

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, JULY 11, 1873.

EDITORIAL CORRESPONDENCE.

Perhaps what shall be written under this head (which will continue two or three weeks), may properly be prefaced by a few words.

PERSONAL.

Office work is not by any means light work, though an impression prevails very extensively that it scarcely deserves the name of work at all. What- ever others may think, the writer has experience to the contrary. For more than six years he has been discharging the duties of pastor of a city church, and has also had the entire control of this paper. It has been his part to provide matter for its columns—to write editorials, make selections, prepare correspondence for publication, and condense the news for the secular department, keep the books, pay the bills, &c., &c. All this he has done single-handed. So multiplied and varied have been his duties that they have required seven days in the week, and no small share of the nights, to discharge them. He once had an idea that he could (so far as strength was concerned) endure the pressure of them all without injury to either body or mind. His friends have told him, times almost without number, that he had better "ease up a little," or he would be completely prostrated some day. But he thought he could not do so, and so kept on, though the strain upon his energies has at times been nearly unendurable. Sometimes when he has experienced the premonitions of coming danger he would have been glad to follow the counsel of friends, to relinquish some of his work. But to do so has appeared impossible. The denomination with which he is connected (and which he loves with all his heart) is, as is well-known, suffering now because there are so few ministers. The retirement of any one from the work he is performing but makes the suffering greater, so the retirement of the writer from either his pastoral work or editorial duties would make another deficiency where there are so many now, that the prospect seems painful. The editor is free to admit that the necessities of the denomination were and are of paramount importance in his estimation, else he would long ago have given up one department of his labor. So much for the reasons that have induced him to continue in double work. He has now come to know by painful experience that he is not made of wrought iron, but that, in common with his fellows, he is composed chiefly of flesh and blood. . . . Those who know and whose word ought to be regarded, say "Clear out of this office; go away—in the woods, anywhere, only get away from your office and pulpit, and be sure and not take your work with you; get some fresh air and plenty of sunshine; drink in the one and let the other beam upon you and scorch you, no matter how black." To such bidding as this, vigorously and repeatedly uttered the editor cannot, indeed, dare not say nay; hence his absence from home and the penning of these lines.

GOOD BY.

to office, library, exchanges, correspondents, church, pulpit, prayer-room, family, we embarked at 6 A. M., on the 22d ult., on board the City of Fredericton en route for—well, we scarcely knew where.

LIFE ON A STEAMBOAT.

is rather monotonous. This is especially the case on the upper St. John. The passengers were chiefly raftsmen returning home. Some were well-behaved, while others were very ill-behaved. Some smoked, some slept, some swore, some played cards, some read good books and some bad; and so they spent the time each according to his liking. There is a marked difference, however, in the conduct of the class of men referred to from what was constantly witnessed a few years ago. Then the majority of the passengers, at certain seasons of the year, were sure to be more or less under the influence of rum, being a disgrace to themselves and friends, and an annoyance to all with whom they came in contact. Now, on a seldom seen a drunken man on board the boats. Instead of spending their hard-earned money for liquid violence, they take it home to supply the wants and add to the comforts of their families. Then rum was sold freely on all the boats, now it is strictly prohibited by the owners. Only a few days—so we have been informed—one of the deck hands was detected selling rum to passengers clandestinely. It appeared that for some time he had been carrying on the illicit traffic, and the captain dismissed him from the boat and at once put him ashore. It is really pleasing that the temperance sentiment has become so prevalent as to effect so radical a change in a class of men who were exposed to so many and strong temptations by drink, and also to induce the steamboat proprietors to prohibit its sale on their boats. In this connection, it seems most proper to state that during the second day of our trip there were on board the boat two doctors, one of whom had a large jug labelled "Poison." From this they drank frequently and freely, and the character of the poison may be known when we tell them that they both were drunk. They are young men, and both are said to be skilful in their profession, yet they were so far under the influence of rum as to be unable to properly take care of themselves. It was a painful sight. But much as the wrong these young men are doing to themselves is to be regretted, the chief danger lies in the great wrong they may inflict upon unsuspecting and confiding patients through their indulgence of a habit which, more than any other, unman and totally unfit for the discharge of any duty whatever. Each man is not fit to be practising physicians, and something should be done to prohibit their drifting with a thing so precious as human life.

