terval; and so punctual was he to the hour, that the infidel knew just when to stop the mill, so that it should be silent while the deacon was passing, although he paid no regard to the passing of others. On being asked why he paid this mark of respect to the deacon, he replied, "The deacon professes just what the rest of you do; but he *lives* also, such a life, that it make me feel bad *here*," (putting his hand upon his heart,) "to run my mill while he is passing."

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., JANUARY 19, 1866.

THANKS—REQUEST.

Our thanks are due to our subscribers who have so promptly renewed their subscriptions for the current volume of the RELIGIOUS INTELLIGENCER. To our agents and friends who have forwarded us the names of *new subscribers*, we feel especially obliged. We hope to *continue* to receive weekly additions to our list, until our circulation reaches all parts of the Provinces of Nova Scotia and New Brunswick. We are not a little gratified with the fact that but *rarely* are we requested to *stop* a paper. This is good evidence that the religious character of our journal is acceptable to our readers, and that our strictures upon secular matters have their approval also. We have believed that on *all* matters requiring our opinion, both religious and secular, *we could afford to be candid, truthful, and independent.* The result, so far, has justified our judgment.

☞ We beg most respectfully to solicit our patrons and subscribers who have not yet *renewed* their subscriptions, to do so as soon as convenient. PAYMENT IN ADVANCE has become the almost universal law of newspapers. Our large weekly expense for publishing has to be met, and we are dependent on our patrons for means. We shall esteem it a great favor if those who are behind in payment would forward to us, or to our publishers, Messrs. Barnes & Co., their subscriptions as soon as possible. Prompt payment will not only oblige us, and make us feel easier, but it will also make the reading of the paper much more pleasant and profitable—from the remembrance that *it is paid for!*

NEW AND GREAT TEMPERANCE MOVEMENT.

A new and great Temperance movement has been inaugurated in the United States, which promises most important practical results. The cause of temperance has been on the retrograde in that country for several years. Especially during the war, and since, has the evil of intemperance increased beyond any preceding period. Law has been set at defiance, tippling shops have been multiplied, drinking has everywhere been on the increase, and multitudes of the best young men of the country are said to be annually sacrificed to the demon, while the making of fermented drinks is opening the way for the use of alcohol in other forms, and the evil is constantly becoming more formidable and dangerous. In August last, a National Temperance Convention of between three and four hundred persons, from twenty-two different states, was held at Saratoga, New York. That Convention prepared the way for future action; and a new organization authorized by the Convention has been formed. It is called "The National Temperance Society and Publishing House." The president of this new body is William E. Dodge, Esq., of New York, a distinguished and widely known christian philanthropist. Among its principal officers, are, Gen. Howard, Gov. Buckingham, Neal Dow, Bishop James of the Methodist Episcopal Church, G. H. Stewart, Henry Ward Beecher, Horace Greely, Rev. T. L. Cuyler, and J. W. Chickering, of Boston. These, and other gentlemen of well known zeal and energy at the head of this movement, affords a good warrant that it will be prosecuted persistently, and that the war will be carried into the very camp of the enemy. The religious and sober portion of the community seem to be aroused, and as one writer well says, "it will require the united toils, gifts, prayers, and influence of every pastor, every philanthropist, and every patriot to carry forward the movement. The time has come for it, it is a work that God demands, and thousands of anxious mothers are longing and praying that *something should be done* to stay the devouring flood." The new organization is based upon the pledge of total abstinence from all using, making, or selling intoxicating drinks as a beverage. A publishing department is to be opened to supply the country with the best temperance publications and documents. It proposes to operate through the churches of all denominations, recommending every church to form a local temperance society, and every pastor to preach on the crime, causes, and cure of drunkenness. Sabbath schools are also to be enlisted in the good work. A committee appointed for the purpose has published a circular addressed to all classes of the people, calling upon them to aid in this *new war* which has been inaugurated. The following are the principal portions of the circular:—

One conflict of the nation is over. But amid our shouts of victory, we find our brave heroes falling beneath another foe. The stream of blood has ceased, but the stream of fire is rolling on its burning course. It is emptying itself into the ocean of death, freighted with youth, whose hearts are burned to cinder: with women, whose "cheeks are furrowed with scalding tears:" with beggared men, whose consciences are wrung with torment.

What now shall be done? We answer: Dry up the springs of this river of death. We are emphatically agreed in the conviction that alcoholic drinks, in all their protean forms, should be given up. This is an easy, inevitable, and universal safeguard.

We believe this to be the only ground of personal safety. The stated use of alcoholic drinks, in health, stimulates the appetite, deteriorates the system, shortens life. All inebriates come from the ranks of the moderate drinker, and all the reclaimed must come to the ranks of the total abstainer. More than this, we are our *brother's keeper*. It is noble to suffer for him. We are to abstain, then, on the Bible ground that we are neither to offend the consciences of others nor cause our brother to stumble. These are our principles.

