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BRUNSWICK BAPTIST. NEW AND

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(From the New York Observer.) GOOD WORK IN ITALY.

FLORENCE, Oct., 1862. At Ancona, a rising seaport town on the Adriatic, Mr. Meyer has been kindly received. In an incredibly short time he has acquired the language, and al ready conducts meetings among the natives. Among the Germans, his countrymen, and the Jews, to whom he is especially sent, as himself sprung from that interesting race, his work has begun auspiciously; while the few English families resident there have, for the first time, an opportunity of hearing the Gospel in their own tongue, and have gladly availed themselves of the privilege. An excellent sale of Bibles and religious books has taken place, and a Florentine convert at Pesaro, in the vicinity of Ancona, has gathered a goodly number of fellow-

believers around him. The schools still remain the chief feature of Neapolitan evangelization. They seem to have been well organised, and to be popular in the south. They have recently called forth the praise of those capable of judging, and who occupy the highest place in the national educational movement. The Societa, or largest Evangelical meeting in Naples, is anxious for the regular teaching of a trained ministry, of which name." it stands greatly in need. Controversy and speculative theology have hitherto held too prominent a place, so that positive Scriptural instruction is sought after and a more formal Church order than the present plan of simple introduction admits of. I ought not to omit reference to the energetic labors of Mr. Piggott, the young Wesleyan missionary, who has recently adopted Italy as his field of labor. Previous to settling in Milan last spring, he established several interesting reunions in the Valley of Aosta, which still continue to be held among the peasantry in the small villages. In the capital of Lombardy he has begun a first class boarding school for the Italian young ladies, in addition to Sabbath classes for English children. Northward, evangelists and colporteurs proceed to visit the Alpine lakes under his direction, -while, southward, a flourishing station at Parma,

and efforts of various kinds in Bologna, Ferrara, and Modena, attest his zeal and ability. The crying want of Italy is an increase in the number of able evangelists, presently so small. The field is large, and the laborers are truly few. What is to he done? The Waldensian College, and the Academy of Dr. de Sanctis, at Genoa, are providing a steady supply, to which we must add several British and American Christians, who are devoting themselves to the work, and a few converted priests and lay agents employed in evangestration. But special efforts must be used to obtain suitable young men from the Evangelical schools and churches to be trained, through a regular course of study, for preaching and pastoral labor. There is no doubt that here lies the solution of the difficulty we now experience in supplying old stations and breaking new ground in promising localities. Dr. Stewart, of Leghorn, has for several years been wisely occupied with a bursary scheme for the purpose of educating young men for the ministry. Hitherto, it has prospered and wrought well; but the claims are now so heavy, through the large number of young men presenting themselves, that I trust to see more of the wealthy laymen in America and England heartily subscribing to this effort. A missionary spirit is spreading among the younger students in the Valleys, who have, till now, been drafted off to commercial work in Turin and Genoa, and the teachers, both at Pomaret and La Tour, are fully alive to the influence they can exert upon their pupils in favor of the work of evangelization, so that the best material is in readiness. We are aware that Christian friends feel less strongly the appeals for aid to educational appliances than for the immediate purposes of evangelization and Bible circulation; but we are strongly convinced that no nobler or more

judicious outlay of Christian liberality can be made

than in educating, through a course of years, an

Italian ministry suited to the present wants and ready

for the future emergencies of the country. Pious and humble laborers have done, and are doing, much

good, intermingled, unfortunately, with much evil. It would be unprofitable to cite any of the amusing

