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Religious Intelligencer.

SAINT JOHN, N. B., JANUARY 4, 1867.

PROFIT IN SABBATH REST.

Next to the gifts of revelation and redemption, there is no boon so precious as the Sabbath. Indeed, without that day, even those matchless gifts would, in a great degree, be ineffective. It is on the Sabbath that truth is specially conserved, and many aroused to embrace it. The value of time and the claims of eternity are then more impressively enforced upon the conscience; for the Sabbath is a soul-quickening parenthesis in the dark chapter of life; and a blessed pause in the unceasing career of toil and anxiety; and a faithful and eloquent voice to tell us of God and futurity. Its weekly return seems to fling a rainbow over the dark clouds and sorrows and strifes of the other six days; while at the same time the voice divine calls up man's thoughts and affections to things spiritual and holy. Bright and blessed day! All human epithets are below its merits. Men speak of it as the "best of all the seven;" "the light of the week;" "the torch of time;" "the watch-tower of immortality;" and "the golden clasp which binds the volume of the week together." But the highest and holiest title which infinite wisdom has given to it, is "the Lord's day." Some one day in the week has been set apart by many different creeds and countries for a Sabbath, although, alas! employed, in many instances, for unhallowed purposes.

Every true Christian must mourn over the fearful desecration of this holy day in our cities especially, by the seekers after pleasures. Nothing, probably, but the dictates of religion on the conscience, and the fear of God in the heart, will ever prevent the violation of the Sabbath for purposes of amusement and pleasure. The advantage in refraining from work, and supposed labours of necessity on the Lord's day has been proven again and again, even by those who were not governed by any other motive than self-interest. The record of a remarkable and striking case of this kind is before us, which we transcribe for the information and benefit of our readers:

A Swiss newspaper contained in September, 1853, the following advertisement:—

"ALFRED, CANTON URI.—A miller wanted. In this mill, of the most modern German construction, no work is done on Sabbath or during night."

A friend of Sabbath observance, wrote the mill-owner, inquiring what had led him to adopt this arrangement, and received the following answer:—

"Although I am a young man, I have learned from the experience of the twelve years since I began to work, that the desecration of the Lord's day, besides being sinful, brings no worldly gain, but rather the opposite. For several years I was servant in a mill in which, under the excuse of press of business, work was carried on almost every Sabbath. I longed even then to have the Sabbath to myself, although only for the sake of ease. When I became a mill-master, I resolved to try whether diligent working during the six days could not produce as much as labor continued through all the seven—especially as I had noticed that on Sabbath the work went on very slowly. I was successful. With the six days' work I could show greater results than my predecessor had been able to produce with the whole seven. This terminated Sabbath work in our mill."

Two years ago, I became a mill owner. In the beginning the mill was very small, but I did not allow it to go on the Sabbath. Night work, however, I had not abandoned; but it became utterly unsatisfactory. I had remarked that more was lost than gained by it, through waste and negligence. I abolished it. I now gain so much by restricting the work within the hours of the day, when I can have occasional oversight of my men, that, by God's blessing, I realize very ample profit. I hold it as certain, that a man who rests one day in seven has both more willingness and more power for work than another who labors through the seven, without intermission, like a machine. I entreat you to endeavor to persuade the workmen in your neighborhood to make a trial of this, for I believe that, like myself, they will soon find that more is lost than gained by Sabbath labor."

LEAVES FROM MEMORY.

DEATH-BED REGRETS.