In securing the end in view, we would, as skilful strategists, combine for use every legitimate and available force. As far as safety will allow, we would banish alcoholic stimulants from every sick room. We would use, to the utmost, the stupendous powers of union and organization. Every association must have a pecuniary basis. Like our enemies, we must have the steady and systematic contributions of each lover of the cause.

We would diffuse the truth. We would, at once, establish a publication house. We would employ "the most gifted intellects and the most eloquent pens." We would scatter over the entire land a "temperance literature rich in research, copious in facts and happy in illustration."

We would use the most urgent persuasions with the rum-drinker, and with the dram-seller. Should these fail to reach the traffic, we would enforce against it existing laws. We would also enlighten the public conscience in reference to the justice and necessity of a prohibitory law. We would show the folly of licensing a deed from which we would by all means dissuade men. We would ask the same protection for our households that was so wisely extended to our soldiers.

America! The work is before us. We invoke your aid.

Political economists! Will you help us to save the million the labor that is lost and the taxes that are wrung from the people by the use and sale of intoxicating drinks? For the country is staggering under the annual loss of hundreds of millions of dollars.

Physicians! Your powers are transcendant. Will you not, as far as practicable, substitute other remedies for alcoholic stimulants? For we are constantly meeting with inebriates, who attribute their dram-drinking to a taste that was formed in sickness.

Patriots! Will you not save the country? Will you not elect to office honest, sober and capable men? For "judgment is turned away backward and truth is fallen in the street."

Woman! Your example is potent, your influence is inspiring. You can banish the destroyer from the social gathering. Will you encourage the virtuous and raise up the fallen?

We invoke the aid of the press, whose ten hundred lines ten hundred engines are shaking the powers of earth to-day. We depend upon you to scatter, to our remotest bounds, the light of truth.

We entreat the prayers and the pleadings of the pulpit. The dram-shop will attract men from the sanctuary. Soul and body will both be blighted. And no reform can be healthful and abiding that is not founded upon the Gospel of the "Great Reformer." Will you not strive to save the people?

Christian! Intemperance, more than any other vice, keeps men from Christ. To persuade others to abstinence and religion you must yourself be abstinent and religious. Here is an object worthy the self-denial and toils of every disciple. We ask parents to instruct and guard their households. We call upon teachers to enlist the children into organized bands. They will love the work. Such associations wisely conducted, never fail.

Americans! The extent and enormity of this evil has stupefied us. We have stood trembling over the terrible havoc. The cry has come up from a stricken land, "Whence shall deliverance come?" In this exigency, God is once more espousing his cause. The time for action has come. The call is imperative. The circumstances are most auspicious. Victory is ours. Slavery is dead. We have learned how to conquer gigantic evils. The nation is still longing for mighty achievements. At this juncture, a great body of men gathered from twenty-two different States. All hearts beat in unison, thrilled with one mighty impulse. The great National Society, for which they made provision, has been organized. It is starting into vigorous life. It appeals to the land.

To all classes of the people, even to the Freedmen, it says: Arouse! organize! work! Let every State, and city, and town, and village, and church, and Sabbath and day-school, after their own order, and in their own way, form an association to co-operate with the national organization. Use every legitimate measure to intensify the interest and to increase the number of abstainers. Money, and toil, and patience, and life itself, are nothing if the country can be saved.

Religious Miscellany

DOMESTIC AND FOREIGN.

We learn that a Donation Visit was paid to Rev. Jacob Gunter, on the 8th inst., and over eighty dollars contributed—nearly one half of it in cash. This evidence of liberality and *progress* on the part of the friends in St. John is not a little encouraging, and will doubtless provoke others to emulation.

☞ Rev. W. E. Pennington spent last Sabbath at the Oromocto, on his way home from several weeks labour in Portland, Arostook County, Me. Some revival was enjoyed, and a Church organized. We learn that that section of the State is exceedingly destitute of preaching, and a fine field exists for Freewill Baptist Home Missionary labour.

THE UNION PRAYER MEETING called a great many people together from day to day during the week, in the Institute, and the varied exercises were well adapted to quicken religious thought, to strengthen the bonds of christian union, and to stimulate to earnest endeavours to win souls to Jesus. We should like to see these meetings continued in some form throughout the year.—*Visitor.*

The *Church Witness* states that an Address, with a purse containing the handsome sum of $220, was recently presented to the Rev. Mr. Swabey on his appointment to the Rectory of St. Jude's Carleton, by the people of St. Mark's Parish, in this city, among whom he has laboured for the past seven years as assistant to the Rector, the Rev. George M. Armstrong, M. A. The *Witness* further says that the Rev. G. Goodridge Roberts, of Sackville, was kindly remembered by his parishioners on Christmas Eve, having received from them a purse containing nearly one hundred dollars, besides various other useful gifts.—*Telegraph.*

Rev. Edwin Burnham, formerly well known in Woodstock as an advent preacher, and who has several times visited St. John, and preached in the Baptist churches, has been formally received into full fellowship with the Baptist Denomination in the States, and is recommended by the *Watchman and Reflector* "to all churches who may wish his services as an evangelist."

