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## Religious Intelligencer.

SAINT JOHN, N. B., NOVEMBER 19, 1869.

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## THE "GIFTS" OF THE CHURCH.

It is pretty well known that one of the peculiarities of the Free Baptist denomination in this Province is, what is called, "the exercise of the gifts," or, in other words, the right of any brother or sister to confess Christ in any public meeting by prayer, exhortation, or experience, as they themselves may determine. The early history of the body was especially marked with these exercises, and few at all acquainted with its rise, will doubt the important and useful influence which this description of christian labor had at that time in developing our principles and moulding our religious thoughts and habits. It is use and value under the circumstances then existing, do not admit of a doubt, although some not acquainted with the causes and circumstances of our rise, may seriously question both its utility and its propriety. It brought to the service in the work of God both men and women, whose hearts were warm with christian love, and whose words for Jesus, unadorned by learning or pretence, possessed the true spiritual eloquence, and included the genuine argument the found way to hearts unmoved by pulpit effort, and subdued to penitence and contrition those who had long resisted the more doctrinal and argumentative preaching of the word. Our object in this article is not to present argument in behalf of the practice referred to—we remark, however, our firm belief, that the judicious and proper encouragement and exercise of all the speaking and praying talent in the church is essentially necessary to maintain true spirituality of the body, and keep alive healthy and efficient effort for the salvation of others. The church cannot afford to dispense with any of the power or talent which she possesses, and much less can the world afford to do without the influence which always accompanies the exercise of the men and women whose hearts glow with spiritual life. The feeblest intellectual talent in the church may possess the most powerful spiritual influence, and may prevail with hearts upon which the most learned, eloquent, and argumentative preaching is entirely lost. To instruct, and edify, and train, the latter surpasses the former; but often, to convince and awaken the careless and unconcerned, the burning words of a brother or sister in the church, is for the most, successful.

But however valuable this description of christian power may be, like other heavenly appointed means, it may be perverted from its legitimate and scriptural place and design, and sink, like much of the preaching of the present day, into a mere form, without spirituality, and hence, without power. The ministry of the church must be spiritual to be useful; so also, the lay element of the church must find its own proper place, and fill it, or it too will become useless in the work of God.

Whether in the growth and expansion of the Free Baptist denomination, and the multiplied opportunities for the use of this important and valuable element of power, due regard has been paid to its proper culture, and due care taken to find for it its proper sphere of action, is a question upon which all may not agree. We are of the opinion that many a gift for exhortation and prayer, which never reaches towards the ministry, might be employed outside of the church and congregation to which it belongs in successful labor for Christ, and do much good. There are plenty of men among our churches who, with a little more care in the cultivation and exercise of their gifts, a little more consecration to the service of God, and a little effort to inform their minds in scriptural and religious knowledge, might supply scores of destitute places through the country on Sabbath days, and exert a powerful influence in maintaining the cause of Christ in places which now lay waste for the want of labor. In the early history of our body there was not the same opportunity, nor the same necessity for this, but both opportunity and necessity exist now on every side.

We believe there are many destitute places, in which lay agencies and labors might be equally as useful as any other. We believe the great reason why so many of the "gifts" in the churches are at present so more spiritual and useful, is because they are not properly employed. They fail for want of employment in the right place and the right work. A vast amount of Home mission labor might be performed by lay members of churches—brethren could go out on Sabbaths, hold meetings for prayer, reading the scriptures and exhortation, plant Sabbath schools and maintain them, instruct the young, and gather families into meetings for worship in private houses, or any convenient place, and do thereby a great amount of good, while the reflex benefit to themselves in spirituality and true Christian growth would be a hundred times more than repay them for their sacrifice and labor. Mission visits like these would so spiritualize their own minds and gifts, that when at home among their own people, their offerings would be much more acceptable and useful.

FREE PREMS.—It is a pleasure to be able to state, that the pew-owners in the Fredericton Free Baptist Church, have unanimously decided that henceforth all the sittings in that church shall be free. The announcement was made to the congregation last Sabbath, and we are persuaded that it gave general satisfaction. The action of the pew owners in this matter, is highly commendable, and we cannot doubt that the result will be good.

Strangers visiting Fredericton are cordially invited to attend the services which are held at 11 A. M., 8 P. M., and 4 P. M., on Sabbath, and every Wednesday and Friday evening.

