

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., FEBRUARY 21, 1868.

THE SAINT'S PORTION.

BY REV. DR. HUGH.

No. 2.

We observe, in the second place, that it is an immense portion. To this we can do little more than refer. We cannot measure it; it is vast, infinite, inconceivable, incomprehensible, and indescribable. A few passages from the sacred writings may assist us in forming some faint idea of its boundless extent. 1 Tim. vi. 15-16, "Which in his times shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords. Who only hath immortality dwelling in light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting." This is a sublime and lofty description of Him who sits in light unapproachable by mortal eyes, and who, as the Creator and Governor of all things, is above all and greater than all.

Isaiah xl. 15-17, "Behold, the nations are as the drop of a bucket, and are counted as the small dust of the balance; behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing and vanity." There, not one nation, but all nations, in comparison of God, are as the drop of a bucket; or, the small dust of the balance, which does not affect the weight; and as if that were not strong enough, he adds, "Less than nothing and vanity." Lebanon was a vast forest, having in it abundance of wild beasts; yet, God is so great a God, that if its beasts were all slain, and its trees cut down to burn them, all would not furnish a sacrifice answerable to the greatness of Him whom the believer claims as his portion. Truly, we may say, "Great is our God, and of great power; his understanding is infinite." "Great is the Lord, and greatly to be praised; his greatness is unsearchable." He sees all things; knows all things; rules over all things; and can do all things. In his greatness, He is infinitely above all names, all nations, all conceptions, and all parallels. Hence the exclamation, "Praise him for his mighty acts; praise him according to his excellent greatness; for the Lord your God is God of gods, and Lord of lords, a great God; a mighty and terrible, which regardeth not persons, nor taketh rewards." He is the original source and cause of all greatness. All the greatness of created beings, whether men or angels, is from Him. It is but a ray from His sun; a drop from His sea; a mote out of His treasury. He is a being of such infinite greatness, that He fills heaven and earth with His presence. And all His works praise Him. "The heavens declare his glory, and the firmament sheweth his handiwork;" and everywhere, He is "glorious in holiness, fearful in praise, doing wonders."

And the believer can say: "The Lord is my portion." What are all earthly portions, compared to this? Before it, the wealth of empires sinks into nothing. Job had immense wealth before God made a breach upon him; but after he was restored from the fiery ordeal through which he passed, he had twice as much as he had at first. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand she asses; to which, doubtless, may be added, money, lands, and stately habitations. But what was all this to the Christian's portion? And what would Job have thought of it, if God had not been his? Like Paul, he would have counted it all but dung and dross, that he might win Christ, and be found in him. Without an interest in the heavenly inheritance, with all his wealth, he would have been but a rich fool, a painted pagan, and all his outward glory and splendour would have been but a will o' the wisp to light him to destruction.

Ahasuerus had a great portion, Esther 1-4. He reigned from India, even unto Ethiopia, over a hundred and seven and twenty provinces. He sat on his throne, and with great pride and pleasure, showed his princes and nobles the riches of his glorious kingdom, and the honor of his excellent majesty. But what was all the splendour of his court, and the wealth of his provinces, compared with the Christian's portion? It was less than nothing, and vanity. Luther once said, "The whole Turkish empire is but a crust that God throws to a dog." And we may know how slight a value God sets upon thrones and states, and worldly wealth, and honors, by the men to whom he gives them.

Look at the great portion he gave to Nebuchadnezzar: Dan. v. 18-19; Jer. xxvii. 5-6, without quoting the passages in full. God gave him a kingdom, and majesty, and glory, and honor. Many nations and great kings were subject to him. For the majesty that was given him, all people, nations and languages trembled and feared before him; whom he would he slew, and whom he would he kept alive; whom he would he set up, and whom he would he put down. Man and beast were pressed into his service. The nations and kingdoms that refused to put their necks under his yoke, were to be punished with sword, famine, and pestilence, till they should be utterly consumed.

It was no mean portion, then, that God gave to the king of Babylon. Yet, what was it all to the sinner's inheritance, compared with which all nations are but the drop of a bucket, which may be wiped off at any time with a finger. Nay, all the treasures of earth are, when compared to the riches of grace, but so many atoms to the matter which composes the universe.