Many years ago, and at an early period in our ministry, we were called upon to visit a female lying at the point of death. We had known her in former years. Then she was a gay and merry girl, blooming with health, and without a care to check the joy that often rang out in loud laughter from her light and happy soul. She removed to a distant part of the country—subsequent to which, during a gracious revival of religion in that place, in which many found the pearl of great price, she also gave her heart to God, and united with the Church. She was apparently devoted to the Saviour, and was esteemed an humble Christian. She married, and became the mother of several children. Her history from the time of her marriage, was one of care, toil, and sometimes want. The merry girl was the sober woman. The thoughtless, light-hearted young lady became the care-worn, toilsome and anxious wife and mother. But years found her still faithful to God. Causes unknown to us at length produced a change, and the pious faithful Christian, became the careless, indifferent woman. We lost sight of her, and for several years heard but little or nothing of her. Unexpectedly we were summoned to her sick room to talk and pray with her. Her chamber of death bespoke of but few earthly comforts. Even the common necessities which should be found in such a place, were not there. Want met every gaze, and made every pulse of the soul thrill with pity. But this was not the trouble that now wrung with deep penitential agony the heart of the poor woman, who—surrounded with several little children, who evidently needed a mother's care and a mother's health—was now drawing near to her last hour, and whose earthly cares and earthly sorrows would soon come to an end. Looking up full in the face as we drew near to her bedside, she exclaimed: "O, how have I departed from the Lord! How have I sinned against my best friend! How have I let my Saviour go! And now I must die without his presence—in such a way with this heart!" We addressed her in due way as the occasion seemed to require. We spoke to her of the promises of the Gospel; that if "any man sin, we have an advocate with the Father;" we referred to the "blood of Jesus Christ, which cleanseth from all sin;" we spoke of Peter, who denied his Lord, and yet was forgiven; we opened, as God aided us, the treasury of grace, and drew from it the rich provision and healing balm that we thought were adapted to her case. And yet she mourned—mourned on! In tears, and in deep penitential grief as we ever witnessed, she reproached herself, and upbraided herself for her unfaithfulness. She referred with great emphasis to the state of her heart. "Oh! how hard it is!" she would exclaim. "Could I only break it

—could I rend myself, and tear this hard heart from me, and feel again as I once felt, when I enjoyed the smiles of my Redeemer! But alas! what shall I do?" We visited her several times, at each of which we urged the mercy and forgiveness of the Lord Jesus. We pleaded at the throne of grace; but she refused to be comforted. Her departure from God was her sin—this was her grief. Had she never known the Saviour; had she never tasted that he was gracious; had she never enjoyed his smiles, she would not feel such self-reproach. But to forsake Jesus—to go away from him—oh, how could she be forgiven! And then, the hardness of her heart! If that stone could only be taken away! If it was only broken, and she could feel the soft, tender emotions she once did! But alas, she did not! She died! We were not present in her last moments, but she died regretting her backsliding from her Saviour!

Reader! hear what the Scripture saith: "For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them."—1 Pet. ii. 21.

DEATH OF MRS. J. N. BARNES!

DEAR BRO. McLEOD.—It becomes my sad duty, in this week's issue of the INTELLIGENCER, to chronicle the death of our dear Sister Barnes. You have been aware that for the past year her health has been failing, though so gradually, that it caused but little alarm. For a length of time her friends entertained strong hopes of her recovery, and that she might still be permitted to live and labour by her husband's side in the vineyard of the Lord. But for the few months past these hopes have been clouded with doubt and despair, as the conviction has forced itself upon them, that consumption in its most malignant form, had fastened itself upon her, and she was already a prospective victim of that terrible disease that "wasteth at noonday."

For a number of weeks preceding her death, she relinquished all hope of recovery, and patiently resigning herself to the will of her heavenly Father, awaiting the time when the bonds of earth would be severed, and she should spread her wings for her heavenly flight.

It was my happy privilege to be with her frequently during her illness, and witness the unwavering confidence with which a saint can trust their all upon the promise of a covenant-keeping God. For her, death had no terror, the oblation of calvary had robbed the monster of his power to harm, and while the sullen roar of "Jordan's" seething billows fell upon her ear, amid the gathering gloom of death she could triumphantly sing, "O death where is thy sting, O grave where is thy victory."

She was confined to her bed but little during her illness, and was able for the most of the time to talk—as she loved to do—to those who came to visit her, of Jesus and his wondrous love.