THE MEETING ON THE SHORE.

At Rankin's Landing, Northampton, a large company was assembled awaiting the arrival of the boat. They were there to meet the corpse of Miss Colwell. She was drowned there some two weeks previously, and her body was not recovered till the 23d, when it was found near McKel's Landing, Prince William, about 35 miles below where she was drowned. Enclosed in a rough box the body was carried in silence to the shore, when it was at once surrounded by relatives and friends. The father, mother, sisters and brothers were there. The mother, with her arms thrown across the head

of the box, as though she would embrace and bring her darling to life again, wept and sobbed on the anguish which only a mother can feel; the father, with the expression on his face that indicates an aching heart, and his head bowed as though the great sorrow were crushing him beneath its weight; the sister, who barely escaped the same tragic end of her whose inanimate form was lying there, sobbing as though her heart would break; other sisters and brothers, and weeping ones around, all went to make up a scene of no little impressiveness. Silence, almost painful, reigned on the boat as the passengers crowded to witness the sad scene. The roughest men were moved to quiet, and from many an eye unused to weeping stole unbidden the tear, indicating that beneath a rough exterior dwelt a sympathetic heart that could and would feel for others in the sadness and woe which are common to the human family.

TO BE, OR NOT TO BE.

Cardinal Cullen seems inclined to know the worst, now that his hand is in, to know certainly whether the Pope has or will be permitted to have jurisdiction in Britain. It may be a very gratifying sentiment for Romanists to hold that His Holiness is supreme in such a heretical country, especially since Italy and Germany have so roughly shaken off his authority; but to Protestants it cannot be a very agreeable fact, while both their wishes and their laws are to the contrary. Whether it is fact or fancy must now be made to appear. It is a bold push of the Cardinal, and quite opportune, too, just now, when parties are warm on the disestablishment question, and sympathy for the Pope is stronger than it has ever been or is likely ever to be again. Were the Pope and his advisers less restive under the very just restrictions placed upon them by Italy and Germany, their chance in Ireland would be better; but their conduct creates suspicion. They are not satisfied with ecclesiastical jurisdiction merely, with what Protestants call such at least; so long has the State been their Church, and politics their religion, that they cannot easily settle down to attend simply to spiritual concerns, nor reconcile themselves to the loss of the temporal power. This restiveness is significant. However much sympathy for the fallen Pope there may be in the heart of the British nation, there is too much sturdy independence in the Commons of England to allow the nation to be brought again under the blighting rule of an Italian priest.

Englishmen have imagined that since Henry VIII's strong pen forbade it, neither the Pope nor any other foreign potentate or power has had jurisdiction in Britain, and that Elizabeth inhibited in like manner any interference in Ireland. The Cardinal thinks, however, that this is all a delusion; that the Pope is supreme in Ireland in matters pertaining to the Church. Acting upon this opinion he has continuously taken counsel at Rome in affairs directly and exclusively affecting the Roman Catholic Church in Ireland. The point at issue has arisen in this way: One Father O'Keefe, priest of Callan, made himself obnoxious to the Cardinal, who thereupon determined to suspend him. By the law of the Roman Catholic Church it appears that to suspend a priest has been a function of the episcopacy and not of the primacy; but to make the thing rum, the Cardinal obtained special authority from the Pope, by virtue of which he degraded O'Keefe, depriving him of all his clerical functions, and had the deposition published in O'Keefe's parish. O'Keefe prosecuted the Cardinal for libel, and after a tedious trial before the Queen's Bench obtained one farthing damages. The judge, it appears, was unwilling to give a decision, but was urged to this by the Chief Justice pointing out to them that Cardinal Cullen, though acting in good faith, yet had acted illegally, for a Papal Rescript upon which he acted was of no force whatever in Ireland; the laws of the realm did not recognize it, and it could not therefore confer authority in the case; that O'Keefe was therefore not degraded, and the Cardinal's publishing that he had been was consequently a libel. The Cardinal takes exception to this on the ground that his action was strictly legal, which point he undertakes to establish.

