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## TERMS AND NOTICES.

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JOSEPH McLEOD, Editor.  
Rev. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, OVER THE LETTER.

All Communications for insertion, should be addressed, JOSEPH McLEOD, Fredericton.  
Remittances may be sent to, either Messrs. BARNES & Co., St. John, N. B., or to the Editor, at Fredericton.

## Religious Intelligencer.

SAINT JOHN, N. B., JUNE 12, 1868.

## FROM HOME.

It is pleasant and refreshing to be able occasionally to cut loose from the anxieties and cares of business, to free one's self from the hum and bustle of everyday life, and far away from the confusion, dust, and smoke of the city, to drink in the pure air of heaven, and feast our eyes upon nature's beauties, so splendidly spread out in the rural scenery which meets the gaze on every hand. Editors do not often dare indulge themselves in this respect, however much they may wish to do so, and however fully convinced they may be that it will do them good. A letter from Brother McDonald, however, with a request that we spend the Sabbath with him, coupled with a strong inclination on our own part to have a holiday, soon brought us to the determining point, which resulted in finding us on the morning of the 28th ult., comfortably seated in the stage, en route for Woodstock. Though the morning was somewhat cloudy, and seriously threatened rain, the day turned out unusually fine, which, with a careful and attentive driver, who makes good time on the road, rendered the journey pleasant, and almost before we were aware of it we found ourselves in Woodstock.

Since we last visited this town, there has been a marked change in its appearance in some respects. The burning of the "Renfrew House" and buildings adjoining, leave a dreary space; but we were glad to see that part of the vacant lot is being re-built. We found a pleasant and comfortable home at the house of Bro. S. I. Churchill. On Saturday Rev. Thomas Connor kindly volunteered to carry us the remainder of our journey, and we reached our destination early in the afternoon. We found Brother McDonald quite poorly, and very much reduced—the result of too much work, but was happy to learn from him that his health was somewhat improved. Rain fell quite briskly all Saturday night, and only ceased a short time before the hour of meeting on Sabbath morning. The congregations were good, however, and we were glad to have the privilege of speaking the word of life again to those whom we had frequently addressed before. We trust good may result from the day's labour. Of our ministers there were present—Brethren McDonald, Connor, H. Mills, Gray, Grover, and W. H. Hills. On Tuesday evening we visited Knoxford, and hope good was done in the name of Jesus Christ. Not the least gratifying meeting we attended was one on Wednesday, June 3rd, held in the Meeting House, where a host of friends of all denominations assembled to pay Brother McDonald a donation visit. After all had eaten till they were fully satisfied, the meeting was organized, with C. A. West as Chairman, and Z. Mills, Esq., Secretary. It was really an enthusiastic gathering. Speeches were made by several gentlemen present, after which an address (which we publish in another place) was presented to Bro. McDonald, accompanied by a donation amounting to nearly one hundred and forty dollars. The singing by the choir, under the leadership of Captain Adams, was most excellent, and contributed in no small degree to the interest of the meeting. The proceedings were closed with the doxology and benediction. We know of no person who lives more in the affections of any people than does Brother McD. in the hearts of those among whom he labours. We regret, however, that in his zeal for the cause of Christ, he has laboured so incessantly that he is now, and will be for some time yet to come, laid aside from active duty. He purposes leaving the scene of his labours this week, and will not return till after Conference, or till he has recovered strength sufficient to warrant him in engaging in the duties of his calling, without seriously injurious to himself. The Church at Presqu Shore (above Centreville) where Bro. McD. resides, is erecting a new place of worship. The work is already going on, and it is to be completed about the first of December next. Mr. Hirsten has contracted to finish it throughout for \$1475; and from what we were told of it, we think it will be second to but few houses in our denomination outside the city.

We find that the branch of the great Temperance family, known as the "British Templars," is growing with unparalleled rapidity in Carleton County. Its effects are seriously felt; and we think the organization will prove a successful educator in the direction of a Prohibitory Law.

Our few days tour has done us good; we have seen old and familiar countenances, and mingled with old associations, and wandered about amid old scenes, and we now feel stronger in heart to engage in our life work. While we are fully convinced of personal benefit received, both physically and otherwise, we would be pained indeed did we think that no other good had been done. We trust, however, good seed was sown, which may one day bear fruit glorifying to our God.