When Alcibiades was proudly boasting of his lands, Socrates wittily rebuked him, by bringing him a map of the world, and wishing him to point them out. They amounted to little more than the prick of a pin. The British Isles, with all their wealth and importance, are but mere spots to the vast continents that compose the other parts of the world. And what are lands, estates, houses, wealth, and worldly glory, but little atoms or spots on the map of the world's wide domain, compared to God? and no less than God himself is the portion of His saints. If we had the understanding of all the angels in heaven, and the tongues of all the men on earth, we could not conceive, or set forth, in any adequate sense, the immensity of the saint's portion. As well might we attempt to count the stars of the firmament, or number the sands on the sea shore, as to estimate, or set forth in all its fullness, the inheritance incorruptible, undefiled, and that fadeth not away. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, the things that God hath for those who love Him. Here we know only in part, and see through a glass darkly; but in heaven, and there only, we shall know all, and see all.

Then shall we hear, and see, and know,
All we desired or wished below;
And every power and sweet employ,
In that eternal world of joy.

LETTER FROM REV. J. L. PHILLIPS.

Camp Hill, Midnapore, India, Dec. 14, 1867.
To the Editor of the Religious Intelligencer:
House Building—N. S. Missionary—Christians at Work—China to be Evangelized—Sir Samuel Baker's Theory—The Bible our Sure Rock.

In a little tent, out under some magnificent people trees, we are living, in hopes of having a house some day. Only a few feet from the tent door, our walls are going up; and O, so slowly, it would distress you to watch them so much as I have to. Hindus are reputed for eye service; and whoever has much to do with them, will stand a fine chance for the development of the passive graces, if he don't give right up at the outset.

Several days ago, one of your good papers came in, and in looking it over, I was particularly gratified to find that some of my New Brunswick friends were talking about a "Sabbath School Missionary." The Saint John Waterloo street S. S. has nobly taken the lead in this movement; and I cannot doubt that the requisite number of schools will be found to carry out the plan, and make it a real success. I shall look upon it as an honor of no small degree to be the representative of the dear Sabbath-school children of N. B. and N. S. The idea is a grand one; but, may I say, that I should much prefer that the Sabbath-schools would send out some missionary of their own,—some devoted and zealous man from their own company. You will understand me, I am not by any means declining to serve. I will be my greatest delight. But as I am personally acquainted with comparatively a few of your S. S. scholars, I thought another who comes right from their own midst, might interest the youthful donors more, and thus profit them and the cause far more than I could. I am very willing, however, to serve until their own man enters the field. May the Lord raise up to their representative in India a good man, strong in both heart and intellect, who shall turn many a deluded heathen into the way of life and peace.

It is a good sign of the times that Christians are manifesting a deeper interest than ever before, in the evangelization of the heathen world. See how nobly the American Board has lately come up to the glorious work. At the October meeting held in Buffalo, I see they voted to make China their special field, and send out a large force to its teeming millions of people to come. You have noticed, too, how many are going from America and England to the benighted population of Africa, with Sir Samuel Baker's protest to the contrary notwithstanding. Some of your readers have, doubtless, read this distinguished traveler's work on the Nile, and observed how discouragingly he speaks of missionary operations in Central Africa. He fancies that science must prepare the way for Christianity, and consequently that the messengers of the gospel must wait for explorers and savants to take the lead. Thus does a man set himself up in the face of the world to reverse the problem of the ages. The missionary has opened out Europe only, but Asia and Africa also, to the scholar and the scientist. The greatest and most successful explorers have been the standard-bearers of the cross of Christ. Commerce, manufactures, and every industry of civilization have followed, rather than led, the ambassadors of our blessed Lord to the realms of darkness and destitution. It is not a little painful to witness the immense discount at which men of learning—particularly those of Great Britain—receive the Word of God. Hear the utterances of the Dundee Association, and mark the growing materialism of our times. Great men glorify creation, but deny Him who is the only Creator, God over all, and blessed for evermore. And I can no better blush this last letter of the year than by calling upon all who love God, and who have tasted of His love for lost sinners, to stand firm by His holy Word. This is the sure Rock on which all our hopes of eternity are built. Let us once lose our hold on this firm foundation, and we begin to drift away, and sink in treacherous quicksands. My Christian reader, press the blessed Bible to your heart, and never for any show of reason, consent to part with its beacon light. I say all this for your own safety and salvation, and not that the Bible is in danger. He who kept His own Word through the "dark ages" will keep it safe and sure until time is no more. JAMES L. PHILLIPS.