HOPEWELL.—The *Visitor* of last week reported a revival of religion in Dr. Hurd's Church. Seven had professed conversion, and had been baptized.

HILLSBORO'.—The church and congregation of Rev. J. A. Smith, made him a visit on New Year's day, and after enjoying a Tea and some speeches, left with him $60 cash, and articles of value to about the same amount.

CANADA.—There are eleven Baptist Associations in Canada, comprising 221 churches with 14,092 members. There were added last year by baptism and otherwise 1,578 members.

In addition to the other denominational Institutions in Canada there is a Canadian Baptist Historical Society, the object of which is given in the second article of its constitution as follows:—

The object of this Society shall be to establish and maintain a library or depository of books, or pamphlets, periodicals, manuscripts, portraits, views, &c., pertaining to the history and present condition of the Baptist denomination generally, and in this Province in particular; and to collect and preserve all works written by Baptists, or for or against Baptist faith and practice.

The *Examiner and Chronicle* says that the work of grace in the 4th C. Baptist church in Philadelphia where Elder Koapp is laboring, is increasing in power. Over seventy have professed conversion, of whom forty-six have been baptized. We also learn from the same paper that there are extensive revivals in progress in Coventry, N. Y., and Pottsville, Pa. In the former place, over one hundred have presented themselves at the anxious seats. Fifty have been converted and thirty-two have been baptized. In the latter place fifty have been baptized.

The C. Baptists of N. Y. number 88,074, gathered in 826 churches, and 742 ordained ministers, and 9 licentiates. During the past year 2581 converts, have been baptized. The denomination in the state is organized into 45 associations.

BAPTIST HOME MISSIONS.—A Secretary of the American Baptist Home Missionary Society writes to the *National Baptist*: "The missionary of the American Baptist Home Mission Society have been instrumental in the organization of a thousand Baptist churches in the West into which they have gathered fifty thousand souls. This year we are doing more than ever before. Our work is extending west over the Rocky Mountains, and South beyond Mason's and Dixon's line. Our field is vast beyond conception. Friends of missions, think of it, pray over it, and remember what is done for this financial year must be done within the next three months. We might as well have not lived in this age as not to take part in the work of this age."

A correspondent to the *Wesleyan* from the Exmouth Street Church, St. John, says:—

During the past year a number of our young people have given their hearts to the Lord, and they continue steadfast. To God be all the glory.

An American Methodist in Halifax writes to the *Wesleyan* on the subject of social and prayer meetings, and describes how they are conducted in the States. He says;—

Let me give you a short description of how things are done in my country. The leading brethren when the sermon is over—if on the Sabbath—or at the beginning of the meeting—if on a week-night, assemble within the communion (or alter as we term it) when the pastor or brother in charge reads a hymn, which is sung by all the people standing. The first prayer is then made, followed by a short address, after which the meeting is declared "*open*," that is, any brother, or sister, is at liberty to speak, pray, or sing. So long as these exercises follow each other in sufficiently rapid succession the pastor does not interfere; but should they flag he then designates some brother to pray, or hints to some one in his neighborhood to start a hymn—*not* necessarily from our Hymn Book—and thus the meeting goes on pleasantly to its conclusion, without confusion on the one hand or coldness on the other. The people usually sing sitting, except when the first or the last hymn is to be sung, when all rise. The Benediction is invariably pronounced after the last hymn without other prayer. The advantage of thus leaving those present to pray at will is, that as we don't always feel like praying in public, and when called upon to do so, in that case our prayers are not likely to "rise much higher than our heads," and sometimes when we feel we *could* pray we are not called upon, we may by this plan pray or not as seemeth to us good. It is not customary, with us, for the people to kneel, but incline the head upon the edge of the seat-back in front, which avoids the confusion caused by turning round, prevents the indecorous and seemingly contemptuous habit which is prevalent here, of standing and staring around during prayer, as though those, who have not "taken upon them the name of Christ," has not only "no part or lot in this matter," but thought it beneath their notice.

A long and well written article appears in the *Wesleyan* on Wesleyan Parsonages; in which the writer ably advocates an improvement in the convenience and comfort of the residences of the Wesleyan Ministers. He argues it from the progress in the wealth and intelligence of the people, and the demand for education and intelligent men for the ministry, and that parsonages should be provided for such corresponding with the wealth of the country, and the taste and intelligence of the minister and his family.

