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JOSEPH McLEOD, .....

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## Religious Intelligencer.

ST. JOHN, N. B., FEBRUARY 17, 1871.

## COVETOUS CHURCH MEMBERS.

There are such persons. Covetousness is idolatry. There is then idolatry in the Christian Church. Missionaries are sent, at no little expense, far away from home, friends, and all their dearest and most pleasant associations to work for Christ, in overthrowing the great systems of idolatry that prevail in so many parts of the world. Christian hearts feel intensely anxious that this work of deliverance should go speedily forward, for they fully realize that the people sitting in so great darkness must be brought out of the darkness and into the light of the Gospel. But if, while striving to remove a great curse from a part of the human family far distant, there is found existing in our very midst a form of that same blight, what can—what ought to be done? And more especially if the evil is discovered within the ranks of the very class of persons who are opposed to idolatry in every form, and who are the promoters of the enterprises that aim to remove it from the world. Suppose a Sautel having gained admittance into the company of believers in Jesus at one of the mission stations, still clinging to and bowing down to idols—gods—of his own making. Would his connection with those Christians make him any less an idolater than before? Would his loudest professions of attachment to Christ, and love for His people, be considered of importance? Even though he should be regular at all the meetings for Christian worship, utter words in the form of Christian prayer, and in many other ways wear the outward garb of a Christian, would he be any more a real disciple of Christ than if he did none of these things; if all the while he worshipped the same idols as before his professed conversion from idolatry? Fellowship should at once be withdrawn from him, for the prosperity of the Church would be hindered so long as he was countenanced. The idolatry of covetousness does exist to quite an alarming extent in the Christian Church, and it is the Church's greatest curse, limiting her in all her work, and accomplishing the eternal ruin of countless souls. In answer to the question, "What ought to be done?" a writer in a contemporary believes it ought to be a rule in every Church to expel from their communion all covetous persons who persist in their covetousness. We cannot do better than give his reasons why a covetous, parsimonious person is a damage to the Church in many ways.

1. His want of spirituality—i. e., his formality—is injurious. All the religion a covetous man can have is simply the form of religion. Covetousness is idolatry by the testimony of Paul. And idolatry is surely wicked. And surely all the religion a wicked man can have is the form. The case is clear. Now it is too late to deny that all godless forms of religion are injurious to the Church and the world. Forms of religion without the power, the spirit—the life of God in the soul—will not save. And whatever influence they have in drawing men toward them is necessarily destructive, because it incites men to rely on that for salvation which cannot save, but only deceive, and so ruin. All covetous persons are inevitably cold and prosy in all their religious exercises. I mean, that they have no salt in them. "Have salt in yourselves." They have no saving influence in religious exercises.

2. His influence on his family is deadly. "As the old cock crows the young one learns." One thing all the children of covetous people learn without fail, is to lose confidence in their parents' religion. Perhaps you have often wondered why the children of certain regular old church-members were not religious; why they could pass through revival after revival, and hear sermon after sermon and prayer after prayer, and see floods of tears poured out for them, and pass on unmoved. Well, sir, the greater wonder would have been their conversion. The educated covetousness, and distrust of their parents' religion, is sending the children of worldly-minded professors to perdition by thousands.

3. The business influence of the worldly-minded professor will prove detrimental to the church. In his anxiety for gain he will be sure to do something that will turn some one against his branch of the church, and often against the church in general. It would be better to turn them out, so they may see which end of the road they are travelling. At present they fancy they are travelling with the persons among whose names are enrolled. And this is a great mistake; for they are travelling the broad road that leads to destruction. Better undeceive them. Their wicked hearts are deceiving them; the devil is deceiving them; and if they are rich, then a hypocritical world will deceive them. Merciful! Is not this deception enough for one poor, weak soul? Shall the church, with all her pretensions to honesty and love, also deceive the poor people?