On the morning of the 20th, as the increase of prayer ascended from the family altar, her feeble voice mingled in harmony, invoking heaven's choicest blessings upon that circle of loved ones, from whom she felt she was soon to separate. And upon the evening of the same day, about the same hour, with the hand of her sorrowing companion clasped in hers, the triumph of a conqueror beaming from her eye, and the name of Jesus upon her lips, the "silver cord was loosed, and the golden bowl broken," and our dear sister was "absent from the body, but present with the Lord." Thus with her it was but a short step from morning prayer with the family altar here to evening praise with the blood washed family in heaven.

Sister B. professed religion about ten years ago, under the labours of Elder John Wallace, and became connected with the 3d Free Baptist Church at Wickham. Since her conversion she has ever adorned the doctrine of God her Saviour, by an irreproachable walk and a godly influence.

Six years ago she was united in marriage to Elder Barnes, and since that time has been a faithful co-worker with him in the promotion of the cause of Christ. Her labours upon this island, where the last four and a half years have been passed, has endeared her to a large circle of surviving friends, and forever embalmed her memory in their hearts.

Her funeral took place on Sabbath, 23d December. A sermon was preached by the writer, from Job xix. 21, to a large and attentive congregation of sympathizing friends. And as, at the closing of the service, the coffin lid was removed, and we gazed for the last time upon the cold pallid form arrayed in robes of death, fond hearts surcharged with grief found vent in flowing tears. Husband and sisters dear—pastor and flock, and sinners too, felt they had lost a friend.

While our dear Bro. Barnes feels his sad bereavement deeply, he yet bears it as a Christian should, with confidence unshaken, that God does all things well. He knew for her to live was Christ, and to die was gain. It would have been his desire that she should have longer lived to glorify Christ on earth, but it was the will of God that she should better glorify him in heaven, he could only bow to superior wisdom, and with resignation say, "even so Father, for so it seemeth good in thy sight."

That the blessing of heaven may rest upon him and the many stricken hearts now called to mourn, will doubtless be the prayer of his numerous sympathizing friends.

J. T. P.
 North Head, Grand Manan, Dec. 25th, 1866.

THE LATE MRS. HART, OF BLISSVILLE.

"Let me die the death of the righteous, and let my last end be like his," was the exclamation of the wicked Balala, when God opened his eyes, and he saw the glorious end that awaited the just. The wish of Balala has been the wish of thousands since, as they have contemplated the happy deaths of God's people. But he who would die as the righteous die, must also live as they live. Living well, is the grand secret of dying well. A life spent "in the course of this world," is seldom, if ever, succeeded by a peaceful or happy death; while a life spent "in the fear of God," and in the way of righteousness, is certain to be followed by a peaceful and triumphant end. This was peculiarly exemplified in the death of an aged lady, recently departed, and who, by "the grace of God in her," was enabled to say at the last, *She had done what she could!* We allude to the late Mrs. Hart, of Blissville, a sister of the late Thomas Hart, Esq., of that place. Her obituary may be found in our columns this week, under its appropriate heading. Mrs. Hart lived to the advanced age of eighty-one years, and could testify that she remembered no period in her life in which she did not fear the Lord. At a very early age, she was made savingly acquainted with the Saviour, but was not baptized until several years after. Her religious faith from the first was in harmony with that held by the Free Baptists, and she united with no Church until an opportunity was afforded her—nearly forty years ago—to unite with that body, in use and fellowship of which she continued to live until her death. She exemplified her faith by a life of practical godliness. Strong trust in God, in providence as well as grace; prayer, acts of charity, and disinterested benevolence, with great sympathy for the sick, and loving and tender hands to help them when needed—were all strong points in her character. Her death was the quiet and peaceful termination of a devoted and well-spent life, and she "being dead yet speaketh."

She feared God from her youth. This made her an affectionate and amiable wife; a tender and faithful mother; a sympathizing and benevolent neighbor and friend. *She was faithful to her God, and in*

all her religious duties. This gave her the confidence of all who knew her, and was a noble testimony on the side of religion. *She was faithful to the end of her life.* This insured to her a happy and triumphant death, and an abundant entrance into the everlasting Kingdom of our Lord Jesus Christ.