This puts the question of the Pope's supremacy squarely before the Judges. The trial will be one of the most important of the present century thus far. Should the Cardinal win, there is no telling what the result may be. Unless there is some special compact between the state and the papal church, by virtue of which the latter holds certain privileges covering the O'Keefe case, it is difficult to see how the Cardinal can be defeated. The laws of the realm do recognize, at least passively, the papal church as a Christian church; they must therefore permit its spiritual functions and offices, which do not contravene any provision of the civil code, for these are what constitute it a church. One of these is the ghostly power of the pope. British law has never exacted an elimination of this from the papal church in Britain, but recognizes it in Cardinals, Archbishops, Bishops, and other officers created directly by the pope. These are strong points for the Cardinal. The only thing remaining for him to show is that the pope has power to define and appoint the duties of these officers, which cannot be hard to do, for almost anything may be shown from the decrees of popes and councils.

The Chief Justice seems to have decided a civil case from the provisions of papal canon law, or rather from an accident in papal ruling. The pope had not previously delegated power to the cardinal to remove a priest; but if a bishop could remove one by the pope's authority so could a cardinal, for they both derive their functions from the one source. The fact that the authority was specially given to the one, while the other was invested with it in his consecration, marks no shade of difference in the source of its derivation; yet it is upon this condition that the act was declared illegal on the cardinal's part, and by implication would have been admitted as legal on the part of the bishop.

The truth is, so long as cardinals, archbishops, bishops, &c., &c., which the pope creates in the United Kingdom are recognized as such in the kingdom, or so long as such officers appointed abroad are allowed to practice their functions under his authority in the kingdom, there is no point short of the bounds of the civil code at which the limit of their powers may be set by any but the pope himself. The place to commence is to ignore his appointments altogether.

Should the cardinal win, the effect is likely to be an agitation against foreign domination, which will end in stopping every item of papal or Italian interference, and in making the Roman Catholic church exclusively national. The people who are struggling to cast off one church now because of its assumptions and impositions, are in no mood to accept another far more pretentious and domineering.

Should the cardinal lose, it is difficult to see how any official of the Roman Catholic church can continue to practice the functions of his office in the British Islands. If a rescript conveying power to deal with a simple matter strictly within spiritual judicial limits, can have no force, how is it possible that any conveying the power to act fully in the capacity of cardinal, archbishop, bishop, &c., &c., can have force? It follows rather that these off-

icers are no officers at all, they never were made such, and can exercise no authority whatever. Either Cardinal Cullen acted legally or he is no Cardinal. That is the simple issue.

MOVING ON.

Our friends to the west have set their faces like a flint to drive open communion and pedo-baptism from the land of the stars and stripes; but, judging from the reports of the strife that come this way, they are hardly competent to the task. They appear to have never looked at any but their own side of the question, and not much at that. They often refer to Hall and other open communists, it is true, but only as advocates, not as honest inquirers. Some of their performances are amusing enough. Recently a close Baptist divine, filled with the perfectibility of his own theory, and the consequent feebleness of position of open communists, undertook to demolish a certain Professor holding the latter views, and all of like faith with him, in a public discussion, but he came suddenly to grief. On the first evening he bid, in the usual Baptist way, for the sympathy of the Baptists, and telling them they too were close communists, and must therefore side with him and condemn any one so disorderly as his Free Baptist friend. On the second evening the professor turned the tables on him finely. The subject to be discussed was, "Resolved, That close communion is unchristian, unscriptural, and should therefore be abandoned." In introducing it the professor remarked that he believed it was allowable to ask an opponent any question relative to the point under discussion; he wished to ask his friend some questions to be answered by Yes or No, if they would be answered. On being informed that they would, he asked:

"Does brother H— believe that any one has a right to partake of the Supper till he is baptized?" "No."

"Does he believe that any one can be a Christian without obeying the commands of Christ?" "No."

"Does he believe that immersion alone is baptism?" "Yes."

