

ing. Alas, that men can be found so insincerely wicked as actually to prefer the cold and cheerless delusion to the joyous realities of a heavenly Father's love.—*Family Treasury.*

TERMS AND NOTICES.

For one year, \$2.00
For one year, in advance, \$2.00
All letters for all cases in business connected with this paper or otherwise, should hereafter be directed to us at Frederick.

Parties wishing to pay money in Saint John for the *Intelligencer*, can do so at the Bookstore of Messrs. BARNES & CO., Prince William street.

Religious Intelligencer.

SAINT JOHN, N. B., MARCH 9, 1866.

FOREIGN MISSION SOCIETY.

We publish this week another letter from India. Brother Phillips has furnished us with a letter every month since he left America, and our readers are by these kept informed of the Mission, and the progress that is made by the Free Baptist Missionaries in India, in casting in the heaven of Gospel truth into the heathen mind. The results, however, cannot be told now; time alone will develop the fruit of the labours of this mission band among the idolaters of Hindoosim.

We do not wish our churches and brethren to forget that brother PHILLIPS is a Missionary from us. He is our MISSIONARY in the Foreign field. He was adopted by our Conference, and our Foreign Mission Society was organized to support him in India. One year's salary has been paid him; another half year's draft (about \$350) will be due soon, and we regret that the contributions to the treasury are by no means as great as are required to meet the payment of our brother's salary. We presume all the money paid into the treasury of the Society since our last Conference has been acknowledged in the *Intelligencer*; and by reference to these acknowledgments, there is now in the Treasurer's hands less than one hundred dollars! On Jan. 26th, he acknowledged, from various sources, \$25.18; the sum of \$67.87 (as per "Religious Intelligencer Foreign Mission Fund") has been forwarded through us, which, with the former sum, makes \$93.05, and, we suppose, all he has on hand to meet the draft of \$350. Cannot some systematic effort be made by our ministers and churches to place the Treasurer in funds immediately, so that no delay will take place in remitting the amount when due?

We appeal to our brethren in behalf of the Society, and the work for which it exists—we appeal in behalf of our brother, who has consecrated his life to the work of a Foreign Missionary, and who is depending on us for his support, while he descends into the pit of heathenish darkness and superstition, to carry the "lamp of life" to the perishing and lost;—we appeal in behalf of the tens of thousands of dark, blind idolaters, sunk in superstition and vice, dwelling in "the habitations of cruelty," and with "sorrows multiplied," who must perish forever, if the Christian Church in this land does not put forth a helping hand to save them from their blindness and ignorance;—we appeal for your sake, churches and brethren, whom God has exalted to heaven in privilege, whom he has commanded to "hold forth the word of life," and to "preach the Gospel to every creature." It is only as we fulfill the "great commission" that we can ourselves be blessed. He who refuses to water, shall himself dwell in a dry land; he who refuses to sympathize with those in distress, can expect but little compassion from others; and if we wish to be watered and grow, we must maintain a deep sympathy with Christ in saving souls. Providence very singularly opened the way for us to enter the Foreign Mission field, and take our place among other bodies in the Foreign Mission work, let us not then be recreant to our duty, but keep our treasury supplied with funds, and send up our daily prayers to God to bless the labours of our Missionaries.

There need be no jealousy for other interests. The Home Mission treasury, the pastor's salary, nor any other fund of the Church will suffer by liberal contributions to this cause. It will quicken the spirit of liberality, and we believe increase other funds, rather than diminish them. Brethren, our FOREIGN MISSIONARY SOCIETY is in want, and we appeal to you to put the Treasurer in funds to meet the engagement which the Society and the General Conference has made.

LETTER FROM INDIA.

SILIGURH, India, Dec. 15, 1865.

