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TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., JULY 9, 1869.

EDITORIAL CORRESPONDENCE.

WICKLOW, C. Co., July 3rd, 1869.

Contrary to our expectations, we succeeded in making arrangements to attend the First District Meeting, Rev. David Oram having kindly consented to supply the pulpit of the Fredericton Church.

REVIVAL.

Having received an invitation from Rev. Thomas Vanwart to spend a few days with him, we left home on the afternoon of Tuesday, the 29th ult. That and the following evening we attended the meetings now being held by Bro. Vanwart, in Prince William, and had the privilege of preaching Jesus to the people. The Revival, which was noticed in the INTELLIGENCER of the 25th ult., is still in progress there. The work is undoubtedly of God, the awakening influences of the Holy Spirit being evidently felt throughout the whole community. Last Sabbath, the 27th ult., there were three converts baptized. There are now several others professing conversion, who will probably obey their Lord in His baptismal command on the next Sabbath. The church, which had been for some time without regular pastoral care, and, as a consequence, become rather cold and inactive, has been greatly revived. The testimonies of the older church members, as also of those newly converted to God, were many of them clear and affecting. One case of conversion during this Revival is worthy of note as being something altogether out of the ordinary. A young man, son of Bro. Asa Smith, who has been dead for a very early age, has been the subject of converting grace. He cannot recollect ever having heard a sound. Even the most terrific peals of thunder are unheard by him; yet the still small voice has reached his heart; he has felt deeply that he is a sinner (very few have felt deeper conviction of sin), and casting himself on the sacrifice of sin, Jesus has whispered peace to his heart. So long deafness had seriously impaired his power of speech, and fearing that he could not make himself intelligible, he wrote his experience and gave it to Bro. Vanwart to read. When in the meeting Bro. Vanwart rose to read it, the young brother stood on his feet and remained standing during the reading, the tears all the while coursing down his cheeks, and at the conclusion he uttered a hearty "Amen." His experience, as written, contained only a few sentences, but O, how full and deep they were! He had never listened to the relation of a Christian experience, but notwithstanding this, he could not have entertained a more correct idea of its nature than he did. On Wednesday evening he rose in the meeting and spoke of his trust in the Saviour, and as we listened we thought surely no heart there could longer doubt the love and power of Jesus.

Bro. Vanwart is fully alive, and is laboring with great earnestness. We pray that his labours now may be crowned with the same degree of success which has attended him on many former occasions. Bro. McDonald, who was with Bro. Vanwart at the commencement of the series of meetings, could only remain a few days, having appointments on his own circuit to attend.

TEMPERANCE.

On Wednesday, the 30th ult., York County Lodge of British Templars met in quarterly session at Queensbury. Notwithstanding the heavy rain, there was a very good attendance. From the Report of the Secretary we learned that there were something over thirty Lodges now in the County, with a total membership of 1,266. During the last quarter two new Lodges had been organized, and 175 members initiated. The meeting throughout was rather interesting. A discussion concerning the license system, which drew forth a variety of ideas, resulted in the passage of a resolution to petition the Municipality of York to issue no more liquor licenses for one year after the expiration of those already granted. It is to be hoped that the Council will favorably entertain the petition of the County Lodge, representing, as it does, a very large majority of the best citizens of the County. That this wing of the Temperance army has done a good work in York, as in other Counties of New Brunswick, cannot be denied; and it promises to do still more. O, that drinking temperately (so called), or to excess, may soon be a thing unknown in this portion of the Dominion.

WOODSTOCK, ETC.

On the evening of Thursday—Dominion Day—we reached Woodstock. It is scarcely possible that any one would question the loyalty of Woodstock, or of Carleton County as a whole, even though situated so near the most lauded United States. (By the way, is it not worthy of remark that from Carleton is never heard the annexation cry? Its enterprising inhabitants are as happy, and thrive as rapidly as though the American line was so changed as to include New Brunswick.) The first County in the Province that cast a vote in favor of Confederation, is of course expected to be loyal to the Dominion, and yet on Dominion Day (July 1st), the stores were opened and business went on as briskly as usual. A little inquiry, however, revealed the fact that the fault was not in the people of the County, but in the authorities at Ottawa or somewhere else. The proclamation of a holiday was not received, or at least was not posted about the town till some time during the day which was to be observed as the anniversary of the birth of the Dominion. Business had been commenced, and could not well be stopped; so that the loyalty of the citizens must remain unquestioned. The good sense of the Municipal Council has been recently shown in voting to refuse license to sell intoxicating drinks in the County. It is proposed to make this prohibitory law complete by asking the Town Council to follow the example of the County Council. The Temperance body in this County is unequalled we think, in numbers or influence in any one County in the Province. In Woodstock there are several new buildings recently erected in the business part of the town, while a number are drawing near completion. Religiously, there is nothing new.

