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TERMS AND NOTICES.

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Religious Intelligencer.

SATURDAY, N. B., DECEMBER 17, 1869.

WRAPPERS!

Subscribers will please look sharply to their wrappers next week. Coming to the close of the year, we are desirous of having all arrears paid, together with the advance payment for 1870; so that subscribers and Proprietor may begin the New Year properly, &c. The subscribers being haunted by no unpaid newspaper bill, and the Proprietor free from the embarrassment he must suffer, if subscriptions are unpaid. With this very desirable end in view, we propose to have the number to which each subscriber is paid, marked on his wrapper next week and the week following. The number of the paper next week will be 623; so that reckoning from this number, either way, as the case may be, the subscribers can readily ascertain his standing. We have always heavy payments to meet at the beginning of the year, and we are looking with confidence to our subscribers, to be on hand to help us.

If mistakes occur in the numbers, we will be glad to be notified, that we may make the necessary corrections.

MAN IN NEED OF A GUIDE.

Man is of yesterday, and to-morrow must depart to be here no more forever. Ignorant and blind as he is, he is still slow to learn, and besides, he has very little time to learn in; and yet, there is the necessity laid upon him of going forward, though the first step perils his eternal salvation. Such being our necessities and helplessness, it would seem unlike God, indeed, it would seem nothing less than cruel, to leave us thus, without a wise and kind counsellor or guide upon whom to rely. Now among the relations which God is represented in His word, as sustaining to us, is that of a director. "In all thy ways acknowledge Him and he shall direct thy paths." Cheering words, these; let us study their precious imports.

They represent human life under the imagery of a journey in which we need to have one to direct us to our home from which we are represented as having strayed. Moreover, the condition upon which, and which alone we can have his services, is here set forth. The easiest of conditions could not require less on our part than that we should follow his directions. This is in the relation a necessity. Now we must acknowledge the ways of this guide as the condition of having Him direct us. There is no exorbitant price to pay—"without money and without price," but we must follow; this, but this alone. If a man will not, when lost, accept a guide on such terms, he will not only wander forever, but wander forever without pity. "Good enough for you" is the salutation of every one he meets.

But what of him who "acknowledges" God in all his ways? What blessings are promised him? When he comes to the point in the journey of life where the "broad way," and the "narrow way" diverge, he will be first of all directed into "the narrow way" through "the straight gate." At this point of peril "It is not in man that walketh to direct his steps." At this point thousands of outrageous guides present themselves, and with united voices, cry, "Ho! doubling travel, haste through the wide gate and go along the broad way, where you see the rushing multitudes; pleasant fruits both sides, and a joyful home at last." Haste to this easy way where is the rich man; to this fashionable way; poor beggar Lazarus goes the other with nothing but crumbs to feed upon, and dogs for companions. Father, mother, brother and sister, perhaps add their entreaties to the other blind guides. Worse than his own corrupt heart prefers that way. He only passes because he is in doubt as to where it leads. While he passes the heavenly guide wins upon his attention with accents that thrill and melt his soul, "This is the way." The life and death struggle has come. Thanks to God, the doubting man is through "the straight gate" in "the narrow way" which leadeth unto life, following on cheerfully after his heavenly guide.

Neither does he now desert him. He points out the place for each step. He straightens the crooked ways, he smooths down the rough places; he removes every obstacle, lest the traveller should "dash his foot against a stone," every step shortens the distance between the traveller and the habitation that he has sought; each successive step becomes more sure; and he enjoys that peace that passeth understanding.

For man who followed the blind guides! The leaders and the led, have fallen into a ditch. They have got through their journey, and in hell are beseeching that the dead may be raised to go and preach to their relatives!

But he who followed God has found his way through the deep valley and dark shadow to the mansion prepared. Reader, in whose counsel do you walk?

NO TAX ON ENLIGHTENMENT.—A citizen of the United States, who thought to take up his residence in Germany for a term of years, wrote to the American Minister for information, and among other things he desired to know something respecting the duty which would be levied on his private library. The answer of the American Minister was short and to the point. "Germany levies no taxes on the enlightenment of her people."

