POSTAGE.—*To prevent any misunderstanding or difficulty, we may just state that no Post or Way Office keeper, can collect any postage on the delivery of the* INTELLIGENCER, *as we have paid in advance the postage on our whole issue!*

TERMS AND NOTICES.

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

TERMS—$2.00 per annum.

☞ PAYMENT IN ALL CASES IN ADVANCE.

JOSEPH MCLEOD,.....Editor.

☞ All Communications for insertion, should be addressed, JOSEPH MCLEOD, Fredericton.

☞ Remittances may be sent to, either Messrs. BARNES & Co., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

SAINT JOHN, N. B., FEBRUARY 4, 1870.

SELF-EXAMINATION.

Every man has need of watchfulness and self-examination. Examine yourselves whether ye be in the faith, prove your own selves. The duty is enjoined by one who knows our feebleness, our exposure and our proneness to err. It is unsafe for a fallen nature to go on in ignorance of its true condition, and in utter carelessness of the end of its journey. Hence the reason why the the duty of self-examination is so strongly urged. The truest, most devoted Christian, has need habitually to examine himself that he may not go back from the point he has reached in the divine life. Indeed, the frequency and thoroughness of self-examination can only tend to make him a true Christian, for thus he becomes acquainted with himself, and with the exceeding sinfulness of his nature. He sees the sad effects of sin upon his heart, and groans to be delivered from it and its fatal consequences. His cry is, "Oh! wretched man that I am, who shall deliver me from the body of this death," and he will not be satisfied till he has evidence that he is the Lord's. Many professed Christians are continually talking about their past experience, appearing to be entirely destitute of any present faith or enjoyment. They have become satisfied with themselves and their condition. Failing to watch their hearts they have deceived themselves, having a name to live while they are dead. It is good to be able to look back to seasons of deliverance and joy, and to be in a position to say, "The Lord was precious to me;" but the happiness must be all taken out of the thought if you cannot say even now "the Lord is my portion." It must be everything but satisfying to look altogether to the past for Christian experience. The man who lives up to his profession does not have to do thus. He that makes his religion a practical concern of his life will not be content to remain always in one place; he will long for growth in grace, he will advance in the divine life, adding to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. There are many dwarfs, stunted in Christian growth, and hence of little or no use to the church. And yet not a few of this class imagine themselves fully developed in Christian character. This deplorable state is owing largely to want of self-examination. No one need be in doubt as to his true condition, the process recommended will without doubt lead to a clear and definite understanding. Bring your hearts to the text of God's word, the infallible standard, and if your hearts with its light shining upon them will stand justified, then are you safe. Be sure you have evidence that you are the Lord's. Be entreated to see that you are not building on the sand. Think not that this is your home, but seek one to come, a continuing city. Lay up treasures in Heaven where neither moth nor rust doth corrupt. Let cold, inactive professors awake, lest they be trusting in a refuge of lies, which the trial shall sweep away. Those also who have always been careless on the subject should awake out of sleep. If the righteous scarcely be saved, where shall the ungodly and the sinner appear? Your condition is most alarming. Are you determined to continue to put off the day of grace, and harden your hearts against God? Examine yourself, and never rest satisfied till your soul is right before God.

MINISTERS WANTED.

Faithful ministers of the Gospel is demanded. Everywhere there is work for them to do; work for strong willing hearts. They are wrong who think there are already too many ministers. "The harvest is plenteous, but the laborers are few." On this subject the *United Presbyterian* says:

It is true that there are many who have been set apart to the ministry, out of employment. In some denominations these amount to about one-fourth of their ministry. From this, some might conclude that there are too many ministers already, and that parents are not called upon to dedicate their sons to this office. No doubt many young men are turned into other channels of labor by this idea. But it is an opinion that is not well founded. Many inviting fields lie unoccupied, simply because the labors do not go to cultivate them. And as a general rule, those who are out of employment are themselves to blame for it. They are not sent to fields of their own choice, and refuse to go to others where their services might be much more useful. Others are too lazy to labor as the fields demand, and yet expect the same support and success as those who devote their whole energies to their work. Consequently, no man nor congregation, nor Presbytery, will "hire" them.

But where the zeal of God's house so entirely swallows up a minister that he is willing to go anywhere that he can be useful, and, with or without a "good salary," labor for God's truth, he will have little difficulty in finding employment. More than that, he will not lose his reward. Thousands of such, who have no greater abilities than those who are idle and complain that they are not employed by the Church, find wide fields, and are gathering rich harvests. They love their master and the souls of men, and are willing to deny themselves everything for the sake of the kingdom of heaven.

The demand for such laborers has never yet been fully met. There is room everywhere for them. Young men imbued with their spirit need never fear that they shall be thrown aside. The people are wonderfully patient and kind toward such as a general rule. They love to see earnestness everywhere, but especially in this great work. Then let the young listen to the loud demand in Providence for more earnest laborers, and "come up to the help of the Lord against the mighty."