## THE COMMUNION.

We have seen that the legitimate effect of true religion is to create a love in a man's heart for his fellow man, to develop earnest desire to labour for the salvation of godless men and women, to make us brethren, members as we are of one family, being "heirs of God and joint heirs with Christ." We rejoice then in our adoption into the family of God, and joy in the holy communion which we, by virtue of that relationship, inherit. In well regulated households does any one child possess privileges which another does not? Does a judicious parent show favor to one child more than to another? We think not. Neither is God any respecter of persons, but such as serve Him and work righteousness are accepted; for He "without respect of persons judgeth according to every man's work." We therefore infer, that the children of God have equal privileges, that no part of them should exclude others from their commemorating the Saviour's love with them. We think it unchristian, to say the least of it, that the members of one Christian body, should refuse to intercommune with members of another Christian body. Is it not equivalent to the one saying "we will not commune with you, because you do not hold as we do; you are wrong and therefore we cannot call you brethren?" Can not two men differ and each be conscientious? Can not a Catholic be equally conscientious with a Protestant? An Episcopalian with a Methodist or with a Baptist? We charitably think so, and are ready to give the friendly grasp or extend the kindly greeting and bid God speed to all Christians of whatever name; yea and admit them to eat the Lord's

supper with us. We love God and those who follow Him. Where there is no intercourse between Christians, it argues a lack of godly love and oneness of mind which characterize all true Christians. Surely Christians would not so often treat their brethren with coldness if they had the unity of the spirit. "Love is the fulfilling of the law." We are here significantly reminded how the blessed Saviour, while here on the earth prayed for unity among his followers. "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." The apostle Peter also in his first epistle exhorts those who profess the name of Christ to "be all of one mind, having compassion one of another, love as brethren &c." We are rejoiced to know that there are Christians in all recognized evangelical churches who think that all Christians should intercommune, and we are hopeful of a time not far distant, when doctrinal barriers shall be broken down, when union of hearts, purposes and aims shall displace division, when from the concentration of Christian effort, those monstrous errors and superstitions, to which so many millions are devotees, shall dissolve away, like vapor before the morning sun, darkness giving place to light, until the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ.

We read no long time since of an Episcopalian minister exchanging, for a Sabbath, pulpits with a Baptist minister at Westerly, Rhode Island; of the Bishop of Massachusetts officiating in a Congregational church, without his clerical robes or prayer book, and preaching extempore; these are only two of many which go to show that a spirit of religious charity is taking the place of a noxious bigotry. What has this tendency of denominational prejudices not done! How many infidels have died, like Voltaire, in the dark, having wielded all the influence against it in their power, because of the doctrinal differences among professing Christians. May the time soon come when the Catholic church shall be one in name and aim, when unity in the work of evangelizing the nations shall produce its marvelous results, and usher in the time when "His will shall be done on earth as in heaven."

## PREACH AS YOU GO.

Our readers will notice in another column the appointments of brethren Noble and Parsons. We judge that these brethren intend working their way to Conference. We like the idea very much; it is well worthy of imitation, and others of our ministers would do well to make similar arrangements. It is often the case that in the hurry and bustle of getting started for Conference, the real object of going is nearly lost sight of; and then where there is barely time left to reach the place of meeting, it is not a rare thing that, when arrived, the mind is in a deplorably distracted condition—the thoughts, here, there, everywhere: hearts cold and barren, and the whole man is fitted for anything else rather than to do business for God. When we give ourselves so little time to it, has an injurious tendency, and we cannot fail to feel its effects—and that not for a short time either. It is hurry in getting ready; hurry to start; hurry all through the session; hurry to have it closed; hurry to get home again. In fact, it is a continual hurry; and we have a certain feeling of unrest and dissatisfaction all the time, and when it is all over we feel chastened that we so foolishly deprived ourselves of enjoyment and profit, and placed ourselves in a position where we were able to contribute so little towards the building up of Zion. Our brethren, whose appointments we have referred to intend holding three preaching services. In a country like this, where there is so much preaching, three sermons, delivered miles apart, as will be the case, may be thought of very little moment, and not calculated to do much good. But who knows? "In the morning sow thy seed, and in the evening withhold not thy hand," &c. While in faith and with earnestness these servants of Christ proclaim the truth, scatter the good seed, they know not how many hearts may melt beneath the power of that truth, or how many plants of righteousness, the fruit of the seed sown, shall spring up bearing honour to God. God will honour and bless all efforts that are made in the interest of His Son's Kingdom. But aside from the good which any person may receive, the ministers themselves will find that if, when it is possible, they give themselves plenty of time and endeavor to preach their way—or, perhaps more correctly, preach while on their way—to Conference, that while breaking the Bread of Life to others, they will have their own souls fed and enriched, and will meet their brethren with hearts all aglow with love and more alive to the many varied wants of the churches, and thus be in a better position to assist in devising means for the extension of Christ's cause. We do most earnestly pray that every person who intends being at our annual gathering will make it his aim to seek a richness and fullness of grace, and have his heart fully aroused to the necessity of immediate, vigorous and determined action on the part of our denomination; so that we may be able more than ever to supply the continually increasing wants of our churches, and accomplish all that God designs we should in the evangelization of the world.

