

I know you will heartily rejoice that so good provisions are made for the care of the suffering seamen. Of the harbor I must speak at another time and so of the Bethel Church. Of the latter there are several in the city. The Bethel cause here has lost a most self-denying and faithful minister, the Rev. Mr. Chase. I learn the Church which he recently occupied is or is to be sold, but what disposition is to be made of the funds I know not.

In this connection you will allow me to make a remark or two relative to impressions which have come into my mind while reflecting upon the religious interests of the sailor and churches for the poor and so on. Let me premise, I most heartily rejoice in all the good that Bethel Churches, and Churches for the poor are instrumental in doing, and I think that the amount is not inconsiderable. I confess, however, that they seem to me not founded upon proper principles in one respect. It seems to me that at bottom, this whole proceeding has a tendency to cherish the idea of caste. So far as my observation in this country goes, the effect of building a church for the poor, is a successful way to keep the poor from the churches built for them. This seems to be a total overlooking of the proper Catholicity of the church. What have the distinctions of poor and rich, sailor and landman to do before God?

It seems to me that the Apostolic spirit in full measure in our churches, would rather bring the poor and the sailor into the churches where the rich and the refined and cultivated worship. Association with Christians of all the different callings in life is not among the least things implied in the doctrine, that the strong ought to bear the infirmities of the weak.

I mentioned in a former communication the organization of the Southern Anti-Slavery Society, whose object is to secure slaveholding clergymen to preach to slaveholders and slaves. If this matter involved no compromise with the heinous sin of slavery it seems to me to involve the folly of fostering caste in the church. Probably in calling, the Saviour was a carpenter, but his mission was not to carpenters. Peter was a fisherman, Matthew a publican and Luke a physician, but their missions in the church had no reference to these distinctions. In all this matter it seems to me there is a great want of being properly impressed by God's revelation of himself as one and the father of all. The Bible is destined, it seems to me, to overturn this whole proceeding as too nearly allied to polytheism.

It has by some been thought necessary to successful preaching among sailors, to employ the terms of nautical life in great profusion, and even to descend to the slang phrases which are employed by seamen. It reminds me of the contempt which Humboldt felt for the philosopher, who thought to enlighten him by a discourse upon the military art. Rev. Mr. Stowe whom I mentioned in my last as one who labours in a Bethel cause in Boston, related to me an anecdote that illustrates the same point in another way. A converted sailor wrote Mr. Stowe, (who by the bye coincided with the opinion I have expressed) saying, that when the sailor goes to church he goes to hear not about his business as a sailor but to be instructed as to his soul's salvation. The sailor went on to illustrate his idea by supposing a clergyman to address shoemakers as "My dear cobblers," and exhorting them when they handle the waxed cord to think of the end of life; when at work at the sole to think of their souls, when repairing the sole to think of renewing their understanding. Going on this principle, the missionaries of the Southern Anti-Slavery Society will be able to use perhaps the most scolding illustrations of all. But this is all, I imagine, wrong. The sailor, the poor, the rich are no more and no less redeemed by the blood of Christ than the rest. After they are redeemed they are to imitate him who for our sakes became poor if they can find any body poorer and more destitute of refinement and culture than themselves. Doing this, it will be the end of building churches for classes. They will be houses dedicated to God not to the poor, not to sailors, not to cobblers or shoemakers. What is God's will become like his rain and sun, neither fertilizing nor shining for this or that class, but for the human race.

Your truly,
G.

NOVA SCOTIA CORRESPONDENCE.