BEWARE OF BACKSLIDING.

The tendency of a backslider, or man who has at one time professed religion, but afterwards turned back to the world, to become worse than he ever was before, is a painful but a notorious fact. The possession of clear knowledge of the gospel, combined with deliberate choice of sin and the world, seems the parent of the most hardened state of soul to which mortal man can attain. O Christians, watch and pray lest you enter into temptation. Guard against the first step away from Christ, however seemingly slight it may be. The commencement of backsliding is like the letting in of water, first a small stream, that it does not appear possible can do any harm, but it rapidly increases, till it is a mighty river sweeping everything before it. "Take unto you the whole armour of God."

SPIRIT OF THE PRESS.

A series of Temperance meetings is now being held in the churches of New York and towns adjacent. The interest in the temperance cause will doubtless be greatly revived. There is great need of such a revival. The *Examiner and Chronicle*, referring to the interest the churches are taking in the matter, says:

While indulgence in drinking habits was looked upon with disfavor by Christians, as a body, and even among the merely moral was regarded as on the whole a dangerous practice to be severely discountenanced, there was a certain safeguard against it thrown around young people of respectable parentage. In other words, the moral sentiment of most communities was so decidedly adverse to the common use of ardent spirits, that only the most reckless dare run counter to it. Loss of caste, general distrust and aversion, were the lot of those who openly defied this wholesome public condemnation of the dangerous custom.

But the gradual relaxing of these restraints as the force of the popular temperance movement which gave rise to them spent itself, has left society in a state which may well cause the most serious alarm. Never were these manufactories of death, the distilleries, engaged in converting innocent grain into the fatal poison of strong drink more extensively than now; and the commerce in "wines," native and foreign—most of them composed of drugs of far deadlier nature than the products of the grape and of grain in their vilest forms, destructive as they are—is increasing with ominous rapidity.

This activity of production and trade in spirituous liquors calls for corresponding activity on the part of the friends of humanity. The demand is imperative for renewed effort, on a grander scale than ever before, to overcome the giant evil whose dark shadow rests so heavily upon the land.

But whatever methods are relied upon to forward the desired reform, it is absolutely essential to success that the moral sentiment of the community should be strongly enlisted in its favor. We are glad, therefore, that the ministers and churches of Christ are resolutely taking hold of the matter. The power they are able to wield, in aid of moral reform, it is impossible to measure. Could it be concentrated in favor of temperance reform, and exerted with a will the effect, we doubt not, would speedily become manifest in the large diminution of drinking habits, at least among that respectable class of tipplers whose example is most to be feared.

The duty of christians to pray, and labour correspondingly, for the conversion of the heathen cannot in this enlightened day be questioned. And yet the interest in this great and good work is not so general as it should be. Labours are not as abundant, and prayers are not as frequent and fervent as they might be. Why is this? A writer in the *Morning Star*, urging the necessity of prayer for missions, says:

There is but one reason. Our hearts are not filled with love to God and to souls. We are not drawn out in anxity for the salvation of the perishing. The love of Christ does not constrain us to act with and for him.

The first idea of the general extension of the kingdom of Christ began with prayer. David prayed for Solomon; Ps. 72: 1. Then, seeing how he would flourish in his kingdom, he passed over from that to the kingdom of Christ, the antetype of Solomon's. The Saviour taught prayer for the great extension of his reign, "Thy kingdom come."

In the times of the apostles, less than ten years after the ascension of Christ, the door of faith and hope was marvellously opened to the Gentile world. It began with prayer. Cornelius, who was acting up to some light received, "prayed to God alway;" Acts 10: 2. Peter was called to go and instruct Cornelius and other Gentiles. When he was thus called, he was alone in prayer to God. We may well suppose that, in that prayer, he was earnest for sinners, and God immediately opened a wide door for the displays of his saving grace. Peter preached to the Gentiles,—the Holy Ghost fell on them. Christians in Judea heard of it and they glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life!" When it was made known to Paul that he was to preach among the Gentiles the unsearchable riches of Christ, he was engaged in prayer; Acts 22: 17—21. He requested some to whom he wrote to pray for him and those labouring with him. He exhorted God's people to pray for all men.

The Freewill Baptist Foreign Mission commenced with the prayers of Dr. Sutton. He was a missionary;—was at Pooree, in sight of the great temple of the heathen god, Juggernaut, and of thousands of idolaters. In June, 1831, he wrote a letter to Eld. John Buzzell, with the Macedonian prayer, "Come over and help us." Eld. Buzzell gave it prayerful attention and requested the denomination to help. What has been done by us since, began with that.

The success of every good work depends on the assistance of God. And he will be inquired of in order that his help may be obtained. "Ask and ye shall receive." * * * * * *

No church that has social meetings is without opportunity for united prayer for the success of the great enterprise. Ministers must be filled with this subject and have it deeply at heart. How otherwise can they be like the master? They should pray in public that the means for the conversion of the heathen may be blessed.

