

stomach that he can digest. But it is not long. Either a careful, severe, accurate statement will set his ideas clearly before you, or a surcharged and luminous illustrative sentence will come whirling out like a rocket from the darkness, lighting up the whole region of thought that was just now so obscure, and then go on, streaming upward and afar, spreading into golden spangles or bursting into many-colored stars, until the course of argument is obvious as a well-travelled highway. A manly sincerity, a depth of calm well-matured conviction, a reverent spirit, an appreciative, quick and healthful sympathy with actual life, wisdom, shrewdness, ability to impress men with his own thoughts, singleness of purpose, and a vital faith in God—these are the elements of that power which renders Newman Hall one of the leading minds in the Dissenting ministry of London.

I heard Spurgeon again last evening. His crowded Tabernacle is really one of the sights of London. His sermon, considered as such, was the weakest I have heard from him; he was himself perhaps more fervent, earnest and hortatory in manner than I have before observed him to be. Their was sultry, the heat oppressive, the audience uncomfortable, and the preacher appeared, trying to rise above his own jaded condition. There was less of Spurgeon in the service than usual, less of manifest effort upon the audience; though the general characteristics of the man came out, as they never fail to do. As an illustration of the very ordinary, extremely simple, and sometimes rather far-fetched style of thought which appear in the sermonizing of the renowned preacher, I am inclined to give you the outline of last evening's sermon.

The text was from John 4: 15—"Sir, give me this water." and was directly intended for those whose desire for salvation was succeeding to the questionings and cavillings of a worldly soul. He proposed, first, to try and deepen this desire, by speaking of the offices of this water of life; secondly, to encourage seekers with the likelihood of their obtaining it; and, thirdly, urge upon them the nobility and the importance of obtaining it at once. He said spiritual things were made plain by pointing out their analogies to natural things, and the grace of God was like water. 1. It is removing.—It is giving of thirst, and so satisfies the soul. 2. It is life-giving.—It is removing—dissolving the hard heart. 3. It is cleansing.—It is quenching—putting out the fires of lust, aversion, passion, &c. 4. It is fruit-developing. It is spring-creating. It starts a perennial fountain in the soul, receiving it. In this respect it transcends water. Grace out-does nature. 5. It is divinely elevating; coming from heaven, it rises in the soul to a level with its source.

Under the head of encouragements, he said, 1. Man, ever, gives such a gift as water when asked. "Will not Christ do as much?" 2. Especially is water freely given when the pleader is pressing with importunity. 3. Christ has abundance of it—and giving it will not make it less. 4. To supply the wants of the thirsty is just what this water is for. It was produced and it flows only for this purpose. 5. None ever sought and were refused. 6. The more partake of it, the more honor comes to Christ.

In directing how to seek it at once, he said, 1. Honor Christ by recognizing him as the sovereign Possessor and Giver. With your clearer view of Christ, change the woman's "Sir" to "Lord." 2. Humbly confess that it is undeserved, and that you can't buy nor merit it. Say with emphasis, "Give me this water." 3. Make the prayer intensely personal—"Give me this water." 4. Offer it immediately; for now is the day of salvation.

And this is the method and the substance of Mr. Spurgeon's sermon. Preaching briefly for him last night—forty minutes—he had about two minutes for the average for each of these eighteen divisions, and of course needed to be specially direct, pithy, versatile and effective, in order to elucidate and impress all these points. But these are the very qualities which generally appear in the course of this preacher, whose fame traverses the continents, and whom multitudes are owing as the human guide directing their feet into the way of life, and pressing their souls into fellowship with God.

## TERMS AND NOTICES.

FOR ONE YEAR, .....\$2.00  
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## Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 14, 1866.

## THE USE OF ORDINANCES.

By ordinances we mean those means of grace which God has appointed to be observed for his glory, as well as for our good—such as prayer, searching the Scriptures, family worship, Sabbath observance, attendance on the preaching of the Word, the fellowship of the Church, and other public and private means of grace. That there is an essential connection between grace and these ordinances or means, is the fact that we wish to urge. True, when by the Providence of God, beyond our control, we are deprived of these, their loss will not be realized as when we willingly abandon or undervalue them. But when having the privilege of any of these ordinances, if we choose to enjoy them, and we willingly neglect them, we thereby put a slight upon the Lord's own appointment, and show a disregard to his presence and blessing.

