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TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., OCTOBER 26, 1871.

OUR GENERAL CONFERENCE.

On Wednesday the Conference continued its sittings. Elders Connor and McDonald, the delegates to the Nova Scotia General Conference, reported the result of their visit. They represent their reception by the brethren in Nova Scotia as extremely hospitable. Elder Hartley, who was a delegate to the Western Baptist Association from our Conference, stated in his report that he was received in a very friendly spirit, and in return that body had appointed several members as delegates to this Conference, two of whom, Revs. Messrs. Carey and Boggs were then present, whom he introduced, after which they addressed the Conference, expressing the desire there was on their part to cultivate friendship between the two Baptist denominations in this Province; their remarks were well received. There can be no doubt but that these two denominations are coming yearly nearer to each other; while it may be, they will never unite as one body, yet there is no good reason why they should not so far harmonize as to assist each other in their labors, and guard each others interests, that mutually they may be benefited and helped. We would venture here to suggest that a standing committee be appointed by each Society to form a joint committee, to whom could be referred all questions of difference, and in this way matters which are often left to cause continued hardness, could be at once removed.—“Let us have peace.”

We might add that Rev. L. E. Bill, one of a delegation from our Baptist friends, afterwards visited and addressed the Conference in the most kindly manner, urging greater union in feeling, and the cultivation of a Christian-like spirit in all our operations.

Every person seemed pleased with the visit of our Baptist delegates, and felt it was good to interchange Christian love and fellowship. In return, a delegation was appointed to attend the Baptist Association at its session, next summer, in Fredericton. We trust that care will be taken by both bodies to cultivate a friendly spirit, and a mutual care for each others interests, with a regard for each others feelings.

An early adjournment was asked for, to allow the Educational Society to hold its annual meeting, at which the reports of the officers were read. At an adjourned meeting the officers of the Society were elected and vacancies were filled. The funds of this Society are yet limited, but are increasing annually. A debate arose in the Conference on the question of appointing a “General Conference agent,” in accordance with a request made by several of our District Meetings, to visit the weak and scattered churches, encourage them by administering the ordinances, establish Sabbath Schools, to labor to more fully introduce the financial system prepared last year, and to have a general oversight of Conference interests during the year; but, whether from want of time for careful deliberation, or fear of novelty, or from other causes, the motion was not sustained, but was allowed to lie over for consideration at the next general session of the Conference. The financial system, prepared last year, was found to have worked well in all the churches in which it had been introduced. Such was the evidence of its success, that the Conference ordered additional cards to be printed and circulated among the churches.

A resolution, condemning gambling in all its forms, whether in boat, horse, or any other kind of racing, was introduced, and passed. Church members would do well to consider the result of these practices, which are rapidly on the increase. That they are at fault in visiting such scenes, and thus giving countenance to the evil, is without question. No church can be in a healthy state, while its members will encourage by their presence these growing sins. We hope the members of all our churches will carefully consider this matter, and be guided by the suggestions found in the resolution I have referred to. Let us remember we each exert an influence on society, and are responsible to God for our actions.

We understand the Home Missionary Society is proposing to send men immediately into the field, and that means are being arranged to increase the usefulness of the Society during the year.

The Conference divided three hundred dollars equally among the Home and Foreign Missionary Societies and the Ministers' Relief Society—an amount almost sufficient to support an agent during a year; without doubt, it will be of service to all these societies, but might it not be made more serviceable by employing a Conference agent, is the question to be decided. The friends will have ample time for reflection during the year.

Our readers have now a tolerable idea of the work done during the Session, but not until the Minutes are published can they fully understand the amount of labor performed.

There are some incidents still unnoticed that are worthy of remark. The friends in St. John deserve much praise for the manner in which they arranged for the comfort of all who attended the Conference. No one could complain of want of attention or need of a good home while attending Conference, unless by his own fault or neglect; ample provision was made for all. Neither should we forget to mention the improvement made in their place of worship; increased nearly one-third in capacity, and finished not only to add greatly to its beauty, but the comfort of the worshippers, and that at no small cost. The Vestry, we must say is a model one, having a large room for prayer-meeting, Sabbath-school, &c., and two smaller rooms opening into the larger one, by folding doors, thus throwing all into one room, or separating into three, at pleasure; the smaller being used as class-rooms, committee-rooms, &c. The whole is fitted in a very comfortable manner. For much of this the church is indebted to their earnest and zealous pastor, who, while he does not shun to declare the whole counsel of God, at the same time has an eye to the comfort of the members of his church and congregation.