The Canadian Illustrated News is a new journal just published in Montreal, by George E. Desbarats. It is the only illustrated paper in the Dominion. Each number has sixteen pages. Price—\$4.00 per annum.

## OUR INDIA LETTER.

MADRAS, INDIA, Sept. 15th, 1869.

MR. EDITOR.—How the months fly past! But plenty to do, and heart to do it, life need never stagnate. In this dear field I find life to be not only a thing desirable, but a perpetual delight constantly increasing. Can anything be more pleasant, or yield sweeter satisfaction than the service of Christ?

The principal event of the month past, outside of our regular line of labor, has been the visit of our Association Evangelist, Bro. Hallam, of Balasore. He has been enabled to devote a month or more to this excellent work of visiting the churches for special labor, and I cannot doubt that good has been done. Bro. H. is peculiarly fitted for such work. His remarkably ready command of the vernacular gives him a power for reaching these people which very few possess. His preaching has been most appropriate and excellent. He laid out a good deal of work for himself, but he did it well. The plan of operations at each station was about as follows: A morning prayer and conference meeting of an hour introduced the exercises of the day. During the day several hours were devoted to household visitation; each afternoon there was a meeting for inquiries, and every evening a brief discourse. I fancy that this arrangement corresponds in the main, to the plan of evangelistic labors at home. The only fault I have to find with it, is that it is altogether too little of it done in our churches, both at home and abroad. Is not the office of an Evangelist as scriptural as that of a Pastor or a Deacon? Let us have more hearty, hard-working evangelists moving about among our churches. There are brethren in every sect peculiarly adapted to this kind of work, and prepared by nature to succeed in it far better than they can in a permanent pastorate. Who can doubt that some of the men now quietly settled in some of our cities and country towns might triple their usefulness by becoming evangelists, preaching the word of life from place to place? I believe in a permanent pastorate, but this makes me believe none the less in a moving ministry. Both are after Bible models, and both have together contributed in all ages of the church to the salvation of sinners and the building up of Christ's kingdom on earth. We appoint a brother Evangelist for one year, and he devotes whatever time he can command to the work. Here we labor under this embarrassment, that our men are few and cannot be easily spared from their own parishes and pulpits. But our firm purpose is to keep one brother constantly in the field, i. e., under appointment, and at work as opportunity may permit. We hope soon to see some of our native brethren ready for this important branch of labor, but at present they seem to have little idea of such work.

Another kind of effort is just now being made, of which I hope much. Our native preachers, instead of confining themselves to the stations for eight months of every twelve, are going out more among the people, and publishing the glad tidings of salvation throughout the towns and villages. At home, where there is a church in well high every village, and in many villages had a dozen of them, this work would naturally fall to the evangelist. But here we readily perceive, the two things are quite distinct. Here the brethren rarely attend upon any of our appointed means of grace. They do not live in the native Christian community. To reach them one must go out into the bazar and villages. We hope the day may soon come when this state of things will not exist. The friendly among the heathens around us are I think becoming so much disarmed of their prejudices, that soon they may be joining us in our chapel services. When this comes to be the case, our work will more resemble yours at home.

The native preachers are now going from village to village, preaching the word of life. Two of the four stationed here are out now, and upon their return we hope to send out others, so that the outside work may not stop. Our brethren carry with them plenty of good tracts and books, and I hope they are succeeding well in finding interested readers. In a few weeks our turn will also come to take tents and move about among the people. I am longing for the cool season, and for four months of camp life; for this seems to bring us nearer to the masses, and hence better meet the end of missionary effort.

The season thus far has not been favorable to the rice crop. Still we have had rain enough the past month to save much of it. Just now, however, famine and cholera are both doing dreadful work in the North-West Provinces. Thank God that so far Bengal has been spared.