Mr. Editor,—I have not been an indifferent observer of your paper, the *Intelligencer*. I am pleased to say that its columns contain heart-searching truths, "sound doctrine that cannot be shaken," and various items of interesting intelligence. May God bless its perusal to the souls of many, and give it a yet more extensive circulation. I wish it may ever continue to breathe that spirit of purity, and deep-toned piety, which with the communications from different ones of the connexion, and the foreign news it affords, give it with many the preference to that truly excellent paper the *American Messenger*. Let it ever bear the Greenfield salutation: "Is God in this House?" This is a blessed motto. My sincere prayer is that the gracious God will sanctify the Editor and all other contributors to the columns of this paper, that the emanations of their minds be still Holy and devoid of selfish sectarianism and whatever else may degenerate a paper into a vehicle of unhalloved influences. This admonition is, however, uncalled for to those that have an "unction from the holy one, and know all things."

My present motive for writing is to afford an account to the friends at Long Reach, St. John, of the decease of Brother Nelson Britton, a native of that place, but for many years a resident of Carleton, Yarmouth County, N. S. The Winter of 1853 he was reduced very low, by severe indisposition of body, and while enduring his sufferings was brought to realize the dreadful danger of his situation as an enemy to God, and a stranger to the righteousness obtained by the sufferings of Jesus Christ. He continued for hours together under extreme anguish of soul, in urgent entreaties to God's throne of grace for pardon and relief. He at length saw the Cross, felt satisfied that his iniquities were atoned for there. Peace took possession of his soul. The Holy Ghost so long a stranger to his heart took up his residence there, and "his tongue broke out in unknown strains, and sang surprising Grace. A great concern manifested by him was to survive one year to enjoy the privilege of Sabbath and sanctuary seasons in the society of Christians. God mercifully granted his request, and accordingly he seized the first opportunity to obey the Lord in his ordinances and join in fellowship with the Society.

Since that period I have been a gratified eye and ear witness of the constant improvement made of his means of Grace, in attempting to redeem the time. How often have I heard him utter words of regret like these: "O that I had not delayed till old age, to seek the pearl of great price," and also his admonition to the young, "don't do as I've done. With shame I look upon my past life, &c." May I pause in the detail to drop a word to whoever may read this. Here are the expressions of a contrite heart, and of a sorrowful experience, let them not be in vain. Though he is dead, he yet speaks. Let his words go down to far-off posterity, and serve as a beacon and signal of alarm to all that pass that way. Let the young take warning and shun the path. The aged that have long delayed, let them delay no longer. Time is short, one moment and we're pushed out of life." Brother Britton's days were prolonged a year. The last Sabbath he met with his friends for worship, was towards the last of March. He then had concluded to change his residence to the Town of Yarmouth. He expressed his anxiety for the prosperity of the Society. He moved—and in one week moved again, to that land whence there is no return. His freed spirit we humbly trust has passed to its repose in the bosom of his Saviour.

His last illness was short. His body was interred in the Yarmouth Cemetery. In the little settlement of Carleton, which lies on the western bank of the Tuskent River, twelve miles from its mouth, and some fifteen miles Northeastly from Yarmouth, is a small society of Free Christian Friends, which at first numbered but seven in all. Their beginnings were small, but God has watered them, and they have increased in a year or two to over twenty. They organized a Sabbath School last summer, which proved a blessing. Some children as young as eight years have been converted to God. I heard one, when she was overflowing with the love of Jesus, relating the dealings of God with her soul. Bro. Knowles baptized her with other individuals. Officers of the age of fourteen, and so on, have tasted the new wine of the kingdom. About fifteen children at one time manifested deep concern for their souls. The Society as a whole are striving together to keep the unity of the spirit in the bond of peace, to be built together for a habitation of God through the spirit. They have of late been refreshed and encouraged to hope that some long halting ones will be added to them. Bless the Lord, I believe they are determined to reach immortal Glory. May the Eternal Spirit sanctify these and all other members of Christ's body till all be presented to himself, a glorious Church not having spot or wrinkle or any such thing, but holy and without blemish.

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S. W. B.
Carleton, N. S., April 20, 1854.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR PER ANNUM, always in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder F. McLeod, St. John, N. B.

R. J. UNDERHILL, } Pub. and Business
D. W. CLARK, } Committee.
W. M. PETERS, }

Jan. 2, 1854.

