

to their lives! What is the state of such a man? What a terrible condition it is for a man to stand in.

Ah, when the day of visitation is passed, what has happened—not alone in these extreme cases are men who are hardened past all shame and feeling—but what has happened in other cases, where men are not so incorrigible and not so hard? Is God angry at them that he ceases to offer to them any more mercy? Does he pass them altogether by? Does he offer their companions spiritual inducements, but cease to offer any more to them? Not at all! Not at all! O, the goodness of God! There is just as much unmerited love in the desert of Arabia as in our American prairies. The sun and the flowers of summer are in both places, but it is a desert in one and it is a growing luxuriant prairie in the other. There is just as much summer for a sepulchre as there is for a mansion; but summer sun brings joy and cheer to those in the populous house where the father and the mother are happy, and the children are full of gladness and joy; while as it shines upon the sepulchre's roof, everything is solitary, sad and still because there are dead men's bones within, which the sunlight can never waken.—*Becher.*

Religious Intelligence.

SAINT JOHN, N. B., SEPT. 9, 1899.

Attending Public Worship.

It is surprisingly strange that there are so many church members to be found who act in reference to attending public worship, as though it is a matter of little or no consequence. When Sabbath morning comes they consult everything but Christian propriety and their duty as church members. If the weather is so fine, that to remain in on pleasant a week day would be regarded as next to imprisonment, and they feel so well that to lose a day from their daily labour would make them think of poverty, and every convenience suited to their wishes, so that they are left without excuse, they will prepare themselves and attend the house of God; but the slightest indisposition, being a little tired, or the least inclemency of weather, is a sufficient excuse for them to break their covenant engagement with the church, withdraw their necks from the yoke, turn their backs upon Christ, treat the gospel with utter indifference, and pain the feelings of their pastor. It is not to be wondered at that such persons are so constantly complaining of their darkness, and do not feel any more interest in the prosperity of the Church, nor enjoy their occasional visits to the house of God. Public Worship is a divine institution, and one of God's most gracious dispensations to man, designed like to instruct and comfort his people, enlarge the Church, and bless the world; and which cannot be neglected by either saint nor sinner without involving fearful consequences. Wherever the Gospel is preached the unconverted are under increased obligations to God, and cannot neglect this means of grace without doing injustice to their souls, and adding sin to sin. But church members more especially are under many and very binding obligations to God and to each other to "forsake not the assembling of themselves together." And those who violate such engagements, and treat with indifference, and disregard the public means of grace, need not wonder why their souls are so destitute. Every Christian must feel himself obligated to attend some place of worship every Sabbath, when not legally prevented, and God knows when persons are so situated that they cannot, and when it is not their duty to attend His house. Reasons for absence that are not acceptable to Him never should be offered to our own consciences, nor to others.

If the public worship of God was only neglected by infidels, drunkards, profligates and profane persons it would not be the source of so much grief, but when persons who profess to have been converted by these very means, and who in the very house subsequently forsaken, has bore witness for Jesus, and declared their attachment to God and His people, come to forsake His house, and for trifling excuses absent themselves from the Sabbath day services, it cannot fail to give pain to the feelings of every living member of the Church.

The end of this institution is obviously designed to bless all who faithfully attend the house of God. Here sinners have presented before them their lost condition, and are led to feel their need of salvation, while the faithful preaching of the gospel is constantly pointing them to Christ. God meets in the public assembly of His saints, and diffuses the sanctifying influences of His Holy Spirit among his children.

Those brethren and sisters who are the most faithful in the house of God in the time of declension feel an increasing love and attachment for each other, that they cannot feel for those who forsake them in the heat of the day. They know how to sympathize with, and bear, their burdens, and when left alone cling to each other with a more fond and tenacious grasp than ever before. Every struggle they pass through together endears them more fondly. When God calls the sinner out of the world, he calls him out of the society of the vain and wicked; but religion by no means destroys the social feelings so deeply implanted in the human soul. God designs that His people should enjoy themselves socially in His house. Here they meet, and mingle and worship together. God often gives his servants bread to break for his children, and designs to feed the hungry, and ward the thirsty of the flock by the preaching of the gospel, when those who are present are blessed, and those who are absent miss the portion designed for them. How often it has been that some poor soul almost ready to give up and cast himself away, has gone to the house of God, and had his feelings both described and relieved, so that his heart has been made glad and his soul refreshed. In the Sanctuary mourners find comfort, the hungry are fed, the weak receive strength, the ignorant are instructed, and the weary find rest; God has said "In all places where I record my name I will come unto thee, and I will bless thee," and "they that wait upon the Lord shall renew their strength." How often again it happens that sermons have been delivered, that have been particularly appropriate to the condition of those absent, that would have been lead by them proved great to them, but in consequence of their present, were lost to them, and they