THE GOSPEL MINISTRY.

The ministry of the word is the great instrumentality appointed of God for the conversion of the world. Other means are important and essential, but this is foremost. "Go ye into all the world and preach the gospel to every creature," is the commission of Christ, as imperative now as ever. To make any substitute for it, or in any way to lessen its estimate or diminish its power is a fatal error. Yet this is often done.

There are numerous obstacles and hindrances in the way of obeying the divine requirement in this particular. Many an unconverted young man knows that if he submits to God, he will have to preach, and so shrinks from duty. There is often a like shrinking on the part of converts, who keep them in the back ground. Who can wonder in view of the responsibility of the work? Moses wished to be excused, pleading that he was not eloquent. Isaiah dared not approach the sacred altar while a man of unclean lips. And Paul did not obey the divine mandate until he felt that was to him if he reached not the gospel.

The difficulty is increased by circumstances. The troubles which many of our best young men had to endure in entering the ministry are appalling. If they early hardships of some of our most successful ministers were generally known, many checks would be sent to the ministry. It may be so of some, but others are conscious of having been crippled hereby for life; and who can tell what numbers by the adversity were broken down and driven back? We need not speak of the trials incidental to the duties of the sacred office, persecutions, privations, frequent removals, poverty, inability to educate children or procure the common blessings of life, widow and orphans left to suffer in the midst of opulence. Ministers are human, and can be affected by such experience and observation. It is useless to point to the case of Christ and the apostles, which furnish no excuse for neglect of duty by churches of people now in circumstances so different from those in primitive times. We may also be referred to unworthy aspirants; but shall the good be punished for their faults?

If God calls men to preach, he calls the people to co-operate with them in every way, especially in providing for their temporal wants. Ministers must indeed have faith, and young men called of God must have faith, and so be ready to endure hardness as soldiers of Christ; but they alone of all men? Who can show that they are to be special exceptions? There is more equality in the gospel than that. We are all to be bearers of each other's burdens, and to fulfill the law of Christ.

We say to ministers and to those preparing for the ministry; go on trusting in God and be faithful to duty. Though hard and trying, the ministry is a glorious work. We have precious blessings as we go along, but not the consumption till we reach the other land. But it is also the duty and privilege of church and people to stay up our hands and encourage our hearts, that the bounteous harvest of souls may be gathered, and all rejoice together at last.

Let us see that we put the ministry where God has

put it. There is a vast moral destitution. How earnest are the demands of the whitened fields of the immortal harvest, and how few the laborers! Death is fast thinning their ranks. Who shall take their places—who come forward to meet the increasing calls on every hand at home and abroad? Do not neglect this pressing want. However important and useful are other undertakings, this must be regarded as paramount, and others in a great measure as auxiliary to it. The more efficient our ministry is made, the greater will be the prosperity of all our various moral enterprises. It is all a common work, but let not that which is most essential receive the least attention.—J. L. P., in Star.

GOD'S WORK IN INDIA.

(From the Examiner and Chronicle.)
Tidings from India speak of an influential man, a convert from Mohammedanism, who has expressed his desire to be released from the Public Educational Service, that he may be ordained as a minister of Christ. The converts in India have learned something of the expansive nature of the gospel. A native pastor is anxious to be relieved of his present charge, that he may devote himself to itinerating among the Sikhs, a service to which he is remarkably adapted. In the schools and colleges at Lahore, in Northern India, 1,400 youths are receiving more or less of Christian instruction every day, and the two best scholars in the college are Christians. Thousands of natives conform to the customs of their traditional idolatry, though they have no longer faith in it. Many educated young men are anxious to give up idolatry; they have relinquished many superstitious observances; they have established a religious service of their own every Sabbath evening, but the chain of caste holds them. They are not prepared to endure the severe discipline necessary to persuade them to renounce this. The majority of young reformers in India adopt a compromise. In Western India the power of persecution has been tried to drive out religion from two young men. After they had made a Christian profession, influential Brahmins and others used every possible means to persuade them to recant. This proving ineffectual, these young men, with three native Christians besides, were assaulted and cruelly beaten, and it is wonderful that they escaped with their lives. As soon as they were at liberty they returned to the mission house, faint from loss of blood and with their clothing stained with blood from head to foot. One of them suggested that their sufferings were light compared with those which Christ endured for them. Another added, "Yes, and we are ready to endure more, even to give up our lives for his sake, if need be." And then they knelt down, and thanked God that they were counted worthy to suffer for his sake.