Religious Intelligencer.

SAINT JOHN, N. B. MAY, 19, 1854.

From the Royal Gazette Extra, May, 12th.

BY AUTHORITY.

By His Excellency Sir EDMUND WALKER HEAD, Bart., Lieutenant Governor and Commander in Chief of the Province of New Brunswick, &c. &c. &c.

A PROCLAMATION.

Whereas War has been declared by Her Most Gracious Majesty Queen Victoria against the Emperor of all the Russias, I do hereby order and direct that Wednesday the thirty first day of May now instant, be kept as a day of humiliation and solemn prayer to Almighty God for the success of Her Majesty's Arms, the prosperity of the British Empire, and a safe and lasting Peace.

Given under my Hand and Seal at Fredericton, the twelfth day of May, in the year of our Lord one thousand eight hundred and fifty four, and in the seventeenth year of Her Majesty's Reign.

By His Excellency's Command.
J. R. PARTELOW.

PUBLIC HUMILIATION AND PRAYER.

The above is the Proclamation by His Excellency directing the observance of Wednesday, the 31st inst., as a day of humiliation and prayer throughout New Brunswick. We last week expressed our wish in relation to a day of special services, and we rejoice that we are to have it by the appointment of those in authority. We are not among the number who think that Governments and rulers should have nothing to do with religious duties, or give no recognition of divine sovereignty. On the contrary, we believe, it is the duty of Kings and all rulers, in times of distress and peril, and war, to call their subjects to humiliation and prayer. The Bible affords us many examples of the efficacy of such appointments. Witness the case of Jehoshaphat king of Judah, who when invaded by the children of Moab and Ammon and Mount Sier, "Set himself to seek the Lord and proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord." And while the King prayed—"ALL JUDAH STOOD BEFORE THE LORD, WITH THEIR LITTLE ONES, THEIR WIVES AND THEIR CHILDREN," 2 Chr. 20: 1-13. And God harkened, and the Spirit of the Lord rested upon Jehoshaphat, and Jehoshaphat and Judah were admonished not to be dismayed for the battle was not their's but God's. Instance also the case of Ezra at the river Ahava, when he proclaimed a fast, because he was ashamed to require of the king a band of soldiers and horsemen to help him against the enemy. (Ezra 8: 21-22) The king of Nineveh thought it no shame to proclaim a fast for both man and beast, and cry mightily unto God that he would turn away from his fierce anger, and they perish not. And God saw their works, and repented of the evil he had said he would do unto them; and did it not. (Jonah 3: ch.) And when a dreadful calamity overtakes us, is it any less our duty as a nation to humble ourselves, and to implore the divine mercy than it was for Jehoshaphat, Ezra, or the king of Nineveh's? We confess, we see it no less. That the present war is in one respect a calamity brought upon our nation is unquestionable. No sane mind can

certain the idea a moment that England has sought it or that it is on her part, a war for conquest. Her armies are called to arrest the progress of despotism, and save religious freedom in Europe. It is in another respect we believe a mission assigned her from God, and although the entire results cannot be seen as yet, yet the end will as surely redound to the glory of God, as he has permitted it to commence. And although it is designed to bring about events long foretold, and marked with infinite precision, it is nevertheless our duty, to humble ourselves in view of the accomplishment of these, and not rush on like mad fatalists to the crisis they neither wish to know or fear.

With these views and sentiments we shall feel it our duty to religiously observe the day as appointed. And we moreover urge its observance upon our Churches and congregations throughout the province. Neither do we consider it a mere voluntary duty; it is clothed with scriptural authority, and whosoever resisteth, "resisteth the ordinance of God." "Let every soul be subject unto the higher powers" (Rom. 13: 1), is a divine injunction; and in view of this, ministers are required to put their flocks "in mind to be subject to principles and powers, to obey magistrates," (Titus 3: 1). "Submit yourselves to every ordinance of man for the Lord's sake: whether it be of king as supreme; or unto governors, or unto them that are sent by him, * * * FOR SO IS THE WILL OF GOD." (Peter 2: 13, 14). And obedience to human governments, is the duty of all men, in all cases not involving their duty to God.

