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## Religious Intelligencer.

SAINT JOHN, N. B., MAY 8, 1868.

## WALKING WITH GOD.

The millions of earth are journeying, both saint and sinner, aged, middle-aged and youth; and what is peculiar about this, is, there can be no tarrying, no delays, day and night, summer and winter, waking and sleeping—on, and still on, we are moving to the river of death, to the ocean of eternity.

In our company we differ: some are walking with God, and some are not. In this respect, the world is divided into two classes, as above intimated; those who love holiness, and those who love sin—the saint and the sinner. While all agree in this one particular, of onward motion, and that incessantly, the two divisions agree in scarcely any thing else. The Scriptures inform us that, Noah walked with God; and that Enoch walked with God, and was not, for God took him. In the character of these two representative men, we see what it is to walk with God. Noah was a preacher of righteousness, and for many long years taught those ungodly men around him there was a God, who was to be feared.

He proved his faith in Jehovah by his every-day work, till at last when destruction and death swept over the face of the whole earth, and God's vengeance fell upon an ungodly world, Noah and his family rose upon the wave, which was destruction to the wicked, while it was a wave of triumph and salvation to the faithful and godly. Noah walked with God. Enoch, too, had conclusive evidence that he pleased his Maker; and, at length, to convince an unrighteous generation, he was triumphantly carried to his eternal rest, without seeing death. We learn from these and many other instances of piety, what it is to walk with God. Two cannot walk together, unless they are agreed; so, to walk with God, implies agreement with Him. The inquiry may arise, how do we know when we are walking with God? Mistakes need not be made in this. God is pure and holy; and he that would walk with Him, must seek purity and holiness, not by pretence, that he may associate with those who are walking with God, for that would be too solemn mockery, but because he wishes to know his sins are forgiven, and from his inmost soul to love holiness, and seek holiness; then will he be accepted of God, and be classed among those who are associated in the journey of life as the followers of Him. He that in his heart does not love purity, cannot love God—for He is pure—neither can he long for heaven when done with earth; for without holiness, no man can see the Lord. Heaven can be no heaven to the impure; as oil cannot mix with water, neither can sin with holiness.

Could the uncleaned soul be transported into the presence of holy angels, and the spirits of just men made perfect—it could be brought into the immediate presence of Deity, no greater hell could be inflicted; the place, the society would not be in accordance with its nature; there is no affinity, no assimilation; impurity will ever shrink from the holy, just and good. To walk with God, then, is not only to have His smile and approbation, but to associate with and love all who love Him in sincerity and in truth. Such have the double advantage of enjoying a pleasant journey here, and glory in the world to come; for we are informed that the path of the just shineth brighter and brighter unto the perfect day—that the way of the righteous is blessed; and we are also called upon to mark the perfect man, and behold the upright, for the end of that man is peace. Not only, then, is the way good, but the end is glorious. To walk with God is also a safe way; for, when we have Him with us, what need we fear? How calmly the saint dies. David did not fear in the prospect of death, much less in life. "Though," says he, "I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they doth comfort me;" and the Apostle Paul manifests a like confidence when he says, "For me to live is Christ, and to die is gain." Yes, the child of God is safe, either in life or in death.

With all the advantages, then, of walking with God in time, the end is still more glorious; for such shall reign with Him hereafter. We walk with Him here, because we love Him; and from our experience of God's goodness and mercy our faith becomes strong, and from the oft-repeated fulfilment of His promises in this life, we have implicit confidence in the fulfilment of His promises in the world to come. Jesus informed His disciples He was going to prepare mansions for them in heaven; and if for them, then for all His children.

An Apostle has declared, "It has not entered into the heart of man to conceive the glories in store for them that love God;" but enough we have foretold to show us that our future home will be only glorious; and amidst the purity and happiness of that world, no sorrow can enter—sin and death are excluded. "These holy doors forever bar pollution, sin and shame." No fear there, for perfect love casteth out fear—no fear that our pleasures shall ever cease; and above all, we shall see our Saviour, and be like Him.