left to go on in their doubts and troubles. We believe if many of those who neglect the public means of grace, could be made fully sensible of the many and valuable losses their souls sustain, they would be more constant in attending the house of God. Nothing can be more calculated to discourage the heart of the pastor of a church, than to go to water his flock and find many of them absent. When those for whom he has prayed, and prepared his discourse, are not there to hear it preached, he feels as though his labours were not appreciated, and mourns to think that those very members who need the most help, are determined not to give him the opportunity of doing them good.

Some persons tell us that they can enjoy themselves as well or better, by remaining at home and reading their Bibles and praying in their families as by going to meeting. We very seriously question whether those persons love to read the Bible, who do not love to hear the gospel preached, and whether they spend much time in praying at home who do not feel enough interested in the worship of God to attend his house with the assemblies of the saints. If Christians do not keep up the institution of the Lord's House, to whom are the world to look for the public teachings of the gospel? If all were as indifferent about it as many are, the houses of worship would soon be closed, and the world left without the blessings of this invaluable institution.

Those who attend a place of worship on the Sabbath, enjoy the following week the better for it. They receive strength with which to resist the enemy, rest by which they feel invigorated, and are saved the very unpleasant task of trying to evade the upbraidings of a faithful conscience, and forming excuses to offer those who may enquire the reasons of their absence.

This alike anti-Christian and anti-scriptural course of church members spending the Sabbath lounging and lazing about like heathens, is well calculated to destroy Christian love and confidence, engender jealousies and distrust among brethren, and weaken the hands and cripple the efforts of the faithful, and place serious hindrances in the way of the success of the spread of the Gospel, and ultimately shut souls out of the kingdom of heaven by setting such an example at once calculated to keep the unconverted from attending the means of grace, and giving them cause to utterly disbelieve in the reality of religion. If the evils of neglecting public worship were confined to the individual thus remaining away, the consequences would be comparatively harmless, but every brother and sister in the church is tried and weakened by it, the congregation scattered, the Minister disheartened, and the whole community injured by it. No one stays at home long without influencing others to pursue the same unholy course. Regular attendance on the public worship of God, not merely once on the Sabbath, but faithfully the whole day, is a duty devolved upon every Christian individually, and the church collectively, that cannot be neglected without hazarding not only the efficiency, but the very viability of the church. Remember the Sabbath day to keep it holy, and remember also that God has united the keeping of the Sabbath with public worship, saying, "Ye shall keep my Sabbaths, and reverence my Sanctuary."

Something to Think About

It is said that when the martyrs were burned at Smithfield some two hundred years ago, that sometimes the din and noise of martial music was brought into requisition to drown the voices of these witnesses for Jesus, and prevent their words from being understood by those who congregated to listen to their last testimony, or gaze upon their last agonies. A more successful mode to neutralize the power of the words of these confessors of Christ, and prevent the spread of truth for which they offered their lives could scarcely have been suggested.

But Smithfield fires burn no more—nor martyrs for Jesus no longer testify at the burning stake. Jesus nor his are no longer required to drown the testimonies of Christian confessors condemned by Papal rage and malice.—The day of martyrdom is past for the present—at least, in the manner and form in which it formerly existed. But Satan has not yet forgotten that "FAITH COMES BY HEARING," "HEAR AND YOUR SOUL SHALL LIVE," and hence the necessity of means adapted to the exigency of the times, to drown the voice of conscience, and of God. A more successful device could not have been hit upon by the arch foe of human souls to accomplish this purpose; to quench the convictions of the Holy Spirit, and stifle the gracious desires after God, than the modern plan of popular amusements, and pleasurable excitements, under the plea of religious ends! Who that has been much acquainted with the gracious operations of God's Holy Spirit, does not know that while He sometimes suffers many insults, and endures repeated grievous, yet the history of men afford many cases where apparent trifles have quenched conviction in some and robbed others forever, of their Christian assurance and inward witness of acceptance with God. An idle word—a thoughtless joke—an impure desire, has sometimes been the grave of religious convictions, and holy communings with God.