Let all fasting and pleasure be dispensed with on the day appointed—let families and churches and congregations appear before the Lord. Let confession be made of our sins, and the sins of our nation. And in view of our utter unworthiness, and the exaltation of our kingdom among the kingdoms of the world, let us put on humility as a garment, while we bow down and say—"O LORD THOU HAST DONE IT." And while we pray, it is not that our enemies may be destroyed, and their souls lost; but that God may bring their wicked counsel to naught—that the oppressor may cease, and the captive be made free. We pray that God may hasten the glorious purposes of his government, and even from the turbulent waters of human anarchy and national strife, bring forth a new born world—a world stamped with his image—that a "morning of joy" may succeed the "night of weeping" and that peace may be restored by divine authority.

HOW WE GRIEVE THE SPIRIT.

In this article it is our design to point out some of the ways in which Christians are in danger of violating the injunction of Scripture, "grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

1. We notice that in connection with this injunction the Apostle Paul intimates that we grieve the Holy Spirit in his office as seal whenever we grieve the hearts of our brethren. Why not? The Spirit in whatever heart shed forth must be dear to God. We therefore just as surely grieve the Holy Spirit by grieving our fellow heirs, in whose hearts he is shed forth as their seal, as by any harsh treatment of the Spirit in our own hearts. This is according to the Spirit's own word, "if we love not our brother whom we have seen, how can we love God whom we have not seen." But still more explicitly has the Spirit asserted this doctrine in 1st. Thessalonians 4: 8. "He that despiseth, despiseth not man but God who hath also given unto us his Holy Spirit."

In connection with the injunction therefore, Paul proceeds to specify things which grieve the Spirit in his office as seal. Bitterness, wrath, anger, clamor and evil speaking with all malice, he puts down by name as grievances to the Spirit in this office. On the other hand, it is intimated that if we imitate God as dear children, walking in love as Christ hath loved us and given himself for us, we cherish the Holy Spirit; we keep our seal unbroken and bright. If kind, tender-hearted, forgiving one another, as for Christ's sake God has forgiven us, we have our Father's image. I wish I could engrave upon every heart as with the point of a diamond the implication of the last sentence. If the Holy Spirit of God is in us, it prompts us to forgive like God, and if we do it not, we grieve that Spirit because we will not take his advice.

2. We grieve the Spirit whenever we neglect prayer. "If ye being evil know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." If we have a wise and good friend and fail to consult him we grieve him. If we can have the Holy Spirit by asking for him and still live without his advice, we treat him as unworthy of our confidence. What more grievous to a friend than such conduct.

In addition to the grievance in this case it has this, it is to reject one who anticipates our wants and can give expression to them when we cannot. He has been promised to assist our infirmities so that we may pray as we ought; to make intercession for us where we cannot give utterance to our petitions. It is by him that through Christ we have access to the Father; thus we are no more strangers, but fellow citizens with the saints and of the household of God. Shall we then grieve him by living prayerless lives?

3. We grieve the Spirit when we worship without his aid. He that worships God must worship him in spirit and in truth. The Spirit as we have seen can be had on such terms, that it grieves him that we are without him at all. Shall we then undertake without his aid to approach God? These two grievances are also committed, whenever we attend any of the ordinances of God's house without the spirit. Much more do we grieve the spirit when we neglect the ordinances which he has appointed, and in which he has promised to manifest himself to us. I am told that in some parts, it is customary for Christians if they have not all the spiritual comfort they desire, to refuse to partake of the ordinances of the Lord's supper. They are without the spiritual comfort, because they have grieved the spirit by disobedience, and now they propose to disobey him again by way of gaining his favor. My Christian friend, think you, that by suffering on the cross you can save your soul? O, no, look to the cross of Christ, ask the spirit, and go forward to confess Christ before men in his ordinance, unless you have made up your mind deliberately to abandon the hope of salvation.

less you have made up your mind deliberately to abandon the hope of salvation.

