

## TERMS AND NOTICES.

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 REV. G. A. HARTLEY and Joseph McLeod, Editors.  
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## Religious Intelligencer.

SAINT JOHN, N. B., APRIL 5, 1867.

## OUR FUTURE.

The past history of this paper is one of labor, vicissitudes, of struggles, of anxiety and final success. In the beginning modest in its profession, diminutive in size, projected and edited by one that time little known in public life, it struggled on, gradually increased in size, usefulness and influence, until it attained a position and influence second to no other religious paper in the Lower Provinces.

Always foremost in his advocacy of the various institutions for the promotion of knowledge, the promotion of the Gospel, and the elevation of the masses, its editor had endeavored himself to the hearts of its hundreds of readers. His influence was felt on every hand, amid all classes, and always for good. His support and advice were often sought—and never in vain—when any good object required such aid as he could give, for its furtherance and success, while his determined and successful opposition to all things of an evil tendency and non-progressive character, made him feared and dreaded by ignorant demagogues and political harlequins.

In looking back at the rapid strides which education has made in our denomination, the increased influence which it has attained, and the success which has crowned its efforts for the support of Foreign and Home Missions, we feel that his labor and the influence of this paper have been largely instrumental in these good works.

We feel that in the death of our late editor, our people have lost a great and a good man, and that every great and good work emanating from the F. C. Baptist denomination has lost an able, earnest advocate.

Our greatest anxiety is now excited to its utmost in regard to the future. We naturally ask how we perform the labor and duties which now devolve on us, in such a manner as will tend to the greatest good, and supply in the largest degree, the vacancy which God, in his wonderful providence, has caused in our midst? We have determined to devote the talents—be they ever so small—with which God has endowed us, to this object; and relying on the counsel and aid of able and experienced men in the denomination, we pray success may crown our efforts.

The policy of this paper, in the future, shall be, as in the past, progressive, and devoted particularly to the cause of religion; at the same time we shall endeavor to keep our readers well posted in the news of the week. All matters of a national character, and having particular bearing on the interests of the people of this Province, shall have due prominence, and, if necessary, editorial notice and comment. Our aim shall be to maintain the present character of the *Intelligencer* as a Religious Family Newspaper.

## FREEMILL BAPTIST QUARTERLY.

This very excellent Magazine, which has so frequently been noticed in our columns, has commenced its fifteenth volume, richer and stronger than it ever was before. The first number of this volume is before us. Its contents are: 1, Life of Moses; 2, Free Communion; 3, Tending Towards a Brotherhood; 4, The Claims of Foreign Missions upon the Churches; 5, Exposition of 1 Cor. 15: 28; 6, Ecce Homo; 7, The Work in Cities—The Chicago Church; 8, The Sin Against the Holy Ghost; 9, Contemporary Literature.

We give an extract from the fourth article, not because it speaks more to the purpose, or deals more thoroughly with its subject than the others do with theirs, but because of the subject itself and its importance, and our desire to encourage and stimulate our own churches in the Foreign Mission work.

The writer, the Rev. W. H. Bowen, says of the CLAIMS OF FOREIGN MISSIONS ON THE CHURCHES.

This cause particularly develops self-sacrificing benevolence, but such benevolence warms and expands the affections, and therefore quickens and elevates the piety of the churches. It reminds us that the work once begun at Jerusalem, is only to make that its starting place and chosen centre, that we are reminded of the nature of our work, that we are reminded of the people who are to witness and win for Christ, to propagate the truth. The "stone cut out of the mountain" must fill the whole earth. The Gospel which we are put in trust, is not a beacon light, but a sun. The teachings of the cross are "for no one latitude, no secluded spot, for our Redeemer is the Redeemer of the world. Not to burnish our armor continually, but to use it in our conflict, will only please our great Leader, who is ever saying: "For this purpose I have sent thee up, to be my salvation to the ends of the earth. Beloved, I send thee far hence to the Gentiles."

To go out of self, to reach out a helping hand to others, results in greater heart-warmth and the most healthful Christian enjoyment. Many a church, unblest with revival, mourning over its desolation, needs just such quickening as a self-forgetful anxiety for others will bring, to save it from death.