Domination authorities might learn a very useful lesson. While there is a duty on the Scriptures and a tax on Newspapers, Canada cannot say no taxes are levied on the enlightenment of the people.

TO CORRESPONDENTS.—N. M. T. Willey: Was the name you sent, Robt. Jones, as we have acknowledged or was it Robt. Jones? You will please accept our thanks for new names sent.

REV. G. W. McDONALD.—We have not received the letter with cash enclosed, which you state was mailed on the 27th ult. The last letter that reached us from you, previous to the one before us (the 12th inst.), was dated Nov. 19th, and as you are aware, contained neither names or cash. In this number, we acknowledge the amount sent (not received), so that neither you or the subscribers for whom the remittance was made, shall suffer loss. Will you please investigate the matter so far as you can, and we will bring the facts to the notice of the Post Office authorities.

OUR INDIA LETTER.

MADRAS, INDIA, Oct. 15th, 1869.

MR. EDITOR.—This is a lovely Friday morning. The cool north breeze is coming in so softly and sweetly at the doors. How we have longed for it through these months of heat and rain! Waited and watched for the welcome friend as came at last, and his presence brings vigor and vivacity to waning, pining energies. You can hardly imagine how delighted we always are at the first approach of the cold season in India. We snuff the cool breeze with peculiar pleasure and gather strength every moment. You do not know how one of these hot seasons, followed up by the rains, drains the surplus vigor off one's constitution. The steady heat stealthily sucks the very life out of one's blood and bones, until he looks like a Panama fever patient, or worse still, sometimes, like one of the Libby or Andersonville prisoners. Thank God for the north wind that brings the cold! Every breath is laden with praise.

My weekly class meeting has just closed. About twenty of our church members belong to this class, and we have interesting meetings every Friday morning. To-day considerable was said about the strongholds that paganism still has upon the popular mind of this our city. This has been *durga puja* week, and the natives have turned out *en masse* to do honor to one of the bloody goddesses of the Hindoo calendar. Our streets have been overflowing with the gay multitude decked in all sorts of finery and jubilation over the festivities of the occasion. Wealthy merchants have poured out their hoarded treasures most liberally, and the fat, lazy Brahmins, are having a sumptuous feast every day. Bands of musicians parade through our streets, and by day and night the uproar of people and din of heavy drums keeps up steadily. On such a time as this one is impressed with the real strength of Hindooism and its vast power over the ignorant masses.

Well some of our brethren spoke this morning of the effect on their minds of all the noisy display and the Pagan tumult of the week. Some had been impressed with the formidable obstacles in the way of Christianity. At other times these are not so apparent, but now they appear in full strength. And it is well they do, for without a thorough knowledge of the power and prowess of our foes we cannot be properly fitted to cope with and conquer them. Others had been made sad by the view of so revolting and so degrading a religion as prevails among their countrymen. It is good to see such a feeling on the part of our native Christians. To look upon the miseries of the Hindoo, and contemplate the relation these sustain to the religion we profess, and then to draw the striking contrast between it and our holy faith—these are excellent things for our people to do. I have thought sometimes that our church members did not do enough of this.

But what pleased me most in the experiences related at our class meeting this morning was what was said by Mahes, our native preacher. He had been impressed with quite a different thing. Preaching to the tumultuous crowd of the bazars, and listening to all manner of vain apologies for idol worship, this brother had been powerfully impressed with the superior strength of Christianity. "Why," said he, "I was never before so fully and forcibly impressed with the Divine power of our blessed religion, and with its perfect ability and adaptability to meet all objections and tear down the very mightiest obstacles in its path. How easily we can silence all our opponents, by bringing to bear upon them the strong, sharp weapons of the Gospel! I have found in the Bible a perfect answer for every objection. My heart has been filled with rejoicing upon seeing our enemies vanquished, their arguments completely annihilated, their sophistries exposed, and their proud boasting arrested, all by the sure, sacred Word of God." I have given you an nearly as I can recall it, his words, which cheered us much. And, I am sure, the preacher at home will receive no less comfort and courage than we have from such an earnest and manly expression of Christian faith and fidelity.