To the Editor of the Religious Intelligencer:

It would gratify me much could your readers look out from my tent door upon the scene in the neighbouring mango grove. We are camped on the very borders of a large market. It is a noisy locality, I can assure you. There are, perhaps, at a liberal estimate, from 1000 to 2000 people at present on the grounds; and as each is vociferating to the full capacity of his larynx and lungs, you can imagine the confusion of voices, blending in one dull, deep din, where no single voice can be discriminated, but this incessant rumble, which soon grows tedious enough. Men, women and children are here from the villages within a circumference the diameter of which may be twenty or even thirty miles. They have come bringing their different commodities for sale. And it is interesting to look at these persons coming in. I'll now clear my door of the crowd of black bodies which stand here, some c, be healed of various maladies, some to ask curious questions, and many simply to see the Sahib. Now I get a view of one of the numerous paths leading to the market. There they come. Some women may be twenty, are bringing rice in large bamboo baskets on their heads. The loads sit so easily, without help of hands, that one might imagine they grew there. Now several bullocks come along. They are bringing wood. Here follow several rude carts freighted heavily with iron, of which more is found in this region. It is far superior to English iron for mechanical purposes. Now stop right here, and let me treat a case of what these fellows call bat, &c., rheumatism. The patient is gone, and a young man at the door is begging for "one of Jesus Christ's books." He is glad enough to get one. O may the word of life be blessed to his seeking soul! Well now you see a number of traders coming, with their bundles on their backs—clothing, spices, confectionary, jewelry, &c., as the case may be. Thus they come from all quarters, and *again*—as the Yankees would say—upon the market ground. In their respective places they expose their wares for sale. Through the long day they sit attending upon customers, and when the sun is an hour or two high, they pack up and travel homewards. But I must drop my pen here for a few moments. It is time to preach to the gathering multitude. Many of them have come for medicines, but we must tell them all of the soul's great Physician.

Evening.—I left my letter to preach, and of this I must say a few words. Under a large tree, only a rod or so from the tent, Dr. Bachelor and I took our stand. Mahes, our Bengali native preacher, soon joined us. In a circle around us stood several hundred, Bangalis, Santals, Orissas, and a few Mahomedans. To this large and very attentive audience it has been our privilege to publish the glad tidings of

salvation. Mahes was peculiarly forcible and fervid to-day. He is an excellent preacher, and it is really refreshing to listen to his faithful and affectionate appeals to his idolatrous countrymen. One of his points to-day struck me as particularly pertinent. He was reproving them for being so easily duped by their priests. Now then, he says, look at this. God is a Spirit. You cannot see, or feel, or hear him; you know not his shape or his colour, for a spirit has neither. Suppose now that some one should tell you that the air you breathe is six cubits long, four broad, two high, and of a white colour, would you believe him? Hereupon many voices responded, No! Very well, then, when your Brahmins say that God is wood, or stone, or metal—so long, so broad, so high, and of such a color—why do you believe them? The apostasy was too conclusive to be gainsayed. My eyes fell on several of that priestly order, conspicuous among the throng, but all were speechless. May God send the truth home to their hearts!

This is our third trip into the country during this season. We hope to continue this itinerating until the end of February. This place is surrounded by extensive jungles, where tigers and bears abound. The other day, in company with the magistrate of Midnapore, we went into a neighboring jungle, for a bear which had been occasioning no little trouble to the villagers, by helping himself to their sugar-cane. After a thorough beat, we failed to find "Lucretia," but captured her two little cubs, whose eyes were not yet open. In these districts we are obliged to go armed and ready for an encounter with any of these brutes. Then again, a gun is of great service in keeping camp in good cheer. My fowling piece has brought the Lord many thanks. All hands are very fond of game, and the trees and tanks abound in fowl of many kinds.

We are now within a day's march of these interesting inquirers of whom, I think, I wrote you a month or two ago. I may say that we are hoping that the way may open for a branch church to be planted somewhere in this quarter. Of this perhaps we may hear hereafter.

The year is fast drawing to a close. All of us, reader, are one year nearer eternity! May it be that you and I are one year nearer to endless life and peace!

JAMES L. PHILLIPS.

OMINOUS TIMES.