## BRING ALL YOU CAN.

We would direct attention to the letter of the Treasurer of our Foreign Mission Society which appears in another column. The friends of the Missionary effort among the heathen are therein reminded that a semi-annual payment is due our missionary on July 1st. We do not know what amount there is at present in the Treasury. A considerable sum, however, is yet required to place the Treasurer in a position to make the necessary remittance. Would it not be well for our ministers, delegates, and others who purpose attending our annual gathering, to have missionary meetings called in their respective communities; or if this course is not convenient, let them carry on a personal canvass and secure all the contributions possible. Though but a seemingly small amount should be collected by each, the whole would be a really handsome sum, sufficient to meet all demands on the Treasury, and it might be, leave a little to spare as a beginning for the next payment. It is not well when, as is frequently the case, persons think because they can do so little compared with what they would like to do, it is not worth their while to do anything at all, and thus make not the slightest effort. The idea is decidedly erroneous, and should not be entertained. By a great wrong is done; the individual giving practical expression to it wrongs himself, wrongs the community in which he resides, and wrongs the mission cause; he robs himself of that feeling of satisfaction which lives only where there is a consciousness of having done what he could; robs others of the privilege of giving, and robs God's Treasury of what should be there, and what might have had that person been willing to do a little, instead of doing nothing because he could not do so great deal. There is a large number of people who only want to be solicited and they will gladly cast in their mites to help along the good cause. Let all who intend being at Conference, ministers, delegates, and all others, resolve to bring not only their own contributions, but contributions also from as many others as possible, and then we have no doubt whatever that there will be enough and to spare. Try it, brethren!

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## OUR YOUNG MEN.

We commend the following, from a Canadian exchange:

Young men were often selected by the Almighty for important positions and employments in his service, in olden times. Joseph in Egypt, Joshua, Samuel, David, Josiah, Zachariah, and Timothy are striking examples of this. Many others, in the successive ages of the church's history, might be mentioned, who in the morning of their manhood, were distinguished for devotion and success in the Lord's career. But now, the churches are languishing for lack of under-shepherds, the heathen are perishing for lack of missionaries, the harvest is plentiful, but the laborers are few. There is no lack of lawyers, doctors, merchants and tradesmen; but the best of Masters has comparatively few men devoting themselves to his service. This is one of the powerful reasons why young men should be objects of special solicitude. The world is moreover stirred by them. They view its prospects with sane feelings. Everything appears real and full of prospective pleasure. Entering upon the journey of rithly life, on a path they have never trodden, their experience places them in peculiar peril. Peculiar temptations surround young men. They ordinarily are the sanctuary at home, at a very susceptible for the counting-house, the work-shop, or the store-house; their hearts full of fonder, liable to be pulled into a flame by Satan's wiles. Those who get them in class, office, shop or store, are often bad advisers, who term evil good, and good evil, and foolish. Snarers are laid to draw them into the saloon, the card table, the ball room, and the theatre. Of the importance of running with wise counsel to the young men. A word spoken in season, how good is it! Nothing will tend to throw a young man into the power of evil advisers quicker than the thought that no one cares for his soul. If Christians pass him by without a word, or content themselves with commonplace remarks on secular matters, he quickly reasons that their indifference rests from their own unbelief. But if, on the other hand, a kind word of Christian counsel be given—the invitation to the prayer-meeting or public worship lovingly extended—the tract or book be lent or even, with the request for its perusal, you are not labouring in a barren field, and in one vastly more hopeful than if you sought to reclaim older men.

Young men are important members of the community. We look to them to furnish the future ministers and pillars of our churches. From their ranks must the future statesmen and judges of the land be drawn—they will, presently, give tone to society, and as they range themselves in the ranks of Christ's followers, or against him, will the hopes of the church (humanly speaking) be furthered or starved. "Run and speak to that young man," time flies rapidly; the adjective "young" will not be applicable long to him who is now a young man. His habits are forming—their roots are sinking deeply; they are spreading themselves and gaining strength continually. Each day that the young man neglects, Satan's chains are more and more strong and numerous, and the prospects of the young man being becoming a Christian less and less.