A mission 600 miles north of Bombay, and having four central stations, was commenced in 1850, and from the beginning has enjoyed marks of Divine favor. Eighteen natives have been united in church relations, some of whom are persons of high caste and considerable attainments. One of the members was formerly an idolatrous high priest.

A Christian mission has existed in Benares, the sacred city of Hinduism, for fifty years. The church has a native pastor, a congregation of between 300 and 400 hearers, and a so-called college, numbering from four to five hundred students.

THE POPE'S LAST.

The following is from an exchange. The Pope's last "Allegation" was devoted chiefly to exaltation over Garibaldi. He anticipates fresh trouble, and the following extract will shew how he intends to meet his troubles:—
"That we may the more readily harken to our prayer, God inspire fresh interest of the Immaculate Virgin Mary, the Mother of God, who is for us a mother full of affection, the most powerful aid of all Christians, who obtains what she seeks for, and is never frustrated. We then have recourse to the intercession of the blessed St. Peter, the prince of apostles; of Paul, his colleague apostle; and of all saints who reign with Christ in heaven."

So then the Virgin Mary is the "most powerful aid of all Christians!" How little like the doctrine of the New Testament these sentiments of the "Viccar of Christ!" Let us come boldly to the throne of grace; say Paul; let us go to Mary, to Peter, to Paul, says the Pope. Whose advice shall we follow?

REPORT OF YARMOUTH AND SHELBOURNE QUARTERLY MEETING.

Bro. McLeod—The Yarmouth and Shelburne Quarterly Meeting held its last session with the church at Plymouth, Y. C., commencing on Friday, January 31st, at 2 o'clock, p. m.

After singing and prayer the Rev. J. I. Porter was appointed Moderator.

The ministers present were Rev. C. Knowles, E. Sullivan, J. I. Porter, and Theo. H. Crowell. A large number of the churches were represented by delegates as well as by letter. Reports from some of the churches were rather discouraging, others were quite satisfactory and encouraging.

After the reading of Constitution and the Minutes of last Session, and other items of business according to the general order had been transacted, several subjects of interest were brought forward, discussed, and disposed of, when it was voted to adjourn to meet on again Saturday at 9 o'clock, a. m.

On Friday evening held religious services; preaching and exhortation by ministers and other brethren present. Considerable interest was manifested, and we hope good and lasting impressions were made.

Saturday morning, after adjournment, met again in business capacity. A good number were present. Among other items of business transacted was the appointing of Revs. E. Sullivan and J. I. Porter as Corresponding Delegates to next Session of the Harmony Quarterly Meeting, to be held at Port Medway. The best of harmony and good feeling prevailed in all of our business transactions.

Saturday afternoon assembled in Christian Conference. It was good to see so many come in from the different parts of the country, those with whom we had before met and taken sweet counsel, and whose countenances were not familiar; and it was better to hear them tell of God's goodness and dealings with them, and to join with them in singing the songs of Zion. God's spirit was in the midst of the dear people, and they seemed indeed to enjoy a foretaste of heaven.

Saturday evening was devoted to the Home Mission cause. This was a time of good interest. Rev. Mr. Whitman (Congregational) was present, and rendered us good service in advocating the H. M. enterprise.

On Sabbath morning Rev. J. I. Porter preached the Word to a large and attentive congregation. After the services a large number of the children of the Lord gathered at His table to commemorate his death. It was a precious season; many rejoiced in hope of meeting around their Father's board above.

On Sabbath evening Bro. Porter preached at Tusk Village. Bro. Sullivan spent the Sabbath at Sanford, where he is enjoying considerable revival interest. I remained at Plymouth with Bro. Knowles during the evening, where we enjoyed a very comfortable season.