4. Whenever we fail to sympathize with the spirit in promoting his work, we grieve him. If we show no care for the interests of a friend we grieve him. So in regard to the spirit. If he is convicting the impenitent, and we show no interest in their conversion we grieve him. This thought is capable of so many applications, as in prayer meetings, protracted meetings, in missions, and so on, that I must only take space enough to give the hint.

5. In general, we may be sure that whenever we fail through the help of the Spirit, to mortify the flesh we grieve the Spirit. The flesh lusteth against the Spirit, but the Spirit says, if we will walk in him we shall not fulfil the lusts of the flesh. The works of the flesh, are adultery, fornication, uncleanness, lasciviousness, hatred, wrath, strife, envyings, drunkenness, and revellings, and their like. Mark, my Christian friends, with what sort of abominations, hatred, wrath, strife, and envyings, are classed as griefs to the Spirit. Abominations that pollute the body, which is called the temple of God for which pollution God threatens its perpetrators with destruction, and yet, how many indulge in hatred, wrath, strife and envy, and have very little thought how they are breaking the seal of the Spirit. In concluding this part of our subject, let every Christian reader remember, that he with other Christians are said to be *built together for a habitation of God through the Spirit*. If in the struggle between the flesh and the Spirit, the flesh is victorious, the Spirit is foiled in his attempts to rear a living temple to God. The temple is defiled by our lust; it is plundered by our sacrifice.

In our next we shall speak of the duty of the Christian in case he finds by applying these tests to himself that he has grieved the Spirit, in other words, how to be restored to the Spirit's favour after grieving him.

D. M. G.

IMITATION OF CHRIST.

A more beautiful imitation of the mind and spirit of Christ is rarely met with in the whole history of the Christian Church than that of SACRIN, a distinguished French preacher. When the edict of Nantes, which secured unto the Protestants of France the free exercise of their religion; was revoked by Louis XIV., and their churches were destroyed, their persons insulted, and their lives endangered; while as some authors inform us, half a million of them fled to England, to Holland, and elsewhere; this distinguished man, whose devotion and eloquence, were alike the admiration of even his enemies, in a sermon in which he refers to the sufferings of his Huguenot brethren, makes the following apostrophe to the royal tyrant, who instigated by his priestly confessor, and a blood-thirsty woman had let loose upon them the rage and fury of the man of Sin.

"And thou, dreadful Prince, whom I once honoured as my King, and whom yet I respect as a scourge in the hand of the Almighty God, thou also shall have a part in my good wishes! These Provinces which thou threatenest, but which the arm of the Lord protects; this country which thou fillest with refugees, but fugitives animated with love; those walls which contain a thousand martyrs of thy making, but whom religion renders victorious,—all these yet resound benedictions in thy favour. God grant the fatal bandage that hides the truth from their eyes may fall off!—May God forget the rivers of blood with which thou has deluged the earth, and which thy reign has caused to be shed!—May God blot out of his book the injuries which thou hast done us, and while he rewards the sufferers may he pardon those who exposed us to suffer!—O, may God who hath made thee to us, and to the whole church, a minister of his judgments, make thee a dispenser of his favours—and administrator of his mercy."

DENOMINATIONAL—G. C. FUND.