We feel that they who go as missionaries to foreign lands far from the attractions and comforts of civilization, wandering at once and perhaps forever the use of home-life here, are possessed of a more earnest trust in the promises of God, and are content with no feeble type of devotion. We believe the consecration to be, in the great majority of instances, precious impulse to tell with more fervor their chosen field and chosen service tends to remove the selfishness of God-given duty, and to shame lukewarmness and narrowness of living. The effect of the work is to deepen the piety of the missionary. But spiritual elevation is magnetic. The heaven is not inactive. Though separated from these earthly scenes by continent and sea, we feel their influence and yearn for deeper Christian love, and are raised above our former selves in aspiration and ennobled resolve. Self-devotion is not hid in a corner. While the toiler in jungle and waste station is proclaiming Jesus, he has another audience, thousands of miles away, who are remembering his life and zeal, and are taking knowledge and quickening therefrom. He is a spiritual leader of two flocks, widely separated; who can tell whether this or that receives the larger blessing.

What pastor who witnessed the fervor of James L. Phillips in his work here, all for his "dear India," who marked that burning, glad zeal, did not feel the need of a greater activity and solicitude for souls in his own parish? Who did not feel that such a spirit became us all, in our oil for the fire of Mission? His words are yet with us. The influence he shed wherever he went, will not die, and as we enshrine in grateful memory his labor of love with us, we pray for him and India, and there comes back to us a precious impulse to tell with more fervor their chosen field and chosen service tends to remove the selfishness of God-given duty, and to shame lukewarmness and narrowness of living. The effect of the work is to deepen the piety of the missionary. But spiritual elevation is magnetic. The heaven is not inactive. Though separated from these earthly scenes by continent and sea, we feel their influence and yearn for deeper Christian love, and are raised above our former selves in aspiration and ennobled resolve. Self-devotion is not hid in a corner. While the toiler in jungle and waste station is proclaiming Jesus, he has another audience, thousands of miles away, who are remembering his life and zeal, and are taking knowledge and quickening therefrom. He is a spiritual leader of two flocks, widely separated; who can tell whether this or that receives the larger blessing.

This work exhibits, in the most glorious manner, the general adaptation and design of the Gospel. It points with a hand tremulous from very earnestness, to the prophecies of that hour when all the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ. It furnishes the Pisgah-height from which we may view the universal heritage of Immanuel. By no other influence save that of the Gospel, could the Hindoo be persuaded to break caste while taught by the race that conquered him; for Jesus make the negro on the coast of Africa loves the heart that unfolds to him redeeming mercy, though that heart is kindred to those who sold and destroyed his kindred; the Chinaman, supremely suspicious of foreigners, proud of and tenaciously holding his theology, no sooner hears of Jesus than suspicion

and tenacity are lost before a new and more powerful bond; at mention of the meek and lowly Jesus, the cannibalism of the South Seas passes away, and barbarism sits clothed and in its right mind at his feet; the English Greenlander still practices his vices, though for years the Moravian missionary had preached morality and industry, but when Christ was preached, his heart was subdued, and indifference fled away—all, of every land, of every color, position, race, bow to this same great name wherever it is preached, and proclaim, by this common act, that hour when all distinctions of class, color, tribe, shall be known no more, and all be gathered and blessed in one sufficient name.

To work teaches us how to pray. "Thy kingdom come," and how to fulfill the desire of our King. That kingdom is a universal kingdom. Christ died not for the Anglo-Saxon race alone. The elect are not the civilized nations only, but all, in every land, are in a salvable condition; none are so precious, but may find salvation in answer to repentance. We are to carry to them the Gospel, that there may be induced to repeat: we are to show them that salvation is within their reach, and their consciousness of guilt offer the forgiveness which only the Gospel can enable them clearly to behold.

