf of GRAND FALLS DIVISION, No. 121, G. E. FENETY, W. P. K. S. WARD C. BOSTER, R. N.

THE USES OF ONE RELIGIOUS PAPER.

A friend, writing to the Examiner & Chronicle, gives a noteworthy example of what one copy of a religious paper may effect from week to week. He had been in the habit of furnishing the Examiner & Chronicle to friends, and about three years ago attending school there. Here is the course of the paper:—He (the young man) on finding that he was not making receiving the paper, proceeded to diffuse the Bible, including any religious tract by himself. First it was thoroughly read by himself, and the family where he boarded. A son of that gentleman, calling often and reading it, became so much interested in it that, although not a Baptist, he subscribed for it. His father's house, where it was read by the household. A blind man in the neighborhood came in every week to hear it read. Then it was sent out for other families to read. "And what result?" the young man the most, he thought it had been the means in the hands of God, of leading his dear mother to embrace the truth as it is in Jesus. This case is probably singular only in the circumstance that the influence of the paper can be distinctly traced. How many like cases there are, who can know.

GENEVA'S RESPONSE TO ROME.

We referred, some weeks since, to the Pope's call upon all religionists who have strayed away from the Romish church, to hasten homeward. Greek, Anglican, Presbyterian, Independent, Methodist, Quaker, Rationalist, all were summoned to the feet of the Pontiff, offered the privilege of confessing their straying in that august presence, and encouraged with the hope that if their penitence and their pledges were satisfactory, they would hear some gracious words and be allowed a place somewhere in the courts of the hierarchy. The picture was really somewhat captivating. More or less of those who looked upon it were deeply impressed. They saw, or seemed to see, signs of progress in this seat of conservatism. They believed that there of fraternity was certainly dawning, and began to raise and discuss the question of getting rid of the antagonism between the papal and the protestant forces.

But this first impression was not general or abiding. Men naturally began to ask what the invitation implied and what the return involved. The question was significant and appropriate. And the more it was studied the weaker became the tendency to go like a prodigal to the Vatican. The individual responses grew to be positive and perhaps singing. Men perceived that they really had no such confusion to make as was looked for, and no such promise to give, as would satisfy the authorities of the papacy. They looked up and looked over the records of the great church whose mitered head was calling all Christians to its altars. And the more close the inspection became the more did the spirit of independence and resentment spring up and insist upon having its way.

The most notable response which has been made to the Pope's invitation is sent up by the society of pastors of the church of Geneva. They speak both to the members of that church and to all other evangelical Christians. They talk very plainly. While they do not forget their dignity nor descend to any passionate speech, they deal very directly with the facts and with the principles that are in issue. The letter is a manly and Christian one. It reminds one of the earlier days when Geneva spoke her word against papal intolerance and assumption through the lips of John Calvin. The famous Swiss city then knew how to answer threat and censure; it now shows itself able to reply to patronization and blandishment. It could not be terrified then; it does not appear likely to be cajoled now. We would be glad to lay the entire reply before our readers, but its length forbids. We have room only for a brief epitome.

These pastors say that, though the moderate tone of the Pope's document does not recall the anathemas which Rome has so often hurled at Protestants, yet the anathemas are on record and have never been revoked or disavowed. Indeed they cannot be revoked, since infallibility is the very essence of Romanism. The reasons that led to the protest uttered by the Reformation have been strengthened. To go back to Rome is to cast contempt upon that great movement of the sixteenth century, and upon the

great Christian leaders who marched at its head. Rome has emphasized many things of late that are full of error and danger. Her abuse of forms and ceremonies has increased; her doctrinal stories of the ages, if less gross, is more badly proclaimed and more generally accepted than it was; she now specially exalts salvation by works; she multiplies her convents; she enlarges her list of saints and prays to them more constantly; she crowns the Virgin more resolutely between the worshipper and the Lord Jesus—her discipline grows worse rather than better. She asserts Romish authority in new forms; she makes war against the Bible as a book for the people; she intensifies free enquiry; she puts science under the ban; and in the famous Syllabus and Encyclical of 1864, denounces whatever especially belongs to free ideas, and liberal culture and republican institutions. The state of things in those lands where catholicism has complete sway is the proof that Romanism lays waste instead of building up. There ignorance is general; industry is neither skillful, systematic nor remunerative; public spirit is almost wholly unknown; the type of religion is pitiable rather than attractive; images appeal to the senses where the truth appeals to the soul; ceremonies take the place of beneficent service; and the abject slavery of the miserable remnants of miracles supplant a vital faith and a truly reverend worship. The best men among Catholicism claims have not only grieved over these mischiefs, but they have owed what was noblest to outside stimulants, and have usually repudiated what is most vital in the Romish theology and claims. The unity which comes of intelligence, ripening into a large Christian liberty, and from one's purpose in making the gospel lift up men's hearts and lives, is the only unity which is anything more than a sounding name or an imposing but hollow pantomime.