4. He is a hindrance to all church enterprise. He would starve the pastor; he would dry up the Sabbath-school. He hinders the erection and furnishing of meeting-houses; he hinders church literary institutions; he hinders the missionary enterprise. He hinders every good cause, not only by the amount which he should give himself, but does not give, but by the additional amount which others should give but do not, on account of his hold-back influence. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is seed, but tendeth to poverty." His "tendeth to poverty" surely. And all church enterprises under his control tend to poverty. And sometimes, in consequence of his narrow range of views and feelings, his business "tendeth to poverty." And sometimes, in consequence of the indignation of God, all his affairs, both temporal and spiritual, "tend to poverty." His family affairs tend to poverty by the wickedness of his children and the trouble they give him. If you want to get a covetous man's children converted you will need to beseege them with all the appliances of war, and get a greater than Grant, or Bismarck, or Napoleon I., or Julius Caesar, or Alexander to plan and manoeuvre the siege.

"If any man love the world the love of the Father is not in him." Who loves the world? He who possesses more than is necessary for his present comfort and the comfort of his family, and seeth his brother or the cause of the blessed Jesus have need, and shutteth up his bowels of compassion from them? How dwelleth the love of God in him? How? Why, this way: not really, and practically, but only nominally in profession. That is how. Nothing real. Only in name. No power nor even form. Nothing but the name.

\* \* \* There is a general revival of religion all over Southern Indiana. There have been large additions to the Churches of all denominations.

\* \* \* On Wednesday evening of last week, Rev. Mr. Strang (Baptist) was visited at his residence, Macaqua, York County, by a number of friends, who gave him a donation of \$118. We hope to know that Bro. S. is quite ill. And we regret he may be spared to do much more service in the Master's cause.

## DENOMINATIONAL NEWS.

DONATIONS.—We are glad to know that our brethren are faring so well. They will preach the better because of these kind remembrances. Bro. Phillips writes from Penobscot, that, on the 2d inst., some of his friends made him a donation of \$30 in cash, besides many articles useful and valuable.

Bro. Reid, also, has been remembered after the annual session on his circuit, as will be seen by the following letter:

It is with pleasure that I inform you that the friends of Rev. J. E. Reid, and lady had a reunion at the Upper Hampton meeting house, on the evening of the 2d inst., where ample provision for the wants of the inner man was made by the kind ladies of Bro. R.'s circuit.

After the preliminaries in connection therewith, the meeting was called to order with S. L. Peters, Esq., Chairman, and the writer Secretary. After several had deposited their respective amounts, the Chairman, in a speech full of beautiful thoughts, presented Bro. Reid with \$100. Bro. R. replied verbally expressing his thanks for the renewed tokens of the endearing friendship existing between pastor and people. Some time was spent in social enjoyment, and all were evidently pleased.

Respectfully yours, A. PALMER.

Hamstead, Feb. 7, 1871.

BARRINGTON, N. S.—Rev. Wm. Downey wrote on the 1st inst:

"Bro. Porter and I have been holding a protracted meeting at Centre Barrington. We have seen some revival; four have been baptized, and the interest is yet good."

CANNING, N. S.—The friends of Rev. Edward Sullivan will greatly regret to hear that he has been, and is even now, very seriously ill. Our good brother B. B. Woodworth, writes under date of the 5th inst:

I forgot when I wrote the other day to say that Bro. Sullivan is sick with typhoid fever. We suppose he must have taken it at the funeral of Sister Lowden. He was complaining for some ten days before being confined to his house. Three weeks have now passed since he was out, and he is yet confined to his bed. He is receiving the best care and medical skill this place can produce, and the Doctor thinks he will be able to be about in a month or so (i. e., v.). His youngest son, who was also sick with the same disease, and so low that his life was despaired of, is now recovering. We hope the rest of the family will not take this awful fever.

We miss the labors of Bro. S. very much just now, as we have no other minister on this whole circuit, and he was not able to pass once over the ground before being taken sick.

Bro. Sullivan has but recently moved to Canning, which is a most interesting and important field. We are sorry indeed to hear of his illness, and pray God to speedily restore him to work for the blessed Master whom he loves. That Sister Sullivan may have sustaining grace; and that she and those fine boys, that we remember so well, may be spared prostration by the dreaded disease, we most fervently pray.

TEA MEETINGS.—We understand the friends at Kingston, intend holding a Tea Meeting, to assist in finishing their new church. It will be held in the Church on Thursday, 2nd of March, in the evening; and we earnestly urge our friends that vicinity, to give them a liberal patronage. Speakers from the city are expected to contribute to the interest of the meeting with addresses, &c.

