

MAY 15, 1868.

POSTAGE.—To prevent any misunderstanding, we say, as we say, that we do not pay postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue.

TERMS AND NOTICES.

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Religious Intelligence.

SAINT JOHN, N. B., MAY 15, 1868.

GOD'S GOODNESS.

The Anglo-Saxon word for the Great Creator, "God," means good, or goodness. Every attribute, every manifestation of that Great, that Omnipotent Being, proves the appropriateness of this name.

Whether we view Him in His works, as they surround us, either in the heavens above and earth beneath, or in His revelation, as brought to view in the Word of God, all point to one and the same great and glorious result, the temporal and eternal happiness of His creature, man. If we contemplate His goodness in His works, we see how admirably they are adapted, in every particular, to the happiness of the human family. During the time for toil—for we are required to earn our bread in the sweat of our face—He has given the sun, the glory of the firmament, the great source of light and heat, by which we are not only enabled to perform our labour with pleasure, but by which we are rendered comfortable and happy. Let this source of light be once withdrawn, and not only must confusion ensue, on this His footstool, but death and universal desolation would follow. In all this, we see the goodness of God, in preserving, in perpetual existence, this ponderous orb, as known to man, nearly six thousand years. Not only are we cheered by His enlivening beams, but less than we are overpowered by His constant and penetrating rays, the Lord causes the intensity of light to protect us, and from its watery vapour, pours down upon the thirsty earth the fruitfulness of rain. In this, again, we behold the benevolence and goodness of God; for, without this latter arrangement, we could not have "Seed time and harvest," the bow of promise would disappear from the heavens, and all would soon indicate death.

It is far beyond the limits of our article to point out even a title of the goodness of God, in His ten thousand manifestations of benevolence toward the children of men.

We see it in the waving pine of the forest, and on the grassy carpet of the earth—in the rolling river, and flowing rill; we see it in the gentle zephyr, and in the more active gale; we can observe it in the mountain, with its streams and minerals, as well as in the valley, with its fertile soil and waving corn; in the spangled heavens, we can view it; every star that shines, every planet that rolls, and every comet that plays along the sky, discloses the goodness, as well as Omnipotent power of God. Yes, from the lap of nature, ten thousand voices arise, "To hymn their Maker's praise."

But what of all these? How many among the teeming millions of earth can begin to approximate a reasonable conjecture of the innumerable blessings, even the least admired of all the workings of nature, produced for the happiness of man? The air we breathe, or the water we use—let but the proportion of their component parts be disturbed, and what must follow? Not only man's happiness must be destroyed, but man himself must die, and be hurried away to his eternal home. It is to be feared, however, but few of the great mass of the human race reflect upon these facts, and still less realize how absolutely they are depending upon God for their daily comforts and their very existence.

We have no doubt the want of contemplating God in His works, as well as in His revealed Word, has led thousands into skepticism. Could they have seen, as David did, God's works in their own bodies, they would have exclaimed with him, "I am fearfully and wonderfully made;" could they see how easily the nice machinery of nature might be thrown into confusion, did not an Omnipotent hand guide and sustain them; could they see these things as they no doubt appear to superior intelligences, they would at once exclaim, "Oh, the goodness and mercy of God!" If in His works we see so much of His goodness, how much more in His revelation!—all of which is for man's temporal and eternal good. Well might David exclaim, "Praise the Lord, O my soul, and let all that is within me praise His holy name."

Notwithstanding all that our Heavenly Father has done for us, the world, to a very great extent, is yet in darkness. For nearly two thousand years, it has been declared, that God has opened up a new and living way for man's salvation, through the death, suffering, and resurrection of His Son, and has declared that, "Whoever believeth on Him shall not perish, but have everlasting life." Yet the great mass of the human family understand it not.