Prayer for this enterprise should be offered in the family, and Christians should pray in secret for the same object. When there shall be much of the prayer of faith, with corresponding efforts for the world's conversion, Satan will have a terrible defeat, and voices more than earthly will be heard saying, "Alleluia,—the Lord God omnipotent reigneth."

Of what is called "Protestant Unification," one of the leading ideas that agitates the religious world, the *Methodist* says:—

We certainly have not thought of effacing the great denominational demarcations. We doubt whether any advocate of Protestant unification has dared to hope for such a consummation, in the present age at least. What has been proposed amounts simply to about this—namely: the consolidation of dissevered branches of the same or kindred denominations, and at last, the closer communion and co-operation of the remaining leading denominations. What is there in these propositions to alarm any devout sectarian? What may come of these results ultimately, God only knows; we need not speculate on such contingencies. God will show us in due time what should be next. "Do the duty nearest to thee, and all others will come in their right time and place," says the good old maxim. The immediate duty of the friends of Protestant unification is to get rid of existing unnecessary divisions and discords, and to combine it in all feasible plans of co-operation; and if, in the order of divine Province, these advances shall disclose still better possibilities, our children will bless God for them, and turn them to account.

* * * * * * *

God himself has, as we believe, inspired Protestant Christendom with this new sentiment of unification. Coincidently with the growing idea, but not at all as schemes for it, two important institutions have arisen, which may yet prove to be the providential basis of its best results—the Young Men's Christian Associations daily looming up into grander significance, and combining nearly all "young Protestant Christendom" on terms of primitive Christian catholicity; and the Evangelical Alliance, presenting a common platform for all true hearted Protestant catholics. There is meaning, divine meaning, in these facts. Let us prayerfully and thankfully study that meaning and beware how we treat the summons and leadings of Providence. Let us Methodists especially be aware that the most ostensible and sublime possibility of our present epoch is to rise above our past discords, and, in the name of our common fathers and our fathers' God, band our hosts together into one "army of the living God," and turn them, in solid column, into a line of victorious march around the world.

Revivals of religion are looked upon by some with a measure of suspicion. When churches hold special services, aiming for the quickening of the church and the conversion of sinners, there are a certain class of individuals view the proceedings with evident distrust, considering the means used uncalled for, and unauthorized, and the results the product of fanaticism. A genuine revival which brings to the front those professed christians who have long been inactive, and starts the united body forth to earnest work for Christ, is one of the greatest blessings. On this subject the *Christian Freeman* says:

That does not deserve the name of a revial in which backslidden Christians are not brought to repentance and led to begin anew, obedience to God. It is essential to its existence also, that Christians should have their faith renewed, so as to see the truth of God standing boldly and prominently and practically before them, in all its overwhelming reality. Such a renewal of faith renews their love, and in the exercise of love to God and to man, they go forth with unwonted zeal and energy, to work for the salvation of souls. In the exercise of a strong love for men, Christians in a revival travail, as in birth, till Christ is formed in the hearts of those dear to them; and while they entreat and beseech these friends, and all within their reach, to be reconciled to God, they carry them in the arms of a strong faith before the throne of his grace, and in fervent, effectual prayer, seek for the saving influence of the Spirit upon them.

We hope to hear that this season, in all our churches, is proving to be the harvest time of souls, that they may enjoy in large measure the sanctifying and converting power of the Holy Spirit. To this end let every true servant of the Lord utter the prayer and put forth the effort corresponding with it: "O Lord, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy."

The *Examiner and Chronicle* refers to a question of some interest: Does a lawyer do right in using his powers to defend dishonesty?

Lawyers, like other men, are accountable beings. For the use of their abilities, whether natural or acquired, they are directly responsible to that higher Power from which they receive their gifts. And they can no more lay aside this accountability than they can put off their identity at will. It is not as if there were no opposition. But the lawyer is no more bound to defend knavery, to use his talents for the promotion of injustice, than a merchant to steal for his customer's satisfaction. So far from this, it is his duty, both as a lawyer and as a man, to take care that his abilities are never misappropriated to the use of dishonesty. * * *

Do not such considerations as these, press with double weight upon lawyers who also bear the Christian name? Are they not peculiarly bound, as Christians, to refuse professional service to dishonest men who seek the courts, not for justice, but to accomplish wrong? * * * They should carefully consider that to sell their legal services to knaves for the furtherance of bad designs against the rights and property of others, is to become an accomplice in the wrong; and no professional maxims, however plausible, or supposed professional courtesies, can relieve them from the moral accountability of such an improper connection.

DENOMINATIONAL.

REV. G. W. MCDONALD administered baptism in Knoxford last Sabbath.