stories current as to the indignation of educated

hearers, through the ignorant Scripture criticisms and heterodoxics of some Italian evangelists. During the summer, the Claudian press, the only evangelical one in Italy, has sent out a large number of books: among others, "Anatomy of the Papacy," by Puant; "Come to Jesus;" "The Sinner's Friend;" several works on the Sabbath; a series of Christian school books; a volume of hymns; "The Holy Catholic Faith," specially prepared by the Rev. Newman Hall for Italian readers; and many smaller tracts and pamphlets. The New Testament has also been printed without any interference from the authorities. The first volume of Dr. De Sanctis' theological work is about finished, and a series of books for children, such as "Matty Gregg" and the "Peep of Day." in course of publication. The Committee which superintend the press, now that the new roller machine is about to be set up, purposes several very valuable additions to Italian evangelical literature, among which may be mentioned a new edition of the Bible for the American Bible Society, a "Biblical Dictionary," the "Evidences of Christianity," by Bishop McIlvaine, a stereotyped edition of "The Pilgrim's Progress," "Adieu to the Pope," Trivier's works, which are in great request among the people; as well as the reprinting of as much of the standard Puritan literature of the country as escaped the keen pursuit of the inquisitor three centuries ago, and the translation of the works of our best English divines and

For the circulation of our increasing stock, there have been already established, as I gather from a circular printed for distribution, eight depots in the chief towns of Italy, exclusive of the depots for Bibles alone, to which must be added many smaller depots in connection with the missionary stations of the peninsula. As to the sale, it must be confessed that to an English eye, accustomed to London, Dublin and Edinburgh enterprises, it is not large; but to those of us who have passed some time in Italy, and know the us who have passed some time in Italy, and know the stagnation of spiritual life in the past, the progress made in the sale of these books during the last three years is wonderful, and encouraging in the extreme. Moreover, to those who judge—and there are few friends of this country who do not share this opinion with us—that a greater crisis is at hand than has yet dawned on Italy, and that the torpor of the masses is yielding to inquiry after the truth, there cannot be two opinions as to the preparation of a sound Christian literature. It is to the labors of a few men of faith and hope, years ago, that we owe the books presently circulating, and we trust that the issues of the Canadian press will be proportionably valuable in the future.—Rev. J. R. McDougall, M. A. JESUS.

My attention has been taken with a paper headed THE NAME," in your paper. "The Name" came home to my sympathies very strongly, in several circumstances. The touching description of its efficacy cannot be better illustrated than in the words of the excellent Herbert. No doubt he had felt its healing balm when he wrote-

'Jesu is in my heart; his sacred name Is deeply carved there. But, the other week,
A great affliction broke the little frame,
E n all to pieces; which I went to seek.
And first I found the corner, where was I;
After where ES; and next where U was graved. When I had got these parcels, instantly I sat me down to spell them; and perceived That, to my broken heart, he was I EASE You;
And to my whole is JESU."

I think the writer of that article, which has suggested these thoughts, will not object to a few additional testimonies in illustration of the subject, with some facts also which may bring to mind the power and efficacy of that "name which is above every

The herald-angels were the first to proclaim, in accents clear to the most unlearned, the sacred name, though its character may be discerned as spoken of, from the first declaration of relief under the pressure of guilt, in the garden of Eden, down to that prophet who spoke of the "healing beams" of the "Sun of Righteousness." Neither to Mary, the expectant Mother, nor Joseph, the reputed Father, of the newborn infant, was left the choice of a name for their first-born. When some great personage is sought, to become the patron or guardian of a parent's offspring, it is requested that he will give the name to the child. Indeed this is the right assigned, in our sponsorial service, to the infant's future guardian. The injunction of the angel to Joseph was, "Thou shalt call his name Jesus," and the reason assigned, "for he shall save his people from their sins." He is "the captain of our salvation," who conducts all his true people to their promised rest, and thus saves them from the guilt, the power, and the presence of their sins, Well, then, may every self-condemned, but freely-pardoned sinner say, "This is my beloved, and this is my friend, O daughters of Jerusalem:" "His name is as ointment poured forth."

To recommend Him, the woman of Samaria left her waterpots of water, the fisherman his nets, and Zaccheus his trade. And at the sound of his name the poor woman in Gray's Inn Lane forgot her savoy cabbage, and lent her attentive ear. There is virtue in this name; some attractive influence. What is it? who shall describe or explain it?