Let us strive, by gaining a truer comprehension of this work, to make our efforts vigorous and continuous. It is no fantastical scheme. In it nothing is gained save by the adoption of the truest theories and the most substantial positions. It has such intrinsic merits that it may appeal with safety to the ripest culture, and claim its vindication by the highest wisdom with sure promise of success. We must not shrink from the advocacy of this cause on the one hand, and the advocacy of science, of piety, of even the largest commercial advantages, on the other. Its prime object is not the mental and physical amelioration of the heathen, but their conversion. Men may praise our work done to educate the heathen, they may admire the signal services rendered to literature by the mission; but, no counting, no flattery, no prophecies of future, no charges of narrowness or of weakness, must for a moment cause us to waver in that one grand purpose to convert the nations of the earth to him whose right it is to reign over every tongue and kingdom.

The Kingdoms of this world shall become the Kingdoms of our Lord Jesus Christ. Sent forth by Christ's command, cheered by his promises, this work shall go on, no human power can arrest it. Who will march by its side to victory? Who will hasten to share the rich and large rewards which shall gladden the hearts of its helpers in time and in eternity?

Let us arise to a better view of the glorious nature of our calling; let us learn the depths of our obligations to God for giving to our hands so precious, so noble a task, and our own beloved Zion shall be raised from her mourning, and the song of gladness shall swell from all her borders to the glory of her Lord and Master.

## LETTER FROM REV. D. M. GRAHAM.

Chester, Ill., March 13, 1867.  
 Salutation from the West—Successor at Portland after ten years absence—Change wrought by Rail Road—Denominational—New Paper—Church in Chicago—Missionary salaries.

Mr. Editor—More than a thousand miles West of Portland, I write to send you my greetings once more. My former field of labor, Portland, is now in the care of Rev. O. T. Moulton, my successor in this pastorate. If one must leave a field so dear to him as Portland to me, his greatest comfort is in having a successor who will maintain and advance the interests he is compelled to leave. This, my joy, is fulfilled. It is right to mention this, as I trust my successor will yet mingle with you in your Conference—a great pleasure which I fear I am to enjoy no more forever. Greet my successor with the fraternal fellowship with which you have honored me, and you will never have occasion to regret it.

Twenty years, nearly, have I labored in New York and in New England, and many are the pleasant associations and friendships that during so many years had gathered around me. It cannot be told in word what it costs one to leave such surroundings, to go away from them so far as I have in coming to Chicago. In coming to the West, it is true, I have come to the land of my birth, education, and my early labors in the ministry, and it is pleasant to be able to say "home again;" but that does not diminish the pain of leaving those other well-remembered scenes.

When my father, with his family, moved thirty-two years ago into the region of this city, this was but a small Indian trading post, and now its population approximates that of your whole Province, so wonderfully has been the growth. Then there were no Railways in all this great land, and the first introduction of Rail Roads into the West I remember when I went away from home to prepare for College. It was a hard place for farmers out here before the Railways lines were opened. Well I remember, when it required over thirty bushels of wheat to buy a single barrel of salt. Such was the poor encouragement for farmers in those gloomy times, except in cases where the older settlers found a home market in supplying the new-comers.

Twenty-three years ago, when the Free Baptist set about founding their first College, they numbered about 800 in the State of Michigan, and now they are about 4,000, and have not only the College, but five or six auxiliary institutions of learning here in the West. In the region which we denominate the West, we have over 14,000 communicants, and besides them, not less than 50,000 souls looking to us for religious instruction.

For years, many of our most thoughtful men in the denomination, both East and West, have felt that it is impossible for us to do our work as we ought without a Western weekly paper. This point is felt eleven hundred miles west of where the *Morning Star* is published, and yet our West, as a denomination, stretches on six hundred miles further. The great cities of the West are chiefly to be occupied by us, the educational wants daily increasing, almost weekly new churches arising, and new field without number opening before us, both West and South.

To meet as best we may, these various wants and widespread calls, to do what we can by way of development and co-operation, the brethren, with singular unanimity, have decided upon publishing a weekly denominational and family paper at this place. The paper is called *The Christian Freeman*. The first number was printed a week ago, and in April it is to be issued weekly.

We find this city a very favorable point for our enterprise in the way of affording a large advertising patronage and many facilities in maintaining the columns in the line of news and general intelligence. We have adopted the largest size and best mechanical style of weekly folio journals in the West; so far our efforts are meeting with a response quite beyond what under the circumstances, we expected. Happily, we have been able to secure a good pecuniary basis for the enterprise during the struggle through which such undertakings frequently have to pass.