THE WEEK OF PRAYER.

The following is the invitation together with the programme of the Evangelical Alliance for a week of prayer, commencing January 2nd, 1870.

Beloved Brethren, united in the faith of the Gospel in all countries. It is now nine years since the Evangelical Alliance issued their first invitation to Christians throughout the world to set apart the first week of the New Year for United Prayer on agreed subjects. The first year was marked by cordial and general acceptance, and the January Week of Universal Prayer has become an institution honored and devoutly observed in the different Capitals and principal Towns and Villages of Protestant countries and of all other lands in which there are Christians. Each year has shown an increase in the number of those who with "one accord make common supplication," and has only furnished evidence that God still graciously hears the prayers of his supplicants, and sends answers in manifold forms of blessings.

Fellow Christians. The commencement of another year approaches. To those of us who name the name of Christ, and who may be spared to welcome its advent, solemn duties and responsibilities will belong. The Church and the World remain as ever in direct antagonism, and the role of the Captain of our Salvation will call us to the field of service and conflict for the defence and extension of His Kingdom. Prayer, United Prayer, is one of our mightiest weapons; and mindful of the "times of refreshing," so often enjoyed, and in so many places throughout the earth during the Week of Prayer, and remembering the sure promises of God's Word, we earnestly invite you to renew fervent and united supplication before the merciful seat of our reconciled God and Father in Christ Jesus, during the first week of the ensuing year.

"I will that men pray everywhere, lifting up holy hands without wrath and doubting."—1 Tim. ii. 8.

The following Topics are suggested as suitable for exhortation and intercession on the successive days of Meeting.

SUNDAY, Jan. 2nd.—*Sermons.* Person and Work of the Holy Spirit.—Gal. v. 22, 23.

MONDAY, Jan. 3rd.—*Humiliation and Thanksgiving.* Prayer for Personal Holiness, and more especially for the conversion of the world.—Luke i. 74, 75; Romans xii. 1.

TUESDAY, Jan. 4th.—*Nations.* Prayer for Kings and all in authority; for the rich and poor of the land; for the increase of righteousness; and for universal peace; for countries where religious liberty is enjoyed; where the light of truth has entered, and where recent events claim special attention.

WEDNESDAY, Jan. 5th.—*Families.* Prayer for Parents; for Children at home and abroad; for Servants; for Scholars, Colleges, and Universities.

THURSDAY, Jan. 6th.—*Christian Union.* Prayer for the Divine Blessing to rest on the Assembly of Christians from all Countries to be held this year in New York.

FRIDAY, Jan. 7th.—*The Christian Church.* Prayer for all "Ministers of the Word," for all Missionary and Religious Societies; for the removal of False Doctrine; and for the Revival of Religion and the increase of Christian Love among all true Believers.

SATURDAY, Jan. 8th.—*General Topics.* Prayer for the spread of God's Word and a pure literature; for Men of Conscience and of Science; and for Christians in Heathen and Idolatrous Countries.

SUNDAY, Jan. 9th.—1 Cor. xiii. *Love.* James DAVEN, HENRI SCHNEIDER, Ph. D., Secretaries of the British Branch of the Evangelical Alliance.

(The invitation is further signed by sixteen official bearers of the American, French, German, Brussels, Netherlands, Geneva, Swedish and Turkish branches.)

DAY OF SPECIAL PRAYER FOR THE CHILDREN OF CHRISTIAN PARENTS.

TUESDAY, June 7th, 1870.—The blessing of God so graciously vouchsafed in previous years to the united prayers of Christian parents for their children has suggested to the Council of the British Branch of the Alliance to renew their invitation for this purpose. Taking advantage of this circular, they cordially and

affectionately invite Christians throughout the world to set apart Tuesday, June 7th, 1870, for earnest and united prayer for the conversion, holiness, and usefulness of their children.