"Does he believe that Pedit-baptist churches are Christian churches?"

Here brother H— began to falter, and to attempt evasion.

"Answer yes or no, brother H—."

"Well, then, yes, in a certain sense."

"Do you believe that Pedit-baptist churches have a right to celebrate the Supper?"

This the good brother utterly refused to answer, alleging that he came there not to discuss other churches, but the unscripturalness of close communion, and the laugh of the audience was turned upon him completely, for it was evident he was cornered. The professor then went on to show that it is not only the theory but the expressed belief of close Baptists that Pedit-baptists have no right to celebrate the Supper, quoting the Boston resolutions, and the comments thereof of a Tennessee divine to the effect that "whenever Pedit-baptists partake of the Supper they eat and drink damnation to themselves." This put Baptist fellowship and charity in its proper light, and exploded the sympathy trick. On the third evening the discussion was unexpectedly closed by brother H— announcing that he was done, that he wanted to go away to attend a certain meeting. It is to be hoped he went away a more thoughtful, if not a wiser man.

But it is not in argument their hope to succeed lies, in that they come off but second best; they have a far readier way. Recently, in a church on Long Island, there has been an application of the better plan. The church has existed about two years, as a mission, under Rev. H. O. Pentecost, aided largely by the people of the village who are of different creeds, and having a missionary grant of \$800 yearly from the Long Island Baptist Association. About a year ago the pastor, carrying more than Christ's friends than Baptist shibboleths, passed the emblems to a Pedit-baptist brother whom the deacons had avoided; the consequence was a letter from the Association committee, informing him that a repetition of such offence would forfeit the Association subsidy. A few Sabbaths ago a Congregationalist, formerly a minister, but now engaged in business, an intimate friend and warm supporter of, and co-labourer with Mr. Pentecost, remained at the communion service and partook of the emblems uninvited by the pastor and on his own responsibility. The Association committee hearing of this, immediately cut off the grant of the subsidy, and notified the church accordingly; whereupon Mr. Pentecost informed them that he was entirely out of sympathy with close communion, and had resolved to resign his pastorate. The following Thursday evening he handed in his resignation to the church, to take effect about the first of July. After hearing his reasons they resolved to consider the matter, and in the evening to accept it or not. This looked like dallying with the enemy, which was dangerous; so a couple of energetic divines hastened over from New York, got some thirty ones together in a caucus before the evening meeting, and formed their plans; took charge of the evening meeting, in which they had about as much right as Brigham Young; had every one expelled from it but the few church members present; the resignation accepted to take effect immediately, and invited a deacon suspected of liberal proclivities to resign and follow his pastor. This eliminated the heresy quicker than Booth and Kinghorn could do it. The congregation, not exactly liking this proceeding, hired a public hall and had preaching in it on the Sabbath, and the morning by Mr. Pentecost, and in the evening by his Congregationalist friend. There was preaching in the church also, by another New York divine, to an audience of thirteen persons. There is room for close communion and Pedit-baptism, that village. A Sabbath school was immediately started by Mr. Pentecost's congregation, and a salary of \$1800 subscribed and offered him to induce him to remain amongst them. He had been receiving \$800. This plan will not after all succeed much better than the former.

To one looking on from a distance, it seems a strange inconsistency that the very men who are most anxious to make Pedit-baptists believe that they hold exactly similar views with themselves in respect to the Sacrament of the Supper, should be the first to expel their own members for communicating with them. That they do, in the face of their exercising the severest discipline that the civil law permits against this practice, still persist in saying that they and Pedit-baptists agree upon this point, shows that one party or the other is duped.