In this city, by the smiles of a gracious Providence, and the toils and sacrifices of the brethren, we have a good vigorous church. It is yet small, but growing quite rapidly. The series of meetings in progress, are crowned at almost every session with the conversion of souls. It has an excellent sanctuary, which, with its site, cost nearly \$25,000. It has a flourishing Sabbath school. In its arrangements to meet its current expenses, it has adopted the Weekly Offering plan, which has worked with such success in Portland the past five years and more. Already its average weekly receipts in this way has come up to \$34.10, and is rapidly gaining. It is a great wonder to me that so few churches have yet adopted this scriptural system. Many congregations are paying their pastors at "the poor dying rate" of \$300 or \$400 per annum, that might by enterprise and persistence, obtain eighty weekly subscribers, at the average rate of 25 cents each. This would yield \$1080

a year; the church pay as it goes; the pastor have money in hand, week by week.

If I remember correctly, we have in this church no subscription of more than \$2.00 a week, and none less than 10 cents. Two lads belonging to the Sabbath school, pay each ten cents a week, that is \$5.20 each a year. I have known wealthy farmers who professed to love the Lord Jesus supremely, and who nevertheless did not pay more than \$5 a year toward the preaching of the Gospel, and still more painful, who paid annually \$15 to \$20 for tobacco. I hope there are no such professors of religion in your Province. I know there are no such Christians, only in that widest geographical sense by which a drunken American might be called in Turkey a Christian. Line upon line, precept upon precept, here a little and there a little, Mr. Editor, repeat it evermore (1st Cor. xvi. 2). "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

## HOME MISSION REPORT.

Rev. G. A. Hartley, Cor. Secretary H. M. Society.  
 DEAR BROTHER—I am reminded by the flight of time that it is my duty to submit to you my fifth mission report. As I sit down to write, I am led to exclaim, O how time flies! It appears to me like the more quickly it is busy. Time must hang heavily on the hands of the idle, the lazy, and the sluggish. Activity is our natural condition, and we enjoy life as we are engaged in carrying out its duties. I am more and more convinced that life would not be that dreary, troublesome state that it is to some, if they were only earnestly engaged in some useful calling—doing all in their power to improve the flying moments, and actively engaged in redeeming it to useful purposes. It is a great truth that is taught us in the old adage, "that time and tide wait for no man." However much we may forget this truth, it is sure to make us remember it at some period of our existence.

But to return to my report. My last left me in Limestone, Maine, where I remained over another week, and on the Sabbath baptized two more persons, and administered the Lord's Supper to the infant Church. A very good season was enjoyed, for God was in our midst. We felt constrained to say, at the close of the day's services, that it was good to be there.

