

able. That loss must, be dreadful, to prevent which the Son of God himself left heaven; dwelt on earth as a man of sorrows, endured sore agony in Gethsemane; submitted to cruel scourgings and mockings before Pilate; and bled and died on the cross, while the sun was darkened and the rocks were rent, as he cried: "My God, why hast thou forsaken me?" Yet all this Jesus did to save souls from being lost. You cannot think that any deliverance, but a great and wonderful one, would make—not the whole inhabitants of the earth, poor worms of the dust—but the mighty angels in heaven, rejoice? Yet they do rejoice when the news spreads through heaven that one soul is saved! Do not such considerations as these help to make you perceive how frightful a calamity it is to be "not saved"?

I have known persons brought to a sense of their danger from seeing the concern of others about them. Have you never seen a man become for the first time alarmed about himself, when he saw the faithful physician look anxious? From outward signs he became convinced of danger. If therefore, you are not in danger, how is it that God beseeches, commands, warns you to fly?

POSTAGE.—To prevent any misunderstanding or difficulty, we may just state that no Post or Way Office keeper, can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., NOVEMBER 6, 1868.

For the Religious Intelligencer.

"THE PEACE THAT FLOWS LIKE A RIVER."

We all love peace; we all seek for it. There is in every man's heart a craving for it, just as there is in every soul a longing after truth. True, there is often a pleasure in busy action, when all the powers are strung with the tension of excitement, when all the energies grasp hold of the object in view, when all the mind is devising means to an end, and all the active powers are working them out. But we cannot always be in this state of action; reaction must follow; and then comes the dissatisfaction of ungratified desires, of unrealized hopes, of general failure to procure lasting happiness. Then again, if we gain a moment's fancied repose, it is but that it may be rudely broken up, and our spirits driven again over the thorny path, with but enough of peace experienced to really increase its hunger and its thirst. No source here is perennial—none pure and clear. The stream is brackish, the spring throws up mire and dirt. Our brows are wet with the sweat-drops of labor, our hands are sore with continual toil, our heads are aching from the heated sun rays; our heart is grown weary of giving, but never receiving in return—of hoping for, but never beholding, the ripe fruition. Telling from early dawn till the shades appear, and no visible return of our working; conscious of doing our best and deserving the reward, and yet to meet of sympathy or encouragement vouchsafed to us. All the ardor of the soul sometimes fails to melt an opposing barrier so cold and icy, and comes back to burn fiercer yet in the fires of discontent. Often we are almost discouraged. Trials, small in themselves, bear down upon us till they seem like a great weight to rest heavy upon us. Disgust at what is, eager thirst for what is not, comes over us. Weary we often are of treading on the old thorns, weary of happiness even in the future—of joy, like a mirage, constantly in advance of us. Ideals that had almost come to be a part of ourselves, have withered into dull, grey ash. Very like a gauze appears many an outside of seeming goodness and temptation, which needs but to be lifted to see the cruel delusion within. Then the murmuring arises: Is peace only a hollow name? Does the spiritual counterfeit alone exist, and is there no clear, sure original, from which it draws its forms? Then across the troubled waters sounded a voice clear as a clarion's note, and as it reached my soul, all became still and hushed, waiting for the utterance. "Then had Thy peace flowed like a river, and Thy righteousness as the waves of the sea." God's own declaration—the still small voice that came to Elijah out from the whirlwind and the cloud, reaching from the cleft of the refuge rock. Angry murmuring died out in the stillness; storm lulled into calm; repining changed its sables for the wings of rejoicing; and the golden rills of hope peeped out from among the clouds. And then I fell to musing. Oh, how like a river is this peace! It springs from the small, trickling fountain, bubbling up clear and pure right in the midst of hard rocks, and brawles, and dull, heavy clay,—singing its course of gladness, breaking along its rivulet course in sunny gleams, gathering from every source and transforming it into itself; growing wider and wider, till at last, broad and full, it sweeps on through the great life of man, on to the greater, eternal peace. How it washes against the rough points of trial and affliction, and wears them off smooth and rounded, as ornaments to its path and mementoes to its power—just like a river does to its girdling rocks. How the little headlong torrents of anger and passion plunge into it, and are lost in the stronger even flow! What a long growth of verdure droops about its banks, partaking of its richness, assimilating a part of its essence.... But often our peace is turned into deep trouble; its calmness is lost, and hoarse, angry murmurings take the place of quiet. Because we hear the rush; around us the darkness seems to gather thick and dense. Our song is turned to sighing; our pathway lies over stony bottom, and we fear for our landmarks. Still, like a river, it too often flows through the rock chasms and leaves the white foam on its wave; but beyond it lies calm and unruffled, while at its bottom often is seen the sparkling gold sand, or the diamond washings. Look beyond, then, troubled soul; for soon your peace, free from roughness, purified by its own communion, will flow on with scarce a ripple; while at its bottom may be found the precious treasures which affliction and trouble have brought to view. I said but a little while ago that this peace sprung up, as it were, like a spring, right in the midst of this hard life of ours. That is its seeming source, its first manifestation outwardly. But faith's eye looks far beyond, and beholds the beginning of that river issuing out from the great fountain which exists, full and running over, from beneath the throne of God. Hence it commences its flow; and whether it shall grow even larger and fuller depends on our own exertions and labors. It remains with us whether it shall be a very Amazon for sweep and flow; or whether it trickles down into the sands of this desert world and seems lost forever in its great dry wastes. But the small spring away up in the mountains is not the primary source whence the mighty river draws its waters. Away out, settled deep in its rock cradles, surges the vast ocean, and ever from its surface arises an invisible mist which gathers in cloud forms in the sky above, and they float as things of beauty, till nature's law bids them pour out their