I have an instance or two to relate of what we may call the mechanical, or, as before designated, "the talismanic" power of this Name, though it has to do with the mechanism of the heart-not of that cold, uninfluential mechanism which moves an unwieldy machine of senseless inflexibility.

The providence of God brought into our house a

young person, who, having long watched over the last of her earthly parents, had suffered in her health. and wished for the retirement of a country clergyman's abode, where she could share the pleasures of parochial visiting, and the privileges of a Gospel ministry. A fortnight after her arrival, the rupture of a blood-vessel was pronounced, by a medical attendant, to be the precursor of her dissolution at no distant period. Three months was the time allotted by her heavenly Physician for finishing the work he had called her to do and suffer. The season was not lost, nor the time weary : there was no intense suffering, but a gradual progress to the grave and to glory everlasting. Her time and thoughts were much occupied about the concerns of the poor, among whom she had hoped to mix and minister in her daily walks. The day before her decease—though there was no increased appearance of death-she seems to have been employed in "setting her house in order," winding up all her worldly affairs, assigning to her relations their respective shares, as well as suitable remembrances to the poor, and to her attendants also their portion, and, in fact, to each, tokens of Christian faithfulness and concern. Having been left for the night with her nurse, we retired to rest with no stronger apprehensions than usual, but about two o'clock in the morning the summons came to our door to hasten to the closing scene. A spasm land suddenly come on, which bespoke the near approach of the not-unlooked-for messenger of death. She laid hold of my arm with affectionate and tender Jove : her lips moved, but her voice was scarcely heard : her look expressed the indistinct words of "dear, dear friend." I asked her, "Are you happy, dear Miss -- ?" Her tongue uttered the name, "Jesus, Jesus." They were her last words; her eyes closed in visions of peace, but soon to open in Emmanuel's land, whither the spirit fled-no longer to see through the veil of flesh. The tongue was still, but soon to be unloosed, no more to lisp that name-

But in a nobler, sweeter song, To sing his power to save,

and with her golden harp to unite with the ransomed Church of Christ, in strains of endless praise, echoing through the realms of bliss-" Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." "Blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." And and the of the of the

From this dying testimony, I proceed to record that of one in humbler life, who may be still a sojourner here below. It was in the summer of 1836 that I was, in the course of a visit to the North of Ireland, led to explore some of the interesting scenes contrasting every inth of the ground as our sagnificatian energied over an ejech field beyond the railroad, and

on the coast of the County of Antrim. Our immedi ate object was what is called for want of a better ited the Rev. Dr. Cotton Mather. When the interview chisel—while in its vastness scorning the power of a giant generation—but of this I may write hereafter.

Arriving at a spot where the curiosity of travellers is led to view an interesting scare on the coast, a guide to view an interesting scare on the coast, a guide to the divine; "you are young, and the world is before the curiosity of travellers is the divine; "you are young, and the world is before will be gladly received by Dr. James Parerson, Principal Our way lay over some rough ploughed fields, the will save yourself many a hard thump." wind also blowing very high from the ocean. Our Not an easy science to learn is it—the science of as two that were agreed, I wished to become ac- foaming, although you know that he is both unreas-"Well, friend," said I, "Do you know or love the words that turn away wrath." Lord Jesus?" Here was my talisman. The sound land of Popish darkness. Are there not "a few names even in Sardis?" and many indeed are the children of God in that blood-stained country-Ireland. With an emphasis, which narration cannot express, he replied-

"Jesus, thy blood and righteousness My beauty are, my glorious dress; 'Midst flaming worlds, in these army'd, With joy shall I lift up my head,"

"Have you a church at hand?" said I, "and where did you learn these blessed truths?" Pointing to some distant hills, behind which stood the little sanctuary, he expatiated on the faithful shepherd from whom he had oft heard the glad tidings, and had his soul refreshed. As we approached the shore, the boisterous waves, in a tone like thunder, blast. obliged us to raise our voices at full strength, when, looking to the billows, he put his hand to his bosom, and exclaimed—

> "Jesu, lover of my soul."
> Let me to thy bosom sty,
> While the nearer waters roll, While the tempest still is high."