These ordinances are God's appointed means of grace; that is, they are the channels through which the grace of faith, hope, love, joy, patience, knowledge, humility, and other fruits of the spirit are communicated to the believer, and his soul enriched in Christian experience, and habitual communion with the Lord Jesus Christ. It is useless for persons to suppose that they can grow in grace, or even retain a stationary position in religion, who do not habitually attend such ordinances or means of grace as, in the providence of God, are within their reach. Neither is it enough that we embrace some of these means, to the exclusion of others. Prayer, when it is not steadily accompanied with the reading of the Scriptures and meditation thereon, will soon become dry and formal. The reading of the Bible on the Sabbath, to the wilful neglect of hearing the Gospel preached, when opportunity is afforded, will soon degenerate into a dry, dialectical study of the Word; the worship of God in the family, unless God is worshipped in the Church also, when opportunity occurs, will soon lose its unction and fervor. Each of these ordinances is God's appointed means and channel through which grace is communicated to the soul, and the Christian enriched in the knowledge and love of the Saviour, and hence the wilful neglect of any of them will tend to spiritual poverty and barrenness. The hand of the diligent maketh rich; and they that wait upon the Lord shall renew their strength. But they must wait in God's appointed way, in the use of his own appointed means. How much did Thomas lose in being absent from the Apostles when the risen Saviour appeared in the midst of them! And persons who live in the habitual neglect of meeting with the Church in her seasons for commemorating the Lord's death, have but a feeble idea of the great loss they sustain. Absence from the prayer meeting, neglect of the Sabbath means of grace, preaching of the Word, and the accompanying exercises, will soon be followed by coldness and neglect of other duties. Neglect of the worship of God in the family will very soon render our private devotions less delightful and less frequent. How important then the use of ordinances! And how God's goodness developed in affording us these heavenly-appointed channels, through which grace is poured from the infinite fulness of our risen and gracious Lord in the hearts of his believing and obedient ones, who manifest their love for their Saviour, and their desire after communion with him, by the diligent use of his ordinances. And is the barrenness and spiritual poverty which evidently exists to such

lamentable extent in the Church, to be wondered at, when we consider how many are careless of the means of grace, and give so little attention to the every day duties of religion!

But another thought occurs to us in this connection. It is this: Many who attend the means of grace, and enjoy the ordinances of religion, do it so irreverently, so carelessly, and with so little desire or expectation of being benefited thereby, that it is no wonder they are not made any greater blessing to them. Ordinances, to be useful to us, must be appreciated. Means of grace, to be such to us in reality, must be properly used and properly esteemed. Persons sometimes complain that they are not profited by the Sabbath services. In most cases of this kind, it is not to be wondered at. With no weekly preparation for the Lord's day—with minds filled with worldly thoughts, and their attention engrossed with worldly conversation, until the moment, perhaps, they enter the church door—how can they expect the communion of saints, or feast upon the precious truths of the glorious Gospel? Most persons enter the place of worship, and where God has promised to dwell, with far less reverence than a heathen enters his temple of idolatry, or a courtier enters the presence of his prince!

The means of grace, public and private, are numerous; they are of divine appointment; through them grace is communicated to our souls; on them we may rise above the world, and hold communion with God. Instrumentally, they are the ladder upon which the soul ascends to heaven. But to be so to us, they must be appreciated, loved, and humbly and reverently used, in entire dependence on the Lord Jesus Christ, and looking through them to Him, as the author and finisher of our faith.

## ETERNAL DEATH.

What is it? Manifestly the punishment to which all the wicked are to be hereafter subjected. Thus far there is little or no controversy among those who repose faith in the teachings of the Scriptures. There is, however, a disagreement as to whether it implies conscious existence or not. The materialist contends that it does not, we contend that it does. Who is right and who wrong?