The Report of Licentiate H. Mills, Missionary of the U. M. Society, has been forwarded to us by order of the meeting at which it was submitted. Immediately after presenting his last report, Bro. Mills says, "I started for Ashland, No. 11, with a message from God to the people. The first day of my journey I had the misfortune to break my sleigh, so that I was obliged to get another in which to reach my destination. I found the cause of religion very low. I labored the best I could, and it pleased the Lord to bless my efforts. I attended five meetings and visited several families. About the time of my leaving, others came to carry on the work, and I have been glad to learn since that a church of 16 members has been organized. My next visit was to Castle Hill, where I found Elder Bryant, who solicited me to remain with him a few days. Our efforts were blessed in the conversion of ten or twelve souls. Many others were seriously impressed, and old professors were generally revived. During the month I spent one Sabbath with the Somerville Church, and also one with the 2nd Fort Fairfield Church. These were seasons of comfort, and I trust of profit as well. With all these blessings I have had conflicts, but I want to keep the spirit of my master, for without it I am not His.

During the month I have travelled 310 miles, held 27 meetings, and visited 110 families. Receipts $9.50. Expenses $5.00."

CIRCULATION OF THE BIBLE IN FRANCE.

French Protestants display much zeal in circulating the Bible among their countrymen. A New York paper has a correspondence containing many interesting facts concerning the work. For a number of years the Evangelical Societies have employed Bible colporteurs, pious and devoted men who go from house to house offering copies of the divinely inspired word, and accompanying them with earnest exhortations. In addition to this mode of operation, a new system has been recently adopted. The plan is this: Some friends of the Gospel have established what they call a *Bible carriage*, that is a vehicle large enough to contain several thousand copies of the Bible and two Evangelists. Upon both sides of this carriage are written the following texts in large type, so that every one passing by can easily read them: "Believe on the Lord Jesus Christ and thou shalt be saved—thou and thy house. . . . God is love." The appearance of such an equipage on the streets naturally attracts general attention; and everybody, old and young, is eager to know what it is and what is its design. The Evangelists who accompany it, announce that their object is to sell the Word of God at a very low price. Some mock, but others are anxious and ready to buy. Some Romish priests have tried to prevent Bible circulation, telling the people that those being sold were heretical and false versions. Their opposition meets with resistance quite often; and thus far the Bible carriage movement has been blessed of God. The women especially have shown great eagerness to secure copies of the word of life.

We hope that the reading of these sacred books, thus penetrating deeper and deeper into French families, will tend to elevate and enlighten, as well as evangelize the people. We all know that Protestant nations who diligently and prayerfully study the word of God, are better enlightened, more intelligent, and have purer morals than those nations who do not possess the Bible. This fact has been fully demonstrated all over the world for the past three hundred years. Let us then thank God for having opened new means in France for circulating the Scriptures. It will promote the moral and social as well as the religious welfare of the French nation.

THE FREE BAPTIST SABBATH SCHOOL IN CARLETON, ST. JOHN.

Most of our churches have heard of the Carleton F. B. Sabbath School; and the impression always has been that it was a model school. Three weeks ago its fifteenth anniversary was celebrated, and notice of which appeared in the INTELLIGENCER of the 21st ult. There were between 500 and 600 present, and from all we have learned we believe it to have been a very enjoyable time. Prizes to the number of one hundred and sixty five were distributed to those who had brought in new scholars during the year. The Superintendent, Bro. Clark was, very unexpectedly to him, made the recipient of a prize also; and it is quite probable that none deserved one more than he. After the distribution of prizes to scholars, a young lady on behalf of the school presented him with the address published below, accompanying it with a handsome family Bible. His name was engraved on the clasp of the Bible, and in it was written:—

"To D. W. Clark, Esq., from the members of the Free Baptist Sabbath School, as a token of their love and esteem."

There was also a book mark in the words, "God bless our Superintendent."

This expression of esteem, on the part of the school, must have been very gratifying to the Superintendent who has labored for so many years so zealously for its welfare. At the organization there were thirty four scholars. These, with but *one* exception, have all been converted, and united to the Christian church. And many who had subsequently joined the school are now numbered with Christ's faithful followers. The amount of good instilled into the hearts of those who have received instruction there during the fifteen years of its existence cannot be estimated.

The school is now in a more flourishing condition than ever before. There are over five hundred names on the books, with an average attendance of about two hundred and twenty five. The number is continually increasing. There were only three Sabbaths during the last year that there were not from three to sixteen scholars received. These were all taken in by vote of the school. This is we think a very good plan, and may be profitably imitated by other schools. The concerts and other public entertainments given by the school have always been open to the public, no admittance fee ever being charged.

We trust the school may be increasingly prosperous and useful, and Bro. Clark may be long spared as Superintendent, an office for which he seems so well adapted. He has been an S. S. Superintendent for twenty two years, and says he loves the work better far than when he began.