It is supposed that Rev. J. T. Parsons will sever his connection with the Free Baptist Church at the expiration of his present engagement. Rev. Mr. Nicholson (Methodist) is, we believe, about to relinquish his charge. The departure of these pastors will be much regretted, as they are universally (and deservedly too) esteemed.

The boats have ceased running above Woodstock, but it is thought there will be sufficient water to allow them to continue their trips between Fredericton and Woodstock for some time yet. The Woodstock Railroad is proving a benefit to the County. It

could not well be otherwise, unless very unskilfully managed.

THE CROPS.

As we journey along we see vast fields on every hand that promise to yield an abundant harvest. Some persons seem to fear a little effect of the recent cool weather on some portions of their crop, but taken altogether the prospect of a bountiful ingathering is exceedingly good.

DISTRICT MEETING.

The place of meeting—from which we write—is situated about thirty miles above Woodstock. To-day, the commencement of the session, is exceedingly warm, the warmest day of the season, and reminds many of the brethren of the weather generally enjoyed (?) during our General Conference session. The social Conference at 10 a. m. was largely attended. Seldom have we been at a more interesting meeting. No time was lost, and for about two hours the people talked of the good things to be had in the service of God. We have only time in this letter to say that almost all the churches were represented, and the reports in nearly every case told of the same degree of prosperity. There is an evident quickening in all the churches, which is good news indeed. The mail soon closes, and we must do the same. More about the District Meeting next week.

CHRIST MEETS MAN'S NEEDS.

Fallen, lost, and undone man, wanders about hither and thither, as through a maze, seeking for rest and happiness, but with all his painstaking and research, he finds it not in the pleasures of the world. For thousands of years he has sought happiness amidst the bowers of earth, spent his strength, exhausted his energies, and squandered his means, to procure this much desired good; but alas, in vain, it was but a phantom, a mere shadow; viewed in the distance as though it was real, but he has never yet found anything lasting, permanent, or enduring. Strange as it may seem, but comparatively few ever sought and obtained wisdom enough to discover the deception; while the millions of the human family continue to seek in the same way, tread in the same paths, with but slight deviations, and drink from the same fountain as did their ancestors; thus, generation after generation pass away, the youth and the aged, the wealthy and the poor, the active and the indolent, alike seek for happiness in the vain and trifling things of earth. It is reasonable to suppose, that the men and women of to-day would pause in the race, and make some inquiry as to the result of the research made by those who have so recently gone before on this road to pleasure, even should they not care to investigate the centuries in the past, would it not be a natural inquiry—"have they found the long-sought prize?" But no! onward with anxious tread—onward with careless glance at things around them—onward they make their way—some to "fields of glory" amid the din of strife, where honor is in the ascendant—others to mines of gold, where wealth holds his reign; and, others, still more infatuated, to fields of carnal enjoyment, strengthened by the maddening bowl; but oh! how sad the disappointment, when in the act of grasping, what to their deluded minds, seemed the substance of bliss, it proved but a shadow, a delusion. But, for all these, there is a remedy, a sure, permanent, and enduring substance, that remedy is given in the Gospel, which is Christ. Well may we exclaim—"Christ meets all our necessities; he is a cure for all our ills, spiritual; an all-sufficient Saviour. In his precious word, he brings to us the much needed truth; in it we see our fallen condition, and in a clear, pointed, and faithful manner, it portrays, feature after feature, of our corrupt nature, and to the delinquent, both reason and experience come forth as witnesses and declare every sentence true. Thus, by pointing out to us with unmistakable clearness, the way of life and salvation, He meets our wants and necessities. Not only is He the way the truth and the life, but he presents us with a model character, by which we may be guided into all our ways. In him we discover the answer to the question—"What is virtue?" Silently, but truthfully and surely, we receive the answer, as we gaze on the character of Christ. Well has a writer said of Him—"The completeness of manhood is before us, and our critical eye and yearning heart are satisfied. There He stands solitary in his superiority, yet pouring out streams of sympathy for the lowliest and vilest, purer and deeper, than ever flowed from a woman's heart. In him blend majesty and gentleness; the awful face of justice and the pleading eye of love, meet at once the gaze of the beholder. Hoary-headed and hard-hearted guilt sees something in him more terrible than in the executioner; while innocence, though timid as a fawn, pillows its head confidently on his bosom. In his unbending integrity, he is firmer than a column of granite; in his touching compassion, there is no want so low but he stoops without effort to its level. To serve him would seem an honor for which angels might contend; but he can wash the feet of the disciple who is planning his betrayal. He discloses the greatness of God, and the weakness of the humblest man."