In consideration of all these things, dear reader, we entreat you to seek the company of God's faithful children; associate with the holy and the good; in a word, walk with God on earth, and in heaven you shall walk with Him in white. Serve Him faithfully here, and you shall praise Him in heaven; seek that faith that works by love and purifies the heart, that God will be your portion in time, and in eternity for ever and ever.

We learn that indications are favorable for a revival on the Third Tier, Jacksonville. We feel like asking all who love the cause of God, to pray that His Spirit may descend upon that church, and that a refreshing season may be enjoyed by both pastor and people. Rev. Joseph Noble has the pastoral oversight during the present year.

TEMPERANCE.—From all parts of the Province we have reports of the rapid spread of "Temperance." We have no doubt that this division of the Temperance army will yet exercise an influence for good, second, to none in the Dominion, if not in the entire British Empire. We learn from good authority that 45 new Lodges of British Templars have been organized within the last six months, in this Province alone. May success attend them.

Our thanks are due Mr. McMillan, Post Office Inspector, for a copy of the Postal Act, with the Regulations for the government of all Postal affairs.

## THE SAINT'S PORTION.

BY REV. DR. HUBB.

No. 10.

It is an everlasting portion. "My heart and my flesh faileth," says David, "but God is the strength of my heart, and my portion forever." He is the Alpha and the Omega, the beginning and the ending, the first and the last. He is the Almighty, which is, and which was, and which is to come. He is the same yesterday, to-day, and forever, without variable-ness or shadow of a turning. If He could become mutable, He would cease to be God; if He could do anything to Him, you would prove Him to be no God; and if you could take anything from Him, you would destroy His being as God. But when we can say, "From everlasting to everlasting thou art God," and can join in the exclamation, "Now unto the King eternal, immortal, invisible, the only wise God, by honor and glory forever and ever," we are sure that in having God for a portion, we have taken up with no uncertain inheritance, no mere transient or temporary good; but like Mary, have chosen the better part, which can never be taken away from us.

Everything we see in the universe must come to nought and perish. "The fashion of this world passeth away." Not only the most magnificent and durable productions of human power and skill; but the established frame-work of nature must be overturned; for "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up;" nevertheless, "according to the promise, we look for new heavens and a new earth, wherein dwelleth righteousness." Then follows a kingdom that shall never be destroyed, a kingdom secure alike from external violence and internal decay, and which, therefore, through eternal ages can know neither declension nor change. It was prepared before the foundations of the world, and will survive its dissolution. Everything pertaining to it is expressed in Scripture by terms indicative of eternal duration. Is it a kingdom? It is the "everlasting kingdom of our Lord and Saviour, Jesus Christ." Is it a city? It is "a city which hath foundation, whose builder and maker is God." Is it a building? It is "a house not made with hands, eternal in the heavens." Is it a crown? It is "a crown of glory that fadeth not away." It is "treasure that cannot be stolen, and which moth and rust cannot corrupt, nor thieves break through and steal." It is "meat that endureth to everlasting life."

Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall pass like a garment; as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years shall have no end."

Let what else will perish then, the saint's portion is safe, for God abideth forever. As Wordsworth says:—

Thou dost dwell  
Prime, self-existing cause and end of all  
That the scale of being fill their place;  
Above our human region or below,  
Thou art sustained. Thou, thou alone, O Lord,  
Art everlasting.

But nothing is more uncertain than an earthly portion. "Wilt thou set thine eyes upon that which is not, for riches certainly make themselves wings; they fly away as an eagle toward heaven." They may glitter like the dewdrops, but they disappear as soon; like the beautiful colors of the rainbow, they fade and vanish while we admire them. "Surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches and knoweth not who shall gather them:—"

And thus he wastes on trifling cares,  
That life which God's compassion spares,  
While in the various range of thought,  
The one thing needful is forgot."