Such are the points made in reply to the summons of Pius IX. The Romish call may be more grandiose and exciting, but the Geneva response has the weight of truth in its more moderate tone. The Vatican thunder will soon die out of the air and be forgotten; the Swiss testimony will gain in effect just in proportion as its words are allowed to sink into the calm thought of Christendom. The sentimental Romantics may perhaps get up a meagre procession to the Council; the rational thinkers and the sober statesmen, that prefer progress to retrogression will look on pityingly from afar.—Star.

For the Religious Intelligencer.

MR. EDITOR:—"SAFE GUARD" LODGE, No. 159, meets every alternate Saturday, at 7 o'clock, P. M. It is located at Clarke's Corner, Parish of Canning, Queen's County, and was formed by L. P. Ferris, Esq., Pro. Deputy, of "Llewellyn" Lodge, assisted by several sisters and brothers, from that and "Faithful Guide" Lodges. The Lodge is in a very prosperous condition, the members are winning a proud name even from "the outsiders."

It has sprung up like a star of the forest, and rears its head proudly; it is indeed a safe guard against that demon, King Alcohol. May kind heaven crown with success the endeavors of this noble band.

The following is a list of the officers for the present term:—

George F. Jones, W. C. T.; James E. Simmons, W. V. T.; Jane B. Lunn, Sec.; George T. Griffith, Treas.; Samuel B. Thompson, Chap.; George B. Chase, P.; Thomas McCoy, M.; Robert E. Hunter, I. G.; George London, O. G.; Mary E. McKenzie, R. H. S.; Esther B. Clark, L. H. S.; Henry F. Clark, A. S.; James W. Coy, D. M.; James W. Coy, P. W. C. T.; James H. Clark, P. J.; James Thompson, Rep. to the County and Grand Lodges.

The Post Office address of this Lodge is—Douglas Harbor, Grand Lake, Queen's County.

A BRITISH TEMPLAR.

CHINESE IN THE SANDWICH ISLANDS.—The following statement, says an exchange, condensed from the Missionary Herald, would seem to indicate that Chinese immigrants are not necessarily beyond the reach of Christianity. Probably, from the moment when they first landed in the Sandwich Islands, their souls as well as their services, were eagerly sought by the more civilized race with whom they came in contact.

The Chinese in the Sandwich Islands are greatly increasing. There are about 200 in the district of Hilo, including merchants, stewards, peddlars and laborers. They are a valuable element of community, though few of them are Christians. Mr. Cong went to a Chinese sugar-plantation near Hilo, on a late Sabbath, preached to them, and took up a collection for missionary objects amounting to \$97. They are ready and generous in their help in building their own churches. They even assisted their children and their children by Hawaiian wives are all in the Sabbath school, receiving a Christian education. One of their number, a merchant, has left his store and preceded to his countrymen. He is a man of good education, understands six Chinese dialects, besides English and Hawaiian, and is a perfect gentleman as well as an earnest Christian. He seems just the man to evangelize his country. At a late meeting which he held at Hilo, not one of the Chinese was absent.

H. F. DURANT, Esq.—This gentleman is of the life profession, and previous to his conversion, was one of its most eminent and successful members. Since being converted, however, he has devoted himself to seeking to tell sinners of their unavowed condition, and lead them to Christ. He is now in Dover, N. H., where he is being made a great blessing. An exchange, published in Dover, says:—

"This city has been, for nearly two weeks past, favored with the labors of this gentleman in revival efforts. He is a man of fine culture and personal appearance; and though his hair has an almost silvery whiteness, he cannot have passed the age of fifty. Such was his eminence in the legal profession previous to his conversion that a gentleman, having a long residence and doing an extensive broker's business in Boston, told us, some seven years ago, that he stood at the very head of the Suffolk bar, and that Rufus Choate said, previous to his death, that there was no man at that bar whom he would prefer to meet as an antagonist rather than Mr. Durant. The fine powers and eminent abilities which he formerly displayed in the law are now devoted to the work of saving souls.