If it is so, (and who can contradict it,) it is not dangerous to enter the Broadway, where these—and much more in every way calculated to add fuel to the inward fires of unrepented hearts,—are the order of the day; where the pride of the heart is nursed by extravagant show and display; and where the gratification of desire and lust of the eye, the appetite, the flesh, and the mind that does not exceed the limits of questionable morality is allowed and commended. Men and women who fear God, and value the souls of others, have you really pondered these things?

A few years since, one or two talented clergymen then residing in this city, frequently lectured in the Mechanics' Institute, and usually selected such subjects as allowed a large amount of anecdote and fun, which amused and gratified their audiences, and rendered themselves popular. We remember a judicious and thoughtful correspondent to one of the city papers at the time, in referring to the amusing character of the lectures delivered by these clergymen expressed his fears that the ghosts of the stories related by them in the Institute during the week evenings

would haunt their hearers while listening to their sermons on the Sabbath! There, at least, can scarcely be a doubt, but the good they may have done on the Sabbath was greatly neutralized by the levity which they produced on the week evenings.

We ask, is there no danger now of Sabbath instruction being contravened, religious impressions quenched, and pure habits vitiated by undue excitement, and boisterous mirth? Can hundreds of persons of all ages and sexes, and embracing almost every variety of disposition and character, permissively mingle for the express object of amusement and fun, without a vitiating influence upon some minds, and a great and solemn danger of the good we would do, being absolutely undone? Do the ends contemplated warrant so dangerous a risk? Christian men and women, will you ponder these things?

Freewill Baptist Church in New York.

Although our columns lately have not contained much under the heading of "New York Correspondence," yet our readers have not forgotten the many interesting letters which used to appear in the "Intelligencer" from our esteemed and excellent correspondent "D. M. G." The visit of brother Graham to this Province some four years ago, is well remembered by some. We wish to call the attention of our readers to the present circumstances of brother G., and the Freewill Baptist Church of which he is Pastor in the city of New York.

This church was organized ten years since, consisting of only eleven members. The Pastor that then was, was laid aside from labour a few weeks after they were organized, and the following year—died! The Rev. D. M. Graham became their Pastor in May, 1890; since which time about 200 members have been added to the church, and about 600 children have been gathered into the Sabbath school. Great inconvenience has been felt for the want of a permanent place of worship, the only house ever owned by them being located out of the way, and much of the time they have been obliged to worship in rented halls and houses—which they could only occupy on the Sabbath—at a rent of from \$300 to \$500 a year. Some two years ago they resolved to make an effort to build a house for themselves. Since which time they have been making extra exertions to raise the means to accomplish their desire. A year ago they purchased a site 50 feet by 100, near Broadway for \$13,000, not a high price for the location. They are building a house 50 feet by 92 which is well advanced, and they hope will be ready for dedication on the first of November next. The whole cost of site and building will be \$32,000. This may seem extravagant to readers in the Province, but the expense of land and cost of building are very different in the City of New York from what they are here. The house is represented as both plain and economical. Brother Graham has been raising money by visiting other places beside New York. And arrangements have been made to meet the entire cost with the exception of about \$6,000, exclusive of \$10,000 which is to be left on mortgage. A circular has been issued by the building Committee, to which is appended a note by the Pastor, soliciting aid of friends and brethren abroad. A copy of this has been forwarded to us.

We commend the liberality and zeal of this devoted little church, that have so perseveringly prosecuted their work in planting a permanent interest in the great Babel of America. The untiring and self-denying labours of brother Graham in building up, and permanently establishing a Freewill Baptist Church in New York, is beyond praise; and we doubt not, but it will be a resort and a home for many a stranger from the Provinces, who may visit that city.