RAPID RECONSTRUCTION OF THE SOUTHERN METHODIST CHURCH.—Rev. Dr. Newman, the representative of Northern Methodism at New Orleans, in a letter to the Methodist gives the following remarkable account of the resuscitation of the Methodist Episcopal Church South:

"The Methodist Church, South, is being rapidly reorganized. All the Methodist churches in the Mississippi valley, which, by a military order, were placed at the disposal of Bishop Ames, to be occupied by loyal preachers, have been restored, and ere this reaches you the pulpits of the same will be filled by regularly appointed pastors. The several Annual Conferences of the Southern Church are being held, and are presided over by the Southern bishops. With all the zeal and self-sacrifice so proverbial of the Methodist ministry, the preachers, presiding elders, and bishops of this Church are once more abroad, filling their stations, travelling their circuits, and visiting their districts. They are poor, and for a year or more they will receive for their hire a scanty support; but they are hopeful and earnest. In the interior many of their houses of worship have been destroyed, and not a few are much delapidated; and for the rebuilding and reconstruction of such they will have to wait the return of the financial prosperity of the South. Every week some suspended paper is revived and sent to the homes of Methodist families. In the coming spring, the General Conference of the Church, South, is to be held in New Orleans, and the work of reorganization will then be completed. Now and then we hear of some prominent minister going over to the Protestand Episcopal Church, and occasionally of others locating to support a large and growing family; but, as a rule, the Southern preachers remain in the work."

ST. JOHN MARINERS FRIEND ASSOCIATION.—The Report of the Chaplain of this Society—Rev. J. Spencer—for the last year has been published. He sums up the work of the year as follows:—

In prosecuting his work, your Missionary has spent the Sabbath as follows:—

From 9 o'clock, A.M., till half-past twelve o'clock, P.M., visiting ships and boarding-houses to which he could gain access, distributing tracts; and during thr fine weather in summer, when opportunity offered, holding service on board some ship, at the same time inviting seamen to attend preaching at the Marine Hall.

Seven hundred and eighty vessels have been visited on the Lord's Day, and a large number during the week when seamen were on duty, and time did not permit them to hold much conversation. Eighty sermons were preached. One hundred and fifty visits made to sick seamen, and twenty thousand pages of tracts distributed.

These feeble efforts put forth, we humbly trust the Great Head of the Church will in His Infinite wisdom assist in aiding to bring about the fulfilment of His blessed promise, "the abundance of the sea shall be converted unto Thee."

Two or three cases of hopeful penitence are noticed in the report.

REVIVALS.—An extensive revival is in progress in Camden, N. Y. One hundred and forty have professed conversion. Of these eighty-five have joined the M. E. church on probation. Rev. Wm. Reeves writes to the *Examiner and Chronicle* from Smyrna, N.Y., "There is a glorious work of grace going on here. Over three hundred souls rose up for prayer in one evening. At the prayer-meeting, some scores manifested a desire to lay their hands on the head of the great atoning Victim."

Rev. G. Wilson writing to the same paper from Boston, C. W., says that in that place "Meetings have been held every evening for two weeks, and upwards of sixty have requested prayers. A spirit of deep solemnity seems to pervade the whole community."

The *Christian Advocate and Journal* says that a revival has been in progress during the past six weeks at Weatherly, Pa. Over fifty have been added to the church.—*Star.*

CHRISTIAN UNION.—At Gallatin, New York, a revival, in which the Methodists and Presbyterians shared with Baptists, has been in progress for five weeks. It is believed that nearly two hundred have been converted.

We learn from the *Congregationalist* that an interesting work of grace is in progress in Holland, Mass. Some thirty cases of conversion are reported. The interest has extended into Wales and other towns.

Daniel Drew, a wealthy merchant of New York city, and a leading Methodist, has given $250,000 toward the million dollars to be raised by the Methodists this year, and he also proposes to erect a Theological Seminary at his country seat up the river, which is to cost not less than half a million, as a free donation to his denomination.

Hon. Amos Kendall, post-master general under Jackson, is building in Washington a house of worship, the "Calvary Baptist church," at a cost of seventy-five thousand dollars, which he proposes to give the society of the church, on condition that, when finished, they will furnish it.

A revival is in progress in Lewisburg University, Pa. A letter from that place to an exchange says:

The term now drawing to a close has been one of great mercy to us. Within the past month the Spirit of God has been poured out upon the University and the Female Seminary with power and abundant blessing.

It is not good to speak over-confidently of numbers, but it is within bounds to say that over sixty hope that they have passed from death unto life; and we trust that the same is to be said of others before the work ceases.

FULTON ST. DAILY PRAYER MEETING.—A lady had an intemperate husband, for whom she prayed without avail, until almost in despair she sent her request to this meeting. The night after it was sent her husband returned at a late hour, and asked his wife where she thought he had been that day. She replied that she could not tell. Well, I have been to the Fulton street meeting, said he, and I heard a request read there which I thought was intended for me, and now I want you to pray for me. The result was, he was reformed and converted.

There have been many requests of late for prayers for intemperate men. "These cases," said a brother, "remind me of one in my own family. My youngest brother, through trouble and disappointment, became intemperate. While on a visit home, he returned one night at a late hour, much intoxicated. His condition so affected me, that I spent the whole night in prayer. His room was next to mine. I could hear his wanderings and folly. I knew his mother and sister were praying for him. In the morning I drew up a pledge and prevailed upon my brother to sign it, and by the grace of God he was enabled to keep it—and was ultimately converted and is now an officer in the church of God."