## COMMENTARY.

We are often in receipt of words the most encouraging from readers of the INTELLIGENCER. They do us good, lightening our burden and assuring us that our labor is not altogether in vain. Our friends every one are entitled to, and have, our sincerest thanks. We here append a few extracts, from many which are constantly coming in. One subscriber, a native of New Brunswick, but absent from home, writes:

"I have been trying to make up my mind to do without the paper till I come home; but I cannot, so here is your money. It has not missed coming once; and is a perfect charm."

Another from a distance encloses \$5.00 to pay arrears, and says:

"I cannot do without it. It is a most welcome messenger every week."

One who has been a subscriber from its origin, among other good things, says:

"I consider it a rich and valuable family paper; and I esteem it now as highly as in former years."

A brother who had been a subscriber for years, was induced to stop it because there were other papers published at a dollar a year, one of which he subscribed for in its stead. He soon grew weary, however, and "returns to his first love," exclaiming:

"The INTELLIGENCER is the best paper yet."

A subscriber, whose paper has been somewhat irregular, says:

"I miss the INTELLIGENCER's weekly visits very much. \* \* \* I do not wish to part with it, if it can be avoided. It is always welcomed by me for the religious instruction I receive from its pages, and the cheering tidings it brings from the churches of sinners coming to Jesus; to say nothing of the general news."

The last extract which we shall give is from a letter from a well-known and esteemed minister of another denomination than our own, who has been a subscriber for many years. He says:

"With regard to the INTELLIGENCER, I have become an old, familiar, tried and valued friend with whom I should be sorry to part. \* \* \* I congratulate you most heartily on the success with which you have conducted the paper. I like the ring of its editorials—they are manly, sensible, good; and there is an amount of good taste in the selections which must commend itself to every intelligent, Christian reader. Such a paper must do a great and good work."

While we thank the good friends who wrote the above, our heart goes out to God in gratitude for having given the paper so warm a place in the hearts of the people. Our sole object is to do good, and when we are told that that object is being accomplished, in part at least, we are glad, and feel like gliding afresh for the work. With the prayers, sympathies and good cheer of Christian friends and fellow-laborers, and the promises of God, we fear not.

We find this paragraph in an exchange; it is worth notice, not for any novelty, but, like good "realistic" fiction, for its fidelity to facts so often seen, that their familiarity causes them to be unnoticed:

RELIGIOUS PAPERS.—A young minister was once called to a young and plastic church. One of the first questions which he asked was, "Do you people take good religious papers?" The elders scarcely knew. He was unwilling to accept their call unless they would see that the congregation was supplied with that sort of literature. They liked his proposal. The people began to read more of church and Christian affairs, and he began to arouse them to earnest working and generous giving. The contributions increased wonderfully, for the people were learning the real wants of the church. The preaching was best. Press and pulpit lent a force to each other. Pastor and editor were mutual helpers in the same good work.

NEW HAMPTON, N. H.—Brother N. S. Palmer, a Nova Scotian, who is attending the New Hampton Institution, writes:—"We have been having a glorious revival in the School and Church."

## A SABBATH AT DAMASCUS.

BY THE REV. J. W. HORSE.

At half-past eight o'clock on Sunday, September 18th, 1870, three brother ministers and myself—all foreign travellers—left our hotel, in the Queen City of Syria, for the English chapel, as it is called—really the Presbyterian chapel—situated in the Christian quarter. The sky was as clear as it has been all the time of our visit Eastward—one would think that no clouds ever float into its serene azure—the sun shining with that splendor peculiar to the transparent atmosphere. Well, indeed, we were directed, when walking under the dome of Damascus, why St. Paul, in narrating the particulars of his marvellous conversion, said: "I saw in the way a light from heaven, above the brightness of the sun, shining round about me." What a light must have been!—above the brightness of a Damascus sun!

One of the first sights that engaged our attention was that of an immense sycamore tree forty feet in circumference, of height in proportion, and spreading its long, leafy branches over a small square of ground to the largest of its kind in Syria, and thousands of years of age!

On one side of a dusty, irregular square was a fountain, whence the waters of the Abana, which so sweetly around the city, bubbled, wearily full, over it on a tablet, or on an inscription in Arabic, to the effect that Abdallah, servant of God, had ordered the erection of the fountain for public use and refreshing, that the people drinking and enjoying should remember and bless him forever. What a picture does not that fountain of Abdallah, commemorating his memory to posterity by public benefactions, rather than by costly mausoleums of cold marble!