We omitted to name a circumstance which took place during the Foreign Missionary Meeting. As Bro. Hartley rose to second the Report of the Sec-

retary, he took upon the platform with him a little lad, not more than six or seven years of age, the son of Bro. Perry, telling the audience, as he did so the lad was to make his speech for him, and suiting the action to the words, poured from his little “Saving Bank” ten dollars, as the result of his year's collection. The little lad was at once made a life member of the society, and the way opened for others who should “go and do likewise.” We thought Bro. Phillips, in India, when he knows that even the little boys of New Brunswick are aiding him to preach the gospel to the heathen, will rejoice, take courage, and go forward.

The INTELLIGENCER was not forgotten, but expressions of confidence and favor were expressed in a resolution passed, a copy of which we failed to secure, but we remember a recommendation, that “all our brethren be advised to become subscribers,” if acted upon would cheer and largely benefit the Editor, and we would fain believe the benefit, would be mutual.

The Conference closed its labors at about six o'clock on Wednesday evening, by adjourning to meet with the church at Lincoln, Sanbury County, on the first Saturday of October next.

During the evening there was a farewell social meeting, in which there was much spiritual enjoyment. The brethren, in parting, felt they had been blessed with a successful and enjoyable session. No doubt there were some things both said and done which would be better unsaid and undone, and many things that might have been done to profit, yet taking the Conference as a whole, it was a success. May God make it a blessing to all who were present, and extend that blessing to all the churches.

EDITORIAL CORRESPONDENCE.

JACKSON, MICHIGAN, Oct. 3, 1871.

Just out of the Michigan State Prison. Do not be alarmed, kind reader. No misdeedman took us there. The going was a freewill act on our part. The prison is situated in this city; and of course is visited by the majority of the strangers who come here. We found the officials exceedingly gentlemanly and obliging. Every attention was shown us. We have forgotten the name of the gentleman who conducted us through the Institution, but to him and the Chaplain, Rev. Mr. Crawford (Methodist), we are especially under obligation for their kind offices. A brief sketch may not be uninteresting to our readers.

There are at present incarcerated within the prison walls 628 prisoners. They are of all ages, from the lad to the hoary-headed, trembling man. In color, there are white, black, and copper-colored. There are also “the lame, the maimed, and the halt.” Some minus a leg, others an arm, perhaps lost in the service of their country. Poor fellows; pity they have violated the laws of the country they suffered to uphold. They have been sent here for the commission of all manner of misdeedmanors. Some are here for quite short terms, others for life. Some were pointed out who have already spent twenty or more years within the prison walls. Several are quite old and must soon die; yet though dead may be their only hope of release from prison, they will cling to life as tenaciously as the freest and happiest. Such is man. Some who are young can never hope to go out alive. One recently entered, only 16 years old, is sentenced for life. Occasionally one is sentenced to solitary confinement for life. A change lately made in the law gives these privileges not heretofore enjoyed by them. They are not kept in solitary confinement any longer, but are put to work with their fellow-prisoners. Their treatment differs from the others in that they are not allowed to see or communicate in any way with their friends, not even their nearest relatives. The others are allowed to receive visits from their friends at stated intervals; they are also allowed to write to, and receive letters from, their relatives once a month.

There are no idlers amongst them. It is a hive of industry. Every man has his work assigned him. There is a cigar shop, wagon factory, blacksmith shop, edge tool factory, haw, rake and fork factory, furniture factory, paint shop, carving room, and departments where a variety of other kinds of work are done. We could not but notice the skill displayed in the several departments; especially noticeable was the skill of some young men in the carving room. Another noticeable feature was the cheerfulness with which everybody worked. If one could forget that it was a prison, and form his idea of the character of the place from the manner of the men, he would suppose himself in some co-operative manufacturing establishment. Sometimes a man becomes obstinate, though the instances are very rare. The law of kindness governs all. A short time ago, under another management, there was much dissatisfaction; but a change of agent made a change in every department. The food which then was poor is now good and substantial; the tyranny which then ruled has given place to kindness, and everything moves smoothly and pleasantly. The cheerfulness of the men about their work, and the pleasant way in which they greeted the officers, speak well for the government of the prison.