How is it with you, dear reader? Have you believed on the only begotten Son of God? Have you repented of the many sins you have committed against God? If so, happy are you; but if not, why not? Are you so independent of the Being who created us that we can say to Him, "By our acts, if not by our words, we wish none of Thy counsels;—we want none of Thy reproof;—we desire not Thy goodness." Be not deceived, God is not mocked; whatsoever we sow, that we must reap. Let us then be wise by accepting of the offered mercy; for, we are told,—"They that are wise are wise for themselves, and that they scorn alone shall bear it."

WHO IS READY?

We are now within a few weeks of the time of the meeting of our Annual Conference. Almost all are aware of it (the time for the meeting will have arrived); and no doubt there yet remains much to be done by way of preparation. Committees were appointed at the last session which were to report at the coming one. Are they ready? or will they be ready? The "Circuit system" must receive some attention. Educational matters are to be discussed, and arrangements made, if possible, to put in operation one or more schools under the management of our Education Society; and means should be adopted to have the claims of our Mission Societies brought more directly and systematically before the churches.

A report from the committee appointed to revise our constitution will be looked for with considerable anxiety, and will need the careful consideration of all members of Conference.

The statistics of our churches and Sabbath schools will be expected at an early stage of the session. All reports possible to have prepared prior to the meeting of Conference should be in readiness; so that matters of importance, which cannot be dealt with until the meeting, may have the more time given them for their consideration.

It has been the course of the *Intelligencer* for years to annually call attention to the more important

subjects; and we believe it highly necessary that some such course be followed out. All persons need reflection before coming to correct conclusions in matters of minor importance; how much more it is needed in matters of denominational interest, which must seriously affect the whole body for good or evil. Would it not be well for some of our old and experienced brethren to give their views and make suggestions on any or all leading subjects which must engage the attention of Conference? We would be glad to hear from some of our brethren on questions bearing on the prospects of the Denomination. We are sure that all suggestions, properly made, will tend to awaken all minds and increase the desire to labour for the good of the cause. Shall we hear from any of our brethren on the wants of the Denomination, or any subject likely to come before the approaching Conference?

THE GOOD FIGHT.

For the present Christ's disciples are a church militant—a fighting host. True, their leader is the Prince of peace, but the quietude which he seeks and promises comes after conquest, and is the harvest which is reaped on many a battlefield. It does not spring from acquiescence in evil, nor stand in alliance with compromises, nor depend upon the presence of a flag of truce. "First pure, then peaceable." "He must reign till he hath put all enemies under his feet." Then, and not till then, will the end of the struggle be reached; not till then shall we see

"The angles of our fiercest strife
Come rounding into calm."

In his own heart every earnest Christian finds a field of daily conflict. There are worldly passions that still struggle for the mastery; low ambitions that claim the whole empire of the mind; tendencies to indolence that are overcome only by steady vigilance and patient toil; cowardly shrinkings from great responsibility and self-denying duties that need to be resolutely and repeatedly fought down. The whole armor of God is needed in these contests, and even when that is secured, only the brave and heroic souls come triumphantly from the field. The Christian disciple is not a dreamer but a soldier; he must mix his songs of victory, if they are fittingly sung, into the clashing sounds which tell of the struggle of spiritual hosts.

But in the world about us the good fight must also be steadily maintained. Whatever now belongs to the kingdom of Christ has been wrested from the power of Satan; and what has been won must be kept, if it is to be kept at all, by earnestly contending for the faith. Evil influences are always active and determined; they can never be permanently frightened by any single overthrow. What was once Christian territory may become a part of the empire of Antichrist. The land trodden by the feet of the Messiah is inhabited by those who cast contempt on the Cross; on the slope of Olivet, where the multitudes sang their Hosannas to the Son of David, the Modern devotee disturbs the Christian's meditation with his curses; and one may traverse the lands through which Paul went preaching the gospel of the Lord Jesus with such marvelous effect, and search almost in vain for a man that wears his mantle or seems to comprehend his spirit. When the good fight ceases, the enemy, who always keeps his forces posted at every gate, hastens to come in like a flood.