hoards, and it sinks down into the dry earth. How deep unites to drop, and little rivulet joins hand with rivulet, till they gush forth from the hill-side, and the river is begun; and on it flows, beautifying and refreshing, till it falls into the great sea again.—Then if our peace flows as a river—just like the waters that rise so still and invisible from the ocean, and pass above as dark cloud, or pictured fairer in hues of rainbow, and fall again to the earth, and spring away to the source from which they sprung—so shall this peace return again to its fountain by God himself. Neither shall it return void. A thousand troubles have been assuaged by it; a thousand afflictions have gone forth from it, softening what seemed hard, setting in a case of gilded beauty the deep trials of a lifetime. Calmness which no adversity could ruffle; trusting faith which no sword could sever; joy whose sweet experience the sorrow of years fails to blot out from our hearts, result from this flowing peace. And the current may grow ever stronger, methinks. What at first makes the brooklet leap and foam, afterwards, when its volume is increased, causes scarcely a ripple on its surface; so obstacles which at the first flowing out of this peace turns it to angry murmuring, may be hardly perceived when it has gathered force and power. A thousand tributaries may serve to feed it.... There is nothing which induces more peace than a sense of security—a knowledge that, come what may, your hope standeth sure and steadfast; that whatever be the succession of changes, you are upheld by One that changeth not, but abideth ever the same.

Let us cultivate then a clinging child-like trust in God, and a firm belief in the wisdom of his providence, and we materially widen the rivers of our peace. What contentment too is caused by the consciousness of having tried to do the right, of having striven after that high ideal of the Christian grace—"a conscience void of offence toward God and man." Again, it is a rule that lesser aims and interests must lose themselves in the greater, and if we contemplate the lofty nobleness of Christian character and object, how paltry do these trivial, base and selfish pursuits become in our eyes, and thus are shorn of the greatest power of annoyance; for that which ceases to be aimed at and coveted ceases to cause us anxiety. Charity and active benevolence as well bring in their rich return of real peace. To alleviate the sorrow or sufferings of another, to bind up the wounded places and give hope for encouragement, open up a source of the purest enjoyment. No happiness is more joyous than that reflected from a heart made happy, no tribute comes home to us with a sadder offering than a look of gratitude, or a tear of self thankfulness. But why particularize. Let the Christian graces contribute to this peace. Let us cultivate them. They yield rich returns to ourselves, they generate a working transforming vitality in all with whom they come in contact. Ah! the mighty power which goes forth from the life of that man whose peace flows as a river; we too much underrate it, perhaps because it works silently and without parade. I have gone forth by the river bank in the even fall, and felt, though I could not see, a soft moisture stealing up from its waters, and behold when the morning sun gleamed forth tiny dew drops lay like pearls upon every blade of grass; each leaf and petal claims its own drop of the refreshing nourishment. So by the side of that peace which flows like a river through a man's life, I have sat me down, have been conscious, though I could scarcely feel it, that a pure influence was creeping over me, and after a few short days have been startled to find how my thoughts and desires and affections had changed from a sickly morbid hue to the fresh colour of active health. Oh, how sweet to have this regenerating influence flowing out from all our thoughts and actions. As it went out from Christ's life and teachings in a great measure, so may it emanate from ours in a little measure. For he has given his peace unto us, he has left it among us—a dear legacy than wealth or honor or position. But this peace looks forward to the great heavenly rest, just as a river runs on to the great heart of the deep. Between this and that hope throws the span of faith, across which white robes angels come to and fro on this mission of love. Here our peace must have banks to confine its limits, must have rocks to fret against, and precipices to plunge over. Then it will be infinite as God is infinite, its flow always calm, for no wind of passions may blow upon it. Its waters clear as crystal, for no impurity can mix with them. Then no sorrow can make its moaning, no death can bring its tempest, no tear dim or blur on all the pleasant prospect. Deep, calm, clear, full, it shall be yours forever, ye humble, waiting, worshipping ones.