And his life, how full it is of power and beauty! It is at once heroic as a singing martyr's death, and as beautiful as a mother's ministry about the couch of her mourning babe at night. Now he is driving a cohort of evil spirits into the deep, and now folding childhood with a whispered prayer to his bosom. At one hour his own disciples cry out in terror, as his awful form sweeps over the midnight sea; and at another, guilt kneels before him to hear him say, "go and sin no more." He is Immanuel; and his life a prolonged benediction. Go and study both, and you will go no farther for a model, or be in doubt about your appropriate work."

In a word, then, we say to each, come to Christ; if any feels he is a sinner, Christ can save, his blood cleanses from all sin; if any feels he is lonely and sad, if you seek him he will condescend to be your guest, and will send you the Comforter; if weak, he will be your strength and your salvation; and if, by passion rage and tumult arise in thy troubled heart, he will speak to the raging sea, and say, "Peace be still." Truly, Christ is the world's need, and the Christian's only hope. Those who have proved this truth by happy experience, can, with confidence, recommend him to others as the Great Physician; and will urge upon them to come to Christ; that they may be happy now in his love, happy in the hour of death, and happy to all eternity, in the region of endless glory.

A private note from Elder Taylor, informs us that Rev. J. T. Parsons is paying a visit to Grand Manan, called thither to attend a funeral; and that he intends spending a few weeks on the island. We should be glad to learn that God had blessed his visit in the conversion of souls. Brother T. states that sickness and death are very common in the vicinity where he lives; so much so that it casts a gloom over the community. May it please the Master to cause it to end in mercy.

We learn that seven happy converts were baptized at Prince William, on last Sabbath, by Elder Thomas Vanwart; and eighteen received the right hand of fellowship, and were united to the church. The meetings are still continued, and the good work moves on.

The Rev. Mr. Saunders (Baptist) also baptized one, at the same time and place. May this good work continue till scores are converted to God in that vicinity.

FOR THE RELIGIOUS INTELLIGENCER.

Mr. Editor—Having been from home some time, it may be, my friends and brethren would like to know of my whereabouts. On the evening of June 10th I took passage in the steamer *Linda*, Captain Davis, from Yarmouth to St. John, in company with Elder Wm. Downey, who was going to pay a short visit to his old home. Arrived next morning, after a pleasant passage of eleven hours; and here I would say of Captain Davis, his officers, and the clerk, Mr. McGill, they are all that is required to make a trip pleasant (if not sea sick), being gentlemanly, courteous and kind, having on board one of Mason and Hamilton's five stop cabinet organs, for the benefit and pleasure of those who can use it. I spent my first Sabbath in St. John, occupying the pulpit of Waterloo Street Chapel morning and evening, and that of Indian Town in the afternoon, as Brother Guter was unable to attend on account of sickness. Here I had the pleasure of again seeing my Brother John, (who has since passed away) and hearing him tell the wonders of redeeming love, waiting for the white-robed angel, to take him to the "sun bright clime."

Farewell my brother! thou hast left us, And gone up to thine eternal home. A few more years and I too shall greet thee— With the loved ones going before.

On a flowery, stormless shore, To want, to pain unknown.

Thence I came up the river, to the old home. Home! how sweet the sound! Here in the "old orchard," resting quietly beside the companion of my youth, with children and grand-children, reposes the one who gave me birth; here, years long past, I wept and prayed; here I became a new creature in Christ; here I heard the voice of my departed Lord saying, "whom shall I send and who will go for me?" and I answered him am I, send me." Many of the old, since that, have passed over the river; another generation has taken their places; everything is changing around us; all is changing but the unchanging God.

Friday 18th, took passage in the *David Weston* for Fredericton, and found a home with Rev. J. McLeod. Saturday met with the brethren in 3rd district meeting, Prince William, and received a hearty welcome, renewed old friendships, and made some new ones. The Lord has graciously owned the labors of his servants, and a good degree of interest has been manifested; a number have professed faith in Christ and been baptized, and still the work goes on.

Sabbath 27th, according to previous appointment met with the church at mouth of Keswick, Douglas, found them low and very weak; spoke to them the word of life; "not to be weary in well-doing." Here is a large and interesting field for labor, fields white for harvest. O God, send laborers in thy vineyard. July 4th spent the day in Fredericton, and preached the word in Bro. McLeod's absence; I trust it was not in vain in the Lord. Next Sabbath intend being at Douglas. Have not yet decided whether I shall labor for the Home Mission or not.