But the good fight is especially called for in the aggressive work which has been assigned to Christ's disciples. A church is meant to be an aggressive body, not merely a company of devout believers, sitting in quiet and grateful self-complacency within the walls of a tasteful sanctuary, shooting out the jargon of the world, and singing

"O, mother dear, Jerusalem!
When shall I come to thee?"

The prayer which it is bidden to use is "Thy Kingdom come!" The main task set it is to make the forces of that kingdom supreme among men. The temporal and spiritual necessities of those without—even of those who dwell where Satan's seat is, there are to be studied, gauged and met. A definite work, a broad plan, a courageous spirit, an unequivocal tone, a cheerful and persistent faith—these are what are needed to do the work of to-day. The time for apologies on the part of Christ's friends is past. Bold and enterprising movements are insisted on, and fashioned in every other department of effort; they are indispensable here. There is no need of forgetting what is due to courtesy and modesty; but a soul earnest, devout and loving is least likely to sin against victory nor carry fruitfulness instead of desolation; the vanquished are saved through their submission; and the angels pitch their tents wherever the victorious banners of the militant church are seen in the air.

POWER OF THE MISSIONARY CHURCH.

With one slender rod Moses cleft the Red Sea asunder; and God was in the rod. With a herdsman's sling David brought down the Philistine; but God strengthened the young shepherd's arm, and guided the fatal stone. Out from the doorway of a prayer-meeting in London, a handful of plain people issued forth to turn the heathen world "upside down," and to carry the cross from the Euphrates to the Tiber. But Christ went with them, and in them from that "upper chamber." Christ flamed on Peter's tongue; Christ reasoned from Paul's cultured brain; Christ spoke from Arnold's pulpit, inflaming the pulsations of John's warm heart; Christ shone from Stephen's face when it was like unto the face of an angel. *Lo, I am with you always, blessed on the banners of every apostle cruci; Lo, I am with you always, may we say, to every martyr to victory.* The power of that missionary apostolic church lay in her piety, for her piety was the measure of her union with Jesus Christ. And in our day, the Church's piety is the Church's power. Do not forget, my brethren, this truth of truth for a moment. The power of the missionary Church is her living, tolling, self-denying piety. For this there can be no substitute. The Church may increase her agencies as she will; she may multiply her machinery a hundred-fold, but will be all for naught, unless Christ Jesus be the "Living Spirit" within the wheels. What the missionary Church now most needs is another Pentecost. And all ye who would see new vigour in the work of missions—who would see new zeal, a new liberality, a new inspiration in the Church at home, must possess God's mercy seat for a powerful, soul quickening revival.—*Dr. Ogilby.*

Since our last issue we have seen one of the Way Office keepers in the Parish of Kars, and he informs us that according to the first instructions received by him he could not do otherwise than collect postage on all papers; but last week he received further instructions, and refunded the amount paid; and he now delivers the *Intelligencer* free. We are glad to be able to make this explanation in order that no blame may be attached to the Way Office keeper who simply followed the instructions of his superiors. We hope no more difficulty will be experienced by our subscribers. All Post and Way Office keepers are by this time aware that all *Intelligencers* are prepaid.

In 25 Baptist churches, 724 converts have been recently baptized. The *Evangelist* says of the good work in this city—"A widespread religious interest has refreshed nearly all the churches. Very little

THE RELIGIOUS INTELLIGENCER.

For the Religious Intelligence.

Mr. Editor—I notice you have, to save trouble and annoyance, prepaid the postage on your entire issue. I believe you will find it a very judicious measure; for nothing, just now, is more annoying to subscribers than the payment of this paltry postage. Your subscribers are certainly under an obligation to you for saving them this trouble. I learn that the *Intelligencer* is almost the only paper which passes quietly along without let or hindrance. I much mistake the spirit of your patrons if they allow you to lose anything in this way; for, while it is a mere trifle (only 20 cents) to each of them, it becomes a matter of hundreds of dollars to you. Your subscribers may easily relieve you of this burden by enclosing at the time of renewal, the amount of postage in stamps, or by directing you to deduct the postage, and credit the remainder on paper account.