For the Religious Intelligencer.

FREEWILL BAPTIST GENERAL CONFERENCE.

(Continued.)

Mr. ELLISON—My last brought the Conference up to Sabbath morning. Brethren Day, Fullerton, and Dunn preached at the F. W. Baptist church to the great satisfaction of a large congregation. Members of the Conference supplied many pulpits in churches of other denominations in the City. On Monday business was resumed. The Foreign Mission Society elected its officers under the nomination of Conference at half-past eight o'clock.

At 10 A. M., Conference opened by receiving resolutions and propositions. These were brought in largely, as a rule had been passed under which no new business could be presented after half-past 12 o'clock to-day.

In the afternoon the committee on Church Policy made their report, presenting questions and answers on several points, and among them the following resolution, viz.:—That this General Conference recommend that no further efforts be made to change the denominational name, as such efforts tend to produce unnecessary agitation and division, but that each religious body be at liberty to use any name it may prefer.

Other matters came up for consideration which were disposed of as seemed best to the wisdom of Conference.

In the evening the anniversary of the Education Society was first occupied by the report of the Corresponding Secretary, and afterwards addressed by Rev. A. L. Gerrish and Prof. Fullerton.

On Tuesday, the forenoon was occupied by several reports from committees. The one which awakened the most interest was from a committee on legal incorporation of General Conference. An invidious and tactful effort was made to change the name of General Conference and the denomination. After three amendments were tried by ayes and noes the question was settled by retaining the original name of the organization—Free Will Baptist—with the agreement before stated, and acted upon by the Conference, viz.:—That local organizations "may retain the name and usage they may prefer."

In the P. M., the questions of church policy came up while some delegations were out in separate consultations on important questions coming before Conference. Considerable discussion was elicited on several points of church policy. At the close of the afternoon session it was found that the business could be expedited by giving committees the evening to finish their business before them, so they might be ready to report in the morning, and the evening session was mainly occupied by a sermon by Rev. N. L. Rowell, of Boston. To-morrow comes the heavy business of Conference. Some think it will be so well arranged in committee that it can all be transacted to-morrow, and a final adjournment be reached Wednesday evening.

Wednesday morning the committee on Doctrine reported, and the report was adopted. The items were questions on points of doctrine, which are not of sufficient importance to enumerate here. The committee on Statistics reported, and the following is what a part of their report as the writer could catch while it was being read:—"Number of Yearly Meetings and Associations, 31; present number of members, 68,449; net increase for three years, 9,420; churches added, 49; Quarterly Meetings added, 4; Yearly Associations, 2; ministers ordained, 20; licensed, 84; whole number of ordained ministers in the denomination, 1188; licentiates, 146."