Returning home the first of the week following, I prepared to visit the country on the Tobique river, wishing to go as far as the Forks, if it were possible. I left home on Friday morning, in company with a brother, and passed quickly over the smooth surface of the ice, a distance of about 36 miles, and put up for the night at the house of a Mr. Jenkins, where we were kindly cared for by himself and his excellent family. Formerly Mr. Jenkins lived at Grand Lake. He moved to South Richmond; and about six or seven years ago moved into this wilderness country. Everything looks cheerful around him, and he rejoices that he moved here to make a home on this river. We shall, for a long time to come, remember with gratitude his cheerful kindness to us, and shall pray that his family may all be converted to God. Leaving this kind family, I went on my journey, and after 24 miles travel, arrived at Riley Brook. Here we found a home in the family of our dear brother, Wm. Everett, Esq., where we certainly received a truly Christian welcome. In the afternoon, I visited a few of the families of the place, and spent the night at the house of our esteemed brother Isaac Gannoe, who some years ago was deacon of the Free Baptist Church in Portland, St. John. Gladly did this family receive us, and it was a matter of rejoicing to greet old friends again, and find them still serving the Lord, and on the road to heaven, amidst all the difficulties of their new location. There are living in the vicinity of Riley Brook about six or seven families. Bro. Everett's family is quite large, as a number of men are in his employ. He has erected a good substantial saw and clapboard mill. The marks of prosperity and thrift are apparent on every hand. An officer of the British army—a captain I believe—has recently moved here with his family. He likes it very well indeed; and his refined and amiable lady appears to be very well contented. The friends were notified of my presence, and on Sabbath morning, 3d inst., quite a respectable audience assembled at Bro. Everett's, to hear the word of life. It certainly was pleasant and easy speaking to these hungry and famishing souls. I preached in the afternoon again, and in the evening held a prayer meeting. All these meetings were very interesting, and I doubt not will be remembered in eternity. We continued to hold meetings every evening, and visited the families in the place in the daytime, until the Friday following, when I bid them farewell for the present, promising to visit them again as soon as I could. While there, I saw the family altar erected in three families, four or five backsliders reclaimed, some four or five sinners converted, and the entire people asking an interest in our prayers. Bro. Gannoe and his wife have always maintained their Christian profession since moving here; and we were deeply affected one evening to hear sister G. pray, and thank God that he had sent them help, and that she had lived to see this day; for she had often thought, in the hours of her loneliness, that her body would sleep beneath these hills, and the trees of the forest be her monument, and the whistling wind sing the only requiem over her lonely grave. But now all was changed, and a people have been raised up for God. The brethren concluded to establish a prayer-meeting in the place on every Sabbath, the formation of which was postponed until I got back again. At one meeting Brother Everett brought eight dollars and fifty cents (\$8.50) for the mission fund, with the names of the donors on a paper, as a spontaneous acknowledgment of their appreciation of the services of the missionary labor bestowed on them, which, with three dollars already previously given by Brother Gannoe, made the amount \$11.50. The next Saturday evening I preached at Three Brooks, in the barn of Brother Magnuson, and was kindly entertained by our Brother and his kind family. Sabbath we preached with our Church in Arthurton, and the first of the week following returned to our home. The amount received was \$13.80. And now you permit me to say a word about the Tobique country. We have had the privilege of seeing the entire river from its mouth to the forks—a distance by the laid out road of about 65 miles, or by the course of the river of over seventy miles. And, certainly, the country far surpasses my most sanguine expectations. The Plaster Rock, so called, has a beauty and a sublimity that must be seen to be understood. Its richness, as a fertilizer, is not surpassed by any thing of the kind in the Province, and large quantities of the gypsum is yearly carried off and scattered on the farms in this upper section of the country. It rises in a perpendicular line about 800 feet above the surface of the water, and its formation shows, most emphatically, the handiwork of the Creator. It must in time be a source of great wealth to the country. Passing upward, the river presents a smooth and beautiful appearance, with intervals of great depth and fertility bordering on hardwood ridges of great extent. The ridges rise so gradually from the intervals as to be imperceptible to the eye in the distance. Blue mountains is a large ridge which come in near the river about twelve miles from the forks, and as I was informed, is abundant in limestone and other minerals, that, in time, will be remunerative to the workmen.

The forks is one of the sublime places of nature, and is destined, we think, to be a place of much business. The branches come into the main stream like

the arms of a human body, and at the place of their junction the water is from twenty-five to thirty feet deep, with fish in abundance. Why our young men do not go and settle on Tobique river is a mystery to me, and if the Intercolonial Railroad should go the central route, it must make Tobique river a most important point.

But I must close this lengthy report by saying, I am just away for the River de Chute, where I intend to be on the Sabbath. Yours in Gospel bonds, A. TAYLOR.

Andover, Victoria Co., March 16th, 1867.

## MISSIONARY REPORT.

Presquille, March 9, 1867.  
 To Our Corresponding Secretary of the Presquille Mission Society:

DEAR BROTHER—Another month has rolled its round since my last report. As your missionary it again becomes my duty to report my labors during the month that is past. I left home the sixth day of February to visit the church in Greenfield. I held a few meetings, and labored with the best light I could to help them, and I trust it was not in vain in the Lord. Good seed was sown, which, I believe, will take root and bear fruit to the honor and glory of God. I laid the claim of the mission before them, and the sum of Twelve Dollars was pledged. On the 12th day of the month, I went to Lower Peel, and commenced holding meetings there. This church was in a low state. The first meeting I held was one of interest; several appeared to be praying for help, and at the close of the meeting a number covenanted together to pray for a revival of religion. The second meeting, I met with brethren Yerxa, White and A. Rideout, and a good season was enjoyed. Several manifested their desire for religion by coming forward for the prayers of God's people. I continued the meetings a few days, laboring for the prosperity of Zion, accompanied by brethren J. McLeod and W. H. Mills, who rendered valuable assistance. The church there was much revived, and a number of wanderers reclaimed; and I trust that impressions were made on the hearts of sinners that will be lasting. I held in all fifteen meetings. The Lord grant that lasting good may result from my labors. Sixteen dollars and fifteen cents were pledged for the mission fund, and \$1.77 received in a collection. The Lord reward them for their liberality. On the 21st of the month, I went to Greenfield, accompanied by W. H. Mills—and I believe it was the Lord's will I should again visit that place. By my previous visit there everything appeared to be prepared for a revival. We have enjoyed a refreshing season; many at once came forward and expressed an earnest desire for religion. We here met with brother A. Kenney, from Jacksonville, a young man who has just started out to labour in the vineyard of the Lord; he rendered valuable assistance. The Lord bless him in his labors. We have continued holding meetings here since, and visiting from house to house, and the Lord has blessed our labors. The congregations have been large and solemn. Some wanderers have been reclaimed, the church revived, and a goodly number have experienced forgiveness of their sins. Several have offered as candidates for baptism, which will be attended to as soon as an Elder can be obtained; and it is my earnest prayer that many will be added to our number here, of such as shall be eternally saved. This church has been in good working order since the revival last spring, and I feel that God has given me a place in the hearts of this people; and I still pray that God will abundantly bless them for their labours of love and kindness shown to me as one having care over them. I also feel grateful to God for their liberality in aiding the mission fund. I have received in cash and pledges during the month the sum of \$85.48 for the mission fund. I attended fifty-seven meetings during the month; the number of visits I am not prepared to say. My life is to glorify God and do his will. May the Lord prosper our Mission Society. I love the mission cause, and feel while I labour that I have the prayers of the Society, and I need them. The harvest truly is great and the laborers are few. Oh, that God would keep us humble, and make us more instrumental in winning souls to Christ.

Yours in Christ, H. MILLS.

## MISSION REPORT.

Presquille, Wicklow, March 9, 1867.

To the Cor. Sec. Presquille Mission Society:

DEAR BROTHER—It becomes my duty, as one of your missionaries, to present a report of my labours during the month that is passed. For certain reasons, I could not leave home as soon as I expected, in consequence of which, I am only enabled to give a report of twenty-one days labour. I spent eight days with the church at Upper Brighton. I found them much in need of labour, and they seemed to appreciate our efforts to help them, and I believe good was done. I also attended two meetings with brethren Y. White and A. Rideout, and one in Knowlsville with Bro. J. McLeod. I also held two meetings with the church at the mouth of the Presquille, and the remainder of the time I spent in Windsor, Cold Stream and North Branch of Backusquinn. In all of these places the presence of the Lord was more or less realized. I collected for the Mission \$19.50.

Yours in Christ, E. B. GRAY.

J. TRACY, Cor. Sec.

## CORRESPONDENCE FROM NOVA SCOTIA.

BARRINGTON, N. S., March 7, 1867.

DEAR BROTHER—Believing that any thing relative to the cause of Christ will be interesting to you, I will briefly state a few things in connection with it, which have come under my observation within a few weeks.

You are aware that the February Session of the Yarmouth and Shelburne Quarterly Meeting, was held with the church at Sanford, Yarmouth County. There were but few ministers and delegates from the several churches present, owing to various causes; but the Lord was there; and though for some time previous the church had been in a very low condition, it was evident that His spirit was moving upon the hearts of his people, for many of the brothers and sisters seemed all ready to engage anew in His service.

During the business sessions there was manifested a unanimity of feeling throughout. In the religious services, especially on the Sabbath, the convincing and awakening power of the Holy Spirit seemed to pervade the sanctuary. Most of the ministers were obliged to leave soon after the Sabbath; but some of us remained, and continued to hold meetings during the week, which we humbly hope was not altogether in vain. Many of God's dear people seemed to be wonderfully revived and encouraged to try to hold up His cause.