We had good weather all through our meetings, found good homes among the dear friends of Plymouth—the Lord bless them abundantly—and enjoyed the reviving influences of the good spirit of the Lord. All seemed to be well paid for the trouble they had taken to prepare for and come to this Quarterly gathering; and we believe much good seed which was scattered will not be "devoured by the fowls of the air," but will be carried by brethren and sisters to different parts of the country, where it will "take root, spring up, and bear fruit to the glory of God."

The next Session of our Quarterly Meeting is to be held at Port LaTour, Shelburne Co., on Friday, May 1st, at 2 o'clock, p. m.

THOS. H. CROWELL, Q. M. Clerk.

BARRINGTON, N. S., Feb. 10, 1868.

For the Religious Intelligencer.

LETTER FROM REV. J. I. PORTER.

Rapid flight of Time—Changes produced—Hard Times—Sympathy for Pastor—Destitution among the Churches—A Preacher from New Brunswick wanted—Sabbath School Concert—Union of interest productive of good.

DEAR BRO. MCLEOD—As you see, I write from Barrington. I am under an engagement to labour here during the present year. This is my fourth year in this place. How swiftly those years have passed, and yet there have been many changes. How many living four years ago are now dead. Some sleep in the graveyards in this place; some are buried in distant isles of the sea, and some sleep beneath the yielding wave. Many interesting young men have gone out to return no more; some dear brethren in Christ, with whom we have taken sweet counsel, we shall meet no more on earth. Thinking of these changes makes us sad; but to think of other changes affords us pleasure. The denominational changes which have taken place, we believe to be a great blessing to this community.

The almost entire failure of the fishing business the past year—which affects every secular interest in this County—renders the times very hard and trying, though the kind friends of my congregation here do not forget their pastor's wants. Their frequent calls at the parsonage, their enquiries after our welfare, together with the many presents brought in, afford tangible and gratifying evidence of their sympathy with and respect for him and family. A few days since, I returned from the last session of the Yarmouth and Shelburne Quarterly Meeting, held at Plymouth, Yarmouth Co. I shall not give any account of this, as the Clerk will report in due time, further than to say we had a very pleasant time.—Bro. Knowles labours in Yarmouth County this year, and is the pastor of the Plymouth church. While in Yarmouth, I preached at Tusket Village and Carleton. Owing to the scarcity of ministers, those two churches, together with the Session Hill and Brookline churches, are without pastoral care or preaching. Some of the leading brethren with whom I talked on the subject, thought of trying to get the churches to agree together to raise the necessary amount of salary, and, if possible, get a minister from New Brunswick. His churches would be a very convenient field of labor. Some of them have subscribed quite an amount to get preaching a part of the time, but cannot, unless the arrangement above referred to be carried into effect.

Now, is there not some brother in New Brunswick who will come and take this circuit, if the churches make the above arrangement. If there is, will they not make it known, either through the *Intelligencer* or by writing to some of the brethren.

I arrived home just in time to attend our Sunday School Concert, which came off on the evening of the 6th inst. This was the first concert since the union of the churches, and one of the most agreeable features of the occasion was the union of the late schools as one. The children and youth united in spirit and work, with no separate interests to sever their sympathy or efforts. The preparations and arrangements in the meeting-house were convenient and tasteful. The recitations and dialogues were judiciously selected and well performed. But the singing was the best of all. The pieces were well chosen and arranged, and so skillfully performed as to do great credit to those who had the charge of that part of the performance. Although the weather was quite unfavorable, yet the house was filled with pleased spectators. How pleasing to mark the steady progress of the Sabbath school work, and contemplate the results of this educating power. While looking upon the large number of children and youth which occupied the stage and joined their glad voices, while their faces were all aglow with the inspiration of the hour—we could but feel joyful in view of the glorious results of thus training the rising youth to fear, love, and know God.

I need hardly add that this is a large and efficient school, and that with the efficient management of the brother who has its superintendence, and its present staff of teachers, it must do very much for the improvement of society and the building up of the cause of God in this place. Yours in Christ,

J. I. PORTER.

BARRINGTON, Feb. 10, 1868.

For the Religious Intelligencer.

A CALL FOR HELP.

MR. EDITOR—I know you are pleased to hear of the prosperity of God's cause anywhere, therefore I take the liberty to send you these few lines.