## SPLITTING KNOTS.

There are hard, cross-grained knots to be split, besides those in a farmer's woodpile. I thought so the other day, and took a lesson in splitting some as I was making pastoral calls. Adam is one of our parishioners, and a tougher, more grained specimen of human knots, I have failed to find. He was converted many years ago, so people say, and belonged to the church; but for a long time—ever since I knew him—he has been a confirmed backslider. His wife is Annie. She is a worthy church-member, and works hard to bring up her children right. Annie is as mild as Adam is morose—as indulgent as he is over-bearing. Not long ago, Bennie, their eldest boy, ran away from home. It was the ugly treatment he received from his father, that drove him from the parental roof out into the wide and wicked world, to work his way alone. Not once in all these months has a word come back from the absent son. I happened to know these things, and had been waiting some time for a good opportunity to put this knowledge to use. But mind you, reader, this Adam was no common misanthrope. With defiant head, he walked among men, seldom so much as condescending to notice his fellows. A stoutheaded brother once grievously offended him, and then, many times with bitter tears and sincere repentance implored his forgiveness. But all was in vain. The suppliant prostrated himself at the feet of this relentless tyrant, but found no mercy. Adam never pardoned him; but now he has joined the redeemed host through the forgiving love of Him, who came to seek and save the lost. This, and other like facts in Adam's life, were known quite extensively; and everybody seemed to feel that his foster was thoroughly petrified, and there was no use in trying to reach it. But God's ways are not as our ways; and this is encouraging. Human extremity is often God's opportunity. And we may well wonder at the simple means the Almighty frequently makes use of, to reach and rule a wayward and wicked heart.

I had called on a young brother at the adjoining house, and was not intending to visit any other families that morning; but seeing Annie at work just outside the door, I stepped up to the door to ask a question or two. Have you heard from Bennie? This was my main question, and none could have interested the good woman more; for her heart still bled, and her eyes wept oft for the lost child. She had hardly finished telling me that no news whatever had been received from the absent son, when from out of a side room, into which I could not look, came a voice so kind and tender, that you could not have thought it was Adam's. "Ho, brother, we have had no news of Bennie yet; but a neighbor will soon be going to the city of C—, and he will make inquiries about him." Calling me "brother" his lips were long unused to such words. But even Adam, hard, haughty, revengeful man that he was, had not utterly forgotten the tender tone of kindness. My asking about his poor boy quite reached his cold and cruel heart, and caused it to relent. Many a

time had I been to that house on purpose to get at this strange, sour, selfish man's heart-strings; but what I had failed to do, when I came on purpose, God mercifully enabled me to accomplish undesignedly and quite unconsciously in this singular manner. The heart once won, O how easy to work for souls! And how we all need to learn the lessons which such a case as Adam's are calculated to teach! We should first learn, never to despair of reaching hardened hearts. Many people treat such cases just as they do tough knots of maple or birch. They throw them aside in a pile that is a standing disgrace—sometimes for years—to the place. We should never give up to a "hard case," so long as there is life, there is hope. It is not any particular Adam, but it is the "old Adam" in human nature that makes all the trouble. The grace of God alone can successfully cope with so formidable a foe to our prosperity, as is this totally depraved nature. If we are partakers of this grace, and believe in God's power to save even the chief of sinners, we cannot despair of any man's conversion nor desist from active efforts in his behalf.

Another lesson we need to ever keep in mind, is that the main weapon for conquering a hard and obstinate heart, is love. O, how love cuts its way straight through all opposition, and makes its way straight to the heart's centre! It is Jesus' love that saves our sinful race, and it is the same love in our souls that enables us to "gain" our offending brethren. There's not a knot on earth so cross-grained, gnarled, and desperate, but that love's sharp arrow can pierce it and love's two-edged sword cleave it asunder. Would we split up and put to use the piles of ugly knots heaped up in every community? Let us seek to lay firm hold of love's mighty weapons, and to wield them well. In short, let us love with all our hearts fervently.

## WHOLEHEARTEDNESS IN THE SERVICES OF THE CHURCH.

To render the particular church of which one is a member both a power to one's self and to others, it must have an enthusiastic support. This enthusiasm must not spend itself in occasional devotions, however fervent; but must secure a constant and unswerving attention to all the duties which are imposed as necessary for the promotion of the highest success of the Christian congregation. And where there is an absorbing love for the Church, this attention will be cheerfully rendered. If this love be an affection arising from what the Church has done for the soul, the deepest gratitude and the fondest expectations will prompt to such a line of adhesion as will constitute every service of the Lord's house a delight. But if the Church is selected only or chiefly because it offers superior social advancement or business facilities, or gratifies a theological quibble, or vents ecclesiastical pique, it cannot be expected that it will uniformly receive the entire co-operation of him who elects it. On the other hand, if the Church is chosen and prized because in it the soul is nourished in holiness, in it the moral delinquencies are corrected, and the purest aspirations are stimulated, then devotion to its welfare and participation in its services will only be measured by the member's opportunities. And it may be accepted as a safe rule that a declaration of zeal and labor in the particular church to which one belongs is a mark of the declension of the religious affections. It will generally be found that the Christian whose love is so broad that he is everywhere else when he ought to show piety in his own sanctuary, possesses a love which is as thin as is broad.