Her memory to her family, and all who knew her, is fragrant with tender and loving recollections, and her best memorial is a well-spent life, in which love to God and love to her neighbour were the governing motives. A sermon was preached by the editor of the INTELLIGENCER on the occasion of her death, from Philippians i. 21: "For to me to live is Christ, and to die is gain."

MISSIONARY WORK ON A NEW PLAN—

THE CHINA INLAND MISSION.

A very interesting and suggestive narrative of missionary labor in China, has recently been given by the Rev. J. Hudson Taylor, and is published by Nisbet, of London.

By way of affirming principle he lays down Matt. 6: 33 as the rule of life and labor for missionaries, and indeed for all believers. In practical and specific form we have much of this in the narrative, and the whole story shows that the popular version is wrong which says practically, "Seek first food and clothing, health, wealth, and comfort, and then seek the Kingdom of God and his righteousness." It is when believers fall in with God's rule that there is a large blessing. Mr. Taylor is rich in statement of facts, and that in small space. China is the state remaining relic of patriarchal times, and it early trod the path of invention and discovery. For forty centuries it has enjoyed a large measure of civilization and literary attainment. When Daniel foretold the rise and fall of empires, Isaiah the downfall of Babylon, and Jonah the destruction of Nineveh, and Solomon reigned in Jerusalem, the Chinese nation was one of the greatest of the world.

Long before Moses and Abraham, China was well up in astronomy, as observations of recent times have confirmed. The empires of Assyria, Babylon, Persia, Greece, and Rome have waxed and waned and passed away, but China remains and shall remain until the world is fulfilled of Isaiah concerning Sinim. Comprising one-tenth of the area of the habitable world, and at least 400,000,000 of people, 33,000, or equal to half the population of Quebec, dying daily, and these perishing without knowledge, is it not appalling, and may not the motto of the missionary well be Pro. 24, 11: 12?

It is supposed that in the first century the Gospel was preached in China, and in the seventh century the Nestorians established themselves. Ten centuries later the Roman Catholics had attained a strong foothold, and now there are probably 300 European priests and nuns, who have 500,000 nominal converts. Morrison, the first Protestant missionary, went out in 1808, and during twenty-seven years, only three laborers had come to his help. There are now about 100 Protestant missionaries, and about 3,000 native Christians. In round numbers, China, with ten times the population of Scotland, has a hundred missionaries, while Scotland has of ministers and helpers of various works 10,000. Ninety millions of people, where the British Government has a consul, and where British and American merchants reside, have not one missionary. Showing that, though distant, China is easily and safely reached; that the very regions the most populous are the healthiest; that by treaty there is full liberty to teach as well as to traffic; and that places of worship and burial may be opened; showing, also, that the people do not oppose, he establishes a loud call for missionaries; his ground being that there is not the obligation to stay at home, there is the obligation to go. Moreover, the rebellion has served to destroy confidence in gods of wood and stone, and the want of a better system is felt. Rome is busy,—shall Christians be idle? There are facilities for interior travel; and the nature of the language, though presenting difficulties, affords facilities and encouragement for missionary effort. Their one written language is universal throughout the country, but it is difficult to acquire, and the masses of the people don't know it. On the other hand, their spoken languages are easy of acquisition, and missionaries may learn them by a few months study. As the masses of the people neither read nor write, persons of very ordinary abilities may become teachers. Plain men, therefore, full of faith and the Holy Ghost, are needed in China as colporteurs and evangelists, and Scripture readers. There is also special place for men of learning and ability.

Uneducated Chinese may be taught in their mother-tongue to read the Bible in three months. What a field therefore for native Christian laborers! and how reproductive and propagative a few earnest workers in each of the Provinces would be! India has some 500 or 600 Protestant missionaries; but seven provinces of China contain as many people as India, and are without a missionary at all.

Think of Tartary and Thibet, regions as extensive as the whole of Europe, but without one missionary, and realize the sad destitution of this vast empire, with only one missionary to four millions of people. The writer, therefore, is constrained to lay China's claims as a heavy burden upon the hearts of those who have found the blood precious to themselves, and then we get to the birth of this interesting missionary story.