Among the inmates, there are, of course, many hard looking cases; but there is also a great amount of intellect—much more than one would think of seeing. Many evidently feel abashed and humiliated, while others, more hardened or naturally less sensitive, seem to have little, if any, sense of shame. The causes of some as told by the gentlemen guard who conducted us, are really pitiful. There is a large library for the use of the prisoners; and every year new books are added. Those who can read readily, take advantage of the facilities thus afforded for instruction and pastime. Neither are those neglected who cannot read. A Sabbath School is held every Sabbath morning; and this has to be in part secular. Old men as well as boys, here learn to read and write. They are, almost without an exception, always anxious to learn. But we must not devote any more space to this. Sorry and pained in heart that so many men, with abilities for much usefulness, should so transgress the laws of God and man, that their confinement is necessary, we were yet glad that they receive so humane treatment. When those who are to be liberated go forth from their confinement, they will not be likely to forget the kindness received; and, in many instances, it may prove the influence that shall save from further crime. May God grant it.

HILLSDALE, MICHIGAN, Oct. 5, 1871.

“Rain, rain, give us rain,” is the cry on every hand. The country is suffering terribly for want of it. Through the whole summer the weather has been unusually dry, but it has been especially so for two months past. Since August, we are informed, this section of the country has not been visited by a shower. The land is dry and parched, the sowing and growing of fall seed is seriously interfered with, and farming operations generally are suffering. In this city many of the wells, some that never before failed, are dry, and water is regarded as very precious, and is of course very carefully used. Fires are burning in various directions, and a great many people feel very nervous, not without reason either. The air is filled with smoke which every day seems to grow more and more dense. Sometimes the clouds look as though they

would give down the refreshing, invigorating shower, but thus far have only induced hopes doomed to disappointment. May the desired blessing soon come to cheer the burning earth and the hearts of the people as well.

HILLSDALE.

where we write, is a city of about 5,000 inhabitants, situated on the Michigan Southern Railroad. It is a very pleasant little place, doing considerable business, but chiefly known as the seat of Hillsdale College, a Freewill Baptist Institution. It was first located in Spring Arbor, in this State, but the generous offer of the people of Hillsdale city and county induced its early removal to this place. In February, 1855, the time of removal, power was given to confer degrees. Previously the charter called the Institution a College, provided for a College course with all the work done in a College, but did not invest it with the other powers of a College. The grounds and buildings when first occupied (and they were the gift of the people of Hillsdale) were valued at about \$50,000; but now, including the Library, apparatus and Cabinet, are estimated as worth over \$100,000. The Institution is under the control of thirty-nine Trustees, two thirds of whom are, according to the Constitution, members of the Freewill Baptist denomination. We are informed that since the opening of the College in 1855 it has sent out 220 graduates, and had in attendance about 3,500 under-graduates. At present the senior class in the several departments numbers thirty; junior class 44; sophomore class 50; Freshmen 81, Classical Preparatory 28; and General Preparatory 234. Added to these are the Theological, Commercial, Musical and Art departments, making the annual attendance of students from 600 to 800. The last catalogue shows an attendance from sixteen different States, besides the District of Columbia and Canada.

The Commercial department is a good feature in the Institution. It affords ample facilities for pursuing a full commercial course, including instruction in Telegraphy. A class is also formed every Fall term for teachers, in which special instruction is given by the members of the Faculty, by lectures and otherwise, in the best modes of conducting common schools.

The Library contains more than three thousand volumes, and to it all the students have free access. The tuition fees are quite low. In the Theological department tuition is free. This class at present numbers about thirty.

The location of the buildings is very pleasant, commanding a beautiful view. The interior of the Institution is exceedingly good, the Society rooms, of which there are five, being especially tasteful. We were not prepared to find the appointments so comfortable and, in some instances, even rich.

The endowment fund is now \$70,000; it is proposed to add \$50,000 to this immediately. The friends confidently hope to do this.