That we have fallen on ominous times can no longer be doubted. It is useless to disguise the fact that there are influences and powers at work which are calculated to upset civil society and social order, and inaugurate a reign of anarchy, confusion and terror. We have no desire to be alarmists; we would rather soothe than excite; but we cannot contemplate the state of Ireland, which has called forth such prompt and stern action on the part of the British Parliament, and the mad and wicked determination manifested by hundreds of thousands of men in the United States, without concluding that there is a serious and imminent danger of trouble and bloodshed. Laugh, who may, the times and the events are ominous of evil, and evidences are multiplying that one of the most wicked conspiracies against law and order, has been forming and growing in the States and Ireland and elsewhere, that ever was permitted to exist. With every allowance for exaggeration relative to numbers, it is quite certain that hundreds of thousands of men are daily assembling in different places in a neighbouring country, and openly and forbidden, breathing out the most bitter and unprovoked hatred against Great Britain, her Queens, her laws, her statesmen, and her rule. That large numbers of these men have gone to Ireland, and have there been inflicting the people with the same spirit, and caused a general and wide-spread sense of danger to be awakened in law-abiding and loyal people, is also true; besides these things, it is well known that thousands of sympathizers with these conspirators are in these British Provinces, and it may be, are our near neighbours. It can, therefore, scarcely be wondered at, that here, as well as in Ireland, there is a growing feeling of insecurity taking hold of the minds of the people. What will all this come to, is a just and proper inquiry. Can a few kindled in such inflammable material be suppressed before damage is done? Can mad and reckless men, destitute alike of reason and religion, having nothing to lose, and deceived with the false hope that they may gain much, be turned away from their purpose of blood and murder, until they make the trial of upsetting the peace and changing the order of society? But there are questions which come before these. Why this conspiracy? Why this determination on the part of "a class and creed" to dismember the empire, and break down the power and influence of England? If there are wrongs in the Government of Ireland which warrant such measures to obtain redress, why are not Irish Protestants in the conspiracy as well as Catholics? Are Catholics more oppressed?—it is well known that they enjoy equal privileges with all their other fellow subjects. Are they more patriotic? Have they a greater love of country? or is it that the Fenianism embraces nearly all the Catholics, and rarely a Protestant? The answer is obvious. There is a religious element underlying the whole thing. It is religion, and not patriotism. It is a conspiracy to regain ascendancy; to give back to "a creed" the power which they claim as a divine right. It is the struggle of a system for restoration to unchecked and unlimited sway. True, we have no doubt, but there are thousands of men in the Fenian ranks who care for neither Romanism nor Protestantism; who are indifferent to all creeds. But this does not alter the case. The principles already referred to underlie the whole affair; it is the conception of a system as cruel as it is exclusive, and which can only rest when its iron heel is upon all others.

We have no hesitation in saying that we live in times bordering on trouble, and who knows what a day may bring forth? To this year of our Lord, 1866, many eminent and pious students of prophecy have been pointing as an eventful year. And already the ominous clouds begin to gather. But we fear not the issue. True, society may be convulsed; peaceful provinces and countries may be turned into fields of carnage and blood, homes may be desolated and sanctuaries demolished; but God reigns over all, and if chastisement for our sins must be endured, he will nevertheless save his people, and in the end cause them to triumph gloriously.

We suggest to all Christians to make earnest prayer to God for the peace of the realm, for the stability of the British Throne, for wisdom to be imparted to English statesmen, and that the enemies of our peace, our country, our religion, and our God, may be defeated in their plans, and overthrown in all their attempts to do evil and injure the innocent.

WHITE HEAD ISLAND.—Brother Brown, the pastor of the church at this place, writes us that the Lord is graciously blessing the people there with revival influences. The church in reliance on the Divine Spirit have put forth an effort for the salvation of souls. Four had been baptized at the time of Brother Brown's writing, and others were expected to be soon, while many were enquiring the way of salvation. A Temperance Society had been organized a few weeks previously, which was proving a blessing to the island.