Requests for bereaved and afflicted ones are increasingly numerous. The following is one of many:

"A bereaved mother who has laid in the grave three beloved children, earnestly requests the prayers of God's dear people, that these afflictions, so painful to the flesh may be abundantly sanctified to her husband and herself, and that the remaining children of the household may be brought to Christ."

The following request from a reader of the *Observer*, appeared to create marked interest and earnestness in prayer:

"The wife of a minister, in a distant State, desires the prayers of this meeting for herself. She has long been a member of the Church, but has so little comfort or support in religion, so little spirituality, that she has every reason to believe she is not a Christian. By her position she is often called upon to use words of Christian consolation, to urge the promises of God to sinners; when in her heart she would gladly refrain from this duty, lest she be a hypocrite. If she were a real hopeful Christian, a minister's wife, teacher and mother, she would have many opportunities for doing good. Pray that she may be truly converted."

A pastor requested earnest and importunate prayers in behalf of a dear son, grown up to manhood, that he might at once be converted to God and his life wholly consecrated to the service of his Divine Saviour.

Among the requests were six, in one day, from mothers, for the conversion of their sons, three of them from widows for only sons. One is as follows:

"A widowed mother, whose heart is wrung with anguish for her intemperate son, requests your prayers. Pray, oh! pray earnestly for him, my Christian friends, that God would have mercy on him and stop him in his downward course, and bring him to repentance for his sins before it is forever too late."—*N. Y. Observer.*

ENGLISH FEELING ON JAMAICA AFFAIRS.

We have published pretty full particulars of the Jamaica riots and massacres, and it scarcely seems necessary that we should transfer to our columns further details of the affair. But the intelligence of the feeling in England relative to the acts of Governor Eyre and his subordinates is so gratifying, and so completely justifies the English Government and people from blame, as well as reveals the great popular outburst of indignation at the atrocious acts which have been perpetrated, that we feel a satisfaction in appropriating a portion of our columns this week to the following report of a public meeting held in Exeter Hall, London, "to consider the circumstances connected with the late massacres in Jamaica:"

Mr Gurney, M. P., occupied the chair, and, in introducing the business, said he consented to preside there as a practical protest against the character of the recent proceedings in Jamaica, and as an indication of his desire that justice should be done.

The Secretary then read various letters from public men apologising for their non-attendance at the meeting, but expressing their sympathy with its object. Among the writers were Mr. J. S. Mill, M. P., Mr. Thomas Hughes, M. P., Mr. Hanbury, M. P., Sir S. M. Peto, M. P., Mr. Torrens, M. P., Sir F. Buxton, Mr. C. Buxton, M. P., the Rev. C. H. Spurgeon, and Professor Goldwin Smith.

Mr. W. Coningham moved the first resolution, viz.:—"That this meeting deeply deplores and condemns the violent proceedings of the colored people at Morant Bay, on the 11th of October last which resulted in the death of sixteen white persons; at the same time it would record its opinion that these outrages were the immediate consequence of the grossest provocation—("Hear, hear," and hisses)—and that the moral responsibility of the sacrifice of life which ensued, rests upon those who commanded the armed force to fire into the multitude. (Cheers.) This meeting is further of opinion, that, while no evidence has been produced of any conspiracy against the whites on the part of the blacks—an opinion confirmed by the assertion of Lieutenant-Governor Eyre, that there was no organization among the alleged rebels,—the means adopted to restore order in the disturbed district were characterized by a severity totally unjustifiable, most revolting to humanity, and calculated to bring the national character into disrepute throughout the civilized world." (Cheers.) He had left home that morning to come there and re-echo the indignant cry of a great people for justice—of a people who were unwilling to bear the responsibility for the crimes of individuals, and who wished to clear themselves from the national guilt and ignominy of a reckless massacre. (Loud cheers.) Since then an important incident had taken place. A deputation from Brighton, had been to Lord Russell that morning to present a petition requesting that Governor Eyre should be brought to justice—(cheers) not, however, in the manner which had been adopted towards our unfortunate fellow subjects in Jamaica, but to be tried, as he trusted, by a jury of his countrymen—(cheers)—in order that, if found guilty of the murder of Mr. G. W. Gordon—(cheers and hisses)—he and his aiders and abettors might receive meet punishment. (Cheers.) They were asked by some folks to suspend their judgment; but had they not those public documents furnished by Governor Eyre himself, which formed the hideous foreground of a picture the background of which had been filled up unconsciously by those instruments who executed his execrable will. (Cheers.) Was it desired that they should wait to see how the victims of torture and massacre had been subsequently dealt with, and whether their bodies had been devoured in an excess of cannabalism; for really there was hardly any thing worse than that left to be done to them? (Cheers). Earl Russell had, however, informed the deputation that Gov. Eyre would be suspended. (Cheers.) The noble lord's reply was the reply of a constitutional minister, who would allow no chance of a second violation of the constitution. They were told the Government had determined to issue a commission which would proceed to Jamaica to investigate these nefarious transactions. He was sorry that that was not altogether a satisfactory measure, because one Colonial Governor, Sir H. Storks, had been recalled from Malta for the purpose of going out to Jamaica to try another Colonial Governor. He maintained that that investigation could only be preliminary, and that their ulterior object as a nation was that Governor Eyre should be brought to trial by a jury. He contended, that even if every thing stated by the friends of Governor Eyre were true, and if there had been a real conspiracy against the whites, yet after all resistance had ceased, and not a soldier had been wounded, there could be no excuse for the brutal ferocity that was displayed. (Cheers.)