PUT YOURSELF IN HER PLACE.

G. F. Willing, in the *Heathen Woman's Friend*, makes the following strong appeal to Christian women, in behalf of their much abused sisters in heathen countries:

You are a Christian woman. You are in the bloom of paganism covers your sister. You have a chance for mental culture. She has none. You may be poor, but public schools and libraries are open to you. If you have health and energy, you can, by close economy, eke out enough to give yourself a classical education. Some of the best colleges and universities in the land are accessible to you. She may not even learn the alphabet. If she is poor, the only honest way open for her, lead to the severest toil in fields, and on public works, such as the Americans shirk off upon the Irish and Chinamen; side by side with the lowest, vilest men; paid barely enough to buy the cotton rag she wraps around her, and the rice that keeps soul and body together.

If she is rich, or rather, if her lord and master is, he pens her up in utter stupidity and idleness. If that law of human mind holds good in Paganism, that rules everywhere else—

"A millstone and the human heart are ever turning round, And when there's nothing else to grind, they must themselves be ground,"

can we conceive of any greater wickedness than the restless inactivity of the zenana or harem? What swarms of slanders, envies, and bitter jibes must be hatched in these nests of ignorant idleness!

If you have talent, you may write books, paint pictures, carve statues; and you are paid for them according to their merit. No matter what the gifts she has, they only add a keener hurt to the galling of her chain.

You may travel from one end of the continent to the other, alone, if you will keep within the limits of Christian civilization. She cannot go to her mother's, a half a mile away, without being thickly veiled and closely guarded.

If your husband strikes you, the town rings with his disgraceful conduct—his other unmanliness. She expects her husband to cowhide her occasionally—his passions are fierce and unmanageable. The least thing may throw him into a rage. If he takes her life, it is nothing. The law does not meddle with such trifles as the murder of a woman!

Your Bible teaches that "there is neither male or female, but all one in Christ Jesus." One in work, one in the favor and confidence of the Master, one in effort, one in reward. The Chinaman's creed makes no more provision for the immortality of women, than for that of cattle. The sacred books of the Hindoo rank women below the brute. You go to church, and sit beside your husband, listening to the same religious teaching. Your voice rises above his in the hymn of praise. You may lead the thought of the congregation Christ ward in prayer. You may instruct them, by holy experiences, as did the daughters of Philip the Evangelist. Your sister, the other side of the globe, must not be seen in a religious assembly. Her lord stalks into the mosque. She creeps up into the gallery, and listens through a heavy lattice and thick veil.

Now swing yourself round the other side of the planet. Put yourself in the place of your pagan sister. Crouch at the feet of a fiery master.—Take the brutal burdens and blows. Spend your years in the stupid meanness of the harem. To think you would come back to America, resolved to toil, struggle, and sacrifice, even till years of hard work should lay you in the grave, but that some of these dark skinned prisoners should get a glimpse of Christ's free day. Paul's measure of philanthropy was to "remember those in bonds, as bound with them." May the Lord Jesus give the women of America just this sympathy for their pagan sisters.

THE POPE'S INFALLIBILITY.