The term death in Scripture, whether used in its literal or figurative sense, nowhere implies annihilation, but simply a change of place and modes of existence. We say that a person is dead literally when his soul and body become disunited, the former taking its departure to the land of spirits, where it continues to be conscious, and the latter returning to dust, and unconscious to all that is transpiring around it. This view of literal death is, we believe, fully substantiated by the teachings of Scripture and psychology. Death, figuratively, is simply a state or condition of the mind. A person is dead "in trespasses and sins" when he is so addicted to sinful pursuits that he does not recognize the claims which God has upon him and is ignorant of the joys and blessings of a religious life. He is, on the other hand, said to be dead to the world when he is completely alive to God and his claims. Thus, as already stated, we see that death nowhere means annihilation. The same, it is safe to infer, is true of eternal death. Those also who are said in some passages of Scripture to suffer eternal death, are said in others to be subjected to "everlasting punishment," and to go to "the place where the worm dieth not and the fire is not quenched." They will continue to be conscious.

We may gain additional light respecting what is implied by eternal death by inquiring into the meaning of its opposite, eternal life. This, as all agree, is the future reward of the righteous, and will consist in an eternal conscious and joyful abode with God, angels and all the good. What then can eternal death mean but an eternal banishment from the presence of God, to a place where the individual is keenly alive to pain, suffering and torment of an eternal duration?

This view of the subject derives additional strength from what we conceive to have been the origin of the terms eternal life and eternal death. By the ancients, as well as by us, life was regarded the chief of earthly blessings. What, in fact, will a man not give for his life? Death, on the other hand, was considered the greatest of earthly calamities. There is nothing from which man, especially in his unregenerate state, shrinks with greater horror. The sacred writers in quest of terms to express the joys of the redeemed and the miseries of the lost world, owing to the poverty of language, found no terms which could more adequately and forcibly express these two conditions than *life and death*, with the word *eternal* prefixed to indicate their duration and intensify their meaning. To our mind there is no occasion for the honest and diligent inquirer after truth to be mistaken or deceived. It is so plain that "wayfaring men, though fools," need not err.—*Morning Star*.

## HOME MISSION REPORT.

TO THE CORRESPONDING SECRETARY:  
BROTHER HARTLEY—As another month has passed away, I am reminded of my duty to report my labor to you. During the month I have spent my Sabbaths at Upper Sussex, and at the Roach meeting house, Sussex Vale. During the weeks, I have preached occasionally at Newtown, Smith's Creek, in the evening, where some indications of revival are seen. At Upper and Lower Sussex we cannot well hold evening meetings, the press of the work in hay and harvesting is so great; at no time during the year is it so unfavorable to have special meetings as the month of August.

The meetings have an average attendance, and I hope some good has been done, yet not much fruit appears visible. I intend going East before long, but think it best to stay in this vicinity a little longer. I meet with the utmost kindness from the people among whom I have been preaching and labouring from house to house, and they have given substantial evidences that they appreciate our missionary's labours among them. Received in cash during the month in aid of the mission, \$31.29. Hoping still for an interest in the prayers of the friends of Missions, I remain Yours, &c., F. BAROCK.  
Upper Sussex, Sept. 1st, 1866.

## LETTER FROM REV. T. S. BURGESS.

HARRISBURG, Pa., Sept. 1st, 1866.  
DEAR BRO. McLEOD—We still feel the bracing Christian atmosphere of your Conference at Victoria. It was a meeting not soon to be forgotten. May its influence go with us to the tomb! We pray God may give us life and a prosperous journey to attend another such ere we die. The faces of the brethren, and the deeply interesting scenes of the occasion, come up before us as yesterday, with recollections sweet and refreshing as breezes from the heavenly hills. I have just read your published report of the General Conference, sent us by Brother G. A. Hartley, of Carleton. The readers of the INTELLIGENCER are already aware that Pennsylvania is the great mineral State of the Union, abounding in inexhaustible mines of coal and iron, with plenty of petroleum near its Western boundaries; also, lumber and agricultural resources of immense value, which renders the State an empire in itself. Harrisburg, the capital of the State, is centrally located on the waters of the Susquehanna, and all the great lines of railway leading to every part of the country and Canada, amid lands and minerals of unusual richness and value.