Let all Sabbath School laborers be encouraged to persevere. "In the morning sow thy seed." Discouragements may arise, but press forward. Remembering that the work is one of the best, look to God, who owns and blesses every good work, assured that He will give success. Though you may not see the fruit of your toil, and the answer to your prayer, the great day of His coming will reveal it, and you may have many stars in your crown of rejoicing as the reward of your efforts in the Sabbath School.

ADDRESS,

To Mr. Daniel W. Clark, Superintendent of the Free Baptist Sabbath School, Carleton.

DEAR SIR—We, the Scholars and Teachers of this Sabbath School, upon this, its 15th anniversary, are most happy to congratulate you on the progress and prosperity that has always characterized the school under your superintendence.

As a kind benefactor, and as a faithful worker with our beloved pastor and teachers, for our christian welfare, you have never wearied in well-doing.

The devotedness you have always shown in the religious education of the young in this place, deserves our heartfelt gratitude; and, that your labor of love amongst us have been highly successful, is abundantly shown by the flourishing condition of our school.

Therefore, as an expression of our sentiments of love and esteem for you as our Superintendent, we present you with this Bible, begging you to accept it as an acknowledgment of our great indebtedness to you; and that you may be long spared to guide and direct us, with the fatherly care that you have always manifested towards us, and that prosperity, both temporal and spiritual, may attend both you and your family, individually, is, dear sir, the sincere prayer of us all.

Pen and Scissors.

The Fredericton papers say that Rev. J. McDevitt, Roman Catholic Priest, of that city, has been offered the Bishopric of Newfoundland.

ANOTHER BRANCH BIBLE SOCIETY.—At a meeting held in the Free Baptist church, Blissville, last Wednesday evening, a Branch Bible Society was formed, and the following Office Bearers elected:—Luke Dewit, Esq, President; Luke Bailey, Esq., V. P.; Thos. E. Smith, Esq., Secretary and Treasurer.

A committee and collectors were also elected. The latter are immediately to set about soliciting subscriptions to help on the work of the New Brunswick Auxiliary Bible Society. A Branch was also formed at Quaco on Friday evening.

PRINCE ARTHUR'S SOVEREIGN.—A meeting was held in the Centenary church of this city, a few evenings since, to raise money to pay off a debt on the Mission House. During the meeting, Rev. Mr. Stewart stepped forward, and holding up a sovereign, said it had been given to him by a merchant of this city, who had received it from Prince Arthur, when he visited Saint John last summer. Mr. Stewart asked how much any of the gentlemen present would bid for it. One gentleman bid $20, another $25, and a third, $30, and it was awarded to the latter. The gentleman who had offered the twenty and the twenty five dollar bids, went forward and gave these sums towards the object of the meeting, and another gave an additional $50. Different sums were then given, until the whole amounted to $360, only $40 short of the sum required to pay the debt on the lot of land and also the Mission House on which it stands.

REV. MR SPURGEON writes to the *Examiner and Chronicle*, that he will *not* be at the Evangelical Alliance meeting in New York, next autumn.

THE MORAVIANS gave about $19 a member last year, for Foreign Missions. What an example for others.

INSPECTION.—Convents, boarding schools, coal mines, steam boilers, everything liable to blow up, says an English writer; and so others think who are agitating the subject of inspecting Catholic Convents.

Rev. Mr. Mitchell of Chicago declines the offer of $1000 additional to his salary, and wishes it donated towards furnishing cheaper settings for those kept away from the sanctuary on account of dear pew rents.

SUCCESSFUL.—The Tremont Temple church, Boston, Rev. Mr. Fulton's, has a large and prosperous Sabbath school of 720 members. Average attendance, 500. The mission school numbers 227. Their missionary reported that he had made during the year 2,105 visits, distributed 5000 tracts and 2000 books; expenses $2,275; conversions, 36: a pretty good record.

A CURSING POPE.—While the great Council of Papists is incubating schemes, the Pope issues a Bull of great length, all bristling with curses from beginning to end. He curses every body and thing, thought or desire, doctrine or act, which is not entirely subservient to his behests. He curses them in this world and in the next, for all time and all eternity; his anathemas flame and surge like the fires of a great furnace. He curses as if he enjoyed it, as the most relishful act of his life, as if it was the outgush of his strong est impulses. Well, let him curse.

TOLERATION (?)—The correspondent of the New York *Observer* in Rome, writes that an American gentleman, suspected of having worship in his house, has been *three times visited by the Police authorities*. This is an outrage which ought no longer to be tolerated in silence. We are surprised that American residents in Rome do not bring the subject to the notice of their government.

TRAMPLED TO DEATH.—During the services at St. Joseph's Chapel, in Liverpool, a few Sundays ago, an alarm of fire was raised, causing a panic and sudden rush to the doors. When order was restored, it was found that fifteen persons had been trampled to death, and a great many injured. The alarm which caused the panic was false.

LADY PHYSICIANS.—At the Paris School of Medicines, four students—two ladies and two gentlemen—were examined. At the close of the examination, the verdict was for the young men, "Passable," while the young ladies received the highest mark that is given.