This subject, however, cannot be left exclusively to the affections; it must be one of conscience. We may give, often do, our whole service to a person or cause from a passionate love; but if, underlying the passion, there be a conviction of duty, there is an increased warrant that such service will be performed; and the warrant is augmented in proportion to the intelligence with which the conviction is formed. Now, is there no divine ought, and hence no imperative moral, in a man's relations to his church? Or are these relations to be held as mere matters of taste and convenience? Is a Christian to declare solemnly, "I believe in the Holy Catholic Church," not only that he is such a church, but that he regards this Church as ordained to help his salvation by its divine guidance, and then, when he has selected a particular branch of the Church with reference to this high and holy use, carelessly to neglect or lightly to esteem the covenant to which he has become a party? The ease with which obligations to the sanctuary are brushed aside shows they do not enter the conscience and hold it with the tenacity which is indispensable to thorough devotion. The most trivial excuses are enough with masses of professing Christians to keep them from the house of God, when the success of the Church so vitally requires their presence and sympathy.

Here, too, as in so many good and bad things, is exemplified the force of habit. Love for the Church, conviction of duty to it, must work out into habit. No passion, no principle is worth a straw only as it generates action, and action which, by frequent repetition, becomes a law of life. It being accustomed to do evil renders it as hard to do good as for the Ethiopian to change his skin or the leopard his spots, we may claim at least a good degree of certainty for the virtuous stability of him to whom the practice of virtue has become a custom. If, therefore, the requirements of Church life are as regularly attended to as the calls of secular business, as eating and drinking, as the claims of the domestic and social circle—and who will say they are less important?—what will be the natural effect? The Church will come to be, in all its means of grace, an indispensable necessity. The missing of the sermon, the prayer meeting, the Sunday school session, the collection, or any other ordinance, will be felt as a loss. Multitudes of Christians lose their relish for the ordinances of religion by first getting out of the way of attending to them; while multitudes owe much of the zest and enjoyment they find in the exercises of religion by the very promptness and constancy with which they use them. Frequent and regular use will often times, in spiritual as in natural things, create and foster a relish even where none originally existed.—Methodist.

## PREACH CHRIST.

A young preacher once asked an aged divine, who had listened to him, what he thought of his sermon: the old gentleman at once and candidly said he did not like it at all. On being requested to state his reason for being dissatisfied, he answered, "because there was no Christ in it." Are there not too many sermons desecrated, in a great degree, of Christ? All preaching should be to the end that the Lord Jesus Christ be prominently brought before the auditors. As somebody has said, "let Christ crucified be preached, the preacher hiding himself behind the cross." Zion's Herald relates a strange, yet cheering occurrence: "In the late re-opening of the St. Paul's Church, at Lowell, three different speakers from three different localities, without conference or suggestion, preached each on 'Christ,' the first, His mission; the second, His fullness; and the third, His gifts. This is a sign of the need and the current of the times. This distinguishes every Christian preacher from his heathen neighbors. This makes the heart of God and angels to rejoice." Whereupon, saith St. Paul, "I do rejoice, and will rejoice, that Christ is preached." Preach Him in all his fullness of nature, work, and reward. Preach Him every Sabbath, and in every sermon. The world is dying for want of faith in Jesus Christ its Saviour. Preach him in

walk and conversation. Preach Him in business and in recreation. Let His name be on your lip. His love in your heart, His grace in your life. Make the sinner see His saintly beauty in your devotion, make the sad and honest doubter see hope and happiness in your confidence. Make the shrewd objector see higher, highest wisdom in your faith. If the Church earnestly, ceaselessly, lovingly preaches Christ, great will be her reward. The enemy that assails Him and her, will confess both conquerors. She will put her faith into loving practice, and all the world shall see the beauty of her principles in the perfection of her humility and love. See will go down to the bottom of society, to pull its crushed victims up into light and liberty. She will know no brother according to the flesh, with prejudice and pride. Each will esteem himself the least, and all others his superiors. Let Christ be preached and practiced.