Yours in Christ,

Fredericton, July 5, 1869.

DAVID ORAM.

BEECHER ON THE MINISTRY.

If there be those that are in the midst of life, or are entering life and have had serious thoughts whether it was not their duty to become preachers of the Gospel, but have been held away by some ambitious sister who, has had thoughts of public honor and glory; if there be some that have looked wearily at the till and chest, and have wondered and pondered whether it was best for them to throw away their life in the poverty of the pulpit; if there are any that have heard their companions gleefully marking out not of this place, but saying, "I say the severest things, it is because I am faithful to love." But your care! I have not a bit of care. I forget the sermon a great deal quicker than you do. "Your burden!" I have no burden. I take up the battle, and I lay the battle as soon as it is over. And I shall sleep as soundly as any man that is here. And every man that is in the ministry, and is willing to love men, and to be faithful to them, will find joy in him from day to day.

I am the happiest man that lives. You could not tempt me out of this place. Suppose that had offered me the senatorship of the United States, do you suppose I would have accepted it? Never, never! I do not expect to be tried? It is not the style of men who are after now? They do not look into the pulpit, they look into the pocket. I say the severest things, it is because I am faithful to love. But your care! I have not a bit of care. I forget the sermon a great deal quicker than you do. "Your burden!" I have no burden. I take up the battle, and I lay the battle as soon as it is over. And I shall sleep as soundly as any man that is here. And every man that is in the ministry, and is willing to love men, and to be faithful to them, will find joy in him from day to day.

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And the best of it is, that when you have had all this, you have had nothing. It is but just a small handful of first-fruits thrown forward. The full reward shall come when God shall gather the saints.

And those that I have brought in here—and I—a great company of us—shall stand together in the presence of the Redeemer, and see the smile of his love and the outstretching of his hands, and feel the beginning of heaven, which we are to enjoy forever and forever.

CHANGING MINISTERS.

A Baptist exchange, writing of the habit of frequently changing ministers, says:—

A large proportion of our churches have fallen into the habit of changing their ministers. The habit is productive of many evils, some of which I will bring to notice.

1. It is expensive to ministers, and reduces them to poverty. To have to remove every few years

is to be minister to a sacrifice of his own money, in looking for a new field of labor, and in moving his family to when one is found; and then he must sell at a loss any property he cannot carry with him. To be moving from place to place injures the reputation of a minister. But getting the little reputation attributed to some fault in his ministrations, and he is called "a bird of passage." It makes it difficult for him to get employment in the ministry, and tempts him to abandon it and engage in some secular business. He is liable to be discouraged, and doubt his capacity for the work of the ministry. In these respects many ministers suffer great injuries at the hands of churches.

2. A frequent change of ministers is a great injury to churches. Those churches that dismiss their ministers without just cause do, indirectly, reject Christ in rejecting his ministers, consequently incur his displeasure, under which they cannot prosper. Christ takes what is done to his ministers, as done to himself. He said to his disciples, "He that receiveth me, receiveth me, and he that despiseth me, despiseth me." Hence, the churches that mistreat Christ's ministers mistreat Christ himself, and for that reason many of them languish and become extinct.

Again, churches in changing ministers, are liable to become vacant, and the congregation lose the

habit of going to church, or they scatter and go to churches of other denominations, and are never all gathered again. It is seldom that a change takes place without some loss. In such changes there is liability to strife and division, which are always ruinous to the churches in which they exist. In a permanent ministry there is a uniformity of teaching and training, and a ministerial influence, which add much to the strength of churches. In this respect churches given to change suffer great loss.

FOR THE RELIGIOUS INTELLIGENCER.

A TRIP TO BOSTON.

Dear Reader—On one other occasion I have asked you to follow me through the streets of the "hub of the universe," and have brought you to bear witness when I have endeavored to explain to you, though in a feeble way, my ideas of the great National Peace Jubilee. Again I would ask you to accompany me for a short time, not as before, on a musical excursion, but simply sight seeing. Are you willing to pursue the journey further, or, footsore and weary, do you prefer to turn back and leave me, to go on my way alone? If the former, I shall be delighted, believing that my humble efforts to please you have not been all to no purpose; if the latter, I shall swallow my grief as best I may; and with persistent obstinacy, will proceed without you.

