

health, and acquired habits of intemperance and idleness. Many were reduced to beggary and vice to prisons and the galleys. The taverns of olden times also became the nurseries of legislators. An artful man, with little moral sense or principle, by lending his influence in favor of taverns and tippling houses, would obtain the favor of the taverner and the other sellers of drams, and, through them, he would secure any political office that he might desire. For several generations, in these houses the most potent canons assembled, unorganized and informal perhaps, but none the less effective. The more intelligent and virtuous portion of the community were often deflected at the polls by the *Bur Roon Party*, and civil offices became the gratifications of tipplers for drams and slops. Even to the present day we are suffering from the same practice. Our indignation knows no bounds as we contemplate this abominable outrage against society.

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 23, 1864.

CHRISTMAS!

No event in the history of the world is of equal importance as the birth of our blessed SAVIOUR. The promise of God in the garden to our first parents, that the seed of the woman should bruise the serpent's head, looked forward to its fulfilment in this event. The promise made to Abraham, that in his seed all the nations of the earth should be blessed, could not be realized without it. The types under the Patriarchal age, as well as the figures and shadows under the law, could have no meaning, nor ever be lost in their antitypes and substance, without Christ being born. It had been the burden of prophetic teaching; and the predictions relative to the event itself are among the most remarkable things in prophecy. More than seven hundred years before it occurred, Isaiah declared, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isaiah vii. 14.) And again: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." (ch. ix. 6.) The remarkably exact fulfilment of these predictions concerning the birth of Christ, as well as all those which relate to his life, sufferings and death, are recorded with wonderful accuracy, and in most cases apparently without design, by the evangelists who were themselves the witnesses. No events in profane history are so clearly attested to by so many witnesses, and surrounded by such an array of evidence, promissory, typical, prophetic and literal, as those connected with the birth, life, death, and resurrection of our GLORIOUS REDEEMER. Neither does the truthfulness of these events rest upon the testimony of man only, though that is considered quite sufficient in all matters of a worldly nature; the testimony of angels is given; while the Father and Spirit also join in bearing witness that Jesus is the Son of God.

The wonderful circumstances connected with this birth should excite our astonishment and admiration, and provoke to the deepest humility. The Maker of all worlds, and the Lord of kings, and yet born in abject poverty! The universe his, and yet no room for him in the inn! All the angels of God summoned to worship him at his birth, and yet the home of his infancy in a manger. But even in the deep humiliation of the new-born Messiah, how brightly is his glory reflected in the message of glad tidings to the shepherds of Bethlehem: "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord;" and in the angelic chorus that followed that wonderful announcement: "GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

Of this event prophets had enquired and searched diligently, and angels had desired to look into it. No former event, though some had occurred marking memorable episodes in the history of the world's redemption, could be compared to this. This was the beginning of the end; the first of a series of events in the life-history of the God-man, which were to complete the glorious plan of redemption which had been conceived in the bosom of God himself, and must be wrought out by the incarnation, sufferings, and resurrection of the adorable REDEEMER!

The Birth of Christ! Wonderful event! God manifest in the flesh—born of a virgin—angels sing his natal song—the first-begotten of the Father—and all the heavenly host summoned to worship him—is it to be wondered at that some definite period should be fixed by his followers to mark so great and glorious and important an occurrence! There is, of course, no certainty—indeed there is no probability—that the day now kept and known as Christmas, is the true anniversary of the event referred to, and which it is designed to commemorate. Neither do we conceive it important that it should be. While by Divine appointment every returning LORD'S DAY reminds us not only of the original institution of the Sabbath, but also of the resurrection of Christ from the dead, it seems only appropriate and reasonable that one day in the year should be so set apart as to especially remind us of the incarnation and birth of our glorious LORD AND SAVIOUR.

But, alas! how many keep CHRISTMAS without any reference to the event it is intended to commemorate. Thousands in every Christian land only know the day as one for idleness, mirth, feasting, and sinful recreation. It should be a day of gladness, of joy, and for sending of gifts to one another. It commemorates the birthday of the world's REDEEMER, and hence the world's redemption. It should remind us of God's "susceptible gift" to man. That thousands of true believers scarcely know it, we have no doubt; that tens of thousands wickedly deprecate it, we are quite certain. This of itself, however, is no argument against it. The LORD'S DAY is sadly decried also; but what true Christian could dispense with his holy hours, his sacred duties?