There are in this place (Clam Cove) a few praying souls who have been earnestly pleading for a blessing from heaven. A cloud of mercy seems to overshadow the place. Christians are more earnestly engaged in prayer. Some who have been long silent, have recently opened their mouths in prayer and exhortation. A series of meetings are being held, which are well attended—the school house sometimes being crowded. There are also some hopeful indications of a genuine work of grace—quite a number of persons anxiously enquiring the way to Zion; and all this without any minister of the Gospel. We greatly need the need of an under-shepherd to go in and out before us to break the bread of life. We have been trying to pray that God would send some faithful servant of His, and that his coming might be abundantly blessed in winning souls to Christ.

The object in writing this is that it may meet the eye of some faithful servant of the Lord, and be the means of inducing him to come and labor for the good of souls. "The harvest truly is great, but the laborers are few." Who will come over and help us?

Deer Island, Char. Co., Jan. 20, 1868.

[Will not this earnest appeal be heard? Does not some good brother even now feel his heart yearn after these longing, thirsty souls? It cannot be that among all our ministers this cry will pass unheeded. Some one must surely feel the command, "Go!" May God send them a faithful laborer.—ED. INT.]

For the Religious Intelligencer.

HARMONY QUARTERLY MEETING.

Bro. McLeod.—According to appointment, by the Yarmouth and Shelburne Quarterly Meeting, Bro. J. I. Porter and myself met in the last session of the Harmony Quarterly Meeting, held at Port Mouton, Queen's Co., commencing on Friday, Jan. 31.

Owing to some misunderstanding with regard to the place of meeting (proper notice not having been given) most of the churches were not represented. This, at first, seemed rather discouraging, but as we engaged in business and religious exercises, and saw the interest that was manifested on the part of the people of the community in coming up to the house of the Lord, we were encouraged.

The situation and circumstances of this church have rendered it quite difficult for them to procure regular preaching for several years, but they have continued to hold prayer-meetings regularly, and have labored to maintain Gospel order. They have a good meeting-house which reflects great credit upon the few who have labored to erect it. They are now making an effort, with a good prospect, to secure some ministerial aid this year.

While we were with them we labored to encourage them, and stimulated them to faithfulness and zeal in the cause of Christ, and received from them every mark of sympathy and kindness we could desire. We venture to hope that our visit to that Quarterly session will be productive of some good.

The next Quarterly Meeting is to be held with the Port Medway Church, Queen's Co., commencing on Friday, April 3rd, at 2 o'clock, p. m.

ANDREW H. PORTER, P. M. Secy.

The churches in King's, Hants, and Queen's Co. are requested to represent themselves by letter and delegates.

THOS. H. CROWELL.

BARRINGTON, N. S., Feb. 6th, 1868.

DONATION VISIT.

No. 1.

DEAR INTELLIGENCER.—Through your columns we are informed of the various movements in our world, moral, political, and religious. Among other things we often read that which makes us feel sorrowful—calamities, pestilence and famine, shipwrecks, and various other disasters at sea, hurricanes, fire and earthquakes, by all of which families and communities are made desolate.

Through your medium allow me to inform my friends of our whereabouts and welfare.

On the 23rd ult., about five o'clock, teams, double and single, began to draw up at our door, loaded with passengers, not a few of them being ladies, who, with basket in hand, made free to take possession, by permission, and at half-past six a bountiful table was spread with the good creatures of God.

The visitors, together with my family, sat down and partook of a bountiful repast, after which the fragments were carefully gathered so that nothing should be lost, and if not twelve baskets full, a very abundant supply was handed over for the benefit of my family. The evening passed very pleasantly, the company alternately conversing and singing; the music was such as is seldom surpassed in our largest congregations.

At nine the gathering was called to order by Mr. John Brown, and Deacon Silas Lewis was unanimously called to the chair, when I was presented with a purse of fifty dollars. The meeting was then addressed by the Rev. A. B. Marsh and Mr. Halse, of St. John. Prayer by Brother Marsh, when they separated, leaving me fifty dollars richer in purse and an hundred-fold more so in mind. From all appearances, the company retired feeling it more blessed to give than to receive. I would add that language would fall in an expression of gratitude to my neighbors and friends. I am yours fraternally,

ROBERT DOUGLAS.

Salisbury, Feb. 1868.