Cannot, then, this humble pilgrim testify of Jesus? I made other inquiries relative to his birth, parentage, &c., and found that his parents were Scotch, and had come from that land of Gospel truth in his earlier years. They had not neglected to train up their children "in the nurture and admonition of the Lord." I discovered, however, that the secret spring of that love to Jesus, was the feeling of his own necessities. He had been taught the truth, but from his own experience he had learnt the sweetness of that name to a convinced sinner. He concluded his brief narrative by emphatically exclaiming, "they say the Jews crucified Christ, but oh! it was not the Jews-it was my sins, my vile, my cursed sins, my

Our pleasant solourn there was short. Our coriosity being satisfied with what we had seen, my companion and I parted. A cloud may probably, ere this, have received him to realms of endless day, for he was an aged man. I linger still, a sojourner here below; but shall be thankful to contribute these few reminiscences, if they may serve to prove,

> " How sweet the name of Jasus sounds In a believer's ear!'

BIBLE THOUGHTS .- Rom. viii. 4. " That the righteousness of the law might be fulfilled in us."- This is God's end in pardoning us. We are brought, by believing, into the state of "no condemnation" in order that we might be in a condition to keep the law. But when delivered from condemnation, and so liberated from bondage, he is brought into the condition of the Psalmist, in the 19th Psalm, of delighting in the divine statutes, and pressing forward to conformity to that holy law, whose sum is, "Thou shalt love the Lord thy God with all thy heart." The law is not abrogated to the believer. Like Paul, he delights in it after the inward man, and seeks to fulfil its righteousness. He seeks to grow in "love," for this reason, among others, because it is "the fulfilling of the law" (Rom. xiii. 10.)

PRINCIPLE COMMANDS RESPECT. -Dr. Goodell states that during his missionary journey to Aleppo, he and his companions were obliged to spend a night at a Turkish cafe, where they were surrounded by a noisy set of natives. In the morning, when the question arose whether it was best to have prayers together, Dr. Goodell said that a Mussulman never hesitates to say his prayers in public, and why should they? He accordingly opened his Bible, read a chapter, and knelt to pray. He had hardly begun when he noticed that the Turks had ceased their talking, and were intently watching their proceedings. He at once passed from the English to the Turkish language, in which he continued his prayer, till, when he closed, his Amen was echoed from the Mussulmans on all sides of the cafe. When they arose from their knees, the Turks clustered around them, inquiring who and what they were, "Are you Protestants?" said they. Yankee-like, Dr. Goodell asked, "What are Protestants,?" "Those who do not tell lies," sail one. "Those who do not cheat," said another. Those who believe only in the Bible, and try to live as it tells them," said another. "Yes," said Dr. Goodell, "we are Protestants"

Stoop .- Berjamin Franklin, when a young man, visname-the Giant's Causeway; that wonderful work was ended, the rev. gentleman showed him by a of nature, in which the God of nature would seem to back way out of the house. As they proceeded have imitated, or mocked, the puny works of man's along a narrow passage, the doctor said to the lad, art, with all the precision of the line and the "Stoop ! stdop! !" Not immediately comprehending led to view an interesting steme on the coast, a guide the divine; " you are young, and the world is before appeared to offer his services to direct our course. you; learn to stoop as you go through it, and you