That there is anything in God's Word requiring the observance of CHRISTMAS more than any other day, no one, we presume, would pretend to argue. In keeping it, "let every man be persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

It is an established custom to exchange friendly greetings on CHRISTMAS, and to renew family friendships. Social reunions and gatherings are among the pleasant duties and employments of the festive day. CHRISTMAS has its charms for all—from the bright-eyed, prattling, laughing little cherub, to whom the study of *Santa Claus* has peculiar interest, and his wonderful proclivities for supplying every real and imaginary want of the little folks, by his ingress through back doors and down chimneys, to the grey-headed grandfather, whose brow has been wrinkled by more CHRISTMASSES than there are weeks in the year. And if there is one season in the year

more than another in which old age and infancy meet on a level, and distinctions of age and experience are broken down, it is certainly CHRISTMAS. These friendly greetings, these social reunions, these happy seasons of old age and childhood meeting on a common level, may all be made productive of common good. Acknowledge God in them; keep an eye to the design of the day we celebrate, which is to commemorate the birth of our LORD AND SAVIOUR JESUS CHRIST.

To all of our readers we wish a joyous, peaceful, and happy CHRISTMAS! May they have many returns of the festive season. But above all, may they have an interest in the death and know whose birth CHRISTMAS is designed to commemorate!

PRAYER IN THE CHURCH.

The relation of prayer to the true progress of the work of God and the salvation of souls, is not fully understood and realized by all Christians. Prayer is regarded by some as a mere devotional exercise, rather than a prevailing power. The believer who is familiar with the Bible and whose own soul has drunk in the same experience as the Scripture saints, know the power and efficacy of prayer. Jacob did not wrestle all night for a mere feeling; Elijah wanted something more than emotion when he prayed that it might not rain; and again that it might rain. David often sought help from God in times of deep distress. The first Christians gave themselves to prayer, and continued with one accord, in one place, until the promise of the Spirit was realized, and they were endowed with power from on high. In a time of great distress the prophet complained: "There is none that calleth upon thy name, that stirieth up to take hold on Thee." As soon as Zion travailed she brought forth her children. Prayer in the church is one of the great wants of our religion, and what is necessary to her enlargement and prosperity. Where are the agonizing cries of the Church to be heard for the perishing souls of men? Where are the wrestling Israelites, like Jacob, in contest with the angel till break of day? A pious and earnest minister in speaking on this subject says:

The Church's power for the salvation of men is in the secret power she has with God, in prevailing prayer. There must be a *renewing in the Church*; she must arise, and shake herself from the dust of worldliness and put on her beautiful garments. She must awake from her long sleep; she must be dissatisfied with herself and her doings, and she must with tears of grief over a lost God-dishonouring world raise her united, earnest, believing, continuous cry—"Save now, we beseech thee. O Lord, O Lord, we beseech thee, send now prosperity." There must be more delight in the services and ordinances of God's house. The first disciples of Christ continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. They continued daily with one accord in the temple, and did eat their meat with gladness and singleness of heart, praising God and having favour with all the people, and the Lord added to the Church daily the saved.

What a conscientious regard and observance of God's appointed ordinances do we see here! How they honoured the wisdom and goodness which appointed them! They knew they were for their profit, and that their regular observance of them was essential to their spiritual growth and usefulness. There is no healthy state of soul where they are neglected. They are the nourishment of the Divine life; an increase of knowledge in doctrine, experience and practice is obtained under them. Life and fervour decline in the business and bustle of the world, but they are animated by association with fellow-Christians in prayer and the hearing of the Word. The tendency to selfishness, worldliness and unconcern for souls is counteracted by these means. But all these evils grow when they are neglected. How strongly their conduct contrasts with that of many professors now! They take the liberty to observe or neglect according to humour, caprice, or convenience. Some substitute something else in their place. But these first Christians had respect to all Christ's commandments. They had received them from Christ, and deeply felt the duty of walking in them blameless. How desultory, irregular and capricious is the conduct of some professors now! How ignorant are they of the principles of Christian fellowship! What truths keep them from meeting their brethren! What a small occurrence or no occurrence will induce their absence! Unless there is some novelty in the conductor of them, or in the time, manner, or place, no solicitation will bring them where God supplies the most precious privileges, and meets his saints. "Blessed are they who dwell in God's house, they will be still praising him. Those that be planted in the house of the Lord shall flourish in the courts of our God."