The churches composing the Fifth District Meeting of Free C. Baptist will bear in mind that this meeting will be held at Middleland, commencing the 17th of June. The General Conference will meet with the Church at Long Island on the first Friday in July; and we wish to call the attention of our brethren and friends to the General Conference Fund. We hope that all our churches will feel interested in this matter, and make an effort to increase its amount this year.—This is the only Fund—at present existing among us as a denomination to which all our members are desired to contribute; and we think it will not be otherwise than a pleasure to those who have any interest in our prosperity to aid its enlargement. Although it is not as yet risen to any great amount, (though increasing every year,) yet its utility has been seen by the G. Conference, and its benefits, (small as has been its sum total) have been felt largely by us as a people. It is true there may be some, (we hope there are not many) who stand aloof from the cause, when means are required, whose purest religion consists in *their own good feelings*, and who can find no requirement or example in all the word of God, for the appropriation of any of that which God has given them to sustain and promote his cause. But we can assure such, from practical experience, that they know not the luxury of sacrifice—they are strangers to the purest joys of religion—the holy raptures which flow from being like Christ, "who though he was rich yet for our sakes became poor, that we through his poverty might be made rich." (2 Cor. 8: 7). This was grace indeed, and it is by such grace as this that we must be saved—not only in Christ, but in us: The year to close at our next conference, has been one with us, in many respects, and in many places of encouragement and prosperity. To some churches large additions have been made; and in nearly all we believe a reform has been going forward, which will ultimately place us as a denomination in a position to engage efficiently in the great work to which every Christian is called—that of *extending Zion's borders*, and persuading men to be reconciled to God. We sincerely pray that none of our churches or members will feel indifferent to the importance of increasing our Conference Fund. But little we believe, has as yet been received by our Treasurer—our Conference is at hand—let our churches set about the work immediately of collecting their respective amounts, and forward them—freely and with prayer—either before or at the

Conference, to the Treasurers. Let them bear in mind that the annual offerings of God by his ancient people were the sure precursors of his blessing. And we feel assured that if our people will with thankful hearts make some offering to Jehovah, and come up to our Annual Meeting, believing that God will be there, it will then be a time of his presence, and he will wipe away the reproach of former seasons, that have not been blessed with special revival.

MISSIONARY "GLANCES."

The following glances of Missionary Intelligence, and facts connected with the benevolent operations of Christians we select from the April number of "The News of the Churches, and Journal of Missions," a very valuable English periodical. We are desirous of keeping our readers advised of matters connected with the progress of religion in the world, and we hope the summary of facts given in our columns occasionally, will be interesting to them.

BIBLE SOCIETY.—Whatever concerns the circulation of the Bible belongs in the wide and true sense to the subject of Missions, and there are various facts in this department which it is most pleasing to record.

The British and Foreign Bible Society has just terminated its Jubilee Year. The Society was commenced on the 7th of March 1804: an act from the 7th of March 1804, to the 7th of March 1854, was the Jubilee Year of this institution. It is now assisted by the co-operation of 322 Auxiliary Societies or Associations, of these 3279 are in Great Britain, 603 in Ireland, 549 in the Colonies and Dependencies of Britain, and about 4000 are Foreign Societies and Branches. It has been the means, more or less directly, of translating the Scriptures into 150 languages or dialects, in addition to about 50 translations known at the time of the Society's formation. It has also been the means of assisting in the distribution of 45,000,000 of copies of the Scriptures in whole or in part. So that within the present century, the Bible may be said to have been made accessible to 600,000,000 of the human race.

NEW TESTAMENT TO SOLDIERS.—One of the most recent acts of this Society will, we are sure, command the approbation of the entire Christian community; though it is proper to add, that the well-timed and thoughtful act of liberality has been largely shared by a kindred institution. Every individual soldier who has embarked for the East has been supplied with a copy of the New Testament, by the appropriate munificence of the Naval and Military Bible Society, aided, as we understand, by the British and Foreign Bible Society; which latter institution has for many years distributed the Holy Scriptures in Turkey, in the various languages used by its mixed population.