WITHOUT THE BIBLE.—An idea of the religious destitution of Kentucky may be had from the statement of Rev. Dr. Saqage, who says that recent examination has shown that twenty per cent.—one in five—of the families of that State are without the Bible.

THE ORIGIN OF A CHURCH.—A minister laboring in the vicinity of Forest City, Missouri, writes to the *Examiner* that the cause of God is gaining ground there. He relates the following interesting particulars of the origin of a church recently organized by him. He says:—

"A man from New Jersey came to this country and settled there, because it was a rich country in soil, though entirely destitute of religious privileges, and he a stranger to the grace of God. Yet he had been accustomed to these privileges in the East, so he established a Sabbath school, but there was no one to pray in the school. The truths he taught others went to his own heart, and brought him under conviction of sin, but they also revealed to him the blood of Jesus the cure for sin, and he was made happy in the love of the Saviour. The same New Testament, which alone, led him to embrace the faith as held by you and me in common with the great Baptist brotherhood. But who could he get to baptize him, and others who were led to Christ though his instrumentality? After months of inquiry he heard of me, more than fifty miles away, and wrote to me. I could not say no to such an invitation, and when the little church was constituted, and he baptized, his joy seemed to be full. The same brother is now building a good house of worship on his own land."

CHRISTIAN WORK IN RUSSIA.—Mr. Oncken writes encouragingly of his labor. He says:

"The hardest task of my missionary life [a tour of three months in Russia, Turkey and Roumelia] has, by the tender care of our gracious Lord, been accomplished. I have been permitted to form three churches in the South of Russia, numbering upwards of three hundred baptized believers, ordained three pastors and six deacons, preached almost every day among Mennonites, Lutherans, Reformed and Baptists, and formed connections by which a healthy literature will be circulated in all countries I visited. In Turkey I formed one church numbering one hundred and eleven baptized members, ordained one pastor and three deacons, and opened two simple Baptist chapels. A movement in the right direction has also begun among the native Russians; twenty-eight converts have been baptized, but not by me. What the results of this bold step will be, it is impossible to predict. It is a wonder that throughout my travels in Russia I have not been molested by the authorities. You can form no just conception of the deplorable condition, in every point of view, of the millions in the countries through which I passed. My heart bleeds when I think of them. Miserable they are in this life, and more in the life to come, if the glorious gospel of Christ is not sent them. O that the rich Baptists of America would double the amount voted us annually, and thus enable us to multiply the staff of our missionaries.

"God has wrought wonders for us in this country. Our persecutors, such as the King of Hanover and the Prince of Hesse, have themselves been dethroned and banished from the country. In Austria, where, after the reaction of 1849, it was intimated to one of our missionaries that the old law was again in force, to quarter and then burn us, we can move freely, so that at Vienna I baptized five converts. I am lost in wonder, love and praise, when I compare our feeble beginning, our persecutions, with the present. At Hamburg the persecuting church, as a State church, has gone the way of all flesh! But it is past midnight, and I must close. Good night—the Lord bless you!

"Cannot the American and Foreign Bible Society support one or two colporteurs at a salary of $250 in gold per annum!"

ŒCUMENICAL COUNCIL.—At the sitting on Jan. 6, the ceremony of the Profession of Faith was first gone through by the Pope, who made it in his own name. It was then read by Bishop Fabrino in the name of the other Fathers, each of whom took the oath in his own language on the Gospel. The Pope then bestowed his benediction. The bishop of Panama is dead. Four Fathers have died since the opening of the Œcumenical Council. At the end of the Council a grand funeral service will be given in memory of those who died during its sitting, and the Pope will erect a cenotaph to their memory. We learn from a French paper that the Council has attracted to Rome not only prelates, but ladies from all countries. These last are the most persevering when they can approach the Pope. At a public audience in came an American lady. She got an armful of rosaries blessed. "Is that all?" said the chief of Catholicity, patiently "Your photograph, Holy Father I beg." "Here it is. What more do you want?" "Your name at the foot of the *carte*." Pius IX. hesitated. He did not like it, but the spirit of sacrifice came to his aid—he resigned himself; he signed the card. "Have you another favour to ask?" "Holy Father, give me the pen with which you wrote your autograph." This time the excellent old man lost all patience. "Here, madam, take the penholder, and—take the inkstand also." The American lady wrapped all up in an old newspaper, opened her travelling bag, put in the spoil and departed with a low curtsey.

A SINGULAR CASE.—On Monday night of last week, Mr. J. F. Heitkamp, a well-known citizen of St. Louis, Missouri, apparently died from the effects of a paralytic shock received two days before. The funeral was advertised to take place on Wednesday, but the body was free from any signs of decomposition, and did not present the usual rigidity of a corpse, and the funeral was postponed. Several physicians here examined the body, and all pronounce him dead, but the family will not consent to a burial till they are convinced he is really dead. It is said that fourteen days before the paralytic shock Mr. Heitkamp had a singular dream, which he related to his daughter at that time, in which he was taken sick as stated, was pronounced dead, was taken to the church for the funeral, all of which he was conscious of but unable to speak or make any sign, and when his daughter came to take the last look at him, he burst the spell, and sat up in the coffin.