Thus seeing and feeling the claims of China, Mr. Taylor and his wife gave themselves to the work of the Lord there, in obedience to his command—"Go ye into all the world, and preach the Gospel to every creature," and they went with only God to look to. They had no society, no machinery, no promised support. But the Lord sustained them. Prayer was this missionary's only resource and power, and the Lord always answered him. He asked for twenty more laborers and the Lord sent them and sustained them. It has been a mission for which, as Malachi's, carried on by prayer and faith, as India's work for orphans has been in Bristol, and the Lord has owned and honored and blessed them both alike, just because the Lord himself was honored and trusted by his servants. It is easy for the Lord to make servants at home respond to the faith of servants abroad. The one by the action of Him who moulds the heart as he will, becomes the complement of the other, and fits to it. Wonderfully open doors to the people have been made for these laborers; and Mr. Taylor puts forth his narrative, faithfully and gratefully, in testimony to the Lord's faithfulness and grace; and it stands like a signal on a mountain top, proclaiming to all who would labor for the Lord in mission fields, and who want to know the way of doing it, "Go thou and do likewise."

Montreal Witness.

LIBERALITY.—We learn by the *Carleton Sentinel* that the good friends of Brother Noble in Woodstock have been giving him a substantial token of their respect and esteem. On Friday night last a number of persons, several of whom are members of other churches in the town, assembled at Brother Noble's residence, and after enjoying an agreeable session together, presented him with the handsome sum of *One Hundred Dollars*, forty-nine of which was in cash. We congratulate our brother not so much on what he received, as on the evidence that it affords of his enjoying the good will and esteem of the people among whom he resides and labors. And we congratulate the donors on their Christian liberality, and remind them of the words of the Lord Jesus, "that it is more blessed to give than it is to receive."

APPEAL FROM INDIA.

An appeal has been issued by a number of Christians of different denominations and missionary societies in India, who met at Connor, August 13, 1866, asking Christians everywhere to observe one of the days of the "Week of Prayer" as a day of special prayer on behalf of India. The Christian residents and missionaries there, are persuaded that the present is a very important period in the history of Christian work in that country. The nation is represented as struggling for spiritual emancipation, the British Government have finally severed their connection with idolatry in Southern India, and the temples are crumbling into ruins. At the same time an unprecedented desire for education is awakened, and national calamities have rendered the people teachable and humble.

Native churches, self-supporting, and self-governed, and under the care of native pastors, have recently been organized, and there is an evident result of the long years of missionary labor in the general abandonment of heathenism by the people. Two hundred thousand native Christians have been gathered out of heathenism, and a church of fifty thousand communicants has been established. These facts warrant the heathen in India in presenting their special request. They appeal to young men to consecrate themselves to the ministry; to pastors and office-bearers in the church, to give their sympathy and aid in the work to the Church of Christ throughout the world, to pray and labor and contribute for the salvation of India.

This appeal was earnestly commended to the sympathy and prayers of God's people during the "Week of Prayer," by the Evangelical Alliance at its late meeting in Bath, England, and will doubtless meet with a hearty response both in England and this country.

Among the topics selected for prayer in behalf of India, the following are enumerated:—the government; foreign residents in India, including bishops, chaplains, ministers, missionaries, soldiers and sailors; the native church, its members and congregations; educational institutions for the heathen, and for all the societies and institutions that are being employed to awaken and evangelize them.

The circular appeal is signed by
 Lieut. Col. John G. Halliday,
 John Lowe, M. R. C. S. E., Medical
 Missionary, L. M. S. South Travancore.
 G. Staples Darby, Lieut. Col. 14th Reg.
 Samuel Mater, Missionary, L. M. S.
 W. W. Scudder, of Arcot Mission.

Week of Prayer in Saint John.