Rev. Dr. Graham, so well known to many of our New Brunswick readers, has recently been elected President of the College. He was its first President, and has always evinced a warm interest in its prosperity. He takes the helm with a firm hand, yet determined that increased success shall mark every succeeding year in the history of Hillsdale College. His re-election at this time to the Presidency also inspires all the friends of the institution with hope. May their best hopes be fully, and more than fully realized.

PRIVILEGES OF THE SABBATH.

The Sabbath is a day when you may sit down to the Bible without fear of disturbance. It is the day when, with our sinless progenitors, you may make the tour of Paradise, and listen to the anthems of a newly created world. It is the day when, according to your various moods, you may mourn with Abraham at Macpelah, or meditate with Isaac in the fields of Manne, or go down to Egypt to view Joseph in all his glory. It is the day when you may bid Jacob's star twinkle again, and Zachariah's fountain flow again. It is the day when you may fill your ear with draughts of melody from David's sounding lyre, or let your spirit ride aloft on Ezekiel's flying wheels. It is the day when you may take a pleasant walk to Bethany or Emmaus, or, as a fourth disciple, second Taber with Peter and James and John. It is the day when, with Mary, you may clasp the cross which quivers no longer, and look upon those pale and painless lips which need never repeat, “It is finished,” and gaze on that countenance, in death so divine, and beneath its thorny crown so blessed and benign, till it says to you, “Be of good cheer, thy sins are forgiven.” It is the day when in the upper chamber, you may listen to a sermon from Paul, or a pilgrim to Patmos along with the beloved disciple, see Jesus again. And it is the day for prayer—Sabbath itself one closet, and your quiet chamber another—a closet within a closet, when you may surely shut out the world, and get very near to God; the day for looking back for confession, for eyeing the Lamb that was slain, the day for looking forward, for self-dedication, for holy resolutions, for obedience begun anew. And it is the day for public worship, when the glad bells say, “Go ye into the house of the Lord,” and the willing worshippers answer, “Thy face, Lord, we seek.” And it is the day for Christian converse, when coming from the house of God in company, pious friends take counsel one with another; and when under the quiet roof they read, or go over the sermons, or commune together. And it is the day for family instruction, when the hymns are said, and the chapters read, and the truth in Jesus expounded; and when the father affectionately strives to leave the lessons of heavenly wisdom imbedded in filial love. It is the day for the Sunday-school, the prayer-meeting, and the visit of mercy. It is the day when, so that you do not exhaust yourself or overtake others, you may give every moment to the one thing needful; the day which is best employed, when the soul gets all, and God gets all.—Dr. James Hamilton.

THE FEAR OF GOD.

It is very fashionable in these days among a class of Christians, who glory in their liberality and in their ability to unite with almost anybody who assumes the name of Christian, to speak lightly of those who hold up the fear of God and of His wrath as an argument to bow to Him and acknowledge His claims. We are told that fear never soundly converts any one; that if any make a profession of religion through fear, the profession will vanish when the fear wears away; that love to God is the only abiding Christianity, and that men cannot be frightened into loving God; that therefore those passages in the Bible which hold up the terror of God are to be lightly skimmed over, or quite ignored, while those passages which speak of the love of God alone are to be emphasized.

This is what is called the Religion of Love, and is not by any means confined to Universalists, but is quite popular among others, who, though they are unable to expunge the word *fear* out of the Bible, yet feel as though they ought to apologize for its being there if anything is said about it. There is a disposition to depreciate the opposition of such as scorn the idea of the eternal punishment of all who reject Jesus, to put the point of difference out of view, or to explain it away as much as possible, to show its ality by going over and look-

ing at such matters as much as possible with the eye of those who are shocked by the impoliteness and rudeness of maintaining that they are exposed to the eternal wrath of God; in short, to hold the faith of our Lord Jesus Christ with respect of persons, and with a fear of offending some one by the round assertion of it in all its varieties.