A great and good man, lately passed away from us to glory, says, "The falling off from primitive piety began when men forsook the assembling of themselves together; when they became ashamed of their suffering brethren, and of the cause in which they suffered; when forms came to be substituted for principles, and outward profession was regarded more than the spontaneous flow of Christian affection." Brethren, come together and pray. A godly minister, in giving an account of the revived state of religion in a town he visited, says, "They seemed to feel they had but to pray; that preaching was important, but for the church inferior to prayer; that if it had been deferred until Dr. Chandler was going to preach, and there was to be a prayer-meeting at the same time, the people would have gone to the prayer-meeting in preference. God is ready to work anywhere when his people are ready for the reception of his Holy Spirit. O, Church of God, awake to pray! come to his house to pray. We want a quickening of lukewarm professors. Apostles wrote, 'ye also helping together by prayer for us.'"

It is your concern whether sinners be converted or not, and your responsibility. Marvel not if souls perish in your household, if you meet not your brethren to pray. How is it that we hear of churches which years ago met by hundreds to pray, now giving up their prayer-meeting, emerging it into the one service of preaching and prayer? What is the reason of this? Has the blessing come so abundantly that we need no more? Are all our neighbors saved? Is the world given to Christ? Should not prayer be made for him continually? Are we not commanded, to give him no rest? Do ministers' hearts fail them because of the absorbing spirit of the world detaining their more influential men and others also from prayer-meetings? Let us never give up, if two or three humble hearts will unite with us in prayer. We want the Holy Spirit. He is promised in answer to prayer. He awakens dead souls. Without him they will remain dead, and without prayer we have no warrant to expect him. O for the spirit of prayer to be poured out upon the churches!

We must seek and expect numerous and simultaneous conversions. When primitive Christians prayed, we read that "believers were more added to the Lord, multitudes both of men and women." Again, "The word of the Lord increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Why should it not be so now? Are we not under the same dispensation? Is not Christ now where he was then? Is he less willing to give the blessing? No; he hath pleasure in the prosperity of his servants. The pleasure of the Lord is to prosper in his hand. "Have you," said a good minister of Christ to a brother minister, "any inquiring sin-

ners?" "No," was the reply, "because I have but few inquiring saints." God will be inquired of to do it. We admire the grace of God in the conversion of a few souls; but is the Spirit of the Lord straitened? Are these his doings? Souls are perishing because Christians do not pray. We give praise to God in admitting a few souls to the fellowship of the Church, but why should we not see hundreds, yea, thousands, converted under one sermon? Why are not many pricked in the heart? When will the inquiry be generally made, "What must I do to be saved?" Let Christians desire this, look for it, co-operate for it in prayer and effort, and they will soon see converts turning to Christ.

THE GOSPEL AMONG CANNIBALS.

The Rev. Mr. Geddie, returned missionary of the Presbyterian Church of Nova Scotia, from Annetum, one of the New Hebrides group, in the Pacific, gave an address a few evenings since in the Temperance Hall, Halifax, before a numerous audience, on the History and Result of the Mission. We find the following report of Mr. G.'s address in the *Presbyterian Witness*, and we think our readers will be much interested in the narrative of the progress of the Gospel among the degraded and savage cannibals of Annetum. Mr. Geddie, said:—

The New Hebrides group consists of 80 islands, some large and some very small, but all very beautiful, fertile, and for loveliness of scenery unrivalled in the Pacific. Their population is estimated at 150,000. Vegetation flourishes with tropical luxuriance. Lofty mountains, fertile valleys, groves of palm trees—an Eden-like wealth and diversity of all that is lovely and beautiful, adorn the landscape. To crown all there is an everlasting summer. Here, amid all this matchless glory and opulence of nature, man is met only in his most degraded condition. The first effort to introduce the Gospel into the New Hebrides was made in 1839 by the sainted martyr, John Williams, who fell in the attempt. In 1842, Messrs. Turner and Nisbet commenced a Mission on Tanna in connection with the London Missionary Society. In a few months a fatal disease broke out among the people, for which the Missionaries were blamed, and they had to flee for their lives.