DONATION VISIT.

No. 2.

MR. EDITOR.—On the 4th inst. a number of the friends of the Rev. Thos. Vanwart, assembled at his residence; and, as donations seem to be the order of the day, the assembling of so many (one hundred) was for no other purpose than to make a donation to our good Brother.

The tables were bountifully supplied and certainly did credit to the ladies of Kars, Kingston, and Springfield. After justice had been done to the good things, the company was called to order by appointing Bro. Chas. Jones, Chairman, and Thomas Davis, Secretary. The Chairman made a speech and presented Brother Vanwart with \$46.78 in cash, and \$19.43 in other necessities, making in all Ninety six dollars and twenty cents. This drew forth a warm-hearted reply from Brother Vanwart. The remainder of the evening was devoted to prayer and singing, and the company departed to their respective homes thoroughly satisfied with the agreeable manner in which the evening was spent. Yours, &c.

THOS. DAVIS, SEC.

KARS, KING'S CO., Feb. 10th, 1868.

For the Religious Intelligencer.

ESPECIAL ELDERS' CONFERENCE.

An special Elders' Conference of the F. C. Baptists having been constitutionally called by the Chairman of that body, met at the Perry Meeting-house in Johnston, Queens Co., on the 12th inst., to investigate and decide upon certain charges preferred against Elder John Wallis, one of its members.

The following nine elders were present, and sat in council during the day and until a late hour in the evening: B. Merritt, Chairman, E. Weyman, W. E. Pennington, J. Noble, J. Perry, W. Downey, T. Vanwart, J. E. Reid, and G. A. Hartley.

After carefully and prayerfully investigating the case, and comparing and weighing all the evidence adduced, the following resolutions were unanimously passed, to which also each of the above named brethren affixed his signature:

Resolved, That this Elders' Conference is satisfied that John Wallis, one of its members, is guilty of immoral conduct, and hereby does exclude him from its membership; and further

Resolved, That this Conference recommends the F. C. Baptist General Conference, at its next session, to exclude him from that body; also

Resolved, That the Secretary shall publish a notice of this Conference and the resolutions passed, in the *Religious Intelligencer*.

G. A. HARTLEY, Secretary, pro tem.

Feb. 12, 1868.

DEDICATION.

The new Free Baptist Meeting House in Hampstead was dedicated according to notice on Sabbath the 24th inst. The services were as follows:—Reading of scripture by Rev. Thos. Vanwart; dedicatory prayer by Rev. B. Merritt; sermon by the Pastor, Rev. J. E. Reid, from 1st Kings 8th chap. 1st clause of 27th verse. The afternoon session was by Rev. Thomas Vanwart, subject—"The order of God's House." The Lord's Supper was administered at the close of the afternoon service. Rev. B. Merritt preached in the evening—subject, "the preaching of the cross." The congregations through the day were very large. At the close of the meeting on Monday morning the pews were sold.—Com.

REVIVAL.—Rev. Yerxa White, in his last Missionary report, stated that he had commenced holding meetings at Eel River. We were rejoiced to hear, a few days since, that his labors had been most blessed. A Free Baptist Church has been organized, and six have been added by baptism.

LONG JOURNEY FOR A BIBLE.—Read the following, and then say, Have you done your duty in sending Bibles to the heathen?

Two men came one night to Mr. Ellis, the missionary of Madagascar. They had walked a hundred miles out of their way to visit him.

"Have you the Bible?" asked Mr. Ellis.

"We have sought and heard it read," one man said; "but we have only some of the words of David, and they do not belong to us—they belong to the whole family."

"Have you the words of David with you now?" asked Mr. Ellis. They looked at each other, and would not give an answer. Perhaps they were afraid; but Mr. Ellis spoke kindly to them. Then one of the men put his hand into his bosom and took out what seemed to be a roll of cloth. He unrolled it, and after taking off some wrappers, behold, there were a few old, torn, dingy leaves of the Psalms, which had been read, passed around, lent and read, until they were almost worn out. Tears came to Mr. Ellis's eyes when he saw them.

"Have you ever seen the words of Jesus, or John, or Paul, or Peter?" asked the missionary.

"Yes," they said, "we have seen and heard them; but we have never owned them."

Mr. Ellis then went and brought out a Testament with the Book