Fearing lest some might not view this matter as I do, I enclose you a small sum, which you may place to postage account. I have been more than surprised, frequently, on learning that there are persons, possessing Christianity, who grumble at the price of religious papers, because they cost more than some of the political weeklies; judging, I suppose, that religious papers should be published at one dollar per year as some of the political weeklies are. Such men are not aware that the cheap weeklies are but the reprints of the dailies and tri-weeklies, and hence require no extra setting, a very important item in the issuing of a paper. The man who stops his religious family paper, on this or any such grounds, has not yet calmly considered the effects of the act. He not only deprives himself and family of religious reading and information, but aids, as far as he can, to stop the circulation of the religious press altogether. Unfortunately, such men are to be found in all communities; but, sir, I can assure you, that while a few may stop the *Intelligencer* on account of a few extra cents cost, there are many among your subscribers who would pay double its present price rather than do without its weekly visits.

You have nothing to fear; persevere in your steady, onward course, and God will bless your labors, and, no doubt, give you prosperity. I remain, yours truly,
AN OLD SUBSCRIBER.

May 11th, 1868.
The "small sum," referred to by our correspondent, to be placed to postage account, which we received with the above communication, was \$2.00, a sum sufficient to pay the postage on his paper for the next ten years. We tender him our thanks for both the cash and the good wishes. We would not forget either that our thanks are due to others of our subscribers for favors of a similar kind, several of whom have handed us the amount of postage. [Ed. INTELLIGENCER.]

DEAR BROTHER McLEOD.—It is certainly pleasant to be remembered by kind friends, and especially if those friends are far away. It is said by some one "that distance lends enchantment to the view," and there can be but little doubt that this sentiment is substantially correct; for, in a large number of cases, if friends are far away, we think the most of them, and if they have departed this life, their memory is enshrined in our hearts with a sweetness that cannot be experienced while they are here upon this stage of action. The foregoing reflections have been forced upon us, with others of a like kind, by recently receiving from a dearly beloved friend—a highly respectable young man, now in Australia—the lines herein enclosed.

By us, they are cherished as a remembrance of valued friendship, and we hope their perusal may cause us to be more faithful in the work to which God has appointed us.

We send them to you for publication in your excellent paper, because we think they contain some poetical merit; and we do this the more readily because a number of friends here have desired to see them in the columns of the *Intelligencer*. If you think them worthy a place in your paper and publish them, you will confer a favour on a number of friends and greatly oblige your unworthy brother in Christ.
A. TAYLOR.

Campobello, 25th April, 1868.
[The lines referred to in the above communication will be found on our fourth page.—Ed. INT.]

SABBATH SCHOOL REPORTS.

BROTHER McLEOD.—Notice was given in the *Intelligencer*, a short time since, that Superintendent of F. B. Sabbath schools would be supplied through our ministers with blank forms of returns. These blanks have been forwarded, and can be procured on application to any minister in the Denomination. Should any Superintendent fail to obtain a blank, he should write out a full report as possible, and send it (as before requested) to the *Intelligencer* Office, Fredericton.

It is very desirable that a full and complete return of our Sabbath schools should be made; so that a correct statistical report may be made. It is certainly time we knew the extent of our Sabbath school operations.

If our Elders would give this matter a little attention, a much more satisfactory return would be obtained. I trust they will do what they can to assist in this matter. Yours, &c., AGENT.

EXTENSIVE REVIVALS.

An annual religious awakening has, for a length of time, been manifest in many of our churches in the United States. Within two weeks one journal records two thousand two hundred and forty conversions. The revival interest does not abate, but seems rather to have continued steadily to increase since the beginning of the year. The following record to the revival is interesting:—

Since the beginning of the year we have recorded revivals in nearly a thousand churches, to which there have been added, on profession of their faith, 16,430 members. Of the seventy churches which report accessions this week, 23 are Presbyterians, and the number of converts received by them is nearly 900. The First Church Kensington, Philadelphia has been enjoying a wonderful baptism of the Spirit. Christians have been aroused to increased activity. Many who have hitherto grown cold have sought the prayers of the brethren. The meetings, which continued over four weeks, were deeply solemn and impressive, and the preaching of the Word has been remarkably blessed. Sunday, the 12th inst., 101 were received to the membership of the church, and others were only prevented by sickness from joining the number.