At last, in 1848, he and Mrs. Geddie had landed in Annetum, a central island of the New Hebrides group, about 400 miles in circumference and containing about 4000 people. It had the best harbor in the group, and this gave it importance, in a commercial point of view. Mr. Geddie and his wife toiled alone for four years on this island—yet not alone for God was signally with them. The natives were found as low, degraded and repulsive as possible. The men were naked and the women nearly so. Their faces were painted, sometimes the upper half red and the lower black; sometimes streaked, spotted, etc., in the most fantastic and horrible way. Their ears were so distended as to serve for pockets. It was no unusual thing to see a native with a fig of tobacco in one ear and a pipe in the other. The women lived in a most miserable condition and did all the hard work. The men did nothing but paint themselves, dress their hair, eat, sleep, get drunk and fight. Women were often beaten to death by their husbands. Suicide was a common resource of the women to escape the horrible oppression of the stronger sex. Cannibalism was quite common; all prisoners taken in war being killed, cooked, and eaten; and sometimes men eat their own friends and relations. Sometimes persons were selected to be fattened up for the feast. War was so common that the whole island could not be said at any time to be at peace. The people were hateful and hating one another; and cruel and revolting practices prevailed to an extent that cannot be described. Every settlement regarded every other as "natural enemies" and did them all the injury in their power. Widows were strangled whenever the husband died. Infanticide was of frequent occurrence. Insane persons were always put to death. The aged and the sick were allowed to perish.

Their principal God was named "Neugenerin." He was such an object of dread to them that they dared not utter his name. He was supposed to have called the island into existence in the following manner:—He was out one day fishing and felt something heavy sticking to his hook. He pulled it out and behold, it was the island of Annetum, which he forthwith peopled with human beings! Besides other gods, the seven High Chiefs of the island were objects of worship especially after their death. The bodies of common people were flung into the sea, but the Chiefs were buried on land, the head being left above the ground to be worshipped. They had no set seasons for devotion, but made offerings to propitiate their gods before embarking on any enterprise. All their gods were objects of terror; none of love or adoration. They believed in a future state, *ana atmas*—"the land of spirits"—a region of happiness and misery. Into the latter people were plunged for neglecting to present due offerings to the gods. They would be fed on vile food and dragged in infinite pain over sharp stones. In Heaven there would be plenty of food and every sensual enjoyment. The effects of this religion was that the altars of the gods were always well supplied with gifts, and that even in the days of famine the priests lived on the fat of the land.

The Missionaries had first to learn the language of the island. They had then to encounter the fierce antagonism of cruel and crafty men—Chiefs for fear they should lose their despotic authority; of priests for fear of losing their gains; of the people from their love of their sins and abominations. We preached the Gospel in its simplicity, and as the people would not come to hear us we sought them out—preached, exhorted, taught in their houses, in the woods, wherever we could find them. The priests used to say, "Your religion is good for you; ours is good for us; we do not wish to be wiser than our fathers." We found native teachers very helpful. So soon as any one became converted he told the truth to his fellow countrymen, and thus the word of salvation spread through the island. All triumph is, under God, owing to the simple preaching of the cross, and the employment of native agency. Difficulties, dangers, trials, had to be encountered, daily, for years. Our lives were not worth "one day's purchase." Darkness did not give place to light without a long and severe conflict. Early converts had their houses burned, their plantations destroyed, their lives taken. Two were killed and eaten so near the Mission premises that we could hear the shouts of the savages as they were feasting on our martyred friends.

Mrs. Geddie sought out and taught the women. Mr. G. justly remarked that sufficient prominence had not been given by the Missionary reports to the work done by women, and he stated it as his conviction that one married Missionary was as efficient in the South Seas as two single men, while the cost of sustaining him and his wife was only half as great.

As the result of four years of unremitting toil crowned with God's blessing heathenism was overthrown, and since 1853 the Missionary has had only to contend with its dying struggles. Annetum is now a Christian land. Not an idol, not an altar can be found on the island. The sacred groves have been cut down and the temples overthrown; and the people sit down at the feet of Jesus clothed and in their right mind. A Christian church has been formed. People who were wont to meet in deadly feud in the battle field now sit lovingly together at the Lord's Table. War is unknown. The whole New Testament and a part of the Old are given to the people, and a large proportion are able to read. The Sab-

bath is carefully observed. No food is cooked on that day, and Saturday is called *naitait aurret*,—"cooking day,"—because of the preparations then made for the Sabbath. Family worship is observed morning and evening in every household, and no one is regarded as a Christian who neglects this duty. Education is conducted wholly on a Scriptural basis; the Bible and smaller works based on the Bible being the sole school literature of the island. There are 50 common schools, attended by persons of both sexes and of all ages. There are two High schools and one Orphan school. Teachers are trained in the High Schools who do pioneer work on neighbouring islands. Polygamy, bigamy, and all irregularities in the marriage relation are abolished. Formerly a woman 30 years of age generally had three, six, or ten husbands. Often a strong man would marry a wife from a weaker man. Parents had the absolute disposal of their daughters. Now no man has more than one wife; marriage is celebrated in public; the wishes of the females are carefully consulted, and the usual amount of quiet and happiness is enjoyed.