guide offered me his arm, which, being the feeblest of stooping gracefully and at the right time. When a the party, I readily accepted. As we walked along man stands before you in a passion, fuming and quainted with my companion. His garments might onable and wrong, it is folly to stand as straight and have been taken for those of the youthful patriarch, stamp as bard, and talk as loud as he does. This whose parent's tender love had provided him with the places two temporary madmen face to face. Stoop many-coloured robe. No doubt an industrious wife, as you would if a tornado were passing. It is no or careful mother, had kept the original coat from disgrace to stoop before a heavy wind. It is just as utter decay, by weekly additions to the fabric, mak- sound philosophy to echo back the bellowings of a ng all hold together without a rag to be seen affoat | mad bull, as it is to respond in kind to the ravings or superfluous. This bespoke the state of a family of a mad woman. Stoop! gracefully, deferentially, not given to midnight revels or lawless outrage. and anid the pauses of the wind, throw in the "soft

When reproved for an error you have committed, of his reply was, indeed, sweet to my ears in that for a wrong you have perpetrated, for a neglect chargeable against you, stoop! Do not justify or palliate a palpable fault. This only intensifies and aggravates the wrong. This excites direr indignation. Stoop! If you say mildly, "I know I was wrong, forgive me," you have stolen away all your complainant's thunder. I have seen this tried with the happiest effect. A friend came to me once with a face black with frowns, and ire all bottled up ready for an explosion, because I had failed to fulfil some promised commission. I prognosticated the storm, and took both his hands in mine as he approached, simply saying, "I am very sorry I forgot; pardon me this time." What could the man say. He kept the cork in his bottle, and I escaped a terrible

How much more easily and pleasantly we should get through life, if we only knew how and when to stoop!

But when tempted to do a mean thing, or a wrong thing when solicited to evil by associates or circumstances, then don't stoop! You may give up your own personal rights if you will, you may give "coat and cloak" to an unjust demand, sometimes even this is necessary, to stoop in silence to an injustice. It never stoop to a meanness, to a debasement. Never steep to pick up a forbidden object, the appropriation or possession of which righteously exposes you to scorn or censure. - Watchman.

HARD READING .- " I would not read such a hard book," said John S- to David A- "I read easy books."

"Father says this will improve my mind more

than any of the story books," said David. "It is not interesting, is it?"

"It grows interesting the more I read it. I think

shall like it very much."

"I tried to read a book a good deal like it, and it was not at all interesting. I could not keep my mind upon it at all. When I got to the bottom of the page, I could not tell what I had been reading about. I want a book to be so interesting that I cannot think of anything else till I get through with

"Father says if my attention wanders when I am reading, I must go back and read over again the portion that I do not recollect. I have read some of the pages of this book a great many times before I could keep my attention fixed upon the thoughts contained

"I do not wish to take so much trouble when I read; it makes it too hard work."

The book that David was reading when John spoke to him, as above noticed, was "Watts on the Mind" -a book which contains a great many judicious rules for mental culture. David's father had given it to his son, and requested him to read it carefully. It is a book which all young persons would do well to study. There are too many young persons who, like John, read only for amusement: they seldom derive much benefit from reading. Improvement, not amusement, should be the end aimed at in all reading. Books which are written merely to amuse should be avoided. No man who loves the young will write with no higher object than to afford amusement; he will aim to communicate useful knowledge to illustrate valuable truth, or to awaken pure and lofty feelings within the youthful breast.

CARD PLAYING .- Why do Christians object to card playing 🥍

On account of its avowedly worldly character. By a sort of universal verdict, it has been set down as a purely worldly amusement. On what account this has been done we are not prepared to say. But it is so. Universally, card-playing is taken as a symbol of worldliness, gaiety, and trifling. This is not the case with chess, draughts, or even bagatelle. This view of the amusement is, with judicious Christians, quite enough to prevent their indulging in it. A line must be drawn somewhere to distinguish the church from the world, and one of these lines, -and a very proper one it is-has been drawn round these amusements which bear the character as above. To step over that line is, in the estimation of the truly good, an inconsistency and error; and Christians wishing to preserve a conscience void of offence, and give offence to none, are careful not to err in this respect. This is in perfect keeping with apostolic precept and

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