Committee on State of Religion next made their report, and it was adopted as a whole. Committee on Bible and Tract cause reported several items, which were taken up in order. It was recommended, for to sustain our own Bible and Tract cause, and not contribute so largely to the cause in other denominations. Several items were disagreed to, and were laid on the table. Committee on Ministry reported in part, that a course of study for young ministers be selected by a committee, of which Rev. J. Fullerton, D. D., is to be Chairman. The list and course to be published in *Star and Freeman* within three months. Home Mission committee requested Conference to nominate officers of that Society, to be elected at next annual meeting.

The committee on Printing Establishment made a lengthy report which, after discussion, was adopted. This presented fully the plan of publications, giving to the *Christian Freeman* \$12,000, and a Central Board, \$10,000, when they shall raise a fund of \$80,000, and obtain 8000 subscribers for a paper to be published in New York or Philadelphia. The remainder of the fund to be held by the Printing Establishment at Dover. All these Boards and their management to be made independent, and placed beyond the control of Conference. This was the most important business coming before Conference. After its settlement, various committees made their reports in the evening. The Lord's Supper was administered, report on deceased ministers read, and remarks made thereon, which were touching and impressive, and Conference adjourned, *sine die*.

There was a general satisfaction with the doings of Conference, and probably the very best things were done under the circumstances. We hope the great and good will result from its action, and that the cause of God will prosper abundantly in our midst.

C. O. LIBBY.

Buffalo, Oct. 14th, 1868.

HOME MISSION REPORT.

To the Rev. G. A. Hartley, Corresponding Secretary of the Home Mission Society:

DEAR BROTHER,—

I entered this Parish, and began labouring soon after the last General Conference. In this part of the Parish we have no churches and but a few people, and they have had no constant labours, and only a very few visits from any of our Brethren. Indeed it is somewhat singular that we as a people have but one church and one place of worship (which is at Holderville, Long Reach), in the whole Parish of Kingston. I hold meetings in five different places, and as I have only one-fourth of my time to spend with the people, under the direction of the Home Mission Board, it gives them but little labor monthly; but from this time to the end of the year, I hope, the Lord willing, to be with them more than I have been, as I have a portion of my time not employed elsewhere. At the Erb Meeting House, so called, (built a number of years ago by different Denominations), we have a good congregation, and meet with them once a month on the Sabbath. In the month of August we organized a Sabbath School, Bro. Seth Erb, Jr., was appointed Superintendent. The school was organized with a membership of 42 scholars besides Teachers, and some additions have been made since. At Kingston Neck we hold meetings once a month, and have a Sabbath School there, which was organized in the early part of the spring, with a membership of about 25 scholars. Bro. Elisha Cosman, Superintendent. This school had a most excellent Sabbath School Concert not long since. The selection of pieces was good and well spoken. Young Sister Stieritt brought her Melodion with her, and aided us much; there were also a number of persons to assist in vocal music, which made much improvement to the exercise, so that every thing passed off well with much credit to the place and the people; and a week or two ago we had a Pic-Nic for the children, which was quite interesting.

We are in the act of building a Meeting House in the Village of Kingston, or at the head of Kingston Creek, near the Mills. We have the frame and boards on the spot, and the shingles are to be here in a few days. We have some \$240 subscribed, some of which has been paid, and we hope to sell the amount this winter to \$400. We did hope to have the house so as to have meeting in it this winter that is so fast coming upon us; but as it is so late we have thought it best not to erect the building until Spring; in the meantime we shall be active in preparing material and getting means collected for its completion. We will very gratefully receive any donation from any well-wisher to our little Zion in this place. If any such persons should not see any one of the Committee, they can enclose the amount in a letter, and address it to J. N. Barnes, Kingston, K. C. In the early part of last summer some three or four of our brethren and as many sisters began to pray to God to send some one to their assistance, and as some of my brethren knew I had for some time felt it my duty to go to Kingston, and more especially last spring, and accordingly I closed up my engagement with the people on Grand Manan and came to St. John to the District Meeting, and when I intended to make the people in Kingston a visit. On my arrival, I understood that a few of God's children had been crying for help. Soon after I entered the neighbourhood, while in conversation with one of the brethren, he said to me, "My heart rejoiced when I heard that you had come to the land, and that the Lord had heard prayer. I believe good would be done." As yet we have not seen any thing very special, but are looking forward to the winter which will soon be here, when we expect according to our faith and faithful effort, to see sinners converted in this part of God's moral vineyard. Dear Brother, we feel that "it is not by might, nor power, but by my Spirit saith the Lord of Hosts." The Lord can take a word and thresh a mountain. The Lord has said according to thy faith, it shall be unto thee. Our trust is not in ourselves, but in the living God. When I look over this destitute field of labour and see so many precious souls that must be converted according to the word of truth from sin to holiness, before they can see God's face in peace, my heart feels deeply, and my daily prayer is, "O God send this people salvation!"