There was another fountain built up at the corner of a street, and it was curious to observe with what simplicity of contrivance the waters were directed or diverted, so as to beset flowing through the pipes in one direction or in another—a shallow groove cut out in the rock at one point, or a little obstacle raised in the rock surface at another, seemed to do the work.

One of the streets through which we passed, was the one "that is called straight," and best of all, it is known to be the street itself. Once, it was the straightest, broadest, largest, in the city—a mile in length, and one hundred feet wide. It was the principal gateway of three noble Roman arches, flanked by towers; but as it now appears, it has been divided and spoiled. First, of course, is sure to be pointed out the house of Judas, into which the smitten Saul of Tarsus was taken. But the probability can be attached to this relic of tradition. The house has fallen into the hands of the Mohammedans, who have, if I remember rightly, turned it into a small mosque.

Further on, the abode of Ananias is shown, into which Saul came, and where he was baptized, and much probability of genuineness as to the former locality. The Roman Catholics have this in possession, and, as might be expected, according to their custom, there is a chapel prepared in a grotto beneath the house, down into which you are lighted for a small cause, and where the bones of the apostle Paul; but the woman in waiting will frown severely upon you if she is not well paid for her pains.

When we were passing through another street, which was marked on the last map of the city, 1869 of the Maronite Christians, over all the hills of Lebanon, by the Druses, that street was covered with dead bodies. There was some apprehension of disturbance at the time we were in Damascus, and the Druses, who were then in the city, were active in their efforts to prevent any disturbance. The "electric cable" reports "that the persecution of the Christians has been revived, and so great is the irritation that a general massacre is feared."

Damascus, it should be known, is, perhaps, the most fanatical Moslem city in the East; and the Christians, the most of whom belong to the various sects of the Greek Church, are connected, in the Mohammedan mind and malice, with every movement of Russia against Turkey; so that while there are active persecutions of Christians in the East, there cannot be that fear and trembling among the Christians. They desire and need the prayers of God's people throughout Christendom.

I wonder how it would fare, in any actual outburst of violence, the Christian and the Moslem. I have seen the photographs of some of our friends who are active in the cause of the Christian, and who are now taking the father's vantage place. The father was for many years an active physician and man of letters, and so, as a Christian, he was living openly a consistent Christian life, and yielding a powerful pen, assisted greatly the cause of Christianity and of Christian missions in their feebleness in the East. He is now a resident in London, and his name is well known in the East, and his name is well known in the East, and his name is well known in the East.

The elder is at present American Consul, and on the Sabbath was, with his brother, in his place in the courts of the Lord's house. We paid a visit to these gentlemen when in the city of Damascus, and we were most cordially received. They were a hearty Christian welcome. Coffee was presented, and then the pipe offered, which latter we declined, and were then, to our great surprise, told, in Damascus, where the custom of smoking is universal, and where the pipe is used as a social accompaniment, and then the pipe offered, which latter we declined, and were then, to our great surprise, told, in Damascus, where the custom of smoking is universal, and where the pipe is used as a social accompaniment, and then the pipe offered, which latter we declined, and were then, to our great surprise, told, in Damascus, where the custom of smoking is universal, and where the pipe is used as a social accompaniment.

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the Pharpan, are "better than all the waters of Israel," was soon crossed. Horsemen along the banks tried the speed and mettle of their steeds. Veiled daughters of Damascus sat, beneath the lengthening shadows of olives, beside its silvery pools. The rippling of waters was heard amid the trees of the garden, while the wings of the wind spread about the refreshing coolness. Orange and lemon, fig and pomegranate, quince and holly, myrrh and mulberry, jasmine and oleander, with vines of clustered grapes entwined, displayed their broad foliage or breathed forth their sweet spirit; while from towering poplar, or tapering cypress the bulbous pines, their vesper song. Ascending a hill on the left, and turning suddenly upward, a light in a moment bedazzles the view! The dark, broad belt of verdure surrounding the city; the white houses glittering like marble mansions in the rays of the setting sun; the domes of many domes, and the minarets gleaming in the golden light; the bare, brown tops of the distant Libanus and Hermon softened and crimsoned by the delicate tints of declining day, together make up a vision surpassing beauty, on which other than proud Moleses might be glad to gaze.