CALIFORNIA.—The following extract from the letter of a Nova Scotian in California, is published in the *Christian Messenger*. It speaks for itself. The writer says:

"This is a great country no doubt, for I think that there are in this State alone about twenty deaths a week by violence, either by shooting or stabbing. A large majority of the people live as though there was no God, indulging in all the wickedness and debauchery that the corrupt heart of man can devise. There is nothing like a Sabbath in the country, and not much in town, although I believe there are a few good people in some places. If you know any young men or others intending to come here, tell them if they have any comforts or enjoyments at home by all means to remain where they are. Comfort here they will not see, but more poverty in a month than you would see in Nova Scotia in a lifetime, although in a great measure their own fault from dissipation. But labour here is at a very low ebb—the Chinese have destroyed the white man's prospects, unless one has a little money to go into business with. I suppose there are not less than from thirty to fifty thousand persons here who cannot get an hour's employment. The farmers too have been unable to do anything for the want of rain, and they had very poor crops last year; consequently times are very hard."

ELDER KNAPP continues his labours in this city. Every day and evening services are held, the place being invariably crowded. There have been some conversions, and on Sabbath last, there were sixteen baptized.

HARPER'S MONTHLY, for February, presents the usual varied interesting table of contents.

HITCHCOCK'S NEW MONTHLY MAGAZINE, containing music, art notes, and reading, is published by Benjamin W. Hitchcock, 24 Beekman Street, New York. Price—25 cents.

The EUROPEAN MAIL is published in London, weekly, for despatch by the Mail Steamer. It contains a nicely arranged summary of Home and Foreign news, prepared especially for the Colonies. Price—17s. 4d. sterling.

The Congregationalists propose this year to celebrate the 250th Anniversary of the landing of the Pilgrims.

CONVERSIONS.—The New York *Methodist* of last week reports over five hundred conversions.

The Congregationalists number, in the three Kingdoms and Colonies, 3,445 Churches, 2,832 Ministers and Missionaries, 78 County Associations and Unions.

Judge Sharswood recently rendered a decision in the Supreme Court at Philadelphia, to the effect that a charitable bequest to an Infidel Society is void.

For the Religious Intelligencer.

Young Men's Christian Association of Carleton.

SIR,—Permit me through the columns of your valuable paper to give the public a little information with regard to the progress of the Young Men's Christian Association of Carleton. Since its first formation, on the 24th of November, 1869, this society was organized, there being at that time only 10 members, since then we have worked under innumerable difficulties. We now number 23 members. The room we occupy has been granted us rent-free until May term by Messrs. Adams & Sons, of Carleton, the proprietors. A number of the members are now canvassing subscriptions to enable us to furnish our room, also to purchase a suitable library and other necessaries. On Thursday evening last John Boyd, Esq., gave us one of his favorite lectures, which was highly appreciated by a very large audience, thereby enabling us to add thirty seven dollars to our yet small fund. I will here state, although it is pretty clearly understood, that the object of the Association is to draw young men away from the temptations which surround them in their every-day life. This has in a good measure been done. Numbers of our young men who formerly occupied their time in lounging around the street corners, also in drinking and swearing, never attending divine service on the Sabbath, have now become members of the society, and some of them have become regular attendants upon the means of grace. This much have we accomplished so far, that of other philanthropic gentlemen, and though last not least, by the blessing of the Omniscient Being to whom we at all times look for guidance in our extreme necessity, we hope to carry on the glorious work until we can bring in not only all the young men residing in Carleton, but those of Fairville and other surrounding districts. The Association has for some time been holding afternoon and evening prayer meetings in the houses of the members of the different churches of this district, by this means much good is being accomplished. I thought it my duty to give the public a slight sketch of what has been done so far by the Association over which I preside, at the same time asking them to assist us in pushing forward this great work, assuring those that do so that we hope to be able always to give a good account of ourselves.

Yours respectfully,

JAMES A. MCLEAN.

St. John, N. B., Feb. 1st, 1870.

TEMPERANCE.—At a meeting of the Northumberland County Temperance Convention held on the 25th January, the following Resolutions were unanimously adopted:—

Resolved, That a committee of five, consisting of Wm. Parker, Esq, Rev. E. Hickson, Rev. W. Cruder, Jas. Henderson, and David T. Johnstone, be appointed to prepare a petition to be presented to the Legislature, praying for a Permissive License Law, similar to the law now in force in Nova Scotia.

Also Resolved, That a Committee of three, consisting of J. W. Miller, M. Russel, and J. B. Newman, be appointed to prepare a circular to be forwarded to the different Temperance Organizations in the Province, requesting their co-operation.