The Daily Union Prayer Meeting in Fredericton, is being continued with encouraging interest. A larger room has been taken, the first being found too small, and the attendance daily is large. Persons visiting the city on business would do well to spend a little while in this meeting between the hours of 12 and 1 o'clock, in the Hall in Fraser's Building.

Queen street.

THE WORD AND THE SPIRIT.

(Continued.)

Need I say how prone this same mistake is to pervade the Church; what tendencies there all around to measure success by numbers and to idolize it, however gained. How often is the minister that draws by show and noise preferred to the minister who is only spiritual and instructive. How many churches are there where no mighty works are done for want, as they think, of more attractive music, or of wider seats, or a nicer ministry. In a day gone by, though still lingering in some districts, we ran into the other extreme, and supposed that God was likely to bless us in proportion to our ignorance, or the meanness and discomforts of our worship. We must avoid both mistakes. We ought to make God's house attractive; whatever offends and distracts the sense either in the pulpit or in the building lessens the power of truth, and is so far a *sin*. But, on the other hand, while comfort and taste or it may be discomfort and noise, draw men to the house of God, and produce some impression, it is only the Gospel that can save them. We have all felt that truth is mightiest when forgetting all the circumstances of our worship we think only of the Saviour it reveals. Nor is it feeling only. The history of conversion is the history of the force of truth, and such conversions are surely a nobler victory both for God and man. They prove it is our judgment that is convinced; that it is no cunningly devised fable we believe; and they show that the excellency of the power is of God, whose truth is thus owned and blessed.

What the truth is upon which we are to insist I do not mean to define at any length. Looking, however, at the Gospels and the Acts, all will admit that we must set forth a personal Saviour, a living Christ, pointing all men to the Lamb of God that taketh away the sin of the world, and then bidding Christian men to consider Him and copy Him. If in our religious work there is no saviour of Christ, it will be no uncton, and no power. As we take of the things of Christ and show them to men, we have the Spirit's presence and are doing the Spirit's work.

Looking again at the Gospels and at the Acts, all will admit that our preaching must be not only intensely Christian but intensely human. All classes are addressed and interested. Truth, appropriate truth, was brought into contact with all human hearts. There are Christians who know more of theology than they know of men. They understand something of the glory of the Saviour, for they have seen it; but they know not enough of themselves or of human nature to cast out the devil from the hearts he has possessed. Either they know not themselves and are wanting in the prayer and fasting, without which this kind goeth not out, or in that wondrous knowledge of the workings of human feeling our Lord displayed when he said to the father of the demoniac, "If thou canst believe." From both causes combined their ministry is powerless. There are other Christians who know only of class human nature. They can speak to great sinners, or to the poor, or they are acceptable to the intelligent or to the outwardly moral; they consequently form class churches, a scandal and reproach. Look again at the inspired teaching of the Gospels and the Acts, and mark how it touches all consciences and meets all wants, making the same message suit the case of the poor woman who was a sinner and the rich women who ministered to our Lord of their substance; of Peter and John the fishermen, of Joseph of Arimathea, the landowner, and of Nicodemus, the ruler of the Jews; as intensely and as widely human as it is intensely Christian. But turn now to the *Epistles*, and note that the preaching of the Gospel is largely doctrinal, and deals not only with the fact of a Saviour's presence, but with the moral significance of all He did and suffered. I touch on this point because I have heard it said that we ought to hold and proclaim the facts of the Gospel, but that doctrines deduced from these are human inferences only. Even by ministers I have heard it said (though herein I believe they have slandered themselves) that they have ceased to preach doctrines, they announce facts, and they enforce practical duties; only this, and nothing more. Now it must be conceded that in common life there are facts which express no moral truth, and perhaps contain none; it must be conceded that in philosophy and in natural science, the fact is often one thing, the inquiry the explanation of it is another. But in sound theology the fact and the Scriptural explanation of the fact rest upon the same authority. Every doctrine of Scripture is a fact, and most of the facts are doctrines. "God so loved the world as to give His Son that whosoever believeth on Him shall not perish," is a Scriptural fact, it is also a Scriptural doctrine, the gift of Christ, an expression and evidence of the love of the Father, everlasting life gained by faith. "Him God set forth as a propitiation for sin, that He might be just and the justifier of all that believe," is a Scriptural fact and a Scriptural doctrine; Christ's death a propitiation for sin, through whom God displays His justice as certainly as His love. In short, if there be in our theology any doctrines not taught in Scripture as facts, let us repudiate them. They are human additions. They may be true, but they are no part of God's revealed truth. Can we all this, but remember that the moral significance of the facts of the Gospel—doctrines, as we call it—is the quality that gives those facts most of their power with men. The significance of the Gospel is an essential part of the message. Let us never be ashamed to announce the Gospel as inspired men announced it. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, in whom we have redemption through His blood, even the forgiveness of sins, according to the riches of His grace." (Eph. i. 3-7.) "The grace of God"—a doctrine on the origin of the Gospel—"that bringeth salvation"—a doctrine on the nature of the blessing it gives—"hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus ii. 11-14.) There may be men who prefer to say simply, "I believe in Jesus Christ, who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried," but this simpler statement is at least as scriptural. Its facts are saturated with doctrine, and it is the very form to which is appended the command of the Spirit, "These things teach and exhort, with all authority." Let no man despise these.