May the Lord grant it for his name sake. Brethren pray for us.

Yours in the Gospel,

J. N. BARNES.

Kingston, Nov. 2, 1868.

Bro. H. Mills writes, that he has been holding a protracted meeting with the church in Andover. He was assisted by Rev. Jarvis Shaw. The church was somewhat quickened; and it is hoped that some others have been made savingly acquainted with Christ.

Bro. M. purposes commencing a series of meetings in Perth, the last Saturday in this month. He tenders an invitation to any of the ministers who may feel disposed to, or can possibly, engage with him in an effort for the upbuilding of Zion in that locality.

PREPARING FOR A REVIVAL.

Looking forward to the winter harvest of th church, the *Congregationalist* makes this suggestion. The autumn and winter months, about to commence, are, with a great many churches, the spiritual harvest-months of the year. It would seem therefore, that they ought to be approached and entered upon with special consideration, forethought, and preparation; with the earnest and prayerful endeavor to make the most of all the opportunities which they shall offer for the glory of God and the salvation of men. One way of coming to them on that too often practised—is to drift upon them on the stream of time; all parties, so to speak, living float hand to mouth; the pastor each week planning an preaching the sermons for the week, with no special regard for anything that has gone before or that may come after; exchanging now and then with those brethren with whom such exchange of pulpits may be a matter of temporary convenience or civility; asking into his desk, as an occasional supply, any stranger accredited as an evangelical minister in good and regular standing who may present himself as a candidate for such courtesy; and so keeping up the usual and expected services; but with little conception between them, no pervading philosophy working through them, and little deliberate advance by means of them, upon either the convictions or conscience of their hearers. This, while the church pursues its weekly round of meetings and duties with a corresponding indiscrimination and absence of planning, in and through every session of the Sabbath-school, an every gathering for prayer, to perform some definite portion of a contemplated and advancing process.

Another way of approaching the yearly campaign, is for the pastor to look over the ground beforehand, and—knowing the general state of feeling, and the general posture of mind—to make arrangements accordingly, to present some connected series of topics that may first arouse, then instruct, and then—if God will add his blessing—convince and save. This will lead him to consider half-days and be jealous of interruptions, and perhaps dread and postpone or forego some exchanges and some invitations to stranger-preachers which would otherwise be agreeable, lest coming in, not in magnetic sympathy with the advancing movement, they should chill and check that great development on which his heart is set, and towards which his every nerve and muscle, and every prayer and thought, are struggling.

When his own wisdom has exhausted itself in planning, and he has all his mind and strength bent upon it in his own mind, such a pastor, most likely, takes first his deacons, and then the longest-headed and warmest-hearted members of his church into his confidence, and talks the thing all over with them; with the double result of enkindling them with zeal for the cause, and of making him in devising means, and of gaining from them in friendly criticism, and in cumulative suggestion, additional light upon his own path. Such a conference will most likely soon enkindle the church, and they will hasten to plan and work, in the regular weekly meetings, in the Sabbath-school, in social gatherings, and as Providence shall begin to point the way, in special meetings, and from counting-room to counting-room, and from house to house.

Such a pastor, so working, and so supported by such a church, is almost sure to have a revival. God will be at hand to bless all his devout and earnest endeavors for Himself. May we not, then, urge our brethren all—pastors, deacons, church-members—to enter upon the Christian work of the season that is just commencing, with a firm and intelligent determination to make the most of all advantages that thoughtful, concurrence, and continuous labor can offer?

WEEK OF PRAYER.

The English Evangelical Alliance have issued their Circular with a proposal again for observing the first week of 1869 as a Week of Prayer, with a list of the subjects as follows; which they propose for each day's meditation and prayer:—

Sunday, Jan. 3.—SEMONS. Subject: The intercession of the "High Priest over the House of God," the motive and model of united prayer. Heb. x. 19-25.