## EVENTFUL TIMES.

There is something imposing, says the Canadian Baptist, "in the great gathering of the princes of the apostate church at Rome." Great preparations are being made for their reception.

Great results are expected to ensue from their deliberations. Their success would be fatal to liberty, education, and spiritual religion—it would defy a water god—it would defy the virgin Mary—it would bring back the dark ages upon the nations—it would rivet fetters where they are becoming loosed—and place fetters upon those who are now free—it would rekindle the fires of Smithfield—it would rebuild the dungeons of the Inquisition—it would re-enact the terrible scenes of the thumb screws, racks, and auto de fe. Oh! what untold horrors would come over the world, if the "woman arrayed in purple and scarlet colour, decked with gold, and precious stones, and pearls," should regain ascendancy over the nations. We do not say that we expect a retrograde movement, but we feel assured that the leaders of the papal church do, and that aided and abetted by the spirit that worketh in the children of disobedience, they will lay their plans as thoroughly to bring about this very end.

The war between Popery and the Lamb of God, has been going on for centuries, and we cannot forbear cherishing the strong hope that the time of victory for our king is just at hand. If it be, we may be assured that the time when the battle is the fiercest, is just before the turning scale of victory. A blast may proceed from the conclave of Rome, which will not only reverberate throughout Christendom, but also produce results that will demand great firmness of faith, and call for a great unanimity of heart and purpose among the followers of the Lamb. His followers "are called, and chosen, and faithful." While the great ones of Romanism are gathering in Council, Protestant Christians will do well to be upon their watch-towers. We would take up the warning cry that comes across the Atlantic, and unite in the suggestion, that special and united meetings be held for prayer; that the Lord's people may come out of her, that they may not receive of her plagues;—that the monstrous system of iniquity may speedily and forever be crushed, and thus the victory be given at once and forever to the Lamb. We live in a remarkable age. Changes come with great rapidity. In India, heathen temples are deserted, heathen women are being educated, and caste is losing its terrible hold. In Europe, countries that seemed hopelessly fettered at the foot of the Papal throne, are seeing and grasping after the light. A similar state of things exists in Mexico and some of the South American States. The millions of China and Japan are being brought within a few days' travel of us, and are becoming more and more accessible. It does seem as though the glory of the latter day was about to burst upon the world. Let our lamps be trimmed and burning.

## AUTUMNAL THOUGHTS.

No season of the year is more calculated to suggest thoughts concerning man's mortality than the present, or to produce the reflection that should lead men to embrace Him who is "the resurrection and the life." "The leaves are falling," says a writer in a contemporary, "silently, yet almost continually, they are dropping to the ground, leaving bare the boughs which so recently were clad in robe of green and golden hues. We have some-times thought that autumn is the saddest season of all the year. We never hear the dry leaves rustling under our feet without feeling a sense of sadness stealing over us. Why it is we cannot tell, unless it be that we see in them an emblem of our own mortality; for we all do fade as a leaf." We look back into the past, and imagination calls up many with whom our memory lingers. Oh, how we loved them! But they are gone. They have fallen from off the tree of mortality. We too are fading, and soon like them shall pass from the fields of mortality, or forever vacated. But these are sad thoughts, and we will leave them for the present, and occupy our minds with thoughts that bring gladness to the heart. Though we fade as the leaf, we shall not perish as the leaf. Oh, no. We have in us the germ of immortality. These bodies which are to be sown—or buried—in corruption will be raised in incorruption, and we shall "live to die no more." We shall indulge no more in sad reveries on witnessing the decay of nature. Oh, no; there are no fading flowers and falling leaves in the fair land of immortality. There is no parting with loved ones there; for there shall be no more death there. But just here it has occurred to our minds that many, in the day of eternity, will wish that their existence had ended with mortality, and that, like the leaf, they had perished forever at death. Reader, will you be one of this number? We trust not. But remember that only those who love God shall spend eternity of happiness in His presence, while those who fail to secure an interest in the merits of Christ shall be driven away from the presence and from the glory of His power into outer darkness. May God bless us all, and bring us finally to the enjoyment of a glorious immortality.