He is, we believe, a Congregationalist in his church relations, but is in his labors entirely free from denominationalism, and seeks to unite all Christians in revival efforts, as in this city. He is pleasing in his address, powerful in argument, pertinent in illustration, and carries the impression of being a man thoroughly in earnest. In fact, the salvation of sinners through Christ is the burden of his conversation in private as well as in public. The work in this city is manifestly increasing in depth and power, day by day; and we hope to see the scores now turning to God, soon increased to hundreds."

SPURGEON ON CONSCIENCE.—Mr. Spurgeon's views of the Lord's Supper and the privileges which all Christians should find at the sacred feast are known to be very decided. He expresses them frequently and freely in his sermons. In a sermon from the text, "These are they who separate themselves," the English edition contains these strong statements, "It is refreshing to read the following:—

There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's Table, I always invite all! Christians to commune with us. Many men were told me that I am separated from the Episcopalians, the Presbyterians, or the Methodists, I would tell him, I do not know me, for I love them with a pure heart fervently, and I am not separated from them. This bears rather hard on our strict communion Baptists. I should not like to say anything hard against them, for they are about the best people in the world; but they really do separate themselves from the great body of Christ's people. They separate themselves from the universal Church. They say they will not commune with it; that if any one comes to their table who has not been baptized, they turn him away. The pulse of Christ is common; and we are to the Church that seeks to cure the ills of Christ's Church by stopping its pulse. I think it is a sin to refuse to commune with a man who is a member of the Church of our Lord Jesus Christ. I should think myself grossly in fault,

if at the foot of these stairs I should meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and I should say, 'No sir, you do not agree with me on certain points, I believe you are a child of God, but I will have nothing to do with you.' I should then think the text would bear very hard on me: 'These are they who separate themselves, sensual, not having the Spirit.'—Ex.

THE NEWS AND THE PRESS.

FEBRUARY 26, 1869.

"Many thanks to our friends who are promptly renewing their subscriptions. We hope others will not neglect to do likewise. With heavy payments to make at this season of the year, we need all the funds due us."

"ST. STEPHEN'S BASK PAPER will be taken in payment of all sums due the estate of the late Rev. E. McLeod; also for renewals and new subscriptions to the 'INTELLIGENCER.'—Ex.

NORTHUMBERLAND.—Saturday last, the 28th inst., was nomination day in Northumberland, Mr. Inglis, the former member, and Mr. Gillespie were nominated. Objection was at once made to Mr. Gillespie's nomination on the ground that he was secretary for a Government contractor, which rendered him ineligible for election to the Legislature. The Sheriff considered the objection, and after taking legal advice decided that Mr. Gillespie could not be a candidate; and declared Gough duly elected. Mr. Gough's speech was, according to telegrams to the morning papers, "an able vindication of his course concerning his resignation." Mr. Gillespie followed with a short speech. It is no doubt best that the county has been spared the excitement of an election so soon after the recent contest for the seat in the Dominion Council, in which Mr. Gough was the defeated candidate.

HARD CASE.—On Friday night last, a boy named Melvin Barnett, and apparently about 12 years of age, was brought to the station for protection. In the Police Court on Saturday morning, in answer to inquiries of the magistrate, he said that he belonged to New Jerusalem, Q. U., that his mother was dead, that he had walked from there to this city, and was thus far on his way to the States, where his father has been living for five years past. The pitiful tale of the little fellow, and his many manner seemed to impress all present. The magistrate ordered him something to eat, and secured a ticket of admission to the almshouse, where at least he will be free from all danger of starvation.—News.

SINGULAR ACCIDENT RESULTING IN DEATH.—Thomas Conroy, who was injured some weeks ago while wrestling or scuffling "at Reed's Point, died on Wednesday night at his residence, Bond Street. The injury sustained was not in "the neck," as generally stated; his knee had been dislocated, a party having fallen heavily on Conroy's foot and leg, while Conroy was on his back, with the injured limb elevated in the air. The ligament at the joint, the left side of the leg must have been terribly wrenched, and the artery of blood for the leg below the knee had failed, resulting in mortification. The deceased desired to submit to amputation, and, indeed, was probably too weak in body to undergo the operation successfully.—Tel.

The Sheriff's Court met yesterday to adjudicate upon the ownership of certain documents and other securities and receipts seized on the premises of S. J. Scovell, for the benefit of Mr. Scovell's creditors. A number of lawyers appeared for the claimants, while Crawford and Popley appeared on behalf of the creditors. A water debt, worth \$1200, belonging to the Diocesan Church Society, was deposited. Debentures, bonds, &c., belonging to different parties named Gilpin, which were merely on deposit with Scovell, were also restored, as was a receipt