The Pope's personal infallibility seems in danger. This dogma is to be one of those decreed, during the session of the Ecumenical Council, if possible. If it turns out to be impossible, as is thought in some quarters, that is, if there is not a large majority of those composing the Council in favor of it, we suppose he will have to content to remain fallible as other mortals. There appears to be some opposition to bringing forward this doctrine now, and a discussion has arisen as to the effects which would be produced by pressing it. One of the most celebrated German Catholic scholars, J. Frohschammer, says the London *Subject*, has published a pamphlet on the subject, in which he says that as the bishops are subject to error, no declaration of theirs establishing the infallibility of the Pope can be binding on the consciences of Catholics. He also expresses opinions on the general question of the authority of the Council far more liberal than those of even his advanced colleagues, stating that whatever decisions on other subjects this Council may be led by its loyalty to Rome to pronounce, cannot be considered as divinely inspired. His enforcements on the rights of states and nations, its denunciations of the science and culture of modern times, are, he holds, of no authority. The celebrated German theologian, Dr. Dollinger, has also published a pamphlet on the doctrine of Papal infallibility. He says that one of the consequences of the acceptance of this doctrine would be to weaken the respect of the laity for the Church, and that the doctrine can only be established by means of long continued fabrications extending from the sixth to the thirteenth century. Amongst the French clergy it is notorious that great division exists on the point; and even Mgr. Dupanloup, the Bishop of Orleans, who in general stands up so stoutly on behalf of Papal pretensions, has published a long pastoral, deploring the raising of the question at present as inappropriate. This has, no doubt, been felt to be the severest stroke of all, nullified as it is, and we need not therefore be surprised to find the Bishop of Leval regretting, in the columns of *La Univers*, that his brother of Orleans should have taken such a step. The Bishop of Marcellus does not, however, view matters in this light, for, in a pastoral, goes the length of recommending the Orleans communication to the consideration of the Council. Other members of the Gallican Church strongly disapprove of the infallibility dogma; and the Pope, who is pretty well informed of all that is passing in the Papal world, is said to have expressed his opinion that unless his personal infallibility is affirmed by an almost unanimous vote, and without lengthened or violent discussion, it might be the prudent course to leave the opinion respecting it as it stands at present, rather than run the risk of weakening it. The Ultramontanists are, however, resolved upon the accomplishment of all their plans, and this among the rest; and it is said that they are looking forward to a division in the Council, and are already counting the forces on either side according to their nationalities. One correspondent says that a minority of sixty or seventy is the most that can be expected; but even the publicity of this fact, should the question eventually assume this aspect, and the weight of the names of some of those who are opposed to the dogma, will do much to break down Rome's boasted unity in public esteem. Romish periodicals that but lately paid a tribute of praise to the great eloquence of Hyacinth, are now making light of his abilities; but it is easy

to see that his manly protest against Papal infallibility is beginning to awaken kindred responses in many quarters of the Roman Catholic Church.

THE CHRISTIAN CHURCH.

If, says a writer, in the *Star*, the Christian Church was instituted by Christ and thus of divine origin; it has an important mission to fulfill.

1. God has been pleased to make the church the depository of an enlightening gospel. The Jewish nation was the medium through which God made himself known to mankind. To them he revealed himself, and committed the scriptures for safe keeping. Hence, the care they exercised to preserve the revelation that God had made, in its purity. So God, through the Christian church, has completed the volume of inspiration, and has intrusted it to them for safe keeping.

2. He has made the church the grand and principal instrumentality for making known his method of salvation. Hence, the commission: "Go ye into all the world, and preach the gospel to every creature." "For it pleased God, through the foolishness of preaching, to save them that believe." Now the commission has not been revoked. The object for which the church was established has not been changed. The duty is still binding upon the church, and not upon one class of men merely, but upon the whole church, and upon each individual, and no one should feel that he has done his duty as a Christian, until the earth is filled with the knowledge of God as the waters fill the sea.

The mission of the church can not be worked out by the minister alone. It takes the whole church to accomplish it. But few comprehend the nature of the work given to the church to do, or appreciate the exceeding great and precious privilege that God has conferred upon it, in committing such a glorious work to their hands. Here is an object worthy the care and labor of an intelligent being, made in the image of God. But how few labor to earn and save that they may devote their earnings to God, and thus honor him with their substance! Every church should be in reality an active missionary society, and every member should labor to make the church an efficient organization for the spread of the gospel and the conversion of the world to Christ. God has joined labor and enjoyment, earnest, well directed activity and progress in the divine life, the cross and the crown. "What God has joined together let not man put asunder."

TO WHOM IT MAY CONCERN.

MR. EDITOR.—I promised at Conference to give you and all our Ministers, as well as all Deacons who take the *Intelligencer*, a mode for making unfermented wine for the Communion table.