The remarkable religious interest that prevails in New Albany, Ind., has resulted in adding to the First Presbyterian Church, 110, and to the Second, 122 converts. Rev. Dr. W. C. Anderson, who has been preaching in the former church for the last six months, writes to the *Presbyterian*, of the last communion season, where fifty-three persons made public profession of their faith:—"These young disciples, in the full strength of their first love, standing up for Jesus, and the great congregation looking earnestly on through their tears, formed a scene which I had never expected again to witness on earth. It brought back memories of the great revival in Western Pennsylvania forty years ago, when I was permitted to witness similar scenes in the churches of Pittsburgh and Upper Buffalo, when earnest men and women were crowding into God's church by hundreds. The services which have been so greatly blessed to us, began on the 18th of February, and are still continued. In their public form these services have been the preaching of the Word and prayer—a solemn every evening, and a prayer-meeting every morning."

In 25 Baptist churches, 724 converts have been recently baptized. The *Evangelist* says of the good work in this city—"A widespread religious interest has refreshed nearly all the churches. Very little

extra aid has been called in. A few churches have had professed revivals to help them. But the work has been quite as deep and powerful where the pastor and people have done the labor. Since Mr. Earle left the Tabernacle, church meetings have been held every night, and the interest, instead of waning, has actually increased. About one hundred and fifty have been converted, and seventy-five have been baptized in this church."

The Board of Managers of the Baptist N. Y. State Convention, held their quarterly meeting on the 24th inst., and during that time reports received from missionaries and feeble churches show the aggregate number of conversions for the last six months to be 528, being four times the number reported for the whole of the previous year.

The *Reformed Messenger* gives an account of the number confirmed at the late Easter communion, in 19 German Reformed Churches. At five churches in Philadelphia, 230 were received by confirmation; nine other churches of Pennsylvania received 203; three in Baltimore, 22; in Ohio, at East Union and New Lisbon, 80;—thus, all, 620 were confirmed in these nineteen churches.

Other churches in Pennsylvania and Ohio have recently been increased by nearly 200 converts.

EVANGELICAL SOCIETY OF FRANCE.

At a meeting held at the residence of Robert Baxter, Esq., Queen square, Westminster, on the afternoon of the 21st ult., the Pastors Audebez, of Paris, gave some account of the origin, objects, and proceedings of this society, which was listened to with much interest by a numerous gathering of Christian friends. Captain Fishbourne presided. Mr. Audebez referred to the benighted state of the French nation as regards religion, there being out of twenty-five millions of people, only two millions and a half of Protestants, the remaining twenty-three millions and a half being Romanists. The Protestants themselves, under the influence of the infidel principles of the French philosophers, forsaken the scriptural creed of their Huguenot ancestors, and adopted in its place a semi-infidel Secularism. When he came to Paris, about 1825, there were only nine places of Protestant worship in the city and vicinity, nearly all taught by Secularian pastors.

Having associated himself with an English minister, the Rev. Mark Wilkes, and a few others, they opened two rooms for Protestant worship, one for the poor in a suburb, and another in the Rue Taitbout for the educated classes. Under the reign of Charles X. religious toleration was much restricted; but they obtained greater liberty under Louis Philippe, though not wholly free from restraint. In both places the attendance on their services rapidly increased to above 500 in each, many of whom were communicants, and the majority converts from Popery. The society gradually grew up, and in 1841, new Protestant places of worship throughout France, and might have greatly increased their work, but for the want of duly qualified converted agents and of funds. There are now forty-two places of Protestant worship in Paris and the suburbs, all well supplied, belonging to the Established and Free Churches, a large school is attached to most of these churches, attended chiefly by Romanist children, to the number of 1,000.