All earthly things are vain and transitory, mere shadows and shadows, and must fade and disappear in oblivion's shade. "Fading, still fading," is stamped on everything we behold.

It is written on the skies  
Of the soft blue summer day;  
It is traced in sunset's dyes,  
"Passing away."  
It is written on the brow  
Where the Spirit's ardent ray  
Lives, burns, and triumphs on,  
The undecipherable secret sign.

"We turn to dust and all our mightiest works  
Lie too; the deep foundations that we lay,  
Time plows them up, and not a trace remains;  
We build with what we deem eternal;  
A distant age asks where the fabric stood;  
And in the dust, sifted and searched in vain,  
The undecipherable secret sign."

It was the custom in ancient Rome (so we read) when the emperor appeared on some great day in all his imperial pomp, for an officer to burn wax before him and cry, "Sic transit gloria mundi,"—so passes the glory of the world; and this was done to remind him that all his honors, grandeur, and glory should soon vanish away like the wax that he saw burn before his eyes. Alexander the Great caused a sword in the compass of a wheel to be painted on his table, to show that all he had gained by the sword was liable to be turned about by the wheel of fortune. So many have found it rich to-day, poor to-morrow.

Not so with those who have God for their portion. They have an "inheritance incorruptible, undefiled, and that fadeth not away." May that inheritance be ours. And this must close our remarks on this subject, hoping that what we have written may be profitable to those who may have given it a perusal.

## REV. J. N. BARNES' REPORT.

REVIVAL IN CUTLER, ME.

Grand Manan, April 27th, 1868.  
My DEAR Bro. McLEOD.—According to promise, we send you our monthly report of our whereabouts and labour for the last month. I remained at home a few days after I wrote you last, and on the first of April took the Grand Manan packet for Eastport, en route to Cutler, Me. At Eastport I attended Baptist prayer-meeting; a goodly number took part in prayer and exhortation; their pastor, Rev. Mr. Peper, is much beloved by his people. We proceeded to Cutler by way of Lubec. Cutler is something more than twenty miles west of Eastport, and is one of the best harbours this side of Portland, Me. Many of our vessels, as well as the Americans, have found it a good haven in a storm. Mr. Moses B. Stearns, for a number of years, has done quite a large business in ship-building, and has now in course of construction a small vessel of some two hundred-and-fifty or three hundred tons. He gets the most of his timber from Grand Manan, as he has a large tract of wood-land on the island, and also three large saw-mills. Thus he gives employment to a goodly number of the inhabitants. I am informed that the population of the town is about thirteen or fourteen hundred.

The principal part of the people are Episcopal Methodists. There are also a few Calvinist Baptists. Owing to numerous urgent requests, and believing it to be pleasing to God, we embraced the opportunity of the visit here recorded. We had our first meeting on Saturday evening; on Sabbath, had three meetings; and at the close of the day it was apparent that the Lord was about to revive His work. We also had meeting on Monday evening. On Tuesday evening, the Rev. Mr. Mitchell, according to appointment, came to town. He is pastor of the Methodist Church in this place. \* \* \* He received me very kindly. As Tuesday was very stormy, we had no meeting that day, but began untidily on Wednesday, and continued them until Tuesday, the 20th instant. And to the praise of God, we did not labour in vain; a large number of backsliders were reclaimed, and twenty sinners found peace in believing, and are now going on their way rejoicing; in age, the converts

ranged from 16 to 75. My brother and I worked together with the very best of good feeling; and proved how good and how pleasant a thing it is for brethren to dwell together in unity. The people received me with the utmost kindness and hospitality; and as I was about to leave for my home, presented me with the handsome donation of \$20, which was very gratefully received. \* \* \* We reached home on Wednesday, and in the evening we found our way to the friends of prayer (at Seal Cove), glad to see our old friends again, somewhat tired, but thankful to our Heavenly Father that we had been blessed to meet with our friends in Cutler, and to see some fruit from our labors there as well as in other lands, and believing that in the morning of the resurrection we will see that some souls will come up to praise God for ever as the result of the united efforts of God's servants and people.