The Government is based on Christian principles, and the Bible is regarded as the Statute Book of the island. The Chiefs meet quarterly to discuss, resolve, and punish; their power is limited and private rights are sacred. Formerly the chiefs and leading men got drunk every day on *kava*. Since Christianity has been embraced drunkenness has wholly ceased, and the *kava* root has been destroyed. More food is raised there than can be used in the island. The houses are neat and comfortable. The principal chief has a very fine house, plastered, with glass windows, tables, chairs, and sofas. Over the door is the inscription: "As for me and my house we will serve the Lord."

The people having received the gospel themselves have promptly aided in sending it to others. Between 30 and 40 have gone as teachers of the true religion to neighbouring islands. Some have fallen martyrs, but others are already ready to supply their place. They also raise 4000lbs arrow root as an annual contribution to the Mission cause. As to their intellectual powers Mr. Geddie remarked it as a curious fact that every people thought themselves in this respect superior to all others; and the people of Annetum once at least regarded themselves as far in advance of the white man. It is a fact that their children learn as readily as our own. The young men make good masons, plasterers, carpenters, etc., and the "John Knox," was manned by natives. They are excellent seamen. They are also fluent and eloquent speakers.

Mr. Geddie then referred briefly to the condition of the other islands of the group. An attempt is now being made to introduce the gospel into Fate, a noble island containing 40,000 inhabitants, who are a fine, intelligent, docile race. There is a reaction in Fomanga, and the murders of Mr. and Mrs. Gordon are penitent. 120 natives meet for Christian worship. Tanna and Futuna, also are about to be supplied with teachers and perhaps with Missionaries. 50 Missionaries will be required to do the work which remains to be done in these islands. He concluded by passing a just eulogium on Bishop Selwyn of New Zealand and other labourers in the Mission cause in the South Seas. The address was most impressive, and the only regret seemed to be that it was so short.

THE WORD OF GOD IN SPAIN.

The French correspondent of the N. Y. *Observer* writes the following to that paper in relation to the labours of Matamoros and other protestant Spaniards:—

It is written in the Book of Proverbs: "The wicked worketh a deceitful work." This is especially applicable to inquisitors and persecutors. Brutal intolerance, at least in our age, is turned against those who resort to it, and strengthens the cause that it tries to stifle in dungeons and blood.

Every one knows the abominable treatment of Matamoros and other Spaniards who dared to embrace evangelical doctrines. Queen Isabella, governed by bigoted and fanatical confessors, confined in prison for long years these brave witnesses of the Christian truth; and, if the priests had not feared rousing the fiercest indignation throughout the civilized world, they would have doubtless pronounced capital punishment against Matamoros and his friends.

Al, well! what has Popery, and especially Spanish Popery, gained by such conduct? First, the Government and clergy of the Peninsula have been disgraced in the eyes of the world. Their reputation was already bad enough, and their moral power very weak. But they have descended still lower in the scale by their barbarous persecutions against honourable men who had committed no other crime than that of obeying the voice of God and of their conscience.

Secondly, the intolerance of Spain has provoked the interference of the representatives of modern civilization. Every one is aware that a deputation of English, French, Dutch, German and others, went to Madrid last year, and that the expostulation of these eminent Christians constrained Isabella and her priests to release their prisoners. What a humiliation to a Government to be reminded by foreigners of the duties of justice and humanity!

Thirdly, Matamoros and his companions, after being exiled from their native country, found everywhere open hearts and means of doing good, and they pursue their labors with bold confidence. Banishment is truly a heavy penalty, but to those who are sincerely devoted to the cause of the Gospel it is sometimes the means of exerting a wider influence.

I met Matamoros at Lausanne. He is full of confidence in the blessing of the Lord, and his courage has not at all abated. He is a man about thirty years old, with an expressive countenance, and a multitude of gestures which are characteristic of southern countries. He has begun some theological studies, in order to fit himself better to preach the truth according to the Word of God.