The enormous distribution of the Word of God and of Protestant tracts at the Paris Exhibition has caused a remarkable religious awakening in France. This has brought into great notice their various Protestant institutions, and caused a considerable increase of applications for information and help. Owing, however, to the loss of the support received from America during the civil war, and other causes, they were now a deficit of £2,000 in the funds of their society; and they had been obliged to transfer some of their missions to the Protestant Established Church, which had most liberally undertaken their maintenance. Mr. Audebez concluded by an earnest appeal for assistance, which was supported by short addresses from the Rev. Mr. Davis and Captain Fishbourne; and the meeting then closed with prayer.—*Exchange.*

NEWS FROM DR. LIVINGSTONE.

The confirmation of the report that Dr. Livingstone is alive and well, has been received every where with intense gratification. Our English exchange-state that a letter dated Feb. 4th had been received from Dr. Kirk at Zanzibar announcing the arrival of the Arab messenger Bundeiki, so long expected, who has brought with him despatches and letters from Dr. Livingstone himself. The direct news from the interior is more than ten years old, and it appears that he proceeded northwards at a long distance to the west of the Lake Nyassa, and in course of time arrived at Lobisa, formerly a thickly-inhabited town, but now almost deserted. In these elevated lands, covered with humid forests and destitute of game, the party suffered much from lack of food, and approaching the southern extremity of Lake Tanganyika, they reached Muka in the Wemba country, where there was abundance of cattle and food, and where they recruited their strength by rest and nourishment. Dr. Livingstone then met with the trading caravans from Zanzibar, and delivered the letters to Bundeiki, who has had them twelve months in his possession. Bundeiki arrived at Zanzibar twelve months after parting from Dr. Livingstone.

Later accounts give us convincing testimony. Evidence has been received under Dr. Livingstone's own hand—

That the account of his death was a false one put up by the cowardly miscreants who deserted him. A friend of Dr. Livingstone in Edinburgh has received a letter from the illustrious traveller, dated from the country of Chipeta, Feb. 1. 1867. The letter contains passages written in the preceding November and January. In one of these occur the following words:—"The Arab slaves trade takes to their heels as soon as they hear that the English are on the road. I am a perfect beggar to them. Eight parties thus shuddered; and, last of all, my Johanna men, frightened out of their wits by stories told them by a member of a party party who had been plundered of his slaves, walked off and left me to face the angry and hungry Niassek boys." It is pleasant to think that, in the depths of the African forests, the name of Englishman is to some shadowy extent a protection to the helpless native from the slave-hunter, but Dr. Livingstone may well say that, in this instance, the impression produced by the name of the Englishman, and the detestation of traffic in human flesh and blood has been an inconvenience. Dr. Livingstone wrote in good health and spirits, though he had suffered great privation, and had been sometimes on the brink of starvation, and of our increasing power as a mission, that this heroic explorer has been preserved unhurt from the dangers by which he has been surrounded.

CHINA.—This, at present, is the great field of missionary labor. The whole country is ready to receive the gospel. The mission under the direction of the Methodist Episcopal Church is enlarging its borders, and has taken in the city of Kinkiang, where the population is 100,000, living in one-roomed houses, and where it is attributed to the kindness of business and the ungodly state of the country.

The number of emigrants who arrived at Castle Garden, New York, during the first four months of the present year, was 37,579, against 40,061 during the same period last year. The number of immigrants, however, is attributed to the kindness of business and the ungodly state of the country.

The gross receipts in round numbers of the Paris Exhibition were twenty-nine million francs, and the expenditures twenty-seven millions, leaving a profit of about \$400,000, which is much better than was at one time expected. The building is now being taken down.

Dr. Johnson was wont to say that a habit of looking at the best side of every event is far better than a thousand pounds a year.

In the neighbourhood of Newcastle upon Tyne, England, there are accounts of a religious movement which is almost entirely in the hands of women. They go about among the labouring people, read the Bible to them, and converse on religious topics with great enthusiasm. Several of them preach on Sundays.