Mr. G. W. Alexander, in seconding the resolution, said the honor of this country and the welfare of its distant colonies were now at stake. The persons in authority in Jamaica, were in many instances the descendants of the slave-masters; and, speaking with some knowledge from having himself visited the colony, he could state that they were very different in character from the gentlemen of England. They had done little or nothing for the improvement of the poor people over whom they ruled, and yet they now seemed almost to wish to sweep them from the face of the island. There was not a tittle of evidence to show that the disturbances had been caused by those persons to whom Governor Eyre had principally attributed them. Neither Dr. Underhill's letter nor Mr. Gordon's placard in the least degree bore out his accusations. His Excellency spoke of the "pseudo philanthropists"—a term more suitable in the mouth of a slave owner than in that of a British Governor—as having promoted and sanctioned disaffection and violence; and some of our newspapers also despised and calumniated the missionaries. His own honest belief was that the missionaries were men whose lives and services were worthy of all honour. (Cheers.) He believed that Mr. Gordon was a good man and a Christian, and that his great crime was that he had loved his people too well. Having referred to the proclamation of martial law in the eastern part of the island, and complained that its inhabitants, men, women, and children, were hunted like wild beasts, and flogged and destroyed without any evidence of their guilt, Mr. Alexander concluded by asking whether Christian men could sleep in their beds without first utterring their most earnest and even their passionate protests against such acts. (Cheers.)

The resolution was adopted after some remarks from Mr. Chamerovzow.

The Rev. W. Arthur, of the Wesleyan Missionary Society, said he had to move the second resolution, viz.:—"That this meeting hereby records its indignant protest against the violation of law and justice, as exemplified in the case of the late Hon. G. W. Gordon, the indiscriminate massacre of numbers of unarmed and unresisting people—(hisses and cheers), —and the wholesale executions and floggings which have taken place under cover of martial law; and it declares it to be the bounden duty of Her Majesty's Government not only to institute the full searching, and independent inquiry which has been promised, but, as a preliminary step, to advise the Crown to refuse its sanction to any Indemnity Bill, immediately to recal Governor Eyre, and to suspend all officers implicated in the recent proceedings, with a view to satisfy the requirements of justice, by bringing them to public trial in the country." (Cheers.) He condemned the slaughter of eighteen white men by the rioters as strongly as any one who had a heart, but he could not admit that the wholesale and indiscriminate destruction of 2,000 men, women, and children was a fit vengeance to be taken for these outrages. The king of Dahomey himself might have been satisfied with a lighter expiation. If England adopted into her moral code the dogma of precautionary massacres because "it was said" the negroes were going to rise against the white race on christmas day, the foundation of her transmarine empire would be surely sapped, and ten times the force of her present army would be unable to maintain her dominion. (Cheers). Having commented severely on the details contained in the recent official despatches from Jamaica, Mr. Arthur wound up an impassioned address by exhorting his hearers to display an absence of all class animosities, to condemn no man unheard, but to seek when wrong was done to have it fairly judged and justly punished, and then the honor of England would be set right in the eyes of the world.

The Rev. F. Tucker, Baptist minister, seconded the resolution, vindicating the body to which he belonged from all complicity in the outbreak. He threw ridicule upon Governor Eyre's charge against Dr. Underhill, and also upon the articles in the *Times*. Referring to the vengeance wreaked upon the negroes in Jamaica, he earnestly apostrophized "the shades of Wilberforce, Clarkson, and Granville Sharp," asking them whether "it had come to this," and likewise confessed that the news of the threatened legislation against the Dissenting chapels had fairly taken away his breath.