BIBLE FOR CHINA.—Many of our readers have already been informed, through other channels, of the measures that have been taken for printing the million Testaments for China, the funds for providing which were so promptly and cheerfully provided by the Christian Churches of Britain. The printing-presses in China are already busily employed in this great work, multiplying as by a miracle the bread that is to feed the sons of millions. Letters have recently been received by the Bible Society from their Corresponding Committee, and plans are matured for printing 250,000 copies in China in eighteen months, dating from the 1st January 1854. The Bishop of Victoria guarantees to furnish from his stations 85,000; Dr. Medhurst, 115,000; Dr. Legge, 50,000. It is proposed that another quarter of a million should be printed in London in the same period, for which wooden blocks will be sent from China. Thus half a million will be ready in eighteen months; and if similar expedition be employed in the remaining portion of the work, the whole period than had been anticipated. All English missionaries are working most heartily and lovingly in carrying out this gigantic scheme of Christian liberality. It will, no doubt, give great satisfaction to the public, when they are informed that the Committee of the Bible Society have passed a resolution for the printing of 50,000 copies of the *entire Bible* in Chinese, at as early a period as practicable.

The next thing for the friends of the Gospel and of China to care about is the provision of an agency competent, both numerically and otherwise, for the wise, economical, and efficient distribution of this inestimable gift of the Church of Christ to China. The Bible and the missionary in this instance, as in every other, must go together.

PERSONAL NEWS.—Among personal news, it may be mentioned that Dr. Duff has been welcomed by the churches in America with an enthusiasm which we hope will tell favourably for India, and draw more closely the bonds of union between the churches of this country and of the United States. On both sides of the Atlantic, the necessity, the advantage, and the duty of this reciprocal regard, are felt with a deepening conviction.

Mr. Waddell is expected to leave for Old Calabar during the present month, and to be followed by a reinforcement of missionaries, that will soon double the staff of labourers in that interesting field, where the gospel has just gathered its first fruits. One United Presbyterian congregation in Edinburgh has, during the present week, undertaken the entire support of a missionary at Calabar.

Robert Moffat, the renowned missionary of the Karuman, whose name is indissolubly linked with that of Africaner—who, from a blood-thirsty and vindictive chief, the sound of whose name was more terrible than the roar of the chafed lion in its desert, became a gentle and benevolent disciple of Jesus,—has been in such infirm health as to awaken the alarm of his friends. The most recent intelligence from the Karuman indicates improvement in Mr. Moffat's health, and gives hope that a room in his wagon through the surrounding wilderness, circulating tracts, and speaking of the gospel in huts and tents, and to wayfaring men, may restore his somewhat shattered frame.

The venerable Lacroix, the oldest missionary in Bengal, but eloquent and energetic as he was thirty-three years since, when he first set foot in India, has returned in safety from his missionary tour, and some extracts from the conclusion of his journal enrich our pages for the present month. He, in common with all the missionaries of all societies, is impressed with the expectation state of the Hindu mind, whether heathen or Mahometan, and with the inadequacy of all existing agencies to meet the crisis. What a startling, stimulating fact it is, that with upwards of a hundred missionaries labouring in Bengal alone, there are thousands of towns and villages filled by teeming populations that have never yet heard the gospel!

The entrance of missionaries upon the Marquesan group of islands in the Pacific, at the invitation of the people themselves, who have taken upon the old Macedonian cry, is an event which we have singular delight in recording; while the thrilling narrative by Dr. Taylor of his visit to the Chinese insurgents, proves that we have not over-estimated the operation of the Christian element, and gives astounding illustration of the inextinguishable spirit that animates and controls the whole movement.

THINGS IN THE EAST.—In reference to the unsettled state of the East, there is a mistake against which it may be well to guard the Churches. We are in danger of supposing that while war continues to threaten Constantinople and the surrounding provinces, missions and every thing that is good must stand

still. On the contrary, it is a mistake to suppose that the state of the East is such as to prevent the progress of the gospel. We are in danger of supposing that while war continues to threaten Constantinople and the surrounding provinces, missions and every thing that is good must stand

increase in circulation. We are in danger of supposing that while war continues to threaten Constantinople and the surrounding provinces, missions and every thing that is good must stand

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