Resolved, That the proprietors of the different papers in the Province be requested to publish a copy of these Resolutions.

W. J. MILLER, *Secretary*.

THE NEWS and THE PRESS.

FEBRUARY 4, 1870.

The *Freeman*, referring to what we said last week of the treatment Father Chiniquy received at the hands of the Montreal mob, says we stated what we knew to be incorrect. The editor's spirit was evidently ruffled by our slight reference to his "ecclesical superiors." Too much truth never seems to agree with the *Freeman*.

Hon. John McAdam has purchased one of the handsomest residences in St. Stephen.—On the 29th ult., the steamer *Queen* carried freight from Eastport to Calais, where she delivered it the same as in the summer season. A similar occurrence is not remembered by "the oldest inhabitant."—The St. Croix *Courier* is urging the Directors of the St. Stephen Bank to double their capital. The business of St. Stephen has increased so, that greater banking facilities are required.

The following officers have been gazetted: Henry Webber, Collector of Customs, St. Stephen; Stephen E. Gerow, Landing Officer, for the port of St. John.

Captain Thos. McKenzie, of the Volunteer Battalion of this city, has been appointed Militia Storekeeper in Fredericton, and entered upon his duties this week. This is a serious loss to the volunteers of St. John, who, to a large degree, are indebted to Capt. McKenzie for their knowledge of military drill, he having been their instructor for a number of years. It is probable that Lt. Lovett will be appointed to the Adjutancy held by Captain McKenzie.—*Globe*.

PETITIONS in favor of removing the shiretown of Kings's County to Ossekeag, are now in circulation throughout the County. One of them, for signature by parties who have an interest in the matter, may be found at Mr. Crawford's bookstore, King Street. We would suppose that nearly the whole of the County would express an opinion on the subject, one way or the other.—*Tel.*

CHARITABLE.—At the last meeting of the Carleton Hook and Ladder Company it was found, on examination of the funds, that there was on hand the large sum of ten dollars and some odd cents. There being no use for the money, it was proposed to apply a portion of it for a barrel of flour for the poorest person in Carleton. The Captain of the Company, Mr. D. W. Clark, offered that if the Company would give enough to purchase *two* barrels, he would add the price of four more, so that they would have six barrels to give to six of the poorest people. We need scarcely say that the offer was accepted.—*Globe*.

The *Daily Telegraph* of the 3rd says:—We yesterday received the following important despatch from a reliable source:

OTTAWA, Feb. 2, 1870.—Information from Fort Garry indicates that Riel is a prisoner and that the authority of the Hudson Bay Company is restored.

THE ARBITRATION.—The Board of Dominion Arbitrators have awarded Mitchell & Sutherland $5 500 for their work at the Railway Depot: Mrs. Jones, of Londonderry, $3 500 for injuries received on the railway; and Peter Stewart, of West river, $2 206 for his house, which was destroyed by fire from the sparks of a locomotive.—*Halifax Chronicle*.

The Halifax *Chronicle* of the 27th inst. contained the following telegram:—

"The *Globe* reiterates its previous statements, and says that Mr. McDougall, Colonel Dennis, and Dr. Tupper, agree in declaring that Howe used the language imputed to him."

The Hon. Dr. Tupper, who returned to Halifax on Wednesday last, had his attention called to it on Friday. The *Colonist* says he at once sent the following refutation by telegraph to the editor of the Toronto *Globe*:—

"I have never corrobated the statement that Mr. Howe used disloyal language at Fort Garry, nor could I do so, as during the four days I spent in the territory, I heard nothing to warrant the assertion that he did." "CHARLES TUPPER."

PRAISEWORTHY.—We learn that a short time since, a subscription list was opened among the employees on the Railway in aid of the widows and orphans and those dependent for support on the men who were unfortunately killed. We have not ascertained with whom the project originated, but we think it was with Mr. Carvell himself, as his name heads the list with a handsome subscription. The list will not be closed till next pay day, when the sum subscribed will be deducted from monthly wages of those who have contributed. It is anticipated a respectable subscription will be made.—*Eastern Chronicle*.

A QUICKER PASSAGE.—The brigantine *Ariel's* short passage of 14 days from Demarara, reported yesterday, has been beaten by the brigantine *Arthur*, Capt. Ashwood, which arrived on Thursday night in 13 days. We are informed that this passage has only been equalled once before, and then by the *Flirt*, a vessel belonging to James A. Moren, Esq., the owner of the *Arthur*.—*Hal. Chron.*

We clip the following from a Sacramento paper:

"Jas. Bohman, a miner at the Allison Branch Mine was badly burned Jan. 12th, by a blast of Hauffinager powder. He was tamping the charge when it exploded, burning his face and hands to a crisp. Both eyes are destroyed. He is a Nova Scotian and has been here but a few weeks."