But it is not on these points I wish now to insist. Reverently take your message and your teaching, your religion and faith from the Bible. Give it, hold it in God's name, and remember that to be filled with truth is to be filled with the Spirit of God.

Secondly.—The Spirit of God is not only identified with truth. He is identified with the temper we cultivate. He is the Spirit of light and knowledge, and through these He works to instruct and impress. He is no less the Spirit of love. Inspired teachers appeal sometimes to common morality and to public feeling. They teach us as that pastors and teachers, when two students occupy the same room, the expenditure for furniture, fuel and light, is of course divided. Every student on his nameless first entered on the

with, malice, evil speaking, lest they grieve the Spirit; in one word, they bid them to be filled with the Spirit—the Spirit of purity, of love.

Look now at the history of our blessed Lord. He is Himself the truth, and the Great Teacher of the truth. Yet is His life as much distinguished by the temper that pervades it as by its formal teaching. Listen to His words, and we are struck with the grace and the people who first heard Him with the grace and the kindness that proceed from His lips. Mark His acts—they are the acts of one who goes about doing good, and all illustrate His great principle—it is more blessed to give than to receive. Getting the world's greatest blessedness, but there is a spending more blessed still. We need to feel that the same self-sacrificing love—love after the pattern which our Master has left us; while on the other hand there is reason to suspect as unreal and as delusive, all professions of a Divine presence where there is wanting this Divine grace. It would be impossible in this service to enlarge on a truth so plain, yet I may ask you to join with me in putting the question to our own heart. Have we, as ministers, as much of this spirit as our work demands? If we rightly understand our office, self-devotion of one kind or another is our normal state. We are called to do the work of an Evangelist, to endure afflictions, and to make full proof of our ministry. The world cannot be saved without great self-denial. It is largely our business to fill up in our own persons what remains of the sufferings of Christ, not indeed as atonement for sin, but still for the subjugation of it. It is not enough that we be hard students, pleasant guests, intelligent companions, public self-renunciation, His tender pity for sinners, His reverence for holiness. We need to feel that that to save souls we must be content to do in our measure as the Master did. The minister who has most of this temper has most of the presence and grace of the Spirit himself.

(Conclusion next week.)

THE UNIVERSITY—REPLY TO "J. B.'s" INQUIRIES.

The following answer to the inquiries of "J. B.," relative to matters connected with the University, comes from a gentleman every way qualified to give the fullest information; his statements may, therefore, be relied on:

To the Editor of the Religious Intelligencer.

Sir.—It is gratifying to perceive, from the sensible inquiries of your correspondent, "J. B.," regarding the University that public interest is being awakened in the matter of the higher education of the youth of our Province. I am convinced too, that this awakening is due, in no small degree, to your able and enlightened advocacy of the cause in the columns of the *Religious Intelligencer*.