To the sinner saved by the mercy of God from the gloom of those upon whom the wrath of God abideth, no theme is so delightful, so inexhaustible as the love of God. He feels the blessedness of the man to whom the Lord will not impute sin, and cannot enough contemplate the wondrous love of God in all the means which He has provided for the safety of those who trust in Jesus. But to the sinner who is self-complacent, who has never realized the love of God, means, to talk about the love of God is mere empty sound; it falls on his ear like words without meaning. He is in a dull, sluggish, self-satisfied spiritual state, and will never know what the love of God means till after the fear of God has fallen upon him. How idle to tickle the vanity of such an one by talk about the goodness of God with no hint of His terrors! After the fear of God has followed a man till it has brought him to the feet of Jesus to find that there is no safety in what a man can do for himself, but perfect safety in what Christ has done for him, then indeed is the glorious revelation of the love of God in his heart worth speaking of.

In God's plans of mercy to men, the terror of the Lord is an important element; and who will dare abate from it? The Christian has reason to thank God that it is there to help him in cleansing his life; how much more important it is, as an incentive, to urge the man steeped in unrighteousness to seek safety at the foot of the cross! The Gospel as it stands is as broad as life itself, perfectly fitted for the conversion of all who could by any means be led to repentance. How important it is that it be not marred or distorted in any of its proportions in presenting it to mankind!—Standard.

EDUCATION AND RELIGION.

There are some unmistakable indications that the American public are beginning to perceive that a purely intellectual education is not a sufficient preparation of youth for the discharge of citizen's duty, nor a sufficient safeguard against the dangers of demagoguery. At the recent National Educational Convention, held in St. Louis, Governor B. Gratz Brown made an earnest speech, in which he maintained that the “higher civilizations, both ancient and modern, have sometimes been the most flagitious,” and that honor and integrity must be educated and developed as well as the intellect. The Chicago Tribune endorses these sentiments in the following language:

“The development of the intellect and its faculties, without the corresponding development and direction of the moral faculties, is the most dangerous of processes. We all know that knowledge is power, and that the power which knowledge conveys is a power for good or for evil, according to the impulses of the possessor. Hence the serious danger of our present modes of education, which develop power in the adolescent mind without instilling those moral precepts which guide the use of that power, and prevent its application to purposes of evil.”

Can any attentive student of history, can any student of the “signs of the times” doubt it? If the age is becoming at once scientific and skeptical, if it is losing in faith more than it is gaining in knowledge, if it is because in school, academy and college, we are cultivating the intellect, and dwarfing the moral sense. And for this there are but two remedies—the Roman Catholic one of dropping the secular education, and remitting the children of the State to the care of the Church, or the Protestant one of only keeping the Bible in the schools, but making more of it and its precepts there. We may cease developing the intellect, or we may add the education of the conscience. Undoubtedly the ignorant classes are dangerous classes, but an intelligent and unprincipled class would be yet more dangerous. There is no so serious fear for society as a Thomsen Paine, a Voltaire, or a Diderot.—Christian Weekly.

THOUGHTS ON POPERY.

There are no worse reasoners than the Catholics, and I suppose the cause of this is that they are so little accustomed to reason. Men rarely do well what they are not used to do. The mind needs to be disciplined to thinking and reasoning, else it performs these operations but very indifferently. Hence you hear so many persons say therefore, Can you follow me, or, at any rate, that does not follow which they suppose. Of this, the Catholics not being in the habit of thinking and reasoning, their very religion prohibiting these operations, afford us some wonderful specimens. Between their opinions and conclusions there is often great a gulf, a deep and wide both, that I have wondered how they manage so to get over it. Let us hear them on the subject of purgatory. They feel as if they would like to have a little Scripture for this dogma of theirs—a text or two; not for the satisfaction of the faithful (for to them it is sufficient that the church believes the doctrine), but to meet the heretics. But where shall they find in the Bible anything favorable to purgatory? The Bible speaks plainly enough of two places beyond this grave, but it says nothing of a third place, that is, of purgatory, but a hell, but of an intermediate purgatory not a word. It is true that some hundreds of years afterwards certain writers speak of it as a Christian doctrine; but I want to know why the older, the inspired writers say nothing about it. We read frequently in the Bible of being purged from sins, but most unfortunately for the Catholic doctrine, the purging is done in this life, not after death; and it is done, not by fire, as that doctrine asserts, but by blood. So that those passages in which the Bible speaks of being purged from sins, and then they say, in the Bible for the word fire; and they read of the fire that is not quenched, and of everlasting fire, prepared for the devil and his angels. But this will not answer their purpose. This fire is everlasting, and for devils as well as wicked men. They never imagined a purgatory for devils. The fire of their purgatory is to be quenched.