Our chief glory is not, however, so much in material wealth as in our free schools, religious tolerance, general love and respect for religious things, and Sabbath observance. We have a very stringent law prohibiting Sabbath labor and desecration, so that the thousands of railway, canal, iron and coal employees, obtain rest on the Lord's day. Our rum and beer establishments must also cease their damning work, at least one day in seven (may it soon be seven); so that we have commendable quiet, church attendance, general intelligence and morality, besides not a few earnest Christian workers of various religious denominations. There is, however, much self-denying Christian work remaining to be done. Our ever increasing population, thronging travel along all the great thoroughfares, teeming cities and manufacturing works, call loudly for the most patient and heroic labor for the souls of men. We now have here, and in the more border towns and counties of the State, a large number of colored persons, who were recently in the darkness and cruelty of Southern oppression; now, thank God! forever free—but many of them in ignorance and extreme poverty and degradation, as we might expect from their former condition and relation to their old masters, while some of them evince a capacity for living and learning absolutely surprising. There are cases in this city where only a few years ago, or during our late war, colored persons coming from the South in total destitution, have become the owners of lots and houses, where they now comfortably and happily dwell, having also obtained commendable knowledge, and are as good citizens as the best among us.

The Free Baptist Calvary Church of Harrisburg is composed almost entirely of emigrants from "Egypt," or slavery, and a more devoted Christian people, according to its numbers and opportunities, does not exist, at least in our community. What we say of the blacks here, is equally applicable all through the South, obtained from the most reliable intelligence. The work of educating, elevating, and saving this long neglected and down-trodden race, is fully, by the Providence of God, on our hands as a nation; and no earthly contingency can change or abate the tremendous responsibility. Four millions are lifting up their hands to God, not only in thanksgiving for civil liberty, but for gospel light and liberty. And to our doors the great work is brought, by the blood and sufferings of a full year's cruel and terrible war, by an avenging and still ever merciful God, who alone can qualify us for the gigantic task.

It was highly gratifying that so many of the Conference were in sympathy with us in this great work. The evangelical churches of England have been liberally contributing to this object, which has greatly stimulated the courage and hope of our own people. The Free Baptist denomination has a corps of some thirty preachers and teachers engaged in the Shenandoah Valley exclusively for this people. We hope to add to the number next autumn. The field really demands fifty able, efficient workers. Cannot the churches of New Brunswick send us a few young men and women of the type we seen at the Conference, with a "little gold," so common with you and rare with us, to back their support withal.

The Free Baptist Church of this city is extending its stakes and usefulness somewhat beyond its present bounds. A temporary chapel, seating some two hundred, has lately been built and dedicated to God; and a Sunday School numbering over 60 persons organized, with preaching on the Sabbath in another part of the city, all doing well.

We are glad to know that your political movements for a Confederacy and Railway enterprises, have met with a marked and well deserved support from the mother country. A union of the Provinces and railroad communications will diffuse such life and vigor into all departments of industry as will eventually make it one of the first agricultural and commercial countries in America.

This will open many doors for new and much enlarged churches of your own denomination, which is to be in time the prevailing one of the country. We bid you all a hearty God speed in all and every improvement.

We are now having a very exciting and strongly contested election. President Johnson and the old Democratic party, North and South (rebels included), are vehemently opposed to the policy of our Congress, which, at its last session, refused admission to Congress of the States late in the rebellion till suitable evidence should be given of penitence for the past and assurance of good behaviour in the future. Pennsylvania seems to be the battle-ground of these conflicting views. Gen. Geary leads the Republicans against the President's agent, Mr. Colyer. The election comes off next October. We take a full and deep interest in the contest, as it will measurably decide the fate of the colored population many years to come. It is our daily prayer to God, as it was during our whole war, that *Justice* may prevail, Congress triumph in its policy, and God's poor protected in all their rights of person and property.

I have read a few copies of the RELIGIOUS INTELLIGENCER with much pleasure which I have accidentally met in my travels. Shall I have more such?

Truly yours, T. S. BURGESS.