## ITALIANS BECOMING PROTESTANTS.

In an Alpine valley, running off Lake Como, there dwell a number of converts from the Romish Church, who appear to have been awakened to a knowledge of the truth through the labors of Miss Burton, a lady who has long exerted herself in the diffusion of the Bible in Italy and Switzerland. A gentleman who lately visited these converts at San Fedele, Val Intevi, writes to the *True Catholic*:

"Signor A.—gave us a very interesting account of the best of the converts, which he traced entirely, under God, to the labors of Miss Burton, who turned from Vevey, in Switzerland, where he had fallen under Miss Burton's good influence and brought back word of what he had learned, as well as the Bible and other books, from which his new notions were gathered. This man stirred up a spirit of inquiry among his old neighbors. Our good friend also supplied books, and the people got them from other quarters as well, and a decided movement took place. Other Val Intevi and San Fedele men turned from the Romish Church, where they had undergone the same good influence under Miss Burton's and her good Scripture reader's hands. Thus the leaves spread. Mr. Turin visited and preached to them, and Gavazzi has also once visited and roused them all up. Their meetings were held under considerable difficulties. The Roman Catholics being furious at times. On one occasion the house was surrounded and very seriously threatened, and the gendarmes had to interfere and protect them. Now, happily, all that is quite gone by. There appear to be six families steadfast in membership with the Waldenses, some thirty-five persons and upwards in all."

## Correspondence.

## SABBATH SCHOOLS—No. 4.

It is gratifying that the cause of Sabbath-schools is receiving among us, as a denomination, more attention than formerly; and it is evident, from the desire manifested to read them, that the articles being published in the INTELLIGENCER on the subject are doing good.

There is one drawback, however, in the matter, viz.: a subject of such vast importance, and such large proportions, cannot be thoroughly discussed in so short articles as are being published. A treatise of two or three dozen pages would be required to do it justice. However, we will try to furnish something that will be interesting and profitable to at least some of our readers. As the writers of these articles are required to treat "The best method of conducting Sabbath-schools, and how to make them interesting," I shall confine my remarks now to their organization.

Where schools are already in progress, these directions may not be required. But where there are places where the INTELLIGENCER is read where they have no Sabbath-school, and where they intend trying to start one; and to such, I trust these suggestions will be acceptable and useful.

First—How to organize. Having determined to commence a school, notice of such intention should be given publicly. Then, at the close of a meeting for worship, or, what is better, at a meeting called for the purpose, let the object of the meeting be stated, a chairman and secretary chosen, and business proceeded with properly. The electing of a superintendent is the first thing in order; and of the greatest importance of anything in connection with the success of the school. If in anything the right man in the right place is needed, it is here.

The character, influence, and success of the school depends largely on him. There is one qualification he most decidedly needs: he needs to be a Christian, a man of undisputed piety. A man that is not a lover of the Lord Jesus Christ and His cause, is not fit to take charge of a school, where the principles of our holy religion are to be taught. He should be a man who enjoys the respect of the people; one that possesses sufficient breadth of mind to take in at a glance all the interests of the school, and sufficient business tact to carry out necessary measures. He does not need—*imperatively*—to be a man of extensive religious knowledge. True, the more he has the better; but there are places where a man of good common sense, sincere piety and perseverance can, with ordinary intelligence, succeed in doing much good. He should be elected by vote of the congregation. I know other methods are pursued sometimes, but this, I think, is the best. He then comes to his work with the consciousness that public opinion is in his favor; and he will be more likely to succeed. And when money is needed he has the confidence to apply to his constituents for it. I know that the American Sunday-school Union, by their agents, pursue a different course. They obtain the teachers first, and then, from among themselves, or elsewhere, choose a superintendent. That course would not work well with us. Almost invariably, our superintendents have to look up the teachers, and that, certainly, is his duty and privilege.

Next, an assistant is required to be chosen in the same manner to take charge of the school in the absence of the superintendent, for times will occur when he cannot attend. Then, without an assistant, the school must be suspended, or proceed with much disorder. He can teach a class also, as his services to conduct the school will be only occasionally needed.