But there is a passage having fire in it which they adduce as to the point. It is 1 Cor. iii. 15: “Yet as by fire, these are the persons in the great argument; and the conclusion is purgatory, a place of temporary punishment after this life. Q. E. D. These letters were never more out of place. If there existed independent and irrefragable proof from ancient quarters of the doctrine of purgatory, that fact might be immediately assigned that the apostle had in his mind some remote allusion to it in this chapter; but this proverbial phrase, “saved, yet so as by fire,” signifying, as used by writers both sacred and profane, a narrow escape out of a great danger, should be relied on as the principal support of the doctrine, is truly marvellous! I always thought that the fire of purgatory was to purify men's souls; but the fire here spoken of is to try every man's work. By fire, it is said, shall the persons be saved, by fire, but so as by fire; that is, with the like difficulty with which a man in a burning house is saved from its conflagration. A good man who, on the precious foundation of Jesus Christ, builds worthless materials, such as wood, hay, stubble, shall suffer the loss of his work, yet he himself shall be saved, though with great difficulty, so as by fire. So much for the main pillar of purgatory.

But they point us to Matt. v. 25, 26: “Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” Now, I would look the intelligent Catholic, who reads this in proof of purgatory, in the face, and ask him if he is in earnest; if he can think that the doctrine of purgatory derives any support from that passage. What is it but a most excellent piece of advice in reference to the settlement of differences among men? But they say, “Does not Christ, in Matt. xiii. 32, speak of a sin which shall not be forgiven, neither in this world, neither in the world to come; and does not this imply that some sin may be forgiven in the world to come?” It implies no such thing. That form of expression is employed but to strengthen the denial. Besides,

how can they be said to be forgiven, if they are purged away by fire?

Ah, but does not St. Peter say that Christ went and preached to the spirits in prison? Where were they but in purgatory? But were all the giant sinners before the flood in purgatory? If so, there may be some hope for us heretics. But why should Christ go to purgatory to preach to the spirits there? It is not by preaching, according to the Catholics, that souls are liberated from purgatory, but by prayers and masses well paid for. And why should Christ select out the antediluvian sinners, and preach only to them? Indeed, I think the friends of purgatory had better give up that text; and not attempt to support their dogma by Scripture, but be content with tradition, consoling themselves with the reflection that though nothing is written about it, yet it has been handed down. As for us Protestants, we do not believe in buying our sin—in salvation by fire. We protest against it. We believe in the washing away of sin, and that by the blood of Jesus alone: “The blood of Jesus Christ, His Son, cleanseth us from all sin.” What is there left for fire to do? The spirit of the just made perfect ascribes no part to purgatory in the redemption of the soul, but to the salvation to fire. No. Their ascription is, “Unto him, that loved us, and washed us from our sins in his own blood.” (Rev. i. 5.) How could souls just come up out of purgatory, they have been hundreds, perhaps thousands of years, undergoing the purification of fire, unite in this song?—Rev. W. Nevin, D. D.

ARBITRATION.

The course of Great Britain and America in settling their national difficulties by a commission, were sure would be productive of benefit beyond the present emergency and the countries more immediately concerned. It will at length be adopted, we have no doubt, by all civilized nations, and nothing is so uncivilized and absurd as war for the settlement of national differences. But it is already bearing fruit, and in quarters little thought of. We had never imagined that the Church could learn a lesson in the Gospel of Peace from the world, and that religious societies could do better than copy the example of these peaceful nations. We are glad to see that the St. Louis Christian Advocate recommends their course as suitable to be followed by the different branches of the Methodist Church in arranging the controversy growing out of the war. As lawsuits have been commenced in many localities, it submits that a commission might be appointed to which all such suits could be referred, with power to decide according to the equity of the case. This recommendation is heartily endorsed by several denominational papers.

The Occident advises that a similar plan of settlement be adopted in the Presbyterian Church, where like difficulties from the same cause exist, though to a smaller extent. Would the parties in the celebrated “Cheney Case” adopt such a course, and plan of arbitration, it would prevent much unnecessary scandal. But it need not be confined to nations or churches; it might be much more generally adopted by individuals. Arbitration is, in fact, the New Testament method for settling difficulties.—Montreal Witness.