For the Religious Intelligencer.  
MORNING THOUGHTS.  
Time! thou art precious. Who knows thy value; thou hast a beginning, thou wilt have an end. The beloved disciple whilst on that lone rock which was washed by the waves of the Aegean Sea, was enabled by prophetic vision to view thy close. Being in the Spirit on the Lord's day, he saw the mighty angel descend from heaven, and place one foot on the dry land and the other upon the sea, and *speak by Him that lieth and reigneth for ever, that there should be time no longer.*

Thou art passing; already the bells announce the hour of twelve. Hark! the old clock, faithful to her trust, how fast she ticks, it seems she never ticked so fast before. Thou art passing; we will be admonished by thy flight.

Pause! O, my soul, consider the privilege thou hast now will soon be gone; it hangs upon the passing moment.

Stop, gay one, remember thy destiny depends upon the improvement of the present moment. Seize it, O! seize it; let it not pass by unimproved; place thy finger upon thy throbbing pulse, note the place with the mark of time. Dost thou not know that each beating pulse we tell, leaves but the number less? I see thee sped; already I hope. Yes! Thy eyes are turned. Haste, O haste away, whilst a pardoning God is found.

Time! thou art passing. But wilt thou not return? Can we not entreat thee to come again? The seasons return again; the autumn has already come, with its golden store. I cannot return. The steam may return to its parent boiler, and give motion to the machine it moves again; your ponds may assume the form of vapor, and ascending, seek the clouds and become incorporated with them, and then be condensed and return to us again. The rain will return to the earth again; but I cannot return.

Bodies that you behold to-day may assume different shapes, and their invisible parts may pass by you, borne upon the bosom of the gale. But I will not return. Time! thou art passing; but wilt thou not stay. O! why not linger? The proud waves of three-fourths of the globe are staid. The mountains are fast. The wilderness remain. The swift floods that compose thy rivers may be barred; but I cannot linger. Why have we stay; wouldst thou have

storm after storm always rise dark over thy way? Wouldst thou live always?

Are not the few cold mornings that dawn on you here, Enough of life's race, full enough of its cheer? Look, Christian, look! See those golden gates which forever bar pollution, sin and shame, are they not open before thee. Dost thou not see the myriads already gathered there from the East, West, North and South? Hear the united voices joining in the chorus, "Worthy is the Lamb that has redeemed us out of every kindred, tongue and nation, and has made us kings and priests unto God, and we shall reign with him for ever and ever, amen."

O! yes, I see thy flight is our path to the saints rest. Fly.

"Fly swifter around, ye wheels of time, And bring the welcome day."

My flight is the steps of the impenitent, down to the fearful abyss, beneath, where there is weeping and wailing and gnashing of teeth.

Frederick. W. J. GALLEY.

## MISSIONARY GLEANINGS.

INDIA.  
In one of the districts of India, a few native preachers on an itinerating tour preached in more than seventy villages, and were generally well received. The people in several places expressed their readiness to embrace Christianity, and asked for a Christian teacher, offering to contribute for his support. A Hindu priest in one place built a small house, and at his death told his followers that the Christians had the true religion, and that his property was to be given to the missionary.

In a mission school in the North of India, sustained by American Presbyterians, 800 boys are receiving a thoroughly Scriptural education, and willingly pay a fee for it. If not many actual conversions have resulted, intelligence and morality have increased, and a friendly feeling towards Christians and Christianity has manifestly been awakened.

At the Madura mission, in Southern India, since 1854 the number of churches has increased from one to eight; the members from 80 to 200, and the native assistants from 13 to 43.

At a mission between Madras and Bombay, there are 800 professed Christians and 200 catechumens, 12 outstations, and 350 children under Christian instruction. In the same district and an adjacent one, another Society reports 1,000 converts, and only three ordained missionaries. In a stretch of country long occupied by American missionaries, their work embraces 23 villages, with as many native churches, and 632 members. They have four native pastors and 30 schools.

In another place, during the annual week of prayer, great numbers of the people came together from two, three and four miles' distance, crowding the chapel, so that it was difficult to find accommodation for all. And the observance of the day was followed by showers of divine blessings.