Bishop James asserts that the Methodists of the United States paid \$2,000,000 tax on the tobacco used by them, while their missionary treasury is \$70,000 in debt. What a year's record!

There are 308 religious newspapers and periodicals published in the United States, of which 60 are Baptist, 54 Methodist, 30 Presbyterian, 29 Lutheran, 26 Episcopal, 24 Catholic, 16 Congregational, 11 Universalist, and the remainder miscellaneous.

Complaints are made of a remarkable drought in Western New-York. It is said that comparatively little rain has fallen in that section for nearly a year. The population of Russia has doubled in sixty-two years, and at this rate will be one hundred and fifty millions by the year 1900.

IMPRISONMENT OF A BRITISH VICE-CONSUL.—Mr. Cornish, one of the British Vice-Consuls in the Chilean ports, has been arrested by the Intendencia, apparently upon some charge growing out of suspected smuggling.

There are about 80,000 Chinese scattered through the various gold fields and other portions of Australia. Smugglers have been introducing spirits, opium and cigars into San Francisco, by concealing the articles in two hollow logs, shipped, it is stated, from Victoria, British Columbia. The logs are bored as if to be used for water pipes, and the ends are then tapered off until the end of union with the plug which has been inserted is made as indistinct possible.

TO THE FREE BAPTIST ELDERES AND LICENTIATES IN N. B. AND N. S.—We are requested by Rev. Wm. Downey to state that he has engaged Mr. Tuck, Photographer, of Fredericton, to print in a group and on a large scale, a picture of all the Free Baptist ministers (ordained and licensed) in New Brunswick and Nova Scotia. Bro. Downey has written to all those photographs he has not in possession, and has received a few, making in all about twenty-five now on hand. Those who have not yet forwarded their photographs are requested to do so immediately, as he wishes to have the whole group arranged by the 25th inst., in order to have a number printed before the General Conference. Address—Rev. Wm. Downey, Fredericton.

The terms of subscription of a number of our subscribers has expired, or are about expiring. We shall be happy to receive their renewal subscriptions at as early a day as possible. We have pressing weekly claims, and depend upon the promptness of our subscribers to meet them.

Subscribers visiting Fredericton, who wish to settle for the *Intelligencer*, will find the Editor at his residence, in the house recently occupied by Thos. C. Atherton, Esq., next above Temple and Pickard's Mill.

ERRATUM.—Our correspondent on Temperance matters in Fredericton in last week's issue, wishes us to state that he inadvertently omitted in the list of officers of St. Ann's Lodge, the name of Rev. Dr. Hurd, Chaplain elect.

TO CORRESPONDENTS.—"W. F. T."—Our terms are payment in advance, and we cannot afford to send the *Intelligencer* to any person on credit. "S. M. L. Studholm." We will do as you propose in the case of the delinquent subscriber.

THE KUKULU KLAN.—The secrets of this organization which has spread so rapidly and created so much disturbance in the South, are now definitely ascertained. A lodge held at Memphis, Tenn., and its constitution and other documents were captured. The name of the "Chapter" was the "Supreme Cyclopaen Council." On the centre table appeared a human skull, used in administering the oath to members. The constitution says: "The object of this organization is for the purpose of protecting the people of the south from the band of murderers and robbers now preying upon them, even to the last resort, assassination, and we pledge ourselves one to the other that nothing shall be allowed to detract us from this noble object." When a candidate is admitted the constitution further says: "The members of the lodge, all shrouded, will rise and receive him, and conduct him into the middle of the room. Each member of the order shall have a drawn dagger or other weapon in his hand, pointed towards the candidate, and each member will be required, in the presence of the candidate to swear that should said candidate prove recreant to the oath which he is about to take, that he will kill him and make it his special duty to do so on the first safe opportunity." After the candidate has taken the oath, he is to be subjected to a "honor" of which the following is the closing part: "I further swear that all radicals and negroes who have placed themselves opposite to the interests of the soil of Tennessee shall forever be my enemy, and that under no circumstances will I have anything to do with them. I can help it, than to welcome them with bloody hands to hospitable graves! That my family and the family of a radical shall never interchange visits. And I further pray that the God of the Southland, when I now invoke shall strike me dead, should I ever, either in letter or in spirit, interfere upon the things set forth in this oath. To all of which I swear in hony tie of heart and sincerity of purpose. So help me God." The grip, pass words, sign, &c., were likewise forced out by the authorities. The Klan was organized at New York by Tennessee conservatives, and first put into operation in the town of Pulaski, in the latter State.