Other Spaniards, still young and full of pious zeal, are in the Theological Seminaries of Lausanne and Geneva. They will become evangelists and pastors. Their intention is to return to their native country on the first favorable opportunity and preach the holy faith there.

According to the account given by Matamoros, some of the Spaniards are converted, and hold meetings for worship in spite of the threats of the clergy. They have Bibles, prayer-books, and other spiritual guides. They assemble, from house to house, early in the morning, separated in small companies, like our ancient Huguenots, in order to escape the inquisition of the police. Their piety is deep, their zeal ardent, and their activity untiring. They daily gain new proselytes.

Thus, the light of the Reformation begins to dawn over Spain, and we are permitted to hope that this noble people, so long oppressed by the priests, will at last emerge from its state of ignorance and superstition.

SOUTHERN SLAVERY NOT FOUNDED ON SCRIPTURAL WARRANT: A Lecture, by the Rev. William Somerville, A. M., Reformed Presbyterian Minister, Cornwallis, N. S. Printed by Barnes & Co., St. John. Our readers may rely upon a rich treat in the perusal of this Lecture. The large amount of Scriptural knowledge and argument which it embraces are rarely met with in any pamphlet or work of the same length. And it is well for every one to know just what the Word of God does teach on this and all other subjects. We advise our readers that can procure it to do so, and carefully peruse it.

A LIBERAL SUBSCRIBER.

The following letter was not intended, we presume, to meet the public eye. But "honor to whom honor is due." Our brother has kindly considered us and shown his interest in the work in which we are engaged. Two or three hundred brethren following his example would render us important aid just at this time.—ED. INTEL.

Johnston, Queen's County, Dec. 8th, 1864.
 DEAR EDITOR:—In looking over the article to subscribers in your issue of Nov. 18th, I notice a statement that "Two Dollars is the very lowest rate at which a paper the size of the *Intelligencer* can be published;" and from the prospectus of other religious papers I believe this to be a fact, and even at that rate I miss one of your contemporaries, proving that even at Two Dollars per annum it must have a large circulation to be remunerative.

I also believe with you that "few men wish a publisher to supply them with a family religious newspaper at less than the cost of publishing," and I think you have redeemed your pledge to your patrons to conduct the *Intelligencer* as a denominational, yet not sectarian paper, your enemies, even, being judges. As to its general contents, I cannot see how it could be surpassed. By the articles on the first page, Christians of every name must feel interested and edified; on the second and third pages we have editorial and correspondence, with the news of the day—domestic and foreign—while on the last page the youth is not neglected.

The foregoing being accepted as facts, and as you have suffered financially these last years, I think there are hundreds of Free Baptists who feel it a privilege to aid you in your heavy liabilities, and your labour of love. I for one, feel it my duty to forward you FIVE DOLLARS for the *Intelligencer* for 1865, hoping that a large number of our brethren will consider it their duty to do likewise.

I remain yours as heretofore,

THOMAS O'DONNELL.

For the Religious Intelligencer.

DEAR BRO. MCLEOD.—The request and appointment made by our brethren at the Portage, Sussex, in connection with the dedication of the new Meeting House, was complied with, and attended by Brother Downey and myself, last Sabbath. Our visit was short, but pleasant—and we hope somewhat profitable. The friends in that place have certainly done themselves much credit in erecting so neat and substantial a house for the worship of God. It is thoroughly built, and reflects much credit upon the young man—Mr. Teakles, the master workman. It is in size, 26x36 feet, quite large enough for the community; and finished with three rows of pews. The entire style and finish is modern. The stand is very neat. Over the door, and the tops of the windows, there is stained glass. The plastering and painting are both of a superior style of workmanship. The pews are all free, and the whole expenses of building and furnishing the house are paid, with the exceptions of a few pounds, which are pledged by leading men in the neighbourhood. It is furnished with a good stove, nice lamps, a splendid Bible, and a good supply of hymn books—the Psalms. The stand and steps are neatly carpeted. It will comfortably seat about 175 persons. The brethren themselves are astonished at the success of their undertaking. It seems that everybody favoured the object. A brother said to me "that he could only account for it by believing that God, in whose hand are the hearts of all men, smiled upon their efforts, and disposed the people to help them." This, no doubt, was the truth; for the whole community appeared interested and well pleased.