A librarian also is wanted, who will attend to his duties faithfully. He should be chosen in the same manner as the other officers. The person chosen for that position needs to be very punctual in his attendance, and care for the books, keeping a regular account of all the books issued to the teachers, causing the teachers to be accountable for all the books which they give to their classes, for his account should be kept only with the teachers. If he does his duty faithfully, books will last longer, do more good, and consequently money will be saved. An unconverted person can fill the office of librarian the best of any place in the school, and his being such should not stand in the way of his appointment if he is efficient.

Now for the teachers. These should be appointed by the superintendent, and here his tact and good judgment will be brought into use. Some will want to teach who are unfit—spiritually and intellectually unfit; these should not be appointed. Others will be diffident and shrink from the responsibility; these should be encouraged to engage. Others, sensible of their unfitness in the higher attainments needed, yet, because they love the Saviour, and want to do good, will engage readily

to do the best they can. He will select from these various classes of minds those that he thinks the best. Teachers should be chosen with respect to their fitness for the work, and also with reference to their faithfulness in their labors and attendance.

In reading articles Nos. 2 and 3, I have admired the standard of attainments required for teachers by these articles. But I have feared that in some of our less favored localities they might possibly have a discouraging effect on persons who might wish to teach, and who possess, only in a moderate degree, the specified qualifications. Although there are places where such requirements are indispensable, the less competent may be useful, and should be encouraged to make the attempt, and their fitness will improve. By a careful and prayerful study of the Bible, and by the experience they obtain as they progress, they, in their sphere, will do much good. Teachers should be converted persons, as they only have the spiritual qualifications needed. Converted persons only know the sorrows and the joys of the new birth; they only can speak of Christ experimentally, and feel something of his value to a lost soul. But sometimes a sufficient number of converted teachers, to supply all the classes, cannot be obtained. What then is to be done? suspend the school? I answer no, by no means. Do the next best thing we can. Appoint unconverted persons who are moral in their character, and let them do the best they can. Better do that than break up the school or go without teachers. I know that strong objections are offered to such a course, and I feel the strength of such objections; yet necessity has no choice. It must be done, or the whole enterprise fall in some cases. In years of experience in Sabbath-school efforts, I have been led to observe the class of persons from whom these objections come. They almost invariably come from a class of religionists who hold themselves entirely aloof from Sabbath-school labor, yet wish to dictate to those who are doing the best they can, and who wish and long for their help in the work. Such objections, under the circumstances above named, are unreasonable and unchristian, and must not be yielded to if the school would succeed.

Again, it often is the case, that persons being appointed to teach in Sabbath-schools, their speedy conversion is the result. I remember a school, in which some six or eight unconverted female teachers were appointed, as a matter of necessity, and in a few months they were all converted and united with the church. Let the superintendent, then, do the best he can under the circumstances, and that is all the Lord requires of him, and all that man has any right to.

Each Sabbath-school should contain, if possible, a Bible class, composed of adults and such advanced youths as can ask and answer questions on Scriptural subjects. From this class teachers can be had when required. There is nothing adds more to the strength of a school, and its usefulness, than a good Bible class. Children who can just read in the New Testament, but have not the capacity to comprehend intelligently the subjects under consideration, should be classed by themselves.

All ages should be admitted to the school. Children as young as they can be kept orderly, whether they know even their letters or not; for they will learn if instruction is offered them. And all ages from that onward, even to old age. There is enough in the study of God's word to interest all, and every degree of intelligence. Many persons are robbing God of his dues, and themselves of vast blessings, by neglecting such a glorious institution. When will those religious drones, which exist so largely in some of our churches, awake to this and every other department of religious labor? In the Sabbath-school, opportunities offer for usefulness that are found in no other places. May we all be awake to our duties and opportunities for doing good, and thus secure the blessing promised to the good and faithful servant.

## HOME MISSION REPORT.

BRO. HARTLEY.—The rapid flight of time has measured a month, since I returned to my appointed field of labor. And I now forward you my report. I arrived at Coles Island, on Saturday, Jan. 7th, and remained with that church the three following Sabbaths, and made one earnest effort to help the cause there. But there is not much chance for enlargement. The church is weak, numerically. The members are much scattered, and weak in labouring gifts, yet there are some excellent brethren and sisters there, whom I shall ever love and respect, for their benevolence and christian care extended to me. I think it would be for their good to unite with the church farther down the Lake, and thus make one strong interest. "The Lord bless them and send them help out of Zion."