The Week of Prayer will be held under the auspices of the St. John Sunday School Union, beginning Monday the 7th, in the following churches, viz:

Monday, 7th.—St. David's Church, Sydney Street. Prayer, Thanksgiving, and confession of sin.
 Tuesday, 8th.—Centenary Wesleyan Church, Princess Street. Prayer for nations, for "kings and all in authority," for the increase of righteousness, the prevalence of peace, and the holy observance of the Sabbath.

Wednesday, 9th.—Brussels Street Baptist Church. Prayer for the success of missions among Jews and Gentiles, and for a divine blessing to accompany the effort to evangelize the unconverted of all lands and classes.

Thursday, 10th.—Congregational Church, Union St. Prayer for all who have suffered from the recent wars, for our brethren emancipated from slavery, and for our fellow-Christians persecuted for the Gospel's sake.

Friday, 11th.—German Street Wesleyan Church. Prayer for Christian families, for schools and colleges, and universities.

Saturday, 12th.—German Street Baptist Church. Prayer for the Catholic Church, for all ministers of the Gospel, and for the increase of holiness, fidelity and Christian charity among its members.

Hours of meeting from 12 to 1 o'clock in the forenoon, and from half past 7 till half past 8 o'clock in the evening.

WEEK OF PRAYER, FREDERICTON.

Arrangements have been made for Union Prayer Meetings in Fredericton, during the evenings of next week, in the following order:—

MONDAY EVENING in the Methodist Church, at 7 o'clock.—Subject: Thanksgiving and Confession of Sin.

TUESDAY EVENING in the Free Presbyterian Church, at 7 o'clock.—Prayer: for Nations; for kings, and all in authority; for the increase of righteousness, the prevalence of peace, and the holy observance of the Sabbath.

WEDNESDAY EVENING in the Scotch Kirk, at 7 o'clock.—Prayer: for the success of missions among Jews and Gentiles, and for a divine blessing to accompany the efforts to evangelize the unconverted of all lands and classes.

THURSDAY EVENING in the Calvinist Baptist Church, at 7 o'clock.—Prayer: for all who have suffered from the recent wars; for our brethren emancipated from slavery, and for our fellow-Christians persecuted for the Gospel's sake.

FRIDAY EVENING in the Free Baptist Church, at 7 o'clock.—Prayer: for Christian families, for schools, colleges, and universities.

SATURDAY EVENING (place not yet appointed).—Prayer: for the Catholic Church, for all ministers of the Gospel, and for the increase of holiness, fidelity, and Christian charity among its members.

It is desired that on the following Sabbath sermons may be preached on the unity of the Church, and the duties of believers to manifest it by mutual recognition and active co-operation.

LETTER FROM REV. WM. DOWNEY.

DEAR BRO. McLEOD.—The date of this letter shows I am now at Argyle. I came here on the 15th inst., for the purpose of attending the Quarterly Meeting. At 2 o'clock P. M. a large number of brethren and sisters assembled from different parts of the Counties of Yarmouth and Shelburne in Christian Conference; among whom were Elders E. G. Eaton, J. I. Porter, E. Sullivan, D. Oram, C. J. Oram, S. K. West, and Licentiate T. H. Crowell and J. F. Smith. It was a season of much comfort and Christian enjoyment. At half past 6 o'clock Eld. D. Oram preached a practical sermon upon the necessity of individual effort in building up the cause of God. Many good things, and to the point, were said, which carried conviction to many hearts. Sabbath morning the writer preached to a very large and attentive audience upon the condition, character, and salvation of sinners. It was a solemn time, and I trust good was done that shall be seen after many days. At the close of the service the sacrament of the Lord's supper was administered to quite a number of communicants.

At 6 P. M. Bro. J. F. Smith preached a stirring sermon from the striking text, "I have a message from God unto thee." The congregation was large and attentive, and we think the influence of the Sabbath services will not soon be forgotten by those present. The Elders, Licentiates, Deacons, Clerks and Delegates met on Monday at 9 A. M. to organize the Quarterly Meeting. This was done by adopting a constitution, appointing officers &c.