GOD'S JUSTICE.

We marvel sometimes that God's justice is not promptly and signally displayed, and that those who sin are not at once destroyed. They would be if the forbearance of God did not exceed the forbearance of the holiest of men. But wicked men live and prosper not because God is indifferent, but because he is patient, and gives them time and opportunity to forsake their evil ways. The world is full of instances to show us that divine justice, though long delayed, is at last executed. Nothing is more foolish, if we were aware of it, than to envy the prosperity of the wicked. These difficulties will vanish in the light of the judgment-day. The enemies of the good man may try to add bitterness to his misfortune, and say: “Why does not God defend you, and why does He not punish us?” But the end is not yet. In that day when the secrets of all hearts shall be made manifest, virtue will be rewarded and vice punished, and all the spirits of men, whether saved or lost, will be forced to exclaim: “God is just! God is just!”—Methodist.

LESSONS FROM NATURE.

I never heard of a stick that when it met with a fire, deemed as to its right to build its nest there, and I never heard of a cony yet that questioned whether it had a permit to run into the rock. Why, these creatures would soon perish if they were always doubting and fearing as to whether they had a right to use providential provisions. The stick says to himself, “Ah, here is a fire tree, I consult with his mate—‘Will this do for the nest in which we may rear our young?’ ‘Ah,’ says she, and they gather the materials, and arrange them.”

There is never any deliberation, “May we build here?” but they bring their sticks and make their nest. So the wild goat on the crag does not say, “Have I a right to be here?” No he must be somewhere, and there is a crag which exactly suits him; and he springs upon it. Yet though these dumb creatures know the value of their God, the sinner does not recognize the provisions of his Saviour. He quibbles and questions, “May I?” and “I am afraid it is not for me,” and “I think it cannot be meant for me; and I am afraid it is too good to be true.” And yet, nobody ever said to the stock, “Whosoever shall build on the fire shall never have his nest pulled down.” No inspired word has ever said to the cony, “Whosoever runs into this rock-cleft shall never be driven out of it.” If it had been so, it would make assurance doubly sure. And yet here is Christ, provided for sinners, just the sort of a Saviour sinners need, and the encouragement is added, “Him that cometh unto me I will in no wise cast out.” Whosoever will, let him come and take the water of life freely. O dear brothers and sisters, do not be standing out against the generosity of a sin pardoning God, who bids the sinner come and welcome. Come, believe in Jesus, and find salvation now. O that you would come, it is what God has provided for your wants. Come, take it for he bids you come. The Spirit of God says, “Come, and drink the water of life freely, and take the water of life freely.” To believe is to trust Jesus, to trust his suffering, to trust his atonement, and rely upon him alone for salvation. May God enable you to do it for Christ's sake. Amen.—Sparrow.

THE YEAR OF FIRE.

MR. BEECHER ON THE CHICAGO DISASTER. It has become a matter of remark, with those who study into the interior of things, that events move in cycles. Some years are noted for their misdeeds, some for their crimes, some for their disasters. So there are years of catastrophe and long-continued impunity. This may properly be called the year of fire. The burning in the forests of Michigan, the terrible fire in the Northwest—destroying by scores and hundreds of homes, and our amusement and claim the whole of our city, but for Chicago. When we read that such a village has been totally destroyed, whole districts fleeing to the water and submerging themselves, we read and pass on. One of the first things I have noticed in myself is my utter

INCAPACITY TO TAKE IT IN. It was always so with me in regard to the mountains. I stayed three or four days at Mont Blanc, I could not take it in, and was unable to stop thinking how small it was. There was no ordinary experience by which to measure it, and it was some time before I could feel the grandeur of it. It was just so with the war. I could understand and appreciate just so much, and then I was full. The obliteration of a house and a household is about as much as one can take in at a time; but when it comes to a whole street, you have no idea of the maximum at this when you are obliged to measure by a word—then by miles—then to think that thousands and hundreds of thousands are homeless and starving, without friends, then we are at sea. It is utterly incomprehensible when we think of it, little by little, and it is impossible to estimate its full magnitude. In storms we can only have just so much, all the rest is wasted; but every single individual goes on suffering, whether we can take it in or not. I admire the uprising already visible in the Garden City.