Monday, Jan. 4.—CONFESSION OF SIN, and Thanksgiving, for special and general mercies during the past year, to Nations, Churches, and Families.

Tuesday, Jan. 5.—NATIONS: for their temporal and spiritual prosperity; for the removal of all obstacles to the maintenance of Peace; for increased openings for the Gospel; for the removal of social evils; for the better observance of the Lord's Day; for Kings and all in authority.

Wednesday, Jan. 6.—FAMILIES: for Children of Christian parents; for a blessing on home influence; for all Seminars of Christian learning—Universities, Colleges, and Schools; for our Youth abroad; and for a blessing on Christian Literature.

Thursday, Jan. 7.—THE CHURCH: for more knowledge of God's Word and increase of spiritual life; for sound and faithful preaching adapted to rich and poor; growing love to Christ; a more earnest love to Christians of varied name of all Nations; and for the sending forth of more laborers into the Harvest.

Friday, Jan. 8.—MISSIONS: for the conversion of the heathen and the Mohammedans; for the growth of missionary zeal; for the removal of all hindrances to preaching the Gospel among all Nations; for recent converts; and for all who are suffering persecution for the truth.

Saturday, Jan. 9.—GENERAL: for the conversion of Israel; for the circulation of the Holy Scriptures; for Christian and Philanthropic Societies; and for the outpouring of the Holy Spirit on Christians and Christian Churches throughout the World.

Sunday, Jan. 10.—SEMONS. Subject: the duty of the Christian Church in relation to the religious wants of the World.

THE MISSIONARY WORLD.

RUSSIA.

Mr. Ondra, missionary in Russia, reports among his stations new tokens of life. Many former enemies of the truth now hunger and thirst after righteousness, and have found peace in the blood of the Lamb. The church members have lately been entirely occupied, when hearing the relations of converts. The public meetings have been so fully attended that it has been difficult to find a place for the hearers. Several baptisms have occurred, and a number of Polish converts have been admitted to the church. Also, a new Polish pastor has been called into the work, and already begun to administer the ordinances.

INDIA.

A monthly periodical, for native Christian readers in Northern India, has just been commenced. The first part embraces notices of new books and new translations, general intelligence, and a children's department; the second part is devoted to works to be translated, which are printed chapter by chapter, in successive months, till they are completed.

A wonderful movement is reported, embracing 23 native churches, in the Malabar country. The object of this movement is to render the churches self-supporting, relieving the mission-board of all responsibility for their management. The conclusion was reached after months of preliminary consultation, and the arrangements were conducted and the subject discussed at a business meeting in which a native pastor presided, and another acted as secretary.

The work of teaching the females of India in their own houses, it is said, goes bravely forward. A missionary lady has been reading the Scriptures and conversing with a crowd of native females from different villages in India; when she was tired, she gave the book to a female assistant, to continue the work. While the reading proceeded, an old native woman stood up and said, "All my life I have been seeking how to get my sins pardoned. I have no faith in our stone gods. Tell me more about your Saviour." Tracts were given to every body who could read; but not one woman in the entire number was able to read.

In connection with the Aroot mission, embracing a population of three millions, the number of converts is multiplying, and the importance cry of the missionaries is, "Come over and help us."

The missionaries at Petchaburi, the third city in Siam in size, and the second in importance, speak favorably of the station. The people from the beginning were willing to listen to the gospel, and to receive books. One young native has lately died in the hope of the gospel, saying, "It is no matter; I am not afraid to die; I love Jesus and am happy. I am going to heaven." Another, who had never seen a missionary, by the aid of books had obtained a correct knowledge of Christianity. A husband and wife came together and professed Christianity, forming the nucleus of the church in Petchaburi. Four youths were made special subjects of prayer, it is believed, among the happy number of those who cast their crowns at the Saviour's feet in heaven; the other three were the first to be welcomed to the infant church.

A church has just been organized among the Laos people at Chiengmu, the first fruits of that nation to Christ.