The Denominational Territory of the Free Baptists of the Province has been divided into two Q. M. each holding four sessions yearly, which will make eight Quarterly Conferences throughout the Province. These two Q. M. are formed into one Yearly Conference, known as "The Free Baptist Conference of N. S."

A large amount of business was attended to, mostly of a local character, with the greatest harmony and good feeling; among which, was the following Resolution:—

"Resolved, That we recommend all the Churches to secure such pastoral oversight and labour as they can, as soon as possible."

Monday evening Bro. J. I. Porter preached upon

the love of God as manifested in the giving of his Son to die for the world. In that meeting indications of revival were very apparent. Bro. E. Sullivan and I intend to remain and continue the meetings, and I have no doubt we shall see a gracious work of salvation.

I have spent most of my time since I last wrote you in labouring in the "union cause," which is progressing very favourably, and I have no doubt that all will be satisfactorily adjusted throughout all the churches in a few weeks more.

I shall endeavour in the future to labour more especially for revival, and I have no doubt I shall see the prosperity of the cause of God as the "fields are all white and ready to harvest." Pray for us.

Yours fraternally, as ever, Wm. Downey.
 Argyle, Yarmouth Co., Dec. 17th, 1866.
 P. S. My Post Office address, until further notice, is Lower Argyle, Yarmouth County N. S.

PRESQUELLE HOME MISSION REPORT.

To the Corresponding Secretary of the Presquille H. M. Society:—

Through the kind providence of God we are brought to the close of another month. It now becomes my duty to report my labors as your missionary, during my second month. The first three weeks I spent with our own church, in company with brethren T. Connor and Joseph McLeod. The church was in a low condition at the commencement of the protracted meeting; faithful labor has been expended here by my two brethren and myself; the church has been much revived, a number of wanderers have been reclaimed, and some sinners have been seriously impressed, and one was baptized by Bro. Connor. On the evening of Thursday, the 13th inst., we held a meeting in aid of the "Foreign Mission Fund." We listened to an interesting and instructive discourse preached by our esteemed Brother, Joseph McLeod. A good missionary spirit was manifested, and a number of dollars were raised for the cause. It was a season of interest—one dollar was subscribed for the Home Mission Fund. I trust that lasting good will result from Bro. McLeod's visit to this part of God's vineyard. May he be blessed in all his labours of love. On the 15th inst. I left for Greenfield. I met with the brethren in their monthly Conference; we enjoyed the blessing of God in our midst. I held five meetings there, new strength was gained, and the hearts of the people refreshed. From this place I went to Summerfield, and Geo. neighborhood, where I attended three meetings which were interesting. I then visited the Church at Knoxford, and met with them in conference; the attendance was small, but all reported themselves, and all felt their spiritual strength to be renewed. On the evening of the same day I held a meeting in aid of our H. M. Fund. This meeting, we must say, was attended with deep interest. Not a large number were present, but among them were warm-hearted Christians, who, out of true love to God and His cause, subscribed for the support of the Gospel. The sum of twenty-seven dollars was subscribed. We believe that this act of benevolence will not only add to their peace and happiness in this life, but also to that which is to come. I also held two meetings with them on the Sabbath following, and the Lord met with us by His spirit, and it was a day that will long be remembered by many that were present. The congregation was large and solemn, and I believe that conviction was fastened on the hearts of some that were present. Three members were added to the church. The prospect there is good; they need more ministerial labor among them. I will visit them again as soon as possible.

In conclusion, I feel that I need your prayers, and the prayers of all God's people, that I may be more useful and instrumental, in the hands of God, in winning souls to Christ. The harvest truly is great. I expect to take a tour up the river as soon as the travelling will permit, and hope that God will prosper my journey. Yours in Christ, H. Mills.
 Presquille, Dec. 24th, 1866.

A MISSIONARY CHURCH.

DEAR FATHER.—In the absence of the Corresponding Secretary, I have been requested to write, for insertion in your paper, an account of a missionary meeting held under the auspices of the "Presquille Home Missionary Society," which has been established in connection with the Presquille Church.