JAPAN.  
A great change has taken place in Japan during the last four years. The missionaries are no longer regarded as spies, but welcomed wherever they go. Four Protestant denominations are enlisted in the work, and many young men under instruction hear the elementary truths of Christianity freely discussed during the lessons. At the medical dispensary, throngs of patients daily read the ten commandments and portions of Scripture. The Government are arranging to establish a school at Jeddo, the capital, and have invited the missionaries to take it in charge.

Many intelligent adults despise the Buddhist creed and priests, and visit the houses of the missionaries to study the Scriptures. The former edicts against Christians have not been revoked, but are in abeyance. Let universal prayer be offered that Japan with its thirty two millions may speedily be given to Christ for his possession.

CHINA.  
The churches in China steadily increase in numbers and intelligence, and God is raising up eloquent and devoted men as preachers to their countrymen. Our Society reports at eight stations 1,610 native Christians. A Chinese prince, one of the highest authorities in China, recently uttered in a public manner his decided commendation of the Christian Sabbath. A great change has taken place in the minds of many natives, in favor of Christianity, and God gives the gospel and its preachers "favor in the sight of the people. There is everything in the present tendency of events to encourage the highest hopes of the church. A missionary journeying from Peking to Shanghai, for five weeks saw not the face of a European nor heard a word of English; yet he was well treated, preached and sold books in the cities, and was impressed with the conviction that the empire is opened to the very centre to those who are prepared to enter it. Not a few hear the Word and embrace it at Hongkong and other centres, and return to their homes in the country, or go elsewhere in pursuit of business, which conduces to the wider diffusion of Christian truth. Some instances of conversion and admission to the church are very interesting. A native teacher welcomed to the church at the same time his mother and wife and two of his children. This teacher's family is a model one. When he is at home, they assemble three times a day, for reading, singing and prayer. The neighbors observed it, and wondered at the harmony which reigns in the family. The teacher himself is remarkable—a man mighty in the Scriptures, fervent in prayer, and so earnest in the delivery of his message, that every hearer is compelled to feel that he thoroughly believes his message.

AFRICA.  
In Western Africa three anniversary missionary meetings were held recently, at each one of which a native king presided. One of these Christian kings, on the Gold Coast, had just been crowned, and at his coronation a Bible was presented to him as a spiritual sword. At one of these meetings all the speakers were Africans, and the collection amounted to more than \$250. At another, the king, on the chair, said: "I am not worthy to sit in such a holy place as this; but as both good and evil will meet before God at the last day, I am permitted to preside."

Several young Zulus are presenting themselves as candidates for the ministry. At one point in this mission, twenty were added to the church last year. The chapel, which it was supposed would be large enough for years to come, is already too small for the congregation.

Active missionary work, wholly in the hands of native Africans, is conducted along the line of the Niger. At various points they are successfully engaged in establishing Christian missions.

POLYNESIA.  
Every island in Polynesia, west of Tahiti, received its civilization, and was made acquainted with the Bible through native Christians; some being commissioned by their churches, others impelled by the laws of Christ, and going forth of themselves, and still others driven by storms, when out at sea, far from their intended course, and landing in their extremity on unknown islands. And thus the gospel has been planted and taken root.

The work on the Feeje Islands continues to extend, and nearly 9,000 were last year added to the church. But though thousands have renounced idolatry and cannibalism, the dark places of the islands still need the illumination of the Sun of righteousness. There are on the islands 704 churches and 358 other preaching places; 97 missionaries and assistant missionaries; 28,020 church members; 837 Sabbath schools; 1,488 native preachers, and 110,979 attendants on public worship, besides thousands of precious souls which, within the last forty years, have found their way to heaven.

In the Friendly Islands, thousands are walking in the fear of the Lord, and are steadfast in faith and love. In the Vavan group, a revival of religion has been enjoyed, and within one year about twenty new churches have been erected. In Samoa, in less than two years, more than \$10,000 were paid by natives for Bibles in their own tongue. The last heathen temple was recently destroyed.