I have drawn up the following answers to the inquiries of "J. B.," and should you deem them worthy of a place in your next issue, they are at your service. I trust, however, that they will not prevent your insertion of any communication on the subject which may come from your valued correspondent, "A Free Baptist," whose views are well entitled to the utmost consideration.

1. The whole annual expense for tuition, board in the University, at the rate of \$2.50 per week, books, washing, fuel and light, need not exceed \$148. This amount might be considerably reduced by the student living in Fredericton, where good board could be obtained at even a lower rate, and without any charge being made for fuel and light. Should a student be fortunate enough to gain a County Scholarship, which is equivalent to \$75 a year, and is tenable for two years, the estimated cost would be reduced by that sum. Even should he not, in the first instance, secure a County Scholarship, he has yet a chance of gaining a University Scholarship, of the value of \$60, as such scholarships are offered for competition in every year of the University course. He has also a chance of gaining a valuable Microscope (his second of third year, for proficiency in Natural Science. Or he may win the Douglas Gold Medal for the best English Essay; or the Alumni Medal for Classical Scholarship. Further, should a poor but worthy student present himself, he may, on application, be relieved from the payment of all fees for tuition; and such students as merit to adopt the profession of Schoolmasters.

2. Several of the first class teachers are now competent to prepare youths for entering the University; and the time has now come when all the teachers of our Superior schools should be required to possess the necessary qualification. I imagine, therefore, that little difficulty would now be felt by any School District in securing on the usual terms, the services of a teacher duly qualified to impart the preliminary training requisite for the University course.

3. It is scarcely possible to give adequate answer to "J. B.'s" third question. Several students, who had previously been well and thoroughly grounded in the branches taught in our common schools, have, after a year, eighteen months, or two years of steady application to classics, under the instruction of an energetic master, entered the University and taken the highest places among their fellows. Such, however, may be regarded as exceptional cases; and, in general, it would be necessary to devote a longer period to preparation, in order to ensure thorough grounding in the elementary studies. It cannot be too strongly impressed upon all, that the more perfectly a student is prepared, and the more complete and precise his acquaintance with the fundamental branches, the surer and more satisfactory will be his after progress, and the more likely will he be to make his mark, and gain a share of the honors and reward bestowed by the University.

We also insert the reply of "A Free Baptist" to "J. B.'s" inquiries.—En.

Mr. Editor.—The object I had in view, in writing my former article on the University, was, to give your readers information; and, I am still quite willing to furnish them with such as I have in my possession. Probably, in my former correspondence, I was not explicit enough on a subject so much importance, and of which the people, generally, seem to know so little. I am of the opinion that, the University will bear the closest investigation, and that the better it becomes known, the more will the people appreciate its usefulness. Your correspondent, "J. B.," desires me to answer certain questions as to expense, &c., which of course, could be more satisfactorily answered by some person connected with the Institution; but, as there is nothing that may be considered fixed, in the matter of cost, except tuition and some other trifling charges, I will endeavor to give such information as, I think, may be relied on. I may dispose of your correspondent's first question, by quoting from the Calendar of the University for 1865-6, as follows:—

EXPENSE.

The annual average expense of an Undergraduate residing in the University, may be represented to be as follows:—

Board for 40 weeks, at \$2.50 per week,	\$100.00
Books, fuel, light, &c.,	25.00
Subscription for Library, &c.,	1.50
Fuel and Light, &c.,	25.00
Total,	\$151.50

The charge for fuel, light and washing, as well as the trifling sum that may be required to meet the incidental expenses, must vary with the economy of the student. From the above average expenditure, we must deduct \$75 for any student who holds a County Scholarship, and \$16 for a Free Scholar. Suitable furniture may be procured for a sum varying from \$10 to \$30, and can usually be bought cheap from students who have finished their education. When two students occupy the same room, the expenditure for furniture, fuel and light, is of course divided. Every student on his nameless first entered on the

Matriculation, must pay to the Registrar \$2, and give a bond to the amount of \$10; he ought also to provide himself with a College cap and gown, price about \$6.