We spent last Sabbath at Seal Cove and Grand Harbour. Elder Babcock was at North Head, and he was to us on two evenings this week (p. v.) Your brother, in Christ, J. N. BARNES.

A letter from Rev. P. Mallach informs us that he, during the past winter, spent three months, or thereabouts, in visiting several of the churches eastward. He left home on the 16th January, and visited Norton, tarrying with Brother Perry, during the time of the revival there, five or six weeks. Thence he went to Salisbury, remaining with Bro. Marsh eight days, and laboured with him in the revivals in that place. From this, he visited Dover, still farther East, and found the church in much need of help; and, after labouring some ten or twelve days, he returned to Norton. The Lord was still carrying on this good begun work, and many had been converted. Brother M. had previously visited Middleland, and on his return he held some meetings at the Lake and Connor meetings houses, spending a Sabbath in each place. Crossing the St. John River, he had the pleasure of meeting with Brother Reed, who was engaged in revival.

He next spent eight days with the church at Jerusalem, holding on his return, meetings at Little River. Afterward, he visited Wickham, in company with Brother Merritt.

From this, our Brother returned home, being brought on his way thither twenty miles by Elder Reed.

On his return home, he found the Lord had graciously preserved his family in his absence. For this, and the many marks of kindness shown him by the brethren in his journeyings—having received substantial evidence of their benevolence and esteem—he feels that his heart will long glow with gratitude.

## MISSIONARY REPORT.

To the Corresponding Secretary of the "Presqu Coast-land Home Mission Society."

DEAR BROTHER:—Through the providence of God we have been permitted to live to see the close of another month, and are thereby reminded of our duty to report another month's labor.

You are aware that for several days after making my last report, sickness in my family prevented me from leaving home. After about a week's delay, I was enabled to leave for Andover. The church in this place still enjoys a good interest, and the prospect favorable for a further gathering.

From this, I proceeded to visit, in company with Bro. Grover, the Portage and California. We found, on our return to these places, the interest had quite abated. Still we labored with what wisdom we could command for the advancement of the good cause, and believe God has owned and blessed it. After spending some days labour with them, we left until we could obtain the assistance of an Elder. Thence we visited what is known as the Bishop neighbourhood. This place stands much in need of labour for several reasons; some being sick, others away from home, hence the meetings have not been kept up, but now the prospect has changed; some revival has taken place; some having professed faith in Christ, the regular meetings will be maintained. I have, in conjunction with another brother, been holding meetings in the Doucy Settlement, so called, near To-bique village, for the last week. The Lord has blessed our labors in the conversion of precious souls, and many are enquiring what they must do to be saved. I purpose continuing the meetings longer, hoping to see much good done; it would not be right to leave them at present.

Money is very scarce now and times hard. I have collected for the mission but four dollars, (\$4). I hope you will continue to pray for me. I was called to attend the funeral of an aged father, Samuel Parley, in his 84th year. He resided at Fort Fairfield, and left one daughter and a large number of friends to mourn his departure. His end was peace. I remain, yours in Christ, H. MILLS.

April 11th, 1868.

REVIVAL.—We are pleased to learn, from a private letter, that Bro. Reed has been laboring recently in revival at Oak Point. Six have already been baptized, and others have been gathered in. For the want of a place of worship, our brother had to preach in a dwelling house. He is now holding special meetings in the new meeting house, Wickham, with some indications of good.

## TESTS OF PIETY.

Suppose you wished to separate a quantity of brass and steel filings, mixed together in a vessel, how would you effect this separation? Apply a load stone, and immediately every particle of iron will attach itself to it, while the brass remains behind. Thus if we see a company of true and false professors of religion, we may not be able to distinguish between them; but let Christ come among them and all his sincere followers will be attracted to him, and all the steel is drawn to the magnet, while those who have none of His spirit will remain at a distance.