Another thing: In the case of Mr. Pentecost, for example, it appears that the whole congregation, and possibly a majority of the church, are with him. Under ordinary circumstances these must represent a large portion of the church property. One of the first things to be decided in case of such a split would be, one would think, which party should hold the property. The church property is not held by the Association, as Methodist chapters are by their Conference, nor are they secured to close communion by bequest or deed, as some chapels are in England, but are the property of the individual church simply, held in trust, perhaps, by a few members of the church. It matters nothing how they are held; every one has a claim in a chapel to the amount of labour or money in any way invested in it. If he chooses to bestow his claim, it is well; but if not, it remains an asset of the church, from which he is justly entitled to receive such as his character might reasonably secure. If he has purchased a pew, it is not the wood and paint and furnishing only that he has purchased, but the benefits and privileges arising from the possession of that pew as well; or if he has contributed to the building of a house, it is for an equivalent, either direct or indirect, to himself, or indirect, as benefit derived through his family or

friends. And this property, with its concomitants, or either of them, can no more be alienated justly without his consent than can his horse and carriage, or his farm. It often happens, too, in building churches that men make sacrifices which they feel for years, and which they never could repeat, as an act of devotion to God, and to the cause of what are expected to be, and should be, lasting privileges for themselves and families. To exclude such men and their families from enjoying what they have thus paid for, by a vote of any society, is an act of more doubtful legal validity, it is robbery, and that of a cruel sort. The man who contributes \$500 towards the building of a house expecting his return in the privilege and blessing of worshipping in it with his family, has as just a claim upon that house, if that return is denied him, as the mechanic has, who under contract, performs labour to that value; and his claim is far superior, for it covers a corporate interest.

This is a feature not yet prominent in the strife. To secure the property for close communists while the dissenting section is, numerically, the weaker and can be voted out quietly as heretics, seems to be the policy of certain busy gentlemen. The rightness of the act is nothing to them. Close communion is of such overbearing importance in their eyes that, like the dogma of the real presence in the Church of Rome from which it is derived, it must be maintained at any cost. These gentlemen may find, however, some day that the people who built these houses have a right to worship in them, and that as they please, and that some less simple law will have to be resorted to to get possession of their property than by going into these houses and saying to proprietors, "We have no fellowship with you—you are heretics, and we have no use of your privileges, you must therefore vacate this property for more Christian people."

DENOMINATIONALISM.

There is apparently a disposition growing amongst sects of the same general religious form to sink or waive minor and unimportant differences and to unite in one body. The Free Church and the United Presbyterians of Scotland, numbering together a million and a quarter of people, have, after an agitation extending over eight or nine years, formed a union, though a rather indefinite and clumsy one. Their differences were few, and in a general aspect, unimportant. The Free Church wished the State to assist the Church, but on terms which the Church approved; the United Presbyterians wished the Church to have nothing whatever to do with the State; but in everything which elsewhere is considered to form the basis of Christian communion they fully agreed. The Established Church, whose membership exceeds that of both the others, holds aloof as yet, comforting itself with its cordial State connection; but disestablishment is in store for it as for its English neighbor, and when that comes it will turn for comfort to the embraces of its now less fortunate associates.

A few years ago the Free Church and the United Presbyterians of British North America united their hosts, and now the Synod of this united body and that affiliated with the Established Church of Scotland are discussing a basis of union, with a fair prospect of settlement. This will form a Canadian Presbyterian brigade of between four hundred and fifty and five hundred thousand; leaving a contingent under various names of about one hundred thousand to fall in by and by.

There is under consideration a platform for union between the Wesleyan, the Primitive, and the Episcopal Methodists of British North America. The Wesleyan and the Primitive bodies are quite agreed, and may soon unite; but the Episcopalians are yet not content. Like the Presbyterians, they are absolutely agreed upon every point essential to Christian communion; their differences are wholly in relation to church government and discipline. These bodies, when united, will form a Methodist brigade of about five hundred and fifty thousand, leaving a contingent under various names of about seventy-five thousand yet to be absorbed.

At their Conference last month the Wesleyans of the Upper Provinces accepted with modifications a Constitution proposed by a joint committee from their Conference and that of the Maritime Provinces, which unites in one body all the Wesleyan Methodists of British North America. The Constitution provides that there shall be one General Conference every four years, and several Annual Conferences. An Annual Conference is to be held in and for each Province, which forms a district, and the General Conference is to be composed of the ministers, and a lay representation, not to exceed the clerical, from each district. The Conference of the Maritime Provinces, which closed last week at Fredericton, accepted this Constitution also, with further, yet slight, modifications, and appointed a delegation to the parent Conference in England to arrange a final separation from it by year the amount of support to the Maritime Conference, and now will very probably withdraw it totally. This will leave the Wesleyans of Northern British America wholly independent of the mother country, but will join them firmly together as one powerful member of the Methodist family.