A. C. LAMAR, a converted Jew, describes one mode of preparation thus: Raisins or dried grapes are steeped in water for two or three days previous to the Passover, in a vessel placed near the fire. The juices are then strained and bottled off as the fruit of the vine. Sometimes, if circumstances arise to prevent the raisins being regularly steeped, they are boiled in the afternoon of the day on which the Passover is celebrated. When the saccharine matter is thought to be sufficiently dissolved, the decoction is boiled off and cooled. Such is our Passover wine. All the Jews with whom I have ever been acquainted use this unfermenting wine at the Passover. If it ever should be fermented, it is certainly unknown to them, and against their express intention. Judge Noah, of the State of New York, says: "If you wish to make unfermented wine in small quantities for the Communion table, take a small stone jug, into which put a pound or two of raisins, and then fill with water; tie a cloth over the top, and place the jug near the fire where it may be kept warm, and in a week it will be fit for use, making a pure, sweet wine, free from alcohol. This is the wine we use at the Passover."

The first is an English-Jewish preparation, the second an American-Jewish preparation. How nearly they agree. Truly yours, Wm. KINGSBORO, In connection with the above we give the following resolution passed at the recent Session of Conference: Resolved, That we recommend our churches to use unfermented wine at the Lord's Table."

Pen and Scissors.

REVIVAL.—The *Morning Star*, of last week reports gracious revivals in several localities, resulting in about one hundred and sixty conversions.

OF THE 994 prelates who are to be present at the Ecumenical Council, three are 95 years of age, viz., Mgr. Bombino, of Casasco, Mgr. Goyenche, of Lucma, and Mgr. Cavi, Leghorn; two others are 90 and upwards; and 29 more are octogenarians. The seven youngest of the bishops are between 39 and 35 years of age.

The number of conversions in Methodist Sunday Schools in the United States last year, was 41,703.

REV. A. R. R. CHAWLEY, who has been on a visit to Nova Scotia for some time, expects to leave Halifax to return to Barmah, his former field of labour, on the 17th inst. It is expected that four other missionaries will go out in the same steamer.

AT THE MONROE CHAPEL, in Brooklyn, on Sunday afternoon, Nov. 23, five men were ordained to the priesthood. The ceremony was a very simple one. The candidates for the priesthood sat at the foot of the altar, which was occupied by the elders. Three of the latter descended and laid their hands upon the head of each of the former, and offered an extemporaneous prayer. This ended the service. Three of the 240 missionaries, just sent out by Brigham Young from the "Valley of the Mountains," were present, and at the close of the ordination made brief addresses.

DR. TADE, deputy minister of Emigration, expects 80,000 immigrants to the Dominion next season. A new building for the temporary accommodation of immigrants is to be erected at Toronto next spring, and leased to the Dominion.

A MR. BOURNE, who began life as a newspaper carrier, now returns the second largest income in California.

A CANAL and harbour are being opened through the isthmus of North Holland, and Amsterdam is being converted into a port on the North Sea. Two piers, each 5000 feet long, are being projected into the sea, to form a harbour of refuge, to embrace an area of 7200 acres.

Near Bergen, Germany, there is a rare novelty—a paper mache church, capable of accommodating about one thousand persons. It is circular within, octagonal without. Every part of it is made of paper mache, rendered waterproof by a saturation in vitriol, lime water, and some aluminous substance.

CHOLERA.—The city of Uniruit, writes Rev. J. L. Phillips, is sorely plagued stricken this year. The name of the city signifies immortality, but death holds high carnival among her temples and palaces. The population is estimated at 125,000. Almost every year thousands are swept away by fever, cholera, or small pox.