We should be most happy to receive donations for the building fund, from any who may feel interested for the cause there. The time may come when contributions may be solicited of them for places of worship and other purposes in the Provinces. Such as low as \$1 will be gratefully acknowledged. Any sums sent to the Editors of this paper, will be immediately acknowledged and forwarded.

Prayer for Christian Union.

A number of clergymen in Philadelphia of different denominations, including Episcopalians, Presbyterians, Baptists, Methodists, Independents &c., have published an call "to Christians of all denominations" to unite in special prayer, that a greater degree of the unity of the Spirit may be granted to believers. They have designated the first Monday in October as the day for such special exercises, and they invite Christians generally to unite in these solemn supplications. The following is the principal portion of the addresses:—

The thoughtful reader of our Lord's intercessory prayer must mark with deep interest, the earnestness with which He prays for oneness among his disciples. No less than four times, in that prayer (John xvii.) does our blessed Lord offer the request (each slightly varying in phraseology) "that they all may be one," showing how near to his holy heart was this unity among his followers. The Apostle St. Paul, guided by the Holy Ghost, presses upon the Christians at Rome (Ch. 2.) 1 Cor. 10:12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Assured that all believers in Christ heartily desire that His prayer may be answered, and the Apostle's injunction obeyed, and that these needless divisions among Christians, which are an impediment to the Divine Will, and which obstruct the progress of the pure gospel, may be done away, the undersigned respectfully suggest that one day be annually set apart for special prayer, that God would grant that the believing children "may be made perfect in one," and that by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit and in the bond of peace, that they may be an holy temple accepted unto Him.

Thus humbly approaching the throne of grace, united in heart, with a request so consonant to the expressed will of God, we may believe that the Great Head of the Church in answering prayer for unity of the spirit, will Himself lead that Church into such measures for the accomplishment of outward union as shall most rebound to His glory.

We recommend our readers to bear this recommendation in mind, and on the day designated fervently stir up special prayer for the object specified.

SATURDAY!

We are constrained to record our solemn protest against the idle and immoral waste of time and money to take place on Saturday next at Kennebocasis. That there are persons to be found in almost every community, whose propensities and early habits fit them to be corruptors of morals, we know; and that such will appoint and carry out in their private capacity, plans and means which engender vice, and crime; and of course, this is generally done under the pretence of having recreation, and affording opportunities for mental and physical relaxation. But every man who ponders it, must be convinced that this is in reality, only pretence—the ORIGINATORS and promoters of such occasions are not generally the persons that care for either the physical or any other wants of their fellow men, and hence their object is very far from philanthropic.

But we confess that for sober merchants, mechanics, and other citizens, some of whom pretend to be religious men, to solicit a suspension of business, especially on the day preceding the Sabbath, simply because some sportsmen and gamblers have determined to devote that day to their particular ends, and afford an unrestricted opportunity for drunkenness and almost every other kind of vice; is more than we expected, and in our judgement calls for the unanimous execration of all thoughtful and reflecting men. As the friends of order and morality, and as Christian Ministers labouring to suppress vice and promote virtue, we record our protest against the manner in which Saturday is to be spent by many of our citizens, and also many in the country; and against the suspension of business on that day to afford young men and others an opportunity to spend it in betting and dissipation. The programme of the day's recreation, contains nothing either to promote physical health or moral worth, while the spirit and habits engendered and cherished by boat racing and its accompanying sports, are precisely the same as those possessed by horse racers and gamblers.

One day spent as Saturday is likely to be by many, will do more toward deteriorating the morals of youths and lads, than a score of days spent in useful employment, or in the ordinary way. Neither are young females exempt from the corrupting influence of these immoral exhibitions.

We have no sympathy in any respect with the proposed exhibitions at Kennebocasis on Saturday, and choose to record this protest against them, fully prepared to abide either the censure or sneers of those who take a different view from ourselves.

A Romish Revival.

The Dublin Correspondent of the New York "Courier & Enquirer" in noticing the great "Revival" in Ireland, says:—

"The movement—or 'Revival,' as it has been called—described in almost all Protestant denominations. But the Romish Catholic Church is not without its extraordinary movements. When the 'Redemptorists' or other preaching 'orders' hold 'missions' in any place for three or four days, there are religious services all day, and often stretching far into the night. The crowds that flock to these meetings are immense; and the clergy are at outward busy in the Confessional. This was the case, lately, at Colton near Drogheda, whither persons came a distance of fifteen miles, and many continued in the chapel all night."