But on whom does this important duty devolve? Who is the young man's keeper? Need we say that if he have pious parents, upon them rests in a peculiar manner, the obligation to follow their son in their example, their counsels and their prayers. It is frequently a heavy cross for pious relatives to bear about their own son who are living without the view of the precious interests at stake, would rarely render this cross a light one, or so crowd the soul of a parent, a brother, or a sister forward to the performance of the duty as that the difficulty would be to prove a real barrier. When Christians become slack about their own souls, who are living without the view of the precious interests at stake, would rarely render this cross a light one, or so crowd the soul of a parent, a brother, or a sister forward to the performance of the duty as that the difficulty would be to prove a real barrier. When Christians become slack about their own souls, who are living without the view of the precious interests at stake, would rarely render this cross a light one, or so crowd the soul of a parent, a brother, or a sister forward to the performance of the duty as that the difficulty would be to prove a real barrier.

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ADDRESS TO REV. G. W. McDONALD.  
DEAR BROTHER—We, the members of the churches and congregations to which you minister, are happy to meet you on this occasion, and we are anxious to convey to you some expression of our appreciation of your services among us. That your labors have been arduous, your present state of health fully proves, but though for a time laid aside from active duty, we rejoice that you are recovering, and trust you may soon be able again to discharge the duties of your holy calling. We are fully aware that we cannot sufficiently remunerate you; we beg, however, to present you with the accompanying donation, the offering of grateful hearts, as a token of our esteem for you, and as an evidence of our appreciation of your worth as a Christian minister, and of your zealous and earnest efforts for our welfare, not forgetting to express the high esteem we have for Bro. McDonald. We, in conclusion, pray the God of all grace to ever bless and prosper you in all things. Z. MILLS, Sec. of Meeting.

EDUCATIONAL.—By request, we intimate that matters of importance are expected to be submitted for consideration before the F. B. Education Society, during the ensuing session of the General Conference, which meets at Springfield, King's Co., on 3d July next. It is to be hoped that the friends of education, and especially the members of the before named society, will be present to assist in maturing some well defined plan of action.

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Truly yours, B. McLEOD.  
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Father, do you pray with your family? Do you, every morning and evening, collect around you the precious angels of your household? Do you, when the morning dawns, and "lifting up holy hands," do you offer up prayer and supplication to God? If you do not, fearful is the responsibility you assume.

It is a lamentable fact that many professing Christians entirely neglect this solemn and imperative duty; they never mention the subject of religion to their children; never thank God for the many inestimable blessings they enjoy, nor ask for guidance and direction from on High, to aid them in the fulfillment of the great and important responsibilities involved in the parental relation.

How can you pass along through life professing the religion of Jesus Christ and never thank the Author of your existence for the many blessings and privileges and enjoyments bestowed upon you as a parent, by His bountiful hand? How can you assume responsibilities which run through every generation in their consequences—responsibilities that involve the dearest and most sacred interests of the souls of your children, and never ask for the grace of God to assist you in the discharge of those duties?

Very few are aware of the great influence exerted by family worship, by the prayers, earnest and heartfelt prayers, of father and mother. It associates with religion all the sweet memories of childhood and all the tenderest feelings of the heart. It gives to the child and advice the sanction of religion and restrains the wayward passions of the soul by the remembrance of a father's care and of a mother's tenderness. It teaches, by example, dependence and reliance upon God, and inspires the soul with longings for a blissful immortality.

"All things whatsoever ye ask in prayer, believing, ye shall receive." Blessed, glorious promise! Ask that your family may be an honor and a blessing to society; that they may be loving, faithful, and devoted followers of Christ; and, when you look back and review the past, when you see how many impressions have been made upon the tender minds of your children, and how little you have done for yourself, for your family, and for God, then pour out your soul in earnest prayer, that God may forgive you, and that He may give you strength for the morrow. Commit your precious charge to Him who is so good to do you wrong and too wise to err.

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Will not our ministering brethren bring the subject before the people with whom they labor, so that we may have no delay in sending our remittance forward in due time. W. PETERS, Treas. F. M. S.

ADDRESS TO REV. G. W. McDONALD.  
DEAR BROTHER—We, the members of the churches and congregations to which you minister, are happy to meet you on this occasion, and we are anxious to convey to you some expression of our appreciation of your services among us. That your labors have been arduous, your present state of health fully proves, but though for a time laid aside from active duty, we rejoice that you are recovering, and trust you may soon be able again to discharge the duties of your holy calling. We are fully aware that we cannot sufficiently remunerate you; we beg, however, to present you with the accompanying donation, the offering of grateful hearts, as a token of our esteem for you, and as an evidence of our appreciation of your worth as a Christian minister, and of your zealous and earnest efforts for our welfare, not forgetting to express the high esteem we have for Bro. McDonald. We, in conclusion, pray the God of all grace to ever bless and prosper you in all things. Z. MILLS, Sec. of Meeting.