Or, suppose we perceive a number of children playing together in the street, we could not, without previous knowledge, determine who are their parents, or where are their homes. But let one of them receive an injury, or get into any trouble, and we learn who are his parents, for he immediately runs to them for relief. Thus it is with the Christian and the man of the world. While we observe them together, pursuing the same employments, and placed in the same circumstances, we may not be able at once to distinguish them, and we are no longer at a loss. The Christian flies to his Heavenly Father, his refuge and support in the day of trouble.—Payson.

## MOTHERS.

Each mother is a historian. She writes not the history of empires or nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain in each mother's mind, and shall not be lost. That history, joy or unutterable grief in the coming ages of eternity. This thought should weigh on the mind of every mother and render her deeply circumspect, and prayerful and faithful in her solemn work of training up her children for heaven and immortality. The minds of children are like the coming ages of eternity. A word, a look, a frown, may engrave an impression on the mind of the child which no lapse of time can efface or wear out. You walk along the sea shore when the tide is out, and you form characters, or write words not so clear and beautiful as the returning tide shall in a few hours wash out and efface all you have written. Not so the lines and characters of truth meet again, and you engrave an impression on the mind of your child. There you write child, which neither the floods nor the storms of earth can wash out, nor death's cold fingers erase, nor the slow moving ages of eternity obliterate. How

careful then should each mother be in the treatment of her child! How prayerful, how serious, and how earnest to write the eternal truths of God on his mind—those truths which shall be his guide and teacher when her voice shall be silent in death.—Exchange.

## THE MISSIONARY WORLD.

INDIA.

A thrilling account is given of the recent profession of Christianity by ninety-nine persons, within twelve days, in connection with a Wesleyan mission. The leading spirits in this remarkable awakening were men of high caste, respectable families and landholders. Several women, also, mothers of families, were among the number—a significant fact, inasmuch as woman in India is generally downtrodden and doomed to seclusion. The converts live in three villages, and will meet together for worship until a preacher be furnished them.

In another part of India, it is remarked as a hopeful sign that prejudices are giving way to a friendly spirit; large numbers of natives are forsaking the idols of their forefathers, and among them are rich men, representatives of rich families, who were till recently supporters and trustees of the temples of heathenism.

At a missionary anniversary in connection with the Malabar mission, a native pastor lately gave twenty-six rupees—more than a month's salary. Another pastor, from whom last year sixty-five rupees had been stolen, this year contributed that same amount as a thank-offering to God for his protection. A lad in school had won a prize of twelve rupees for good scholarship, and gave the whole of it to the Lord's treasury. Two clergymen have recently returned from India to Scotland to study medicine, so convinced are they that with medical knowledge they will have much better opportunities of spreading the gospel among the heathen.

In Jula, twenty-three were added to the church last year, some of them occupying a high position in society. The church here numbers at present 116 souls.

An interesting revival is reported at a missionary station in Ceylon. It commenced among children, and was confined to them for nearly a month. This was followed by two weeks of meetings for prayer, and during the second, more than forty stood up in the crowded congregation and declared with joy what God had done for them. The meetings for prayer were continued another week, cheered by similar proofs of the Divine presence. The services were sometimes protracted to a late hour of the night, and sometimes men, anxiously inquiring, remained in the chapel till morning, and then came to the missionaries to tell what a morning of joy had dawned on their souls.

## CHINA.

A new mission has been commenced by the American Methodists in a province four or five hundred miles inland. This is the first and only Protestant mission in that province. The work of the same Society in the southern part of the empire grows more and more promising. An interesting notice is communicated of an aged Chinaman who embraced the gospel nine years ago, and has been a most devoted Christian. Being ill, and feeling that his end was approaching, he knelt upon his bed to pray, and in that position passed away from the world of prayer, and to the place of praise.