CHOLERA began this year on May 3rd. In May there were only 17 fatal cases, in June 33, but in July the number of deaths rose to 598. With the heat of August the death rate ran up to over ninety a day. "Then it was found out that the birds on which the dead were carried were taken back into the city, that the shrouds in which the bodies were wrapped were afterwards worn, that the drains with a depth of three feet had an accumulation of two and

a half feet of sewerage in them, that the wells were in many cases fearfully vile, that the night soil was carried on caravans of donkeys as late as 10 o'clock in the morning, that it was often spread on fields in the vicinity of the city for immediate use, and that the two favorite places for sleeping are over the open drains by the sides of the bazars and on the roofs of the houses." Fearful facts these. Food is at famine prices and panic reigns. More than 2000 died of cholera last month alone. Still September—the most dreadful month of the Punjab—remains. I have written of this cholera outbreak so that your readers might get some idea of the places where this fell disease is born and bred.

A MISSIONARY PARTY passed through Halifax the other day en route for Barmah. The party consisted of Rev. Mr. Haswell and wife, Miss Leleux, and two native Burmese, Moung Kyaw and his wife, Shway Mai. Of these last the following interesting sketches given in the *Christian Messenger*:

Moung Kyaw is a young man, who, ten years ago left Barmah, for the purpose of assisting a missionary's wife—Mrs. Braynton we believe it was, in taking care of her children, thus working his way on the voyage to the United States, where he wished to go for the purpose of getting an education. This plan was adopted by Mrs. B. for the purpose of avoiding the necessity of her husband quitting his field of labor. On their arrival, Mr. Moung Kyaw was assisted in obtaining what he was so anxious to secure; and from that time he has been attending at the Hamilton University.

About four years since, feeling that on his return to his native land there would be none of his country women educated, so as to be a suitable companion for him, he was advised to send for a young woman who might come and obtain a good education in the United States, and if both were agreed they might be married. He was then expecting to obtain some lucrative situation under government.

Shway Mai was a Christian girl, chosen from the Mission School, by one of the Missionaries in Barmah, and came in answer to the invitation sent. Moung Kyaw by his industrious habits, and his labors during the vacations, had been earning sufficient to sustain himself and pay the passage money and board of Shway Mai, whilst she was getting her education.

The agreement was that if Moung Kyaw did not marry her, he was to pay her passage back to Barmah. After she had been to school about three years, and about nine months since, they were married. While at Hamilton he became a Christian, and has changed the purpose of his life, and now goes back with the intention of devoting himself to preaching the gospel to his fellow countrymen. His friends are all heathens, and have written to him that they will not receive him, or recognize him on his return—seeing that he has renounced Guadama and all the gods they worship.

DONATION.—An obliging correspondent sends us the following account of a donation visit to the Rev. G. W. McDONALD, on Wednesday, the 1st inst.:

At an early hour in the afternoon the people commenced to arrive, and before dark it was found that our Brother's house was not sufficiently roomy to accommodate all. This difficulty was removed by repairing to the old Meeting House, a few rods away, where the tables were tastefully arranged and bountifully supplied by the ladies who acquitted themselves nobly in their efforts to see that all were satisfied. After some 200 individuals had done justice to the tables, it was proposed that the audience should repair to the new Meeting House, which being done, the meeting was organized by calling G. W. White, Esq., M. P. P., to the chair, Mr. Gaudin acting as Secretary, and Amos Bartley, Esq., as Treasurer. The Chairman in a few pleasing remarks stated the object of the meeting, after which there was presented in cash, \$66.16, and many useful articles, which amounted in value to \$124.84, making in all one hundred and fifty-four dollars. The young men present presented twenty-five dollars of the above amount, accompanying which was a written address—the recipient feelingly replying. Several gentlemen being called upon responded, among whom were the Rev. Mr. Munroe and Thomas Vanwart. At about 9 o'clock, p. m., the meeting was brought to a close, all feeling, I believe, that it was more blessed to give than receive. "I should not omit stating that the choir added much to the interest of the occasion by singing several appropriate selections. I ought to have stated in the commencement, that a number of men, with teams, hauled a sufficient quantity of wood to last a year, which was sawed at the door by horse power."