If union gives strength there must be great gain in these movements; and union does give strength for great undertakings; the moral power and influence of these combined hosts far exceed all that the divisions could wield. Instead of wasting strength in attempts to suppress or overreach their nearest of kin, they may turn all against the common enemy, or in favor of an object. Church extension, missions, moral reform, may be entered upon with the insistent active sympathy given, and with the assurance that abundant means, good counsel, and watchful interest awaken; men need no longer run a triple line, working for their own cause, against their neighbors, and a little for Christ; these interests are wholly one.

The punctilious of dispute between churches so nearly allied, however well they might serve for forensic displays during the reign of speculative and dogmatic theocracy, do little honor to the Christianity of this eminently practical age. The world wants more Christ and less theology; and the more men and churches realize this the reader will they be to join hands and forsake their envious and disputing.

STARTING RIGHT.

BY GEO. E. STUBBS.

The incidents of childhood and boyhood often come up before us in memory. Some, we think of with pleasure, others with sadness; and we wish we had sought the advice of those who we know would have taught us well; or that kind hands had led us into pleasanter paths.

As I think of "starting right," an incident of my own boyhood presents itself to my mind and seems somewhat to illustrate the subject. When about twenty years of age, I was sent on an errand to a village some four or five miles up the river. There were two roads to the village, but in some places as the river was winding they were some distance from it. I had often been to the village over one of these roads, and had heard of the other on the opposite side. This time, after doing my errand, I determined to return by the one with which I was not acquainted; and without getting precise directions I started for home.

Just at the border of the village I came to where the roads diverged; one leading down the stream, the other in another direction. I took the road which seemed to be the most travelled. I did not

get a view of the river. I was afraid I had mistaken my way, but instead of inquiring I increased my speed. At length I came to where several roads met. It was on a hill, and in sight was a small lake which I had never before seen. I was now sure I had lost my way. Calling at the nearest house I told me I had already travelled five or six miles, and was then as far from home as when I started. The way seemed long, and lonesome, until I came in sight of familiar objects, and pleased enough was I when at last I reached the old homestead. Alas! how many paths there are that appear so much like the right one. Just a little difference at first. Just a little turning aside, "only this once," perhaps the tempter may say. I presume dear young readers, you often get tired of hearing so much advice, and perhaps many a youth who reads the first part of this article will be tempted to stop reading and say "too dull."

Now don't lay the paper aside just yet. Let us look ahead a few years, to the time when the boys and girls of to-day will be men and women.

Don't you suppose that the great want of the world will then be, as it is now, men and women who shall be true to themselves and to their God?

If you would grow up into an honorable manhood or womanhood, abstain from all appearance of evil. Don't form bad habits. Don't be slaves to the use of rum or tobacco. Don't believe in any way, to either appetite or passion. Oh! how many bitterly regrets the first misstep, the first turning aside from the right path, for the way of the wicked is as darkness; they know not at what they stumble.

But, to start just right, is to give your heart to the Saviour. And if your feet have already wandered far from Christ, the living way, return unto the Lord and he will have mercy, and to our God and he will abundantly pardon."

Christ stands ready to receive you, and He says by His word, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Dear young friends, be sure and start right, and in the strength of a loving Saviour, strive to continue in the way of well-doing.

I cannot close without quoting the words of the wise man; (Prov. iv. 18.) "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

THE FULTON STREET PRAYER-MEETING.

The speaker on the floor, at this present writing, is the President of the Highland University in North Eastern Kansas. He says, that, it gives him unspeakable satisfaction to be present and bear this testimony to the glorious truth that God answers prayer. What an important truth it is! God hears and answers prayer! What is the history of this Fulton street meeting here? A history of facts in this regard. You remember how I stood here and told you of Highland University, and how it was founded in prayer, and how I begged you to pray that God would pour out his Spirit upon the students gathered there and bring them into the fold of Jesus. How glad I am that I can stand here and tell you how the Spirit came down upon us like an overwhelming shower. I have been conversant with revivals of religion in times past, and with one exception this was the most powerful display of the grace of God that I have ever witnessed.