It is said that in no part of the world has God given greater success to missionary labours than in Africa. The number of church members connected with European and American missions on that continent is about 15,000; the number of ordained missionaries on and near the coast is about 160. The population accessible is many millions, and there is no venerable priesthood nor organized ritual to obstruct the missionary's efforts to do good. On Corisco Island, and the mainland opposite, the gospel has been conveyed to the neighboring tribes, the Benga language has been reduced to writing, and parts of the Bible, a hymn-book and a few other books have been printed in that dialect.

In Central Africa the Southern Baptist Convention has a missionary at Lagos, and operations, it is expected, will soon be resumed at three other points.

FRANCE.

A visit has lately been made to the Christians at Lyons and St. Etienne. At the former, several profess their purpose to worship with the Baptists, if they can have a pastor. At the latter the meetings were small, but the members are characterized by piety and zeal. If the means were forthcoming, meetings might be established at several new places. A revival of religion is reported at a new point, formerly visited, but some time since abandoned, where converts attest the reality of the work. Four have been added to the church at Douai. A woman who had been an opium for ten years has expressed a wish to confess publicly her change to newness of life, and some others are asking for baptism.

SWEDEN.

A great awakening is reported in Sweden. Pastors have been quickened. Pious laymen are preaching, and a seminary for training a converted ministry has been opened near Stockholm. An evangelist, a Lutheran preacher of popular talents has erected in Stockholm a tabernacle after the manner of Spurgeon's in London, at a cost of \$100,000.

SOUTH AMERICA.

A Protestant church has been built in Santiago, Chili, at a cost of \$12,000. Half the amount was contributed in Valparaiso. A specimen of the colporteur work is reported by an agent who, travelling on a spur of the Andes, found an old lady, a wretched, wretched hovel, and preparing a scanty meal for some workmen. The colporteur, with her permission, read aloud the tract, "What is it to believe in Jesus?" As he proceeded she ceased from work, and sitting on the ground with her hands clasped, gave fixed attention, remarking that it was very clear, plain, and good. She was unable to read herself, but wished the tract left with her, that an acquaintance of hers, who was shortly to visit her, might read it to her again, and thus give her the opportunity of hearing these gospel truths once more.

CONCLUSION.

Thus amid the convulsions of nations God's work goes forward. His hand controls all destinies, and in due time He whose right it is will reign over all the earth.

THE LAST RITUALISTIC FOLLY.

The *Christian World* says, the consistent, bold, and thorough going people who are determined that the Church of England must and shall be nothing but a Roman Catholic Church have had another field day at Brighton. It was in that town, we need hardly remind our readers, that a clergyman of the Establishment drew down upon himself the other day prompt ecclesiastical punishment for the crime of preaching in a Baptist chapel. That occurrence showed us what the Anglican authorities will not tolerate. It is interesting to have an illustration of what, in their eyes and those of their defenders, is mere "harmless enthusiasm." Last Sunday a harvest thanksgiving was celebrated in the church of St. James, Brighton. The place was converted, for the occasion, into a kind of Floral Hall. There was the usual amount of processioning, with as much of glaring colour and posturing as possible. The Absolution was read sitting instead of standing. The reading of the Ten Commandments was omitted. The "State prayers" of the Liturgy were read by an unordained member of the choir, while the "officiating priest" retired to dress himself up for the Communion Service. A more deliberate insult to the supremacy of the Queen in ecclesiastical matters could not be conceived. But to proceed. Candles blazed in broad daylight; clouds of incense rose; and amid the tinkling of a bell, in the manner pursued in Roman Catholic churches, the host was elevated. At some parts of the service the congregation crossed themselves like good Papists. On leaving the church, they had the opportunity of dipping their fingers on their gloves in holy water. We may mention that, two days later, at Sopley Harvest Festival, there was, in the morning, full choral service, and in the afternoon, "in the field adjoining the vicarage," races, including one race by "wires and widows only," and another by "young women 18 to 30." Such is Ritualism! Such is the revived Romanism of our day! And we are sure of this, that the Church of England must become, and that speedily, either the Church of the people or the Church of the Pope.

THE JAPANESE PERSECUTION.

Late intelligence from Japan confirms the previous reports of the persecution of native Christians, but not to the extreme—death by drowning—then stated. Early in the spring the Southern Mikado issued the following decree:

"As the abominable religion of the Christians is strictly prohibited, every one shall be bound to denounce to the proper authorities such persons as appear suspicious to him; and a reward shall be given to him who reports such persons."