The church at that place has been without stated preaching for a long time, which has been much against the cause of Christ in that vicinity. May the Lord send them an efficient minister, and make them willing to hold up his hands. God bless the dear brothers and sisters of Sanford.

While on my way home it was my privilege to tarry at Lower Argyle, and engage in the religious services of one evening with Bro. Downey, of your Province. I ought to say, in passing, that God has very abundantly blessed his labors in that vicinity; and I pray that wherever he may go he may have many souls for his hire.

I will now turn your attention to the "east." The first session of the Eastern Quarterly Meeting was to be held at Port Medway, Queen's County, on

the third Thursday in February. I did not expect to be able to attend it on account of other duties; but as the time drew near, and I learned that all of the ministers, within the limits of our Q. Meeting, were so engaged that they could not possibly go, I felt it my duty to render them what assistance I could. Consequently I started; and though it was cold journeying to the place, I found warm hearted friends on my arrival, which soon made me feel quite at home.

I was glad to find Bro. Smith quite well, and glad to greet Bro. Minard, of Harmony, for the first time. I felt to praise God that he had called one more young man to labor in His vineyard. We were sorry that there were not some of the more experienced brethren present, both for our sake and for the sake of the friends in the place who seemed so much disappointed, and also for the sake of the Redeemer's cause; but we did as well as we could. The Lord seemed to be with us in our meetings of business, and when we met for religious worship. The social conference on Saturday afternoon was one of deep interest. About forty engaged cheerfully in the service of the Lord. It was very encouraging to hear old saints shout the praises of God; those in middle life speak of their conflicts and determination to "endure hardness" by divine assistance; and the young "tell to all around what a dear Saviour they had found." The services on the Sabbath were well attended, especially in the evening, when the church was quite filled. Bro. Tooker (Baptist) was present, and united with us in the services of the evening; and we realized in some measure "how good and how pleasant it is for brethren to dwell together in unity."

Notwithstanding the church at Port Medway has had several reverses within a few years, it seems to be in quite a healthy condition. There are a goodly number of strong young men and women within her pale, who bid fair to be her burden bearers when their fathers and mothers shall have passed away. Bro. J. F. Smith is now laboring with them. God bless his labors to their good.

I should not do justice to the friends of temperance in Port Medway, were I to close my letter without referring to them. On Saturday evening I had the pleasure of attending a meeting of their Total Abstinence Society. The hall was crowded, and the meeting was one of no small interest. I am free to say that it has been a good while since I had seen so many deadly blows aimed at the demon intemperance. On Tuesday morning, feeling regret that I was obliged so soon to say good bye to the dear friends at Port Medway, I started for home, with a renewed determination to labor in the cause of the dear Redeemer. I am now trying to assist Brother Porter in holding some special services in this place. We are a little encouraged. Pray for us.

Yours in Christ, THOS. H. CHOWELL.

## MONUMENTS FOR THE REV. S. HARTT AND E. McLEOD.

Being desirous of seeing suitable monuments erected over the graves of our departed brethren, the Revs. S. Hartt and E. McLeod, and after consulting with a number of brethren about the propriety of such a course, we have decided to open a Monument Fund subscription, in the *Intelligencer*. We are sure that many of the friends of these faithful servants of the Lord Jesus Christ, who actually were themselves out in the service, will consider it a privilege to contribute to such a fund. We propose to raise at least Five Hundred Dollars, which will procure two very good monuments. In making this statement it is not our intention to make an appeal to the people, but what we suppose will be quite sufficient, simply to make the announcement. We greatly mistake the love and esteem of their many friends, if this amount is not cheerfully contributed in a short time. Next week the list will be opened. How many names shall we have? We will acknowledge the amounts, and publish the names of contributors as fast as they come in, unless directed otherwise by the parties themselves. Should any persons wish to give exclusively to either monument, they can state the particulars to us, but no difference shall be made in publishing the amounts. We are desirous to announce ourselves treasurer of this fund, and therefore say, all wishing to aid in this token of our remembrance of the departed ones, can hand, or forward the amounts to the Rev. G. A. Hartley, Carleton, St. John.