Starting then, from St. John, in the noble steamer *New York*, we find the accommodations of the vessel everything that could be desired, to secure a comfortable and pleasant voyage. If it is only smooth, we mentally exclaim, What a delightful time we must have, surely! Nice clean state rooms, lounges tempting one to throw himself at full length, regardless of the convenience of the rest of the passengers, plenty of room for delightful promenades, a fine piano, over the keys of which the gentle fingers of one of Eve's fairest daughters are nimbly gliding, rather powerful but still pleasant swell of the sea, rocking the boat and giving us a very pleasant sensation.

At Portland there were few who did not "change tickets," and take the cars on the Boston and Maine Railway, for the "Hub." As we had only a few minutes before the train left, we had no opportunity of "doing" Portland this time; but as I had a couple of hours on my return, I suppose I ought to state here what I saw in the

FOREST CITY.

Before the fire it must have been one of the handsomest cities in America. Perhaps handsome is hardly the word. Portland's fame rested not in the gorgeous magnificence of its stores, public buildings and private residences; but rather in its beautiful streets lined on either side with grand trees which had felt the summer breeze and wintry blasts of many a year. Not here and there, as in St. John, on a few of the back streets, but everywhere, in the most quiet lanes and public thoroughfares, one might see the green foliage giving to everything that quiet beauty which we at home have to quit our business in the city and start away into the country to get even a glimpse of.

The fire, however, made dreadful ravages, and in passing from the "old" city to the "new," we were instinctively smitten with melancholy pain to see how beauty, nourished and protected for years by feeble man should be so marred by the devouring element in a few short hours! But already new residences have sprung up with marvellous rapidity from the black ashes.

New and more handsome buildings have taken the places occupied by the former ones, and so far as mere houses and stores are concerned there remains nothing to show that it is only two or three years since Portland was visited by one of the most terrible fires ever known. Their enterprise in this respect has shown them to be thorough Yankees. And here let me remark, in passing, that notwithstanding all I had heard about the wonderful "push" everywhere evidenced among our neighbors across the border, I was still surprised to see it in its reality. From all I have seen in Maine, New Hampshire and Massachusetts, I have become convinced that the Yankee never allows the "grass to grow under his feet."

Taking the train at 3 o'clock we started for Boston. With the country through which we passed I was not nearly so favorably impressed as with my own New Brunswick. The land is more barren, vegetation looked more backward. The redeeming feature of New England is its manufactures. If it were not for these the people must either starve or move West. The soil would not support them. But his hard lot only makes the New Englander more enterprising, and all through New Hampshire and Massachusetts, every few miles we come to a thriving town in which the busy whirl of machinery gives unceasing evidence of the prosperity of the inhabitants. The very existence of New England depends upon its manufactures, and they know it. So, would they be the life of New Brunswick, but I fear that we as a people are not aware of their importance. If our capitalists would only invest their money in this way, instead of looking it up in rusty trunks, or in that other class of operations, which entitles them to the appellation of "thirty-per-centers," how many of our quiet, slow-moving, lazy country towns, would glow with life and activity! How much of the useful would be kept within ourselves. How soon would the tide of emigration of our young men, the bone and sinew of our country, be turned backward!

If, from the railway system, which is soon to place us in more intimate connection with the world outside of us, no other results arrive, yet may we at least hope that our people will be induced to see more of the world—more of the way things are done among their neighbors, and thereby seeing how fast others are moving, be instinctively urged to quicken their own pace.

BOSTON.

To one who, like your correspondent, had never "been there," the sights in and around Boston will afford a good deal of food for wonder and reflection. The streets, from early dawn till late at night, are always a scene of activity. To one accustomed to the streets of St. John, the amount of teaming done is something wonderful. The horses used are all very large and powerful, and it is seldom that a day is seen with less than three animals drawing it.

The horse cars are one of the institutions of Boston, and I have been informed that over two thousand pass Seely's building (the principal depot) every day.

Boston is one of the best places I ever saw to get lost in. The streets are horribly crooked, and while keeping straight ahead, and thinking that he is in the same street, the stranger soon is apt to find himself in a different one altogether! This is, of course, true only in a few instances, but it often gets one in a dilemma, and makes him look up with an anxious, bewildered, and to the lay-stander, amusing stare, to see if he can find the name on the corner. Many of the principal streets are very narrow. The City Fathers, however, have determined that this shall no longer be, and on Hanover street I noticed that they are going right from one end of it to the other, cutting a block from every house.

The people are determined to spare no expense, so that the streets, public walks, public buildings, trees, and everything which may be a credit to the city. The strongest canvas which a candidate for civic honors in Boston can make, is that he will do all in