The Rev. H. Richard, Secretary of the Peace Society, dwelt upon the illegal and unconstitutional character of martial law and strongly condemned the removal of Mr. Gordon to Morant Bay, and his trial, not for any participation in the late riots there, but for acts done by him three months before. They had seen the handbill or circular, which was the only fragment of evidence against Gordon that had yet reached the country. It was a circular inviting the inhabitants of St. Ann's to a public meeting called by the custos to discuss in a spirit of loyalty their grievances. Strong language was used, no doubt; but if that language justified the hanging of Gordon, there was not a writer on the staff of the *Times* or *Telegraph* who was not deserving of death. (Prolonged cheering.) He was not of those who had any great admiration for the military class; still he was most willing to make the admission that among the officers in Her Majesty's army and navy there were men as honourable, high-minded, and humane, as were to be found in any other class of the community, and he would not for one moment believe without further evidence, notwithstanding the tone taken by one of the journals supposed to represent those services, that those men approved of the use to which their brothers in arms had been put in Jamaica. (Cheers.) He would not believe they were satisfied that the soldier should be converted into a mere butcher, that he should be employed in flogging women and children and destroying indiscriminately unresisting men. He had seen it stated in one of the public prints that if they called in question the conduct of Governor Eyre, they would be doing dishonour to the name of England before Europe. In his opinion, however, the real friends of the honour of England were not those who were trying to make England responsible for what had been done in Jamaica. (Cheers.)

The Rev. Newman Hall, who was received with several rounds of cheering, supported the motion, suggesting, however, that its terms should be slightly modified so as to make it censure "the violations of law and justice as exemplified," not in "the case of Mr. Gordon," but in "the reports which have reached this country" respecting him. He insisted upon the flagrant wrong which those reports purported to show had been done to that gentleman, as well as the cruelties inflicted upon the negroes in the eastern part of the island generally, and he maintained that the people of England were bound at once to repudiate the deeds which those documents represented to have been committed. Having done that, they must wait patiently for a fair trial of the authorities accused, whose case ought not to be hurried through as judicial matters had been hurried in Jamaica. (Cheers.) They ought not to follow such a hideous precedent even against those who had themselves set so bad an example.

The resolution as amended was carried with enthusiasm.

Mr. Conway, of Virginia, moved the third resolution, viz.:—"That this meeting is confirmed in its conviction that there is an imperative necessity for this step, by the recent arbitrary interference of Lieutenant-Governor Eyre with the freedom of the press in Jamaica, and with that of public worship there, as shown by the 'Bill for the Regulation of Places of Worship' now before the Legislature—a proceeding which it emphatically condemns as a fresh and an unwarrantable aggression upon the civil and religious liberties of British subjects; and this meeting would express its sympathy with Dr. Underhill and the missionaries in Jamaica, and its appreciation of the noble services they have rendered to the cause of religion and humanity among the people." This was seconded by Mr. Mason Jones, and carried with very few tokens of dissent, and a vote of thanks to the chairman closed the proceedings, which lasted nearly four hours.

A London paper says:

The resolution of the Government to send out a Commission of Inquiry to Jamaica, and to suspend Mr. Eyre while the investigation proceeded, naturally had the immediate effect of quieting the public mind, and of leading to the postponement of many projected meetings. But for this tolerably prompt action on the part of the Queen's Ministers, the whole country would by this time have been in a painful state of excitement, the more so that fresh communications from the West Indies represent the number of negroes whose lives have been taken, as nearer four or five thousand than that of hundreds. Sir Henry Storks, the head of the Commission, left England for Jamaica on Monday, accompanied by Mr. C. S. Roundell, a barrister, as his secretary. The Government appears to find much difficulty in the selection of the other members of the commission. We are glad to hear of the formation of a very influential committee to watch the official inquiry.

The despotic schemes against religious freedom, by the party in power in Jamaica, is given in a late number of the *Christian World* as follows, and seems almost to be beyond credence in this nineteenth century. The *World* says:—

The action of the Jamaica authorities since their sanguinary restoration of order has been of the most extraordinary description. It does not seem to have even occurred to their minds that they are answerable to the British Government and people, and that the public opinion of England, whatever the Imperial Parliament might be disposed to do, will shiver to atoms their ridiculously despotic schemes. Such high-handed measures as Governor Eyre and his creatures seem to be bent upon have never before been attempted in our time by any representative of the Queen. First of all we hear of the seizure of the correspondence of the English missionary societies to their agents on the arrival of the mails at Kingston, the opening of the letters, the sending of some of them on after reading them, and the confiscation of others. In the same spirit a Bill has actually been introduced to the Legislature, and apparently with the general approval of that undignified and corrupt body, for the virtual suppression of all the chapels and schools of the Nonconformists of the island, Baptists, Independents, Wesleyans, and unendowed Presbyterians. It will be remembered that the great bulk of the population attending public worship at all are Dissenters. But, while these are to be required by the Bill to have their chapels and schools registered and taxed, Episcopalians, State-Church Presbyterians and Romanists, are to remain as free as before. One can well understand that a Bill of pains and penalties, many-fold worse than the Test and Corporation Acts of old time in England, would be sternly resisted by the Dissenters of Jamaica. It can hardly be supposed that the Assembly will be so infatuated to persist in supporting it, unless, indeed, a pretext is sought for shooting down a few more thousands of negroes, and the murder by hanging of their champions, and the driving of all the European ministers of the Nonconformist churches out of the country. Should the Bill become law, there can be little doubt of the temporary shutting-up of all of these places of worship, and of the speedy presence in England and Scotland of the persecuted ministers, come hither to call for our distinct opinion upon so nefarious a business. Nobody can be at a loss to determine the result of such an appeal to the people of a free country! It is just the thing that is wanted to help on the much-needed reformation of the entire Government of Jamaica. But as even this proposal to letter and subvert the religious activities of the island would not be enough, this same panic-stricken or manacle-loving Body have made political proposals that will rouse the opposition of all the Liberal Members of the British Parliament. In the draft of the new Constitution it is proposed that the franchise should be raised, that the money qualification of Members should be increased, that there shall be only one Chamber, and that its Members shall be largely composed of persons nominated by the Governor. Assuredly these are not measures calculated to quiet the prevalent discontent, and to make rebellion impossible. But, still further, an Alien Bill has met with the acceptance of the Assembly, by which power is given to the Governor to order any European out of Jamaica who is supposed to be likely to give him or his friends any uneasiness, and to subject him to the most severe punishment should he refuse to go. With such as these before us, who will not agree with the Rev. Dr. Raleigh when he remarked in the course of his sermon last Sunday morning:—"I, for one, feel that it is time to speak out. My heart is as fire within me; and while we should take care to say nothing against men until we have the evidence before us, yet as men with hearts in our bosoms, we may speak among ourselves that we may be assured regarding each other that our feelings are nobly worked upon, that we do feel this matter to be a stigma and a stain upon our honour, and that until it is righted by a searching and a full inquiry, we cannot preach our Gospel, and we cannot go on with our Christian work in peace."