As the result of this, about four thousand who professed the Christian faith were seized, and delivered, in small companies, to the Daimios. On the 8th of June a second decree was published, reciting that "although the sect of the Christians has been already exterminated, yet persons continued to secretly worship the Banko government, its entire extermination had not been arrived at. As, however, the number of followers of the Christian doctrine had lately considerably augmented in the village of Urakami, near Nagasaki, whose peasants secretly adhere to it," it was ordered that "those to whose custody Christians shall be committed shall instruct them in what is right, with leniency and humanity, and shall do their best to again make good men of them. But it is added, 'if some should not repent and acknowledge their errors, they shall be most severely punished, without any mercy.'"

The punishment decreed for the refractory was in accordance with this harsh policy. The persecuted Christians must be put at hard labour in clearing land, or in working lime-pits, or the gold and coal mines; they must be compelled to live in the mountains and forests, out of all intercourse with the surrounding inhabitants; and their diet must be restricted to a small portion of rice daily. In other words, these unfortunate beings are consigned to a "bitter and unrelenting slavery, under whose galling burdens there can be no doubt, large numbers of them will perish."

The protest of the foreign consuls against the action of the Japanese authorities, when it was supposed the Christians were to be put to death, was treated with supreme contempt, and such will doubtless be the fate of any attempt at outside interference, as long as the government and the people of the Japanese continue what they are.—*Examiner and Chron.*

THE NATIONAL TEMPERANCE ALMANAC for 1869, published by the National Temperance Society of New York, is quite an interesting little work. It contains considerable information. There is a list of the various Temperance Societies, and furnishes reliable statistics of intemperance, besides having a number of Temperance anecdotes &c. It may be had by addressing J. N. Stearns, 173 William Street, New York. Price 10 cents.

HARPER'S MONTHLY for November is a good number. It contains the second paper on explorations in Lower California, a paper on fish culture in America, with much other interesting reading. It may be had of Messrs. J. A. & C. McMillan.

POLITICAL NOTES AND OBSERVATIONS.—The first volume of this political history of New Brunswick, by U. E. Feney, Esq., will be issued sometime during this month. Its price is \$1.50. It will doubtless meet with a ready sale, as furnishing information which should be possessed by every New Brunswicker.

Rev. A. Taylor has moved his family to Campbell, where he is now labouring. We hope to hear of much good resulting from his ministry in that locality.

His address will in future be, Wilson's Beach, Campbell.

THANKS.—Our thanks are due Bro. J. Libby for the full account of the Free Will Baptist Conference furnished for our columns. We should be pleased to hear frequently from Bro. Libby.

Rev. J. C. Hurd, late of the Fredericton Queen Street Baptist Church, has accepted a call to the Baptist Church in Medford, near Boston.

The Free Will Baptists are about starting a new paper in New York. The General Conference have appropriated \$10,000 for that object.

Rev. J. D. Fulton, of the Tremont Temple, recently preached in Mr. Spurgeon's Church.

Sixty years is said to be the average life of New England ministers who preach twice on the Sabbath.

THE NEWS AND THE PRESS.

NOVEMBER 6, 1868.

CARLETON.—There are no less than five aspirants for Legislative honors in Carleton County. Messrs. Saupé, Watts, Kilburn, Jacques, Hay, and White, have issued their cards. The Nomination will be held on the 10th inst., and the Polling will be on the 14th inst. It may be that some of the candidates will be induced to decline nomination when the time arrives. So far as we are able to judge of the men now before the County, Mr. Watts of the *Sentinel*, is the most popular; and we do not think the interests of the County could be entrusted to better hands than his. He has been intimately connected, for a number of years, with every movement for the good of the County, and has done not a little, as a public journalist, to bring about the various reforms that have agitated the mind of the County. He has always manifested a clear understanding of what was most wanted in the County, and has been earnest in his advocacy of every beneficial measure. He would probably come nearer than any other man, to carrying out the views of the late Mr. Hartley, with whom he associated much, and with whom he agreed on almost, if not all, public questions.

Mr. Anglin in his *Freeman* of the 27th ult., devotes three-four