ITALY.—In the region around Milan the work advances. The congregations for Protestant worship number from two hundred to two hundred and fifty. At a morning service, recently, some time before the worship, an evangelist was found sitting in the midst of about two hundred persons, to whom he was reading and explaining the Bible, all of whom had Bibles open before them, and listened eagerly to his words.

At evening, at the close of the service, after the congregation was dismissed, a prayer meeting was announced, at which all but five or six remained, and five or six fervent prayers were offered. The Holy Spirit was evidently present in the assembly. The most flourishing stations are those in which female influence is predominant. Several Italian soldiers, in going into the recent battles carried their New Testaments with them on the march and into the field, saying, as they departed, "We will read them after the march and after the battle, if God spares us. In Jesus Christ is our hope and trust." Efforts are in progress to extend the work continually to new points.

CONCLUSION.  
There is a "sound of going" in every part of the earth. In the kingdom of his grace, as well as in the commotions among the nations, "our God is marching on." In his advancing triumphs let every believer be ambitious, by every instrumentality within his power, to share a part.

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THE DAILY PRAYER MEETING.  
A brother related an affecting incident. A young man, who, three days ago, was in robust health, had fallen a victim to disease, and was now in his grave. That young man had been one of the frequent attendants of the subject of prayer at the request of a friend, but had since neglected all means of grace. He was possessed of an amiable disposition, well educated, and was more than ordinary talents. He was not known to be immoral, in the common worldly sense, and was believed to be strictly temperate and liberal. "But a short time since," said the speaker, "I had a conversation with him on the subject of his soul's salvation, and, as we had been intimate, I felt a strong desire that he might be brought to enjoy the religion which I found to be a great blessing to myself. He listened to me with respectful attention, and said, in reply, that he had no doubt but that I was sincere in my remarks, and that as soon as he could accomplish certain objects in business he intended to make it the first subject of his attention. I urged the danger of delay in the use of many strong passages of Scripture which enforced it, without effect, and we parted. I was sent for to see him to day he was attacked—not, I presume, with any view to religious conversation, but in regard to his physical sufferings which appeared to be very great. So great were they that it was impossible for him to entertain any intelligent idea of religious duty, and scarcely to speak at his end, which was then so near. His bodily sufferings continued until a few minutes before his death, but they left him speechless, and he is gone, leaving to his afflicted friends and relatives no hope in his death. Brothers, I feel sad, and ask you to pray for this family—some of the young men who love the Saviour, and others who are strangers to a Saviour's love—that they may be led by the Spirit to repentance and to the source of consolation."

Another spoke of a friend of his who was buried yesterday. He died of a full hope of a blessed immortality. He had not long known the way of life, but he was called away. He had been in this meeting about a year since, and was then unconvinced of the Saviour. Shortly afterwards, in an upturn of church, he embraced religion and united with that church. His Christian life was short, but it was active and sincere, and the end glorious. "Friend," said he, "here is a contrast. Two young men have just left forever the scenes of this life for the scenes of eternity—without hope, the other with bright and joyful expectations of a blessed immortality. There is warning and instruction in these facts. They speak to all. God grant that those who are without hope in Christ may heed the instruction which these facts present."—*N. Y. Observer*.

Rev. J. Gunter wishes us to state that in letting his premises in Frederick, he had not "the least thought" that in either case they were to be used for the purposes to which they are applied.

FOURTH PAGE.—We commence this week on our fourth page an Address to Children, which we hope will be read by all young persons into whose hands our paper comes. It will occupy the last page three or four weeks, and each succeeding part of it becomes more and more interesting. It illustrates the subject by thrilling incidents from actual life.

THE NEWS AND THE PRESS.  
SEPTEMBER 14, 1866.

H. M. S. JASON arrived at this port on Wednesday. She is to take three companies of the 15th Regt. and three companies of the 23rd Regt. to Bermuda. The Jason is 1,711 tons, 400 horse power, carries 17 guns, and is commanded by Captain Chas. H. Aynebury.

ST. STEPHEN RAILROAD.—When the St. Stephen Branch is completed, the journey hence to Frederick will be very much shortened. From St. Stephen to the Frederick road is only between four and five miles, over which a turnpike has been located and partly constructed. We learn steps are already being taken to build it, and that Messrs. Hardy & Bridges will transfer their stages to that route immediately on the completion of the Railroad. There will then be only forty-six miles of staging between there and Frederick.—*St. Croix Courier*.