NEW TEMPERANCE PUBLICATION.—We have received the Prospectus of a Temperance Monthly, to be published by Mr. James Watts, of Woodstock, for the worthy Grand Lodge of British Templars of this Province. The Prospectus says:—"The numerical strength of the Temperance organizations; the healthy tone of public sentiment with regard to Temperance principles; the anxious solicitude manifested for the spread and furtherance of these principles, seem to call for the establishment of a periodical publication, which shall convey to the reading masses a correct report of the work, progress and prospects of the several Temperance bodies in New Brunswick, especially, and in the remoter portions of the world."

It will be devoted to Temperance literature and news. "Though published at the instance, and under the control of the British Templars, it will not exclusively advocate the claims and advancement of that Order, but will seek to be in full sympathy with every organization, whose essential principles is the same."

The enterprise demands the sympathy and support of all Temperance men. Its low price—50 cents per year, post paid—places it within the reach of all. We wish it the fullest success, having no doubt, that it will be a worthy advocate of the grand principles of total abstinence.

The first number will be issued early in January, 1870; and intending subscribers should at once refer to the W. G. Sec., J. S. Colpitts, Salisbury, or to the Publisher, James Watts, Woodstock.

Peter's Musical Monthly, for December, received. There are some changes introduced into the present number, which are to continue in the volume for 1870. Instead of giving, as before, a small quantity of music and a large amount of reading matter, it is now to be entirely devoted to music. \$3.00 per year—published by J. L. Peters, Broadway, New York.

THOMAS'S MILES, CHARLOTTE COUNTY.—We learn that Bro. McDonald baptized three on Sabbath, the 6th inst.

THE NEWS AND THE PRESS.

DECEMBER 17, 1869.

The Rev. Mr. Lathern will lecture before the Young Men's Christian Association, in their room, Charlotte St., this evening. Subject—Richard Cobden. Admission free. Lecture at 8 o'clock.

At a meeting of the Young Men's Christian Association on Tuesday evening, a letter was read by the President from John McMorran, Esq., (now a resident of Hightstown, New Jersey), addressed to the members of the Association. He expressed his warm wishes for the Association, and encouraged the members in the good work in which they are engaged.

A bridge across the St. John River at Fredericton, more permanent than that which Jack Frost has just constructed for our accommodation, is among the things talked of at present. "It is only a question of time!"—Reporter.

THE MUNROE TRIAL.

The examination of the witnesses for the prosecution, in the trial of John A. Munroe, was completed on Tuesday afternoon. The evidence elicited, was identical with that given by the same witnesses in the examination before the Coroner, which we published in full at that time. The principal evidence in addition to them, was Dr. Earle, Coroner.

For the defence, a number of well known citizens were called to testify to the prisoner's general good character. All agreed in describing him as an industrious, mild, and promising young man; and, in their opinion at that time, a very unlikely person to commit this crime. The following evidence we give in full, as reported for the Daily Papers:

Mr. Thompson said that in consequence of not being able to ascertain from the Prosecution, when they would close their side of the case, and from their having done so earlier than anticipated, he had not been altogether prepared with his witnesses for the defence. He had, however, a few words to say to the Jury, and observed that the case was one of vast importance. It had been his lot to be concerned in and hear many cases of trial before the Coroner, and he was bound in truth and justice to the gentleman conducting the prosecution to say that so far as courtesy to himself, personally, was concerned, he had received all that it was reasonable for him to expect. He must say, however, that so far as their prosecution of the prisoner, he considered, he had never seen so much—if he must use the term—frivolity displayed as in the manner in which they had pursued the prisoner with a view of ensuring a conviction. The fight, he said, was not a fair one. It was unequal. It was a case of a man who had been shut up in a box and whose mouth it had tied, and who was bound hand and foot against all the array which could be devised for his destruction. The course of the prosecution had been unnecessarily harsh. From the beginning of the trial the prosecution had carefully brought together and placed before the Court every particle of evidence at their command, and nothing had been neglected that could be forced in. Even Mr. Lake's evidence, taken