## SABBATH SCHOOL TEACHERS—HOW TO SUCCEED.

MR. EDITOR.—In a late Intelligencer I read an article devoted to the boys, headed "The Way to Success." Others may succeed as well as he did, but in a different way, and at different work. To one class of individuals (Sunday School teachers) I wish to refer particularly; and as you, Mr. Editor, have opportunity of giving the information to very many, I intrust the secret of success to you. The Sunday School Teacher may succeed in his work. The individual who brings no effort or earnestness to his work, is not fit for the office of teacher; for these qualities—energy and earnestness—are at the foundation of all success either in religion or business. If there is one thing more than another wanted in our Sunday School work, it is earnestness. And yet there is a deficiency in this respect in almost every school we enter. What is to be done to remedy this evil? One writer has said—"If we want to set others in a flame, we must be in a flame ourselves." This is one great secret of success. Knowledge alone does not always make a successful teacher. He must be as the apostle says, "Apt to teach." If the love of Christ fills his soul he will soon see the result of his labors—the tear-bedecked eye, the quivering lip, and hear the tremulous voice answer with deepest emotion some simple question about the love of Jesus. Teachers should

be very careful how they speak to children out of the Bible. They must give them to see and feel that every subject is a weighty one, and not a matter that can be disposed of when school is dismissed. All fear should be laid aside, together with the delicacy that lead to a neglect of applying the subject in hand. Be faithful to the souls of the children under your care, praying God to bless the seed sown. We should also show earnestness when we pray. There is a great difference in the effect produced on the minds of a congregation by a warm earnest prayer in contrast with a cold formal prayer. Teachers, we must have the bold importunity of those who are urged to come to a throne of grace. We are commanded to make known our requests unto God by prayer; and we can with confidence lay our weaknesses and shortcomings before God, having assurance that he will send us help to do the work assigned us.

W. KINGDON.

## Pen and Scissors.

A REVIVAL effort was commenced at South Boston a few weeks since, which has been encouraging and fruitful with blessings. Rev. A. B. Earle, who it will be remembered spent some time in this Province a few years ago, is assisting in the work.

RICHARD WEAVER, of London, the famous lay preacher to the poor, is becoming almost as famous in England as Whitefield was one hundred and thirty years ago. He lately preached at Asot, where people came from all parts of the country to hear him. The whole congregation listened with great attention, many standing with streaming eyes, as he spoke of what he himself had witnessed of the power of the gospel. Invitations crowd upon him far beyond his power to accept.

RESPONSIBILITY OF MINISTERS.—The following remarks from Dr. Thurston's recent address at a meeting in behalf of the American Board, should be read and carefully considered by all Christian ministers:—"In regard to the subject of liberal giving, a great responsibility rests upon us who are ministers. We are to develop the grace of benevolence in the churches, as well as the grace of humility, faith, hope, or any other grace. Indeed, without developing this, we cannot to any great extent, develop the others. They all have their root in this. What is a man's faith, or hope, or profession, or religion good for, who, seeing the heathen destitute of the bread of life, and hearing their cry for help as it comes sweeping across the ocean, turns away, coldly saying, 'Be ye filled,'—he ye need, notwithstanding he give them not those things which he knows are needful to their salvation? What doth it profit?"

THE JEWS.—Tender interest relative to the condition of the Jews in this city, (Boston), was aroused at the daily prayer-meeting a few mornings since. A converted Jew remarked that he had often heard brethren exclaim, "How much Christ has done for me!" but almost never, "What have I done for Christ?" He felt that a deep interest how exists among his people in respect to the religion of Jesus; that many of them are inquiring candidly concerning this Christ, and that the time is favorable for labor among them. A fellow-converter enforced the remark of his brother, and the interest of the meeting was absorbed in this subject. The noon-meeting is usually fully attended, and very interesting. It was conducted by Gen. O. O. Howard on Thursday of last week.—Congregationalist.