REMOVAL OF THE ELECTRIC TELEGRAPH OFFICES.—On Wednesday evening the employees of Telegraph Company were engaged in making the final preparations for removing their headquarters to their new building of offices in Scott's Building, corner of Market Square and Prince Wm. Street.—*Telegraph*.

A NOVEL EXPLOSION.—About noon on Tuesday a barrel which had been emptied of Paraffine Oil in the grocery store of Mr. Snider, at the Golden Ball, upon the street, suddenly exploded, and was thrown several yards upwards, leaving the bottom behind. Some fragments which were sent flying in different directions considerably scratched and scared some boys who were near the spot.—*Globe*.

THE NUMEROUS FRIENDS OF REV. S. ROBINSON in these Provinces, will be exceedingly pained to learn that his health continues in a most enfeebled and precarious state. His medical advisers have frequent consultations, and are unwearied in their efforts to restore him; but his extreme prostration cannot but excite alarming apprehensions. His deepest solitude is felt by ministers and people, and earnest prayer is offered in his behalf. May God, for Christ's sake, hear and answer!—*Visitor*.

RUM SELLERS CONVENTION.—A Buffalo correspondent sends to the *Morning Star* an account of the Liquor Dealers' Convention, held recently in that city. He describes it as follows:

Before noon, more than one hundred vehicles, of various grade and capacity, were in the street and formed into line. Some were drawn by one horse, some by two, and a few by four horses. Various paraphernalia and devices adorned the wagons, to attract attention and to set forth the real character of their business. In some respects the procession was very appropriate in design, and in others exceedingly faulty. There was on board the wagons plenty of beer and stronger drinks, and men employed in drinking it. There were men of blotted forms and disreputable dress, and those upon whom the non-intoxicating liquor began to have a very singular effect.

There were burlesques upon temperance men and temperance efforts. One motto is characteristic: "If that devilish wine is a fool!" See this

entirely anti-Scriptural: "Whoever is deceived thereby is not wise;" "Look not upon the wine," &c. The whole affair gave the lie to the plain truths of revelation. The same men gave an intended thrust at our ex-*lra*. We had no more the same law at our State; but we have a law regulating the sale of liquor, which, if executed, would give protection to thousands suffering from the evils of intemperance. A little wholesome effort in the way of executing the law, for a few months past, has greatly exasperated the liquor dealers. These fellows evidently design to make capital for the repeal of this law at the next session of the Legislature.

The inappropriateness of the affair was seen in the great absence of the fruit and trophies of the liquor traffic. Very near the street over which the procession passed is the city penitentiary, in which are now 320 men and women of all ages, nine-tenths of whom are there through the direct agency of the liquor trade. These unfortunate beings could hear the sound of the bugles, but were not permitted to join in the procession. They were in the county poor-house, full of inmates, most of whom are the direct or indirect fruits of the traffic celebrated yesterday. Then the orphan asylums in our city, the thousand desolate and dreary houses, over whose thresholds the children of intemperance have passed—all of these should have been drawn up in the ranks of the motley procession. The squandered fortunes, the wrecked characters, the blasted hopes, the silent graves of thousands of dear ones—all of these should have been appropriately designed, and hung upon banners along the way. But something like propriety would have been apparent upon the imagination as this cortege of death passed along. There were few women among those who joined in the celebration. No clergymen or teachers were present. They were not invited to do so. They moved down Niagara St. to the grove, drinking their beer and wine, and shouting as they passed certain points, no response greeted them. It seemed more like a funeral procession than a festival. It was indeed the festival of death. The aristocratic dealers tarried at home, having too much regard for popularity to expose themselves. Only the second grade of the business was represented. The terrible pictures of intemperance were fresh before the minds of the lookers on, and choked every burst of applause.

Arrived at the grove, and before the "mellow" time of day, some speeches were made. By evening the festival had arrived at its most spirited stage, and hundreds wound their drunken path homeward.