The first thing was to have a prayer meeting modeled upon this—prayers short—addresses short—singing short—and the real spirit of prayer poured forth upon us. And oh! what power did the spirit display! All hearts were moved, most were melted, under the blaze of truth as manifested in our meetings. The whole college bowed before the Lord, more than half the students were hope-fully converted, and conversions are taking place still from time to time. Eight of these converted young men put themselves under the care of the Presbytery at its last meeting. And seven others have expressed their regret that they did not do so. They with others, will do it when the Presbytery meets again. You know this is the first step towards the gospel ministry. I beg for continued prayer for us, that all our students may be converted and be led wholly to the Lord.

"Amazing grace! how sweet the sound
That saved a wretch like me;
I once was lost, but now am found;
Was blind but now I see."

A young man repeated these words as he rose to his feet. These lines describe my case exactly. I was a wretch undone—a poor miserable sinner—on the very verge of destruction, going down to a drunkard's grave. Oh! what amazing grace! I was saved by the blood of Jesus. Nobody would own me. My friends would not own me. My wife would not own me. I was an outcast from them all. All but my poor old mother, and she was ex- horted to give herself no further trouble on my account, for I was bringing her gray hairs with sorrow to the grave. She kept on praying, and by and by the Lord heard my mother's prayers, and took me out of the horrible pit, and brought me up, and placed my feet upon a rock and established my goings. Here I am, saved in answer to a mother's prayers, as I verily believe. We saved drunkards, love to speak of this salvation. It is great. I believe that it is much easier to save a poor drunkard lying in the gutter than a moderate drinker. Fifth avenue. God took me all love for intoxicating drinks, and I asked him to keep my hands off the accursed stuff, and I do. From that glad hour of my redemption I have never tasted strong drink or tobacco. They are my abhorrence now.

Every day comes the drunkard to me and says how can I reform, for the doctors tell me if I leave off totally I will die. So the doctor told me, but I did not die. Do as I did.

A gentleman said he was glad to hear this testi- mony. He was on his way to London to attend a great temperance Convention, gathered from all parts of the world. He felt greatly strengthened by what he had heard to-day. God bless you all.

RELIGIOUS ANXIETY.

Cases like the following are almost every day coming before the meeting:

Prayer is requested for the conversion and sal- vation of a young lady who was made a subject of prayer some time ago. She is in great distress and some of her friends fear she will go deranged. Pray that God will grant her that peace that passeth all understanding, now.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The friends of total abstinence throughout the Province will hail with satisfaction the passage by the Episcopal Synod of New Brunswick of the following resolution, moved by the Rev. F. H. Almon, and supported by the Rev. Wm. Armstrong, Rev. W. S. Covert, Rev. P. Partridge and others—

"That depriving the evils of intemperance and the injury to society arising from the traffic in intoxicating liquors is now carrying on, the Synod appoint a committee to report to this Synod, at its next session, the best method of lessening these evils."

The Reverend mover showed at considerable length the noble work done by the Church in England, and called upon his brethren in this Province, to follow the example of the parent society. It was not, he said, until within a few years that the Church in its collective capacity had taken an active part in the temperance reform, but the bene- fit to society resulting therefrom was already con- siderable.

A few years ago a resolution of this nature would have met with very few supporters in the Synod, and although the Society is not yet established, in England will recognize the special mission it has to the temperance.

Reforms advance slowly, and it is not to be supposed that this innovation will be regarded with favor by all, but it nevertheless is gaining strength, and we look forward with delight to the day when the strong arm of the Church will be stretched forth to protect and reclaim the unfortunate in- bricate.—Fredericton Express.