[From the Colonial Presbyterian.]

Anniversary Meeting of the Bible Society.

The 46th Anniversary of the New Brunswick Auxiliary Bible Society, was held at the Hall of the Mechanics' Institute on Thursday evening last. The Chair was taken by the Honorable William B. Kinnear, the newly elected President of the Association, at 7 o'clock. The meeting was opened by singing a few verses of the 119th Psalm. The Rev. Dr. Donald, being then called on by the President, read from the Word of God the LX. chapter of Isaiah, commencing "Arise shine; for thy light is come and the glory of the Lord is risen upon thee;" after which he offered prayer.

The President next addressed the meeting. He touchingly alluded to his predecessor in office, the late Chief Justice Parker and his long connection with the Auxiliary but said that he refrained from enlarging on a subject so deeply interesting and affecting because it would be the topic of a separate resolution. Turning to the *Second* Report of which he had obtained a copy, Mr. Kinnear read over the names of the first officers of the Society, among whom the Rev. Dr. Burns was President, the late Charles J. Peters and John M. Wilmot Vice Presidents, and Dr. Paterson, Secretary. The late Secretary and Daniel Ansley, Esq., (then a Committeman) were, he said, with the exception of Dr. Burns; the only survivors of all who were mentioned in that Report. After reading from the Report of the Parent Society the handsome manner in which, as it said "the noble contribution of £466 2s. 3d. sent by the N. B. Auxiliary" in 1805, was acknowledged, the President made a fervent appeal especially directed to the young to come forward and close up the ranks, as the foremost fell in the battle against sin and evil—to take the Word of Life, which was the Sword of the Spirit, as their weapon; with which, and the Lord Jesus Christ, as the Captain of their Salvation, they must press on till the conquest should be achieved and the victory won. Then followed the reading of a brief abstract of the Annual Report by the Recording Secretary, H. W. Fritt, Esq., from which we gathered, that, owing to the sickness of the Society's usual collector, Dr. Paterson had taken up the work most perseveringly and that the receipts for the year had been $481, with a prospect of a few dollars more. It was stated that returns had only been received from about one half the Branch Associations, and the following were read by the Secretary as the contributions from them, viz:

Barnesville, $100; Black River, $30; Brunswick and Havelock, $20; Grand Lake, $35; Hopewell, (last year's) $5; Kingston, $8.11 with $7.79 for the "Parker Testimonial Fund;" Lancaster, $46.32 with $1 for the P. T. F.; Lepreaux, $12.50 and a similar amount for P. T. F.; Mokish, $10.21; Moncton, $44.59; New Jerusalem, $40; Northampton, &c., $22.17; Richibucto and Weldford (Ladies) $120; Richmond, $35; Sackville, $80; SAINT JOHN LADIES, $503.11; Sheffield, $120, and $40 to the P. T. F.; Springfield, $45.94, and Sussex Vale, $71.45.

The issues from the Depository were stated to be 4,191, of which 2,359 had been sold, 807 given away, and 1,025 charged to Branches.

It is to be regretted that the Secretary is not put in full possession of the returns from all quarters by the end of the year, at the latest, so that the Committee might be able to present a more complete report of the finances at the annual meeting.

The following resolutions were duly moved and seconded, a collection being taken between the 2nd and 3rd.

Moved by the Rev. Mr. Sponagle, seconded by the Rev. Mr. Cate.

1. *Resolved* that the Report, an abstract of which has been read, be received and printed