EDUCATIONAL.—By request, we intimate that matters of importance are expected to be submitted for consideration before the F. B. Education Society, during the ensuing session of the General Conference, which meets at Springfield, King's Co., on 3d July next. It is to be hoped that the friends of education, and especially the members of the before named society, will be present to assist in maturing some well defined plan of action.

DONATION TO REV. THOS. O. DEWITT.—A few of the members of the F. B. Church, South Branch, Oran, of which Rev. Thos. O. DeWitt was the oversight, paid their pastor a visit on the 24th inst., and left with him a donation of about forty dollars. Speeches were made by C. D. Lockhart, and Dr. Huntress. An address was also presented, which we will publish next week. Bro. DeWitt made an appropriate reply. The session was enjoyed by all, and both preacher and people were mutually benefited.

YORK COUNTY "BRITISH TEMPLARS" are notified that the County Lodge will hold its June session on Tuesday next, the 16th inst., at 8 o'clock, p. m., in the vestry of the Free Baptist Chapel, Fredericton. A full representation is requested.

THE April number of the "Free Will Baptist Quarterly" has been received. It contains the following articles:—"The blessedness of giving compared to that of receiving;" "The Hebrew Lawgiver;" "The Age of Louis XIV. in Church History;" "Cowley's Exposition of Daniel;" "Regeneration;" "Esther;" "The Millennium;" and "Philosophy of Divine Worship," with "Contemporary Literature."

We should be pleased to know that our readers were generally supplied with this really readable and valuable Quarterly.

Our readers will see by advertisement in another column that Mr. Thomas W. Smith, formerly of the City Hotel, has leased Long's Hotel, Fredericton. Mr. Smith's long connection with the hotel business of that City has made him very deservedly popular, and we do not doubt that in his new situation he will be extensively patronized.

The Moravians, the pioneer church in the missionary work in this country, has a membership of about 24,450. At the same time, there are not less than 70,811 in their foreign missions connected with their church—nearly three times as many brought in by missionary labors as compose the entire church at home.

## APPOINTMENTS.

Revs. Jos. Noble and J. T. Parsons purpose (n. v.) preaching at the following places on their way to General Conference. In the meeting-house, Lower Queensbury, Monday, June 22nd, at 7 o'clock, p. m.; Tuesday, 30th inst., at Upper Gagetown at 7 o'clock, p. m.; at the Narrows, Johnson, C. C., on Wednesday, July 1st, at 8 o'clock, p. m.

I purpose, (n. v.) spending Sabbath the 21st inst. with the Southampton church.

JOSEPH McLEOD.

Rev. Thos. Connor will (the Lord willing) preach in the F. B. church, mouth of Keswick, Sabbath the 21st inst.

NEW DOMINION MONTHLY.—The June number of this publication has been received. It is fully equal to any former number. Published by John Douglass & Sons, Montreal. Price \$1 per year.

INDIA.—Nearly as much money is expended yearly on the one great heathen temple in the city of Madras, as the total expenditure annually by 4,000 Christian churches, through the American Board, to send the Gospel to the heathen.

SUICIDE.—More than five thousand Japanese are said to have destroyed themselves during the past twelve months. Suicide is their chief panacea for the troubles of life, and a dead whitey or desperado, is considered evidence of insanity or desperation, is considered by them as a token of loftiness of soul. Such is the contrast between the results which follow the dominion of darkness and the spread of gospel truth.

The gospel of Matthew has been translated in the Japanese language by the national church at Yokohama, and is shortly to be published. Large numbers of Christian tracts and other books, printed in Chinese, have been circulated among the official classes in Japan. The interesting fact may also be mentioned, that the Constitution of the United States has also been translated by a young learned Japanese into his mother tongue, and is expected to appear in print soon.

A GOOD EXAMPLE.—A gentleman in Montreal proposes to the American Board that he will pay, in gold, \$300 per annum for ten years, or during life, to support a missionary in China, in addition to those already in the field. He is now looking out for the man. The earnestness and distinctness of the true missionary spirit is manifested in this proposal. How many men in the various churches are able to send out a missionary?

This is an example worthy of imitation.

THE JEWS ARE COMING.—A city missionary, engaged for the spring term in a gradual acquisition of