In connection with the Presbyterian mission in Hangchow, five were added to the church at the latest exchange, and a new house of worship was dedicated. The church was crowded from morning till night. There are eighty-nine converts now united in this church. The present pastor, a native preacher, has labored here for a year, and at every communion addresses have been made to the church from among the heathen. In Chefoo, province of Shantung, within the last year twenty renounced idolatry and united with the disciples; two of them were beyond seventy, and three beyond sixty years of age. One was a blind man, residing more than 160 miles distant. A native school teacher is spoken of in a remote village, who boards from house to house with his pupils. In every family he speaks of Jesus, urging old and young to forsake idols and believe in Christ. On the Sabbath he teaches his pupils the Scriptures and religious books, instead of the native books.

The father of one of the native preachers having become a convert while on a visit, immediately on his return home sought out an old man 77 years of age, who had spent twelve years partly in solitude, and partly in going from temple to temple, vainly seeking peace for his soul. The old man, after a number of interviews, became interested, sought the Saviour, and made an open profession of his faith in Christ. He at once proceeded to use efforts to win others to Him, and all the neighbors wonder how it is that the old man is so joyful and happy.

In Shanghai, on the first Sabbath in January, twelve scholars of the mission school united with the church. There were in all thirty applicants.

## JAPAN.

It is said that some tokens of the Divine presence are beginning to appear among the Japanese. The mission school is interrupted by political disturbances; but it was thought that the interruption would be only temporary.

## AFRICA.

A writer from Monrovia, in Liberia, says: "The heathen are making loud calls to the church for assistance. They wish to have their children taught." The king of the Junk country, it is said, has built a house for a church and school, and prays for a teacher. In connection with a church in Corisco, it is announced that all the services, on the Sabbath and week days, are regularly and fully attended, and there are several inquirers, persons who have never been in or near the mission schools, but received their first instructions from the Scripture readers.

## SPAIN.

A Spanish Protestant is laboring in the north of Spain, under incredible disadvantages, and reports Spain as wonderfully ripe for missionary labor. In different parts of the country small societies, composed mostly of the middle and laboring classes, hold regular meetings, although through fear of persecution they do it chiefly in secret. During the Paris Exposition, down to the close of September, there were distributed exclusively to Spaniards, 1,000 Bibles, 200 Testaments, 11,800 single Gospels, and from 20,000 to 27,000 tracts. Many Spaniards also attended divine service every week, in one of the Protestant chapels of Paris.

## SEMI-OLIVE INDIANS.

A Presbyterian church was organized among these people in the Seminoles country in February, 1867, with sixty-six members. Since that period a work of grace has been enjoyed among them, and thirty-six more have been added. Some of the members have promising gifts, and ought to be encouraged to prepare for usefulness as teachers or preachers. The members are liberal in proportion to their means in giving for the support of the gospel, and at the monthly concert they are prompt in aiding the work of sending the gospel to other heathen.

## MICHIGAN.

Mr. Thomas has lately made a tour among the Karen churches lying north of Bassein, and found Christians in large numbers. They need, however, a fresh stimulus in the work of education and improvement. Mr. Thomas is so much enfeebled in health that he will need an early change. After a missionary life of eighteen years of constant toil, it is thought by friends and physicians in Burmah that a temporary return to America may be the means of protracting his valuable life.

Mr. Smith, of the Henthada Mission, has been visiting the churches north and east of his station. He reports that a church of thirty Karen Christians had expended four hundred rupees—two hundred dollars—in making provision to receive with due hospitality their Christian visitors at the approaching Association. Mr. Douglass has been laboring for three weeks in Myanong, and seven other towns on the river in that part of the district. He preached to assemblies numbering from fifty to three hundred persons, who were always civil and respectful. Sometimes the discussions continued, after preaching, for three hours. Tracts and Scriptures were distributed at the close of each service. An interesting account is given of an old blind man, born near Ava, and who received his first knowledge of the Scriptures thirty years ago. For twenty years he knew nothing of the gospel beyond what he learned in the Old Testament, but committed to memory and repeated daily the prayers he found in the Psalms, and especially in the fifty-first. Thus he believed in and worshipped the eternal God for twenty years before he heard of the atonement. Since he received the New Testament, he says, "If a man should walk about and attend to his work for twenty years by starlight, having never once seen the sun, and the sun should then rise and shine upon him in all its glory, he thinks it would produce about such a change on his eyes and vision as reading the Gospel of Matthew produced on his mind." For ten years past his hope has been firmly fixed on Christ.