CHICAGO HASN'T DEAD.

Phonix-like it will rise from its ashes, and be weightier than ever. The strong will take care of themselves. It is for the poor, weak, timid, suffering women and children that my heart goes out in this extremity. My heart beats quicker as I think of the admirableness and vitality of the responses

All the middle States—all the States North and West have stretched out their arms. Chicago lies upon the bosom of the nation as a child lies upon its mother's breast.

We know no Protestant, no Catholic; no Democrat, no Republican. All we know is that men and women are suffering. It is sublime when to this you add the great kingdom of the North—say, that across the sea responses have reached us, that England and Germany have lovingly come to the rescue. It is one of those spectacles which show how the great elements of Christian sympathy have united the world. It is one of the auspicious signs of the times. The danger to be apprehended is that this sympathy may take an emotional form. Suffering never gets tired—mercy ought never to; and I trust these enterprises will be as long in their continuance as the need is long in its emergency.

A LETTER FROM CHICAGO.

Mr. Beecher then read a letter from the Rev. Wm. A. Bartlett, in which he said that no pen could describe the utter devastation of the city. “My church is spared,” he continued, “God be thanked. My people are bankrupt as far as business is concerned. Chicago is wiped out.” “Chicago is not dead, she sleeps,” interrupted Mr. Beecher.

“As a church we are all at work. Please send us money and our church will see it properly applied. The first Baptist church has also been spared, and both our houses are used for the outcast multitude.” “As good a use,” said Mr. Beecher, “as church or chapel can be put to.”

I cannot help remarking upon the insensibility to suffering which seems to have prevailed among a certain class at Chicago. A great many people say

“THERE CAN'T BE A DEVIL.”

God is to good to allow such a fiend to exist.” All I've got to say is, if there ain't any devil, then there are some pretty good imitations; and if God is too good to have one big devil, he certainly has a good many in detail.

The News and the Press.

ST. JOHN, N. B., OCTOBER 26, 1871.

ST. JOHN TO BANGOR.

The important event of the week has been the opening of the E. & N. A. Railway through to Bangor by rail. On Monday morning last the first through passenger train left this city, since which time daily trains have regularly carried a large number of through passengers. A grand celebration of this important event has been held at Bangor during the week. On Tuesday evening there met at Bangor President Grant, Lord Lisgar, Gov. Wilnot, and a host of lesser political lights, as well as representatives from almost every railway, corporation and line in the Union and Dominion. A brilliant reception was given them. A regatta, military and fireman's parade, and public dinner was the programme for Wednesday. The city was filled with strangers, and triumphal arches and decorations, on which the national flags of Great Britain and United States were gracefully entwined, were erected all along the principal streets. At the supper in the evening the speeches by President Grant, Lord Lisgar, Governor Wilnot and others, were received by overwhelming applause, and the utmost good fellowship was manifested. On Thursday the distinguished party were to visit Vancuboro, where another dinner would close the festivities of that side of the line. On Friday evening a dinner will be given at the Victoria Hotel by the Directors of the Company in this city. The Governor General and some two hundred distinguished guests will be present. With the exception of a short distance between Anahst and Truro, we now have uninterrupted railway communication from Halifax to San Francisco, and the completion of that portion just opened for traffic entirely deserves the important demonstration noticed above.

BURNING OF ZION CHURCH.—An alarm of fire was sounded on Wednesday morning at 10 o'clock, but it was rather unintelligible, and everybody except those in sight of the smoke, was at a loss to know where to look for it. All the fire engines were “limbered up” and ready for a start, but it was some minutes before any one knew where to go. No. 3 engine was on the spot, soon after it was discovered that the fire was in Zion Church in the Valley, and began throwing water on the building. The Portland firemen arrived within five minutes, and insisted on having their hose attached to the hydrant, as the burning church was located in their jurisdiction. After some dispute, which threatened to result in a riot, the engine's hose was taken off and the Portland hose substituted. This operation took some time, and allowed the flames to acquire a headway that made them masters of the situation. They reached the roof, crept under the shingles, ran along the rafters, danced on the apex of the roof, and then descended the chimney. The fire was now in the roof, and the Portland firemen worked with a will