The last issue of the *Messenger and Sons of Temperance Journal* of this city says:—  
 "The following article appeared in a periodical published in this city (St. John), 38 years ago. Our readers will perceive that the Baptist mission referred to is now editor of a religious paper in this city:—  
 TEMPERANCE IN NOVA SCOTIA.—We have just been informed that some short time since a Temperance Society was formed in the township of Wilnot, N. S., of which the venerable Samuel B. Bayard, Esq. (Methodist), is President, and the Rev. Mr. Bid (Baptist minister), Secretary. We are not in possession of the particulars of the constitution of this Society, but we understand, generally, that the members signed a document, by which they pledged themselves to discontinue every practice of intemperance, and to discontinue the use of spirituous liquors, and that in their future transactions with mercantile men, they will give a decided preference to those merchants who abstain from selling the article. We understand further, that the number of persons who have entered into this association is very considerable, and that the design is very generally approved of in that part of the country. This is the first Temperance Society of which we have heard in Nova Scotia, consequently the township of Wilnot will have the honor of being foremost in the cause of temperance.—*Religious and Literary Journal*.

The paper, from which the above was extracted, was published, we are told, by Mr. McLeod, father of the Rev. Mr. McLeod, formerly a Wesleyan clergyman in this city, now in Baltimore. With the exception of the position held by the persons named above the extract is perfectly correct. Rev. Mr. Bill, was President of the association, Col. Bayard, Vice President, and a celebrated teacher by the name of Gallagher was Secretary of the association. Our impression is that that was the first regularly organized Temperance Society formed in the Lower Provinces. The amount of good effected by it was truly wonderful. A large number of retail liquor shops were in full blast at the time the organization took place; but so rapid and so extensive was the influence of this new movement that all these shops, with one or two exceptions, abandoned the unrighteous traffic in the course of a few short months, moderate drinkers gave up the use of liquor, confirmed drunkards were reclaimed, the young were impregnated with the Temperance element, and the whole country passed through a moral revolution, the good effects of which are manifest to the present hour.—*Visitor*.

We regret to say that the President of the University, Dr. Jack, is dangerously ill of congestion of the lungs. His case is considered very critical. There has been no school this week.  
 Both the writers and the readers of the correspondence in this issue of our paper understand the reason of their delay. We could not publish them before.  
 The Meeting of the "Ministerial Temperance Alliance" in the Mechanics' Institute, is necessarily postponed until Thursday evening, the 11th inst.

The Rev. Dr. Guthrie, Principal Fairbairn, and the Rev. Mr. Wells of Glasgow, have been appointed by the Free Church of Scotland as a deputation to visit the Presbyterian churches in the United States.

## \$75,000.

RECEIPTS.  
 1863, ..... \$16,590 01  
 1864, ..... 21,189 23  
 1865, ..... 25,281 86  
 1866, ..... 41,779 96

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Look well at the above figures. Each item speaks distinctly of the blessing of God upon our enterprise. For the whole period indicated above, each successive year shows a regular and healthy increase. We hope to close this present year with the report of FIFTY-THREE THOUSAND DOLLARS received into the Treasury. To secure this desirable object, will require the assistance of all our friends, even of those who have stood nobly by us in the hour of our greatest need. We have never appealed to you in vain. We shall not do so now.

At such a time it will not do to pause or falter. We must strike home with all our energy. We have only to do our duty, and to do it with spirit, and in less than two years the annual receipts of the Bible Union, will amount to ONE HUNDRED THOUSAND DOLLARS.

The Bible Union must be placed on the vantage ground of the most favored Societies, and must occupy a position that will command the attention of the world, and of the churches of the saints. The Lord has a special work for the friends of the Bible Union, and while they faithfully prosecute it, He will prosper and bless them. May he incline your hearts to aid us now, and to his name, through Christ our Redeemer, shall be the praise and glory.

W. H. WYCKOFF, Secretary.

ISAAC WYCKOFF, President.

Wm. D. W. Allen, Gen. and Asst. Treas.

American Bible Union, 350 Broome Street, N. Y. March 25, 1867.

## THE NEWS AND THE PRESS.

APRIL 5, 1867.

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