Eight native preachers belonging to this district are located in and south of Henthada. Baptisms have recently occurred at some points, and there is a good state of religious feeling and interest.

In Toungoo, Mr. Bunker reports a favorable state of the school and brightening prospects. He says three hundred were baptized last year, and more are applying. The call for teachers has greatly increased, and the call comes from the heathen as well as from Christians. A Red Karen chief has been visited by a native preacher, who was received favorably. Mr. Bunker says, "O what a field is before us here in Toungoo—large enough for ten men. I tremble, in view of the great work. Pray for us."

In Rangoon, meetings were held every evening during the Week of Prayer. The eighteenth term of the Theological School has recently closed a pleasant and useful session. Mr. and Mrs. Carpenter were proposing to spend the vacation of three months in visiting the churches in Maulmain district. Mr. Rose, at last accounts, was in "the regions beyond."

Since the beginning of the present year, Mr. Whig has baptized seven, and several more are candidates. Twelve thousand six dollars have been paid towards the debt on the chapel, and the poor members do what they can by bringing in weekly offerings; but they need external help. The want of a chapel in South Stockholm is becoming more and more urgent.

## CONCLUSION.

Thus the work of God goes forward. Thus the little stone, cut out of the mountain without hands, rolls on, and in due time shall fill the whole earth. And happy are all they who shall be honored in participating in the final result.

PROGRESS ON HEATHEN SOIL.—On the 13th July, 1812, the first American missionary set foot on Burman soil, and, according to a writer in a Baptist exchange, there have been sent in, to Burmah, sixty missionaries. In spite of the obstacles with which these laborers have had to contend, the degradation of the people, the uncleanable custom, sickness and ignorance of the language, much has been accomplished. The whole Bible has been translated, a dictionary, a grammar, a good number of tracts, and some school books prepared and printed in Burmese. Three dialects of the Karen language have been reduced to writing, the whole Bible translated, dictionaries and grammars and many school books, all tracts published in two of them. The gospel has been preached to many thousands, and the Scriptures and tracts widely circulated; and, according to the minutes of the Burman Baptist Convention for 1866, there were 287 churches, 15,929 communicants, 63 ordained and 309 unordained native preachers, and 4,015 pupils in school. Does not this look like progress?

RICHARD WEAVER.—This converted prize-fighter and collier was ignorant, brutal, and a terror to his neighborhood. His first act after his reformation was to drive a Bible up within the enclosure of his race, and taking off his coat and handkerchief, went to work, selling Bibles and singing sacred songs, and undaunted amid threats of personal violence, he actually broke up the gambling booths and spread consternation among the revellers. He is now one of the most persuasive and eloquent preachers in England. Popular alike in the rural districts and in the cities, he can crowd the largest theatres, overflow the largest churches, and among the miners, colliers, and operatives in factories, he can count his audience by thousands when he preaches in the fields. His graphic, story-telling style of presenting divine truth, the thrilling personal incidents in regard to himself and his experiences, his peculiar style of relating anecdotes, and withal, his ability as a singer—for he interprets his sermons with touching songs—make him one of the most attractive speakers in England. He wears a gray suit of clothes, that he may not prejudice those who will not hear a clergyman preach, and his great success has not turned his head or clouded the simplicity of character which has marked him for so many years. He has the full confidence of the churches, and ministers of every name invite him to their pulpits. His theology is of the most unmitigated Calvinism, but of his religious earnestness and sincere effort to do good, there can be no question. We learn that a wealthy New York gentleman is making an effort to bring this collier preacher to America.