VALUE OF THE SABBATH.—"Remember the Sabbath day to keep it holy" is the divine injunction; and yet how many there are in Christian countries, many even in New Brunswick, that act as though God had never uttered the command. The desecration of the Sabbath is lamentable. Not only is the Sabbath a moral blessing, but it is necessary to the proper reformation and development of man's mental and physical powers. Laborers and others sometimes require their employees to prosecute their labor on the Lord's day, thinking thus to get gain. They do not do well to take note of the following facts, which are to the point:—

Not many years ago, a government contractor went far to the West with his men and teams to make a turnpike road. At first he paid no regard to the Sabbath, but continued his work as on other days. His soon found, however, that the ordinances of nature, so long as the law of God, were against him. His laborers became sickly; his teams grew poor and feeble; and he was fully convinced that there was more lost than gained by Sunday labor.

When gold was first discovered in California, the miners worked for a time without any weekly cessation; but they found that they were digging graves as well as gold; and, having lost their reckoning of the Sabbath, they actually made a day of rest for themselves.

When the engines of an extensive steam-packet company in the south of England were getting constantly damaged, the mischief was soon repaired by giving the men what the bounty of their Creator had given them long before—the rest of each seventh day.

A distinguished merchant in America once said, "I should have been dead of a machine long ago had it not been for the Sabbath." This was said in the hearing of others; and one of them told of a merchant who used to boast that he found Sunday the best day for planning voyages, but who was then in a lunatic asylum.

"Hail Sabbath! thee I hail, the poor man's day! O, other days the man of toil is done! To eat his joyous bread, loquely; the ground looks soft and green, and the sun's rays are kind; but on this day, embosomed in his home, He shares the tranquil rest with those he loves; With those he loves he shares the sweetest joy Of giving thanks to God."

THREATENED SEPARATIONS.—The Protestant Episcopal Church of the United States is not so thoroughly united as it might be. This lack of oneness in feeling is not much to be wondered at. For a number of years, says an exchange, a war has been raging between the high church and low church wings of the denomination, and at present the signs for the future are altogether auspicious.

The low churchmen, like Pers Hyacinthe, of the Roman Catholic Church, cannot consent to a sacrifice of their liberties, and the high churchmen, conscious of their superiority in point of numbers, are growing constantly more intolerant. Making it their business to watch with sleepless jealousy every appearance of infraction upon the most rigid interpretation of the church canons, they are making the position of their more liberal-minded brethren an extremely unpleasant one. Litigations are frequent, and conducted with the utmost severity. The best men in the denomination are not spared from visitations of this sort. Many of these are becoming discouraged, and are considering, though with painful reluctance, the question of separating themselves from a fold which, by the instinct of birth, they love, but in which intolerance and incessant persecution render their life bitter.

Among those who begin to be thus discouraged, and who regard separation as even a possibly desirable event, is the venerable Rev. Dr. Stephen H. Tyng, of New York, father of Rev. Stephen H. Tyng, junior, from whom no church contains more devoted, and but few able ministers. In a letter written a few months ago Mr. Tyng referred to the situation in language like this:—"I look forward to the general meetings of this autumn as an occasion at which we shall probably settle finally great principles of contest and action, either resulting in our separation or our subjugation; beyond which, for the present at least, we shall have no more discussion. That our brethren will much longer bear the imroads of bold oppression—bolder heresies—is in my judgment not to be anticipated, or perhaps desired. I have no fears of the issue of such a movement, if it shall be conducted with calmness and determination. I can not say I am without desire to see it successfully effected, though I should much more desire to see the church as it now stands prove faithful to the truth of God and to the liberty of Christ."

FATHER HYACINTHE.—Rev. L. W. Bacon, of Brooklyn, is preparing a volume of Father Hyacinthe's sermons. Father H. has written a letter as a preface to the volume, from which the following is an extract. He says:—