A French Canadian Evangelical Alliance has been formed by the Protestant French of Quebec. Several Protestant churches have had missions in Quebec for years, but their success has been hindered by the fact that they were English, &c., English speaking churches, the priests urging upon their people that in uniting with them they change their own nationality. The converts themselves feel that they need to be a French Protestant church in Quebec as there are no French Protestant churches in English and Scotch denominations, with which Frenchmen may unite, and feel that they are amongst their own people; but they have not the strength yet to establish such a church, nor have they exactly the unity of doctrine to make it feasible, as they have been under the training of differ- ent denominational systems. Forming the Alliance is a preparatory step; but it is scarcely necessary to the prosecution of evangelization, that they consti- tute but one Protestant church. The argument used by Roman Catholics against Protestantism, on account of its diversity of sects, is the argument of a deposit against representative government, and is prompted by the same motives. The churches now conducting missions in Quebec would accomplish far more in the Master's cause were they united by making an unconditional grant of their mission fund to the support of a French Protestant Church. It has been found in Italy that Protestantism, as such, is not Italian—not English, nor American, nor French, nor Spanish, nor German, nor Russian, nor Chinese, nor Japanese, nor any other. A church would prosper it must regard the national- ity of the people. These Quebec French have dis- covered that fact; and their action is every way full of promise for good.

A PROPHET IN OUR MIDST!—The *Globe* of the 28th ult. contains an article on "Confederation," in which occurs the following:—

"We remember that we, on one occasion, pointed out that one great effect of Confederation would be to thoroughly unite the Catholic Church throughout the Dominion and make it a compact and powerful organism. We said that the influence of the House of Commons would be as great as it then was in the isolated Province. We remember well how violently the RELIGIOUS INTELLIGENCER assailed us for this expression; but time has amply demonstrated the correctness of our views. The Catholic Church in the Dominion today yields an influence greater than the Conservative party itself. It can make Lieutenant Governors. It can influence the votes of the Dominion Parliament so as to secure the passage of a resolution through the House of Commons on a matter of vital interest to the New Brunswick people. It can give us for its members, who are most opposed to the New Brunswick School Law, seats in the Cabinet. Bishop Sweeney had but to speak to his conferees in Canada."

It cannot but be interesting to the people of this Dominion that they have in their midst a per- son of such foresight and sagacity. It is wonderful how it could have ever entered into mind of the sage editor that the Roman Catho- lics would, in a few years, be arrayed against the progress of the Dominion, and especially the Free, Non-Sectarian education of the children of the coun- try. But, from the declaration of the *Globe*, it appears that such is actually the case. We live in a wonderful age. If such, or similar things, had ever been heard of before, if the Roman Catholics had ever been known to oppose the progress of any country, if they had ever been known to unite for political purposes on any former occasion, then our admiration for the foresight of the editor might be somewhat lessened.

Will the editor of the *Globe* enlighten its readers on the following points:—1st. Does he sincerely regret said combination? 2nd. What advantage has, or will the Catholics gain by such combination? The *Globe* must know that it like begets like; that if a combination is formed by one party it must result in combination among another. Already we hear of the united utterances of the religious bodies, on the School question, indicative of a decided feeling against the domination of any, and all priestly interference in the management of the secular affairs of this country; and the editor of the *Globe* may find, with all his prophetic vision, that what he points out as the result of Confederation on the Catholic Church, may not be so much injury to the Dominion, as he would have his readers believe, and doubtless, in his own heart, anxiously desires.

Circles.—Again, with all its demoralizing effects, we are having our periodical visit of the Circus. We hope every family that desires the moral to prevail over the corrupt, and society blessed rather than cursed, will show that desire by staying away from this Exhibition.

The News and the Press.

ST. JOHN, N. B., JULY 11, 1873.

NEW BRUNSWICK.—York Division netted \$750 by the Bazaar. . . . The ship, the *St. John*, left on Wednesday morning for the steamer at Quebec for England, whither he is going on a combined pleasure and business tour. We trust Mr. Vanvar's trip may prove eminently pleasant and profitable. . . . A tree at the head of the flats, Fredericton, was struck by lightning Wednesday evening. . . . The W. O. Richmond Corner, C. Co., has been made a regular Post and Money Order Office. . . . It is rumored that a