The dedication services were largely attended, considering the state of the travelling. It was rough wheeling and hard sleighing. The house, however, was packed full. After singing, Bro. Downey read the scriptures and made the dedication prayer. The sermon was preached by myself—subject, "The fulfilment of prophecy by the advent of Christ, and the blessings of the gospel dispensation. In the afternoon, Bro. Downey preached—subject, "Our Father's house the future home of the Saints." I spoke again in the evening—subject, "Christ the tried foundation." It was a solemn and blessed day. It seemed that God owned the offering of the people, and by His presence filled the house with His glory. I addressed the congregation again on Monday evening, on the position, responsibilities, and duty of a Christian church in a community. Several years since, Elder Wayman organized a few brethren and sisters in that place, with a branch of the Sussex church. The Lord has blessed them, and from time to time added to their numbers; but until now they have remained but a branch. It was thought desirable by some that they should be set apart as a church. For the consideration of this subject, we met on Tuesday, when by the unanimous voice of the church they were set apart as a church. We appointed for officers, deacons, three deacons, three helps and a clerk. The church then became incorporated, according to the provisions of our Act of Incorporation, and appointed five trustees, to whom are to be deeded the land on which the Meeting House stands, embracing sufficient for a good burying ground. The deed, which is to be given by our worthy brother, W. S. Teakles, Esq. I may say, is already written and acknowledged. Our meeting on Tuesday, although, a business meeting, was one in which much of the Divine presence was enjoyed. I verily believe the Lord directed us in the transaction of those important matters, in connection with His cause in that place. May He continue to bless them, and make the means of much good in that community. Bro. Knollin is to spend next Sabbath with them. Yours, &c., G. A. HARTLEY.

Carlton, Dec. 23d, 1864.

THE GOSPEL IN INDIA.

Next to the Chancellor of the Exchequer, the Bishop of Oxford is probably the most eloquent orator in England, and Dr. Wilberforce is apparently seeking just now to rival Mr. Gladstone in the number of his platform speeches. Not a week has passed of late but we hear of his appearance at some meeting or other, discoursing either upon Missions or Art. His last reported speech was at Lincoln, where he spoke at length on India, and in the course of his remarks observed:—"I do say that the history of our Christian dealings with India has been a series of acts of religious cowardice, which has disgraced our government of that country. This is not merely a notion of a man at home, of one bigoted as a divine to the notion of extending the Gospel. I was talking over this subject with that great man, who, at the last resource, our Government has sent forth to be the Governor General of India—that great man, Lawrence—to whom and to his brother, under God, we owe so pre-eminently the maintenance of that Indian Empire—and he told me that he agreed to the very letter with all this, and he said, 'I can go farther, and I do declare that I believe that what more tended to stir up the Indian mutiny than any one thing was the habitual cowardice of Great Britain as to her own religion.' He said, 'It had a two-fold effect, and I witnessed it myself in India. It led many of the natives to believe that we were altogether atheistical, and so not to be trusted, and it led the more thoughtful ones to say, 'These men do not believe; it is impossible for men to believe and not to care about their belief, therefore their apparent unconcern is only a veil thrown over some deeply contrived scheme which is to effect their hidden purpose,' and so the cowardice which lay upon the surface was so palpable to their eyes that they took it to be something which

was to draw their attention away from a secret of forcing them into Christianity, against which they rose into that terrible rebellion." Well now, so, could anything be more marked than the shaking of that great dominion was a judgment on high on the people to whom he had given power, in order to warn them that if they were there his will the empire should be taken—that they, too, had been weighed in the scales and found wanting? Yes, sir, upon more than those of the Babylonian monarch the scales have come forth and traced the mystic which warn those who neglect Jehovah's word, cut short by the mere utterance of his mouth. I believe it must be with regard to us unless altogether adopt a new policy. It is delightful to know that in going with the Archbishop of Canterbury as a deputation from this city to the city of the Indian Board, in order to press upon the foundation of a new Indian bishopric, the rapidity of intellectual apprehension which so much characterizes him, said, 'Now I know you are coming; you want a new bishopric; I see its importance. If I dealt with you officers should listen to your speeches; you would call for twenty minutes; I would reply in a space of twenty minutes, and then bow you out of the room. Instead of that, I think I had better say at once I have written about the very thing to Sir John Lubbock, to learn whether he approves of it; if he approves, I will approve. Now, let us talk something else.' As to what Sir John Lubbock approves, I have no doubt, and therefore I went with the Archbishop of Canterbury, with great confidence that if Sir John Lubbock's life is spared, Sir Charles Wood remains at the Indian Office, weeks longer, we shall have that great boon to Christianity." The Right Rev. Prelate proceeds to enlarge on the position and prospects of mission in India.