I next went to the Perry meeting house, so called, where I remain yet. This week I am holding meetings afternoons and evenings. The Lord is reviving His work some. The attendance is good and the meetings are quite interesting. There is considerable awakening and conviction among the people. Some sinners are turning to the Lord. We are encouraged to continue labour here for some time longer. Brethren pray for us.

Johnson, C. C., Feb. 9, 1871.

## LETTER FROM OTTAWA.

DEAR BRO. McLEOD.—Your kind invitation to write something from this quarter for the INTELLIGENCER, once in a while, is duly appreciated, though many things prevent its being frequently acted upon. One of these is the absence, real or imaginary, of sufficiently interesting matter to write about. But for the present, putting all excuses aside, and determined to do my level best to be interesting, such as I have, give I them. There is very little news that you don't get, quicker than by letter. I may, however, remark in passing, upon the intense cold of the weather, which for twelve or fifteen days out of a month past has at one time or another during the twenty-four hours inclined as low as twenty-five to thirty, and in one instance thirty-eight degrees below zero.

In this progressive age we are apt to think that in this country our rate of progress is too slow. Perhaps it may be, yet if we will institute a comparison between our country as it was eighty years ago, and as it is now, we will find no great cause of discouragement. True, our country is yet but thinly peopled, and our cities are small compared with those of the old world. But we must make allowance for our extreme youth, as compared with them. London dates its foundation from the days of the Caesars. Vienna, Paris, Constantinople, and Rome, are equally old or older. What may not America, the Dominion, be a thousand years hence? Why, eighty-seven years ago, we are told, there was not a tree cut on the present site of the city of St. John. It is scarcely more than sixty years since your grandfather and mine first lit in the light of day upon the beautiful valley in King's County, now thronging with busy, prosperous life, where the Railway trains pass rapidly to and fro daily. In these more Western regions there has been equal progress made.

In eighty years Toronto has grown from the little village known as "Muddy York," to one of the most important cities of the continent. Ottawa, too, is an instance of progress. Less than forty years ago the whole site of the present town, including that of the splendid Parliament Buildings, was sold for \$20! Now the capital boasts of 25,000 people. Fifty miles South of us is the St. Lawrence valley and river, along which the Grand Trunk Railway runs. Not fewer than thirty trains daily pass up and down. At Montreal the arrivals

and departures number seventy trains per day. Yet over this same route I have heard my grandfather speak of journeying Westward to Toronto. And how went he, think you? For long distances he journeyed on foot, following a blazed path through the woods, in company with a Frenchman who carried the mail on his back. Neither could speak the language of the other. The Frenchman had traps set along his route, for sable and other fur-bearing animals. So they journeyed on for several days, camping out at night, and cooking and eating what game they had killed on the way. Yes, we are making some progress, at least.

In another sense the Dominion is making progress of a very marked character. At first four Provinces were included, then last year we moved our boundary Westward a thousand miles at a stride to the snow peaks of the Andes. This year the accession of British Columbia extends our boundary to the Pacific; so that literally our Dominion is now from sea to sea, and from the River St. Lawrence to the end of the continent. When the Island Provinces are admitted, we shall set our Eastern boundary far out in the mid-Atlantic. Already our population is one half greater than the United States, at the date of their revolt, and our imports and exports are ten times as great as theirs were at that date. There are some, who, like the writer, were opposed at the first to the scheme of Confederation, and some who still retain their first impressions, but we are sure that all will be gratified with a contemplation of our rapid progress, and the advanced position which we already hold among the nations of the world. However we may like or dislike our new political institutions, we are sure that there are none who will regret to hear that the Dominion is now third among the nations in extent of territory, fourth in the tonnage of shipping afloat, and fifth in the extent of its Railways.

A word in closing about religious progress of the Baptist denomination in this region. In a conversation with the late pastor of the Ottawa city church, he gave me some interesting particulars of his own, and the denominational history here. He, now a man of fifty-five went preaching when but a ragged boy. He had no coat, and a companion who went with him had no shoes. Whichever preached was supplied with a portion of the outfit of the other, who sat latless and shoeless among the congregation. They went through the woods, following blazed paths, and preached in log-houses and lumber-camps, for school-houses or chapels there were none. There were then less than thirty Baptists in the whole district of the Central Association, including the city of Montreal, and Westward