If, however, the student should board outside the University, the cost might be considerably lessened, as in private families board is often procured for less than \$2.50, with light, fuel and washing included. To the second question, I may remark, that if any District should wish to secure the services of a competent Classical and Mathematical teacher, such as a graduate of the University would be, it should establish a superior school, and raise not less than \$75.00 per term, or \$900.00 per annum.

The minimum for a Superior school is \$200; it is doubtful, however, if a competent teacher can be obtained for the University for less than the maximum amount.

To procure such a teacher, if procurable, the most direct and satisfactory method would be, to open a correspondence with the President, who would furnish, I have no doubt, all necessary information. Of the third question, I would observe that very much depends upon circumstances; I should think, as a general rule, a lad of 14, with medium capacity, would be prepared in from two to three years; a lad of more mature age, in much less time; and one with superior intellectual ability, in half that time.

HOME MISSION.

Northern Head, Grand Manan, Feb. 26th, 1866.
To the Secretary Home Mission Society.

DEAR BROTHER,—As we have communication with the outside world by mail, but once a fortnight, my report will reach you later than usual, but I hope the success that has attended the labour expended, will atone for the delay.

Since my last report was made, I have continued holding meetings each day, and also engaged in private labour as much as my strength would permit, with as good results as I could reasonably anticipate. An ever faithful God, has demonstrated his faithfulness, in visiting us with a gracious outpouring of his spirit; many are seeking with earnest hearts the pearl of great price, and a number have obtained peace in believing in a crucified Redeemer. As to the frequency of the case with churches where they are destitute of constant pastoral oversight, the churches were somewhat low in spiritual interest, and many had grown cold in their affections, and had wandered from home; others who were trying to hold on, became almost discouraged of ever again seeing the church revive or sinners converted to God. But a number there were, of noble hearted brethren and sisters, not appalled by danger, nor disheartened by discouragements, whose constant prayer was "O Lord, revive thy work, in the midst of the years, in the midst of the years make known; in wrath remember mercy." These earnest pleadings are now being answered, a cloud of mercy is overshadowing the place; may the gentle rain descend, until the wilderness and solitary place shall be glad, the desert rejoice and blossom as the rose.

Our meetings are largely attended and the interest has steadily increased, notwithstanding the frequency with which they are held; a deep feeling of solemnity seems to pervade the public mind, and many who have hitherto not permitted themselves to think upon the subject are now deeply solicited for their soul's salvation.

I have during the past month baptized twenty eight, and am hopeful to see many others following Christ in his ordinance, and publicly identifying themselves with his people. We purpose continuing the meetings as long as sinners are anxious for their own welfare, and will give ourselves to Christ. This is an important field of labour. God has given us, as a people a large inheritance. The good seed sown by the self sacrificing toil of the brethren who preceded us, has germinated, and leaped forth into vigorous growth, until like the handful of corn upon the tops of the mountains, its "fruit shakes like Lebanon."

My labours, since my return to the Island, have been confined to the church at Northern Head, but I intend extending them to the 2nd church as soon as I can conveniently do so.

May the great God grant that this wave of mercy may flow over the entire Island, and all know the Lord from the last to the greatest.

Brethren Barnes and Brown are both seeking revival in the churches over which they are Pastors, but to what extent I have not been able to learn; a number have been baptized.

Yours, truly, J. T. PARSONS.

DEATH OF MR. ELLIS BARNES.

The *Indianapolis Daily Journal* announces the death, by typhoid fever, after an illness of only one week, of Mr. Ellis Barnes. Mr. Barnes was the mechanical superintendent of the *Journal*. It says:—

This announcement is assailed as it is painful. Mr. Barnes has always enjoyed robust health, and his friends had hoped that his vigorous condition would have coped successfully with the typhus. Yesterday morning his attendants, Dr. Jameson, announced to his family that he could not survive twenty-four hours, unless a rapid change occurred for the better. Instead, rapid decline was noticed, and all hope of his life was given up.