## TEMPERANCE IN FREDERICTON.

Mr. Editor—I herewith furnish you with a list of the Officers of St. Ann's Lodge of British Templars for the present year, who were duly installed at the meeting of the Lodge on Monday evening last:—Joseph McLeod, W. M. T.; Chas. Cooper, W. V.; H. Paisley, Secretary; N. A. Cliff, Treasurer; D. Stewart, Financial; Chas. Hart, M.; S. Colwell, I. G.; W. Carpenter, O. G.; E. Todd, D. M.; Miss B. Yerxa, A. Sec.; Miss Eliza Atherton, R. M.; Miss Fanny Yerxa, L. I. S.

The Temperance movement in this city still continues its onward march. York Division has gathered a host into its ranks; and St. Ann's Lodge, though but a young institution, is doing a good work, and promises to be a valuable auxiliary in the cause. With these two vigorous institutions in full working order, the liquor dealers and liquor consumers of Fredericton may well fear and quake; and your correspondent hopes they may be so seriously affected with the desperate nature of their business and habits, that they will speedily and for ever abandon them, and become staunch temperance men; thus being true to the responsibilities of their manhood. Yours, N. A. C.

FREDERICTON, May 1, 1868.

We have been informed that the Postmaster in the Parish of Kars insists on collecting postage on the Religious Intelligencer from parties to whom it is addressed. We have prepaid the postage on our whole issue, and no Postmaster or Way Office keeper can demand payment from subscribers. Will our postal authorities please issue their instructions in so plain a manner that the most stupid official can understand them.

Dr. Seaton, of Montreal, has been sentenced to ten years' imprisonment in the Penitentiary for malpractice. His partner in the transaction, Dr. Patton, committed suicide from remorse, after having left their patient, as he supposed, in a dying condition.

## THE NEWS AND THE PRESS.

MAY 8, 1868.

The principle of retrenchment and economy—so loudly advocated by the people of the Maritime Provinces appear to have taken some hold on the representatives at Ottawa. The motion to reduce the Governor General's salary from fifty thousand to the five thousand dollars was carried by a vote of 45. This is a step in the right direction, and we hope our representatives will pass on through the whole list of officials, taking each one in the order of standing, and put their salaries at a figure in proportion to our ability to pay them they are present.

The election for Mayor, came off on Tuesday. Very little interest was manifested in the contest, except by the candidates and their immediate friends. The retirement of Sheriff Harding, from the some weeks since having placed the result "above the shadow of a doubt." The following is the result of the polling:

Alward, 1080  
Robinson, 508  
This is the third year Mayor Alward has been elected, and always by large majorities.

The action brought against the Water Commissioners of this city, by the Hon. A. E. Botsford, has been decided by a Sheriff's Jury of five distinguished persons. After a careful examination of the subject, the Jury decided that Mr. Botsford sustained no damage by the Commissioners abstracting water from his premises at Little River.

A subscription list to the D'Arcy McGee Festival Fund has been opened in this city. The subscriptions are limited to five dollars; the amount realized to be used for the liquidation of debts against the estate, and the balance, if any, to be presented to the family. Subscriptions may be forwarded to the Worshipful the Mayor, or Thos. Parks, Esq.

At the recent meeting of the stockholders of the Bank of New Brunswick, Messrs. P. W. Daniel, H. DeVeber, F. Ferguson, Thomas Gilchrist, J. Lewin, W. G. Lawton, E. Sears, Geo. Carvill, and A. Wiggins, were elected Directors for the present year.—Mr. Lewin, President.

The erection of a public hall, for Educational, Temperance, and Masonic purposes, is contemplated. The site will be the lot given by the Hon. J. DeVeber, Esq., to the public, on the condition the Hall should be erected capable of holding five hundred people, to be used for Temperance purposes. Rev. Mr. Walker, has commenced legal proceedings against the Wardens and Vestry of St. George