There are between 150 and 200 Baptist Christians in Norway, scattered over a district of 200 miles in length. They form five or six small churches, and have six or seven preachers, of whom, but two are ordained. Mr. F. L. Ryker has labored in this region for about ten years.

A CASE OF ANCESTRY.—The *Newark Advertiser* says considerably more than a century ago, the detention of a young girl from that city in a Roman Catholic institution in New-York. Her name is Mary A. Smith; she is 15 years old, and the daughter of Roman Catholic parents, but recently became converted to Protestantism and joined the Methodist Church. She said her family were greatly annoyed, and feared violence at their hands. On the 12th of March she disappeared, and subsequent investigation showed that on the pretext of getting her to go and see a dying cousin she was put in charge of a priest and by him taken to a convent in New-York, where it is alleged she is restrained of her liberty and compelled to labor and fast, with no probability of release unless she renounces her Protestant faith, which she manifests no desire to do. This plan was resorted to by her father to reclaim her to his own faith.

Strauss has accepted a four months' concert tour through the United States, for which he is to be paid \$50,000 in gold.

Strawberries, blackberries, and almost every kind of garden vegetables have commenced arriving in the Chicago from the Gulf of Mexico region, via the Mobile and Ohio and the Illinois Central Railroads.

It is said that the late King Louis of Bavaria left eight coffers, the contents of which are a mystery. It is to be opened in 1893, and the others in 1918! At that date it is more than probable that the present generation will have joined King Louis.

Ser J. Y. Simpson states that in the old town of Edinburgh there are 13,000 families, consisting of 60,000 individuals, living in one-roomed houses, and that 1,500 rooms are the abodes, day and night, of from five to fifteen persons. About 120 have no windows, and 900 of them are cellars.

The number of emigrants who arrived at Castle Garden, New York, during the first four months of the present year, was 37,579, against 40,061 during the same period last year. The number of immigrants, however, is attributed to the kindness of business and the ungodly state of the country.

The gross receipts in round numbers of the Paris Exhibition were twenty-nine million francs, and the expenditures twenty-seven millions, leaving a profit of about \$400,000, which is much better than was at one time expected. The building is now being taken down.

Dr. Johnson was wont to say that a habit of looking at the best side of every event is far better than a thousand pounds a year.

In the neighbourhood of Newcastle upon Tyne, England, there are accounts of a religious movement which is almost entirely in the hands of women. They go about among the labouring people, read the Bible to them, and converse on religious topics with great enthusiasm. Several of them preach on Sundays.

Bishop James asserts that the Methodists of the United States paid \$2,000,000 tax on the tobacco used by them, while their missionary treasury is \$70,000 in debt. What a year's record!

There are 308 religious newspapers and periodicals published in the United States, of which 60 are Baptist, 54 Methodist, 30 Presbyterian, 29 Lutheran, 26 Episcopal, 24 Catholic, 16 Congregational, 11 Universalist, and the remainder miscellaneous.

Complaints are made of a remarkable drought in Western New-York. It is said that comparatively little rain has fallen in that section for nearly a year. The population of Russia has doubled in sixty-two years, and at this rate will be one hundred and fifty millions by the year 1900.

IMPRISONMENT OF A BRITISH VICE-CONSUL.—Mr. Cornish, one of the British Vice-Consuls in the Chilean ports, has been arrested by the Intendencia, apparently upon some charge growing out of