A movement similar to this is now going on in St. John. Several "Redemptorists" or members of the "Paulist Mission" are holding forth several times a day in the Cathedral, where great multitudes of Romanists, and some curious Protestants assemble. In connection with this "new Catholic Book Store" has been opened, and offers for sale a large supply of Crucifixes, Holy Water Fountains, Prayer Beads, Religious Pictures, Medals, Scapulars, &c., which the "Freeman" says have been "imported purposely for persons attending the 'Mission.'" Were these efforts made to promote scriptural Christianity, the zeal of those engaged therein, and the devotion of the multitudes daily assembling would be worthy of the highest commendation.

Nova Scotia.

Brother G. A. Hartley, accompanied by his co-delegate, brother W. Downey, expects to leave home on Monday next to attend the Free Baptist General Conference in Barrington, N. S. Brother H. will be happy to receive subscriptions for the Intelligencer from friends in that Province during his sojourn there. His presence at the Conference will afford the brethren attending the yearly meeting a good opportunity to subscribe for the Intelligencer.

MR. SPURGEON'S NEW TABERNACLE.

A late English paper says:—"The foundation stone of Mr. Spurgeon's new tabernacle was laid in London on Tuesday last, by Sir S. M. Peto, M. P. The building will be capable of holding an audience of 8000 persons, and on the ground floor there will be schools for the accommodation of 2000 children. The cost is estimated at £25,000. Towards this sum a friend at Bristol sent a check for the sum of £2000 sterling. Mr. Inskip, while placing this generous contribution on the stone, stated that if forty gentlemen could be found to give £50 each, or twenty to give £100, his friend would undertake to double the total amount. On the spot several gentlemen immediately accepted this challenge, and much cheering. Mr. Spurgeon himself laid down £100, Mr. Fennell £50, Mr. Morgan £50, and Mr. James Low, £147. In addition to these there were many sums of £5, £10, £20 and £25, the total amount given being between £4000 and £5000."

There are four churches in New York supported by the Welsh, viz: one Baptist, one Congregationalist, one Wesleyan, and one Methodist. There are two newspapers printed in Welsh, with a circulation of ten thousand copies. They have also four benevolent associations.

A revival is in progress among the sunken masses of some of the Scottish cities. Port Glasgow is the scene of a remarkable movement, similar to that in progress in Ireland. A revival exists in the church of the Rev. Mr. Fraser of Govan. The Wynd Mission also is the scene of an awakening. Daily Prayer meetings are multiplying in Glasgow. Wales has for some time shared in the common blessing; and more than ordinary interest is felt in matters of religion in the large English cities. Presbyterian Witness.

CANADA CORRESPONDENCE.

An Excursion—Delany—Liberal Provision—Peterborough—Sabbath Labour—Preaching to Indians—Camp Meeting.

An occasional country excursion is not amiss even to those who reside in a country town. The change is agreeable; routine is broken up; the return journey is very pleasant, and to get home again is delightful. Much as I enjoy the prospect of relaxation, the diversified scenery, the hospitality of friends, and the other *et ceteras* of a rural jaunt, I have long noticed that the most exquisite emotions arise out of the consciousness of being once more at home—emotions which would not be awakened by remaining there, and which, from the very nature of things, subside after a season. Perhaps your readers will accompany me on a short trip northwards; it being understood that they can abandon me at any moment, if they find it uninteresting. Let it be premised that the day of starting is Friday; the hour, a few minutes beyond noon; the means of locomotion, the Cobourg and Peterborough Railway; and the excursionists, a female friend and myself.

Dinner was on the table not one minute too late, thanks to the cook, and your correspondent was busy completing one of the *starr* letters, sorely pressed for time, his journey preparations in a part unmade, when he became conscious that a few hastily swallowed mouthfuls must suffice, or the alternative, "Too late for the train." We preferred the former, and were soon rapidly moving towards the station, which we reached a few minutes before the appointed hour. "Time and tide wait for no man