Mr. Barnes has been a citizen of Indianapolis for some years, and during that time has established an enviable character as a worthy gentleman and a reliable business man. As a member of his profession, his fellow-craftsmen highly esteemed him, and his honorable art to which he devoted himself has lost in his death an able assistant. Mr. B. has held the position of City Printer, and in whatever capacity he has acted, has proved the solidity of his character and the worth of his citizenship.

He was a consistent Christian, dying a prominent member of the church bearing that honorable title, and his friends who mourn his sudden demise, have a hope that beyond the turmoil of life, the aggregated cord of friendship will be united to be severed no more forever.

"—Nothing in his life became him like his leaving it." As one that had spent his life in his death.

Mr. Barnes was a native of St. John, and brother of the Messrs Barnes & Co., publishers of the *Intelligencer*. We sympathize with the bereaved friends in the loss of their valued relative, and rejoice with them also, that he was sustained in his last hours with the gracious influence of a Christian faith. So may we all die!

The Annual Meeting of the Fredericton Auxiliary of the British and Foreign Bible Society was held last evening in Temperance Hall. The audience was larger in ever remember on any similar occasion in Fredericton, several persons having to go away in consequence of not being able to procure seats. On a platform we saw the Hon. Judge Wilnot in their, the Hon. Charles Fisher, Dr. Spurgeon, Dr. Breen, Rev. Messrs. Lathern, McLeod, Kidd, Hopper, Johnston, Wilson, and George Botford and James Johnston, Esqrs. The speeches were all interesting. It showed the Society to be in a most flourishing condition. The collection amounted to over \$28.—*Report.*

FREDERICTON BRASS BIBLE SOCIETY.—At a meeting of this Society six days ago, the following gentlemen were chosen as officers for the present year:—

Hon. Judge Wilnot, President; George Botford and T. R. Robertson, Esqrs., Vice-Presidents; A. F. Randolph, Esq., Treasurer; Rev. Dr. Spurgeon, Secretary; S. H. Miller, Esq., Depository. Committee: R. Fulton, T. R. B. A. Leitch, S. Denton, J. S. Beck, J. B. Coy, S. M. Piersen, G. Thomson, T. Pickard, Esqrs., Mr. Hunt, Sr., Mr. C. W. Wetmore, Mr. S. A. Pardon and the Hon. S. L. Tilley. E. C. Frazee and G. E. Ely, Esqrs., were added to the Committee.

The Egyptian Government has just adopted the use of postage stamps by means of its use on the 1st of January.

TEMPERANCE MEETING AT BLISSVILLE.

To the Editor of the Religious Intelligencer:

Sir.—Agreeably to appointment, the Committee of York Division, No. 2, held a Temperance meeting at Hart's Mills, on Saturday evening last, with a view to organize a Division in that locality. The Committee consisted of nine members of York, who left Fredericton at about 4 o'clock P. M., arrived at the place of meeting at about 8 o'clock, and after a short wait and mud, for three or four miles of the distance. The Committee found on their arrival, a large number of "fair women and brave men" already crowding the building. Mr. John Alexander was called to the chair, and opened the meeting with a very impressive prayer to the speakers, and a stirring appeal to the audience assembled, to organize for their greater security from the rapidly growing evil of Temperance; in its medical, moral, social, physical, financial, political bearings. The last speaker wound up with a brief history of the Order, and a stirring appeal to the audience assembled, to organize for their greater security from the rapidly growing evil of Temperance; in its medical, moral, social, physical, financial, political bearings. The last speaker wound up with a brief history of the Order, and a stirring appeal to the audience assembled, to organize for their greater security from the rapidly growing evil of Temperance; in its medical, moral, social, physical, financial, political bearings. The last speaker wound up with a brief history of the Order, and a stirring appeal to the audience assembled, to organize for their greater security from the rapidly growing evil of Temperance; in its medical, moral, social, physical, financial, political bearings. 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