THE NEWS.

DECEMBER 23, 1864.

Arrangements are in progress by the John Sabbath School Teachers' Association for holding the usual Union prayer-meetings on the first of January. Intimation will be made in due time the place in which the meetings shall be held, the subjects for prayer for each day will be the announced by the Evangelical Alliance. It is hoped the Christian community will interest themselves in these meetings.

REVIEWS AND BLACKWOOD.—The Edinburgh review for October, and Blackwood for November, both upon our table. The former contains the following articles—1. Angus; 2. Coniferous Trees; 3. Archibald Whately; 4. Co-operative Societies; 1864; 5. French Antiquarian Novels; 6. Men and Nature; 7. Wibur's Life of Marshal Saxe; 8. Herbert Browning's Poems; 9. The Five-year-old Pilgrimage. The latter has—1. My Latest Vacation Excursion—Part I.; 2. Tony Butler—Part XII.; 3. Enoch Arden; 4. The History of our Lord; 5. Cornelius O'Dowd—Part X.; 6. Banting on Corporalities; 7. The Three Foot Rule; 8. General McClellan. All the Reviews and Blackwood are supplied by Messrs. J. A. & McMillan, St. John.

The Grammar School passed a highly creditable examination on Monday last, in the Greek and Latin languages, and also in the English and mathematical department. The presentation of a copy of Worcester's large Dictionary to the teachers, Dr. Hutchison and Mr. Manning, and the announcement that his Honor, Judge Parker, would offer a valuable medal, for future annual competition, were pleasing episodes in connection with the examination.—*Pro-Courier*.

JUVENILE REFORMATORY.—At a meeting of the Sessions on Saturday last, a Committee consisting of Justices Donaldson, Daniel, Ward and Parks, who had been appointed to take into consideration the steps necessary for establishing a Reformatory for young offenders, submitted a report, in which they admit that such an institution is much needed, and that it would long since have been established, had not been required for its erection and support not been beyond the amount that private subscription could supply. While they think that private subscriptions to a considerable extent might be obtained towards the erection of a building for the purpose, they are of opinion that it would be very imprudent to rely on such a source for the maintenance of the inmates. They think a Reformatory should be the property of the Province at large, and recommend that application be made to the Legislature to furnish the means for its establishment, and they see at present no other means of securing this desirable object.—*Courier*.

THE STORM.—On Wednesday night and yesterday morning we were visited with a heavy storm, accompanied with a high wind which scattered the snow in every direction, seriously interfering with the progress of pedestrians and blocking up the roads.—*News*.

NEARLY DROWNED.—Last Monday, Mr. Wm. Peters while skating on Belvidere Bay, went into an air hole and would have been drowned, but for the assistance of a neighbour. When taken out he was unable to stand, having been in the water over half an hour.—*Id.*

The entire length of the Atlantic Telegraph will be 2,300 miles. There are seven copper wires to form the conductor, so that there are 16,000 miles of copper wire. Every portion of this copper wire is subjected to electrical tests to ascertain its quality for use before it is allowed to be worked up. The next stage is to coat these wires with eight successive coats of the insulating material, equal to an aggregate length of 18,400 miles. This core is next covered with jute round it from ten strans, making 23,000 miles of jute yarn. Then comes the outer coating formed of the ten covered iron wires. The iron wire itself is 23,000 miles in length, and each wire is covered separately with five strans of tarred hemp, 126,000 miles of the latter being required, making together an aggregate length of material employed of 215,500 miles.

SHODDY.—The country and town are overrun with peddlers, who palm off very inferior goods, whether they can do so. They lie "awfully." They ask ten times the price they are willing to take; and even at the lowest prices their goods are dear. We hope that our friends will hat purchasing cheaply who do with them. They are desperate cheats who should be discontinued by all lawful means.—*Halifax Paper*.

BRITISH AND FOREIGN.

THE STATE OF EUROPE.—Earl Russell has been installed Lord Rector of the Aberdeen University, and he signalled the event by an elaborate speech on some of the lessons to be derived from the rise and decline of the ancient kingdoms of the world, and the present state of Europe. His Lordship went very fully into the discussion