"I continue faithful to my Church and faith, and I have no word against the excesses which have dishonored it, and which seem bent upon its ruin. Yet may measure the intensity of my love to-day by the bitterness of my lamentation. When he who is in all things our master, our example, armed himself with a scourge of rods against the profaners of the Temple, His disciples remembered that it was written, 'The zeal of thine house hath eaten me up.' I am still faithful to my Church. I am none the less sensible of the interest which must be felt in the bosom of other churches in what I may say or do within the pale of Catholicism. For that matter, I have never deemed that the Christian community have been separated from Rome have been dismembered of the Holy Ghost, and without a part in the infinite work of the preparation for the Kingdom of God. In my relations with some of the most pious and the most learned of my members, I have experienced the very depths of my soul that noblest blessing of the communion of saints. Whatever may divide us externally in space or in time, vanishes like a dream in the presence of that which unites us within—the grace of the same God, the blood of the same cross, the Host of the same Trinity. Whatever be our prejudices, yet under the eye of God who seeth every hidden thing, who gives his hand which is leading us, we are laboring all in common for the up building of that Church of the future which shall be the Church of the past in its purity and its original beauty. The days of its captivity the word of the Lord came to Ezekiel and said to him, 'Take a stick and write thereon, For Judah and for the children of Israel, his companions; and take another stick and write thereon, For Joseph; and the stick of Ephraim and for all the house of Israel, his companions. Then thou shalt join them one to the other, and they shall form but one stick, and they shall be one in thy hand.' 'To me, likewise, who am the least of Christians, in those spiritual visions which are ever vouchsafed to the longing souls, the Lord hath spoken, and he has placed in my hand these two sundered and withered branches—Rome and the children of Israel who follow her; the Churches of the Reformation and the nations that have with them. I have pressed them together on my breast, and under the outpouring of my tears and prayer, I have seen them joined together, forth they might make but one tree. But men have laughed to scorn my effort, seemingly so mad, and have asked of me, as of that ancient seer, 'Wilt thou not show us what thou meanest by these things?' And while I gaze upon the sun, the moon, the stars, and the earth, even now I seem to see the brilliant blossoms and the savory fruit."

"One God, one faith, one baptism."

"And there shall be one flock and one Shepherd," says the Lord of Hosts.—Dr. HYACINTHE.

SOME THINGS THEY WILL HAVE.—We learn that there will be a home during the Council, an exposition of all articles used for worship on having any connection with it. There will be not only statues, pulpits, organs &c., but the miraculous water of la Sallette, which will be sold ten cents the vial, medals of Notre Dame, beads, rosaries, air cloths (instead of handkerchiefs), whips, and other things &c. We are informed also that there will be a glass case devoted to sticks, canes and crutches of persons miraculously healed! A Paris paper queries whether the manuscripts of the last discourses of Pers Hyacinthe will have a place in this exposition.

HONORS OF WAR.—Some idea of the horrors of the late war in the United States may be had from the statement that the whole number of graves of soldiers who died in the defense of the American Union, now recorded in the printed forms published by the Quartermaster's Department, amounts to about 130,000. There yet remain to be printed the records of about 130,000 graves, making an aggregate of 260,000, of which the names of 100,000 occupy as yet probably never been known. This does not include those who died while fighting under the Southern banner.

We learn from the Christian Freeman that the corner stone of the new House of Worship, to be erected by the Free Baptist Church in Chicago, was recently laid with appropriate religious services. Our readers in that city are requested to send a more tasteful and substantial structure than the one which they recently sold.

The Board of Education for Cincinnati, have yielded to the pressure of Roman Catholics, and banished the Bible from all the schools of the city.

FREDERICTON.—The ordinance of baptism was administered by the pastor of the Free Baptist Church again last Sabbath. A revival interest is quite apparent. We are glad to witness the return of a good number of backsliders. Besides those already converted, there are several earnestly seeking the Saviour, and the Holy Spirit is awakening many. At present indications are favorable to a more extended work of grace, which may God of His infinite mercy grant.

REV. ARTHUR B. BURPEE, is about leaving Yarmouth, where he has resided for the past six years. From the Yarmouth Herald we learn that he was presented with two addresses; one from the citizens, the other from the ministers, expressing the high esteem in which he has been held by all classes.

LONG'S HOTEL, FREDERICTON.—We most cordially endorse the following notice of Long's Hotel, which appears in the Freeman:—

This is a first class Hotel, and kept on entirely Temperance principles. Mr. Smith, the Proprietor, having heard that there is an impression abroad that he has an interest in Mr. Staples' Bar, wishes us to distinctly state that he has none whatever. We have known Mr. Smith for the past nine years, during which time, he has been keeper of the garden at Woodstock, and we know that he has always kept his house, whatever it has been, on strictly temperance principles.

## THE NEWS AND THE PRESS.

NOVEMBER 19, 1869.

The Supreme Court was opened on Tuesday—Judge Allen presiding. The only criminal cause