The meeting spoken of was held last evening (Christmas eve). The attendance was not large, owing to the unfavourable state of the weather; there is no doubt that had the weather permitted, the house would have been crowded. The meeting was opened, as is usual on such occasions, by singing and prayer, after which the report of the Society's Missionary, Bro. H. Mills, was read, and unanimously received. In moving the reception of the report, very appropriate remarks were made by Brother Connor; the writer also addressed a few words to the meeting. Several of the brethren followed, and grew warm on the subject. They very earnestly expressed their views regarding the enterprise, and also expressed their determination to help support it to the extent of their means.

A real missionary spirit pervaded the meeting, and the friends gave proof of the genuineness of their zeal by contributing liberally to the funds of the Society. Thirty dollars (\$30) were subscribed, part of which was paid at once. I am not prepared to state the exact amount now on hand, or that can be obtained when required, but there is something in the neighbourhood of *One Hundred Dollars* (\$100).

Bro. Mills has been labouring under the direction of the Society for two months, and has received his salary exclusive of the amount stated as being at present in the fund. Success has attended Bro. Mills' labours in the missionary cause; so much so, that the Society have concluded to employ another missionary. They accordingly offered a month's mission to the writer, which was accepted. I shall immediately commence my mission labour under their direction. This missionary enterprise is a noble one, and the example set by this church is one worthy of imitation. I would to God that every church was a missionary society. The field is large—the harvest is great—destitution prevails, and if the churches were more willing to assist in sending the gospel to these destitute places, more prosperity and more of the divine influence would be enjoyed by them. We may not see the immediate result of our labours, but the great day of His coming will declare it. May God inspire us with this missionary zeal. J. M.
 Presquille, December 24th, 1866.

EXTRACTS FROM LETTERS.

Brother S. A. Parent writes us that the newly organized church at "Temperance Vale" is doing well. He visits them quite frequently; and purposes hereafter spending one quarter of his time with them. Thanks to our brother for the new subscribers sent us.

Brother W. J. Gaily writes us from Campbell, that he has just commenced a series of meetings there. He says:—"Pray for us, that the Lord may hear and answer the prayers of his people on this island of the sea, that we may enjoy an outpouring of his Spirit, and that the purifying wave of his salvation may roll over this place."

Brother A. Kenney writes us, that he has returned to Lower Southampton, and that the religious interest is still increasing there. Quite a number of sinners are enquiring the way of salvation.

Brother George R. Boyer writes, that Elder S. Hubbard still lies very low, at the residence of Mr. John Habb, Brighton, with his former complaint (Rheumatic fever), and some say Erysipelas; and is not

able to be removed to his own home. Brother R. requests that special prayer be made by the churches on his behalf.

"LEAVES FROM MEMORY."—We give, this week, the first of a series of articles which we shall publish under this heading. They will be inserted at the rate of about two a month; and will embrace incidents in ministerial experience; recollections of inner life; the happy end of good lives; the wretched end of lives destitute of godliness; and other facts from memory; all intended to illustrate and enforce the value of religion, and the importance of learning and serving God.

Rev. Mr. Cady, of Portland, was surprised a few days since, to the amount of \$130, which sixty of his friends violently left with himself and wife, without invitation.

A Catalogue of the Officers and Students of Acadia College has been received. It furnishes the usual information on matters connected with the College, and is a neatly printed pamphlet from the *Christian Messenger Office*, Halifax.

SABBATH SCHOOL CONCERT.—The Holiday Concert of the Free Baptist Sabbath School in Fredericton, consisting of singing by the children, (accompanied with an instrument) Recitations, Dialogues, &c., will be held in the body of the Church on Friday evening the 4th inst., at half-past seven o'clock. Friends invited to attend. A collection will be taken up for the benefit of the school.

Rev. Mr. McNutt, we understand, gave his reasons in the Leicester Street Baptist Church, last Sunday evening, for leaving the Episcopal Church and joining the Baptists. A large number of persons were present. He was censured, by special request, to deliver the sermon on this subject in the Brussels Street Church, a week from next Sabbath evening.

A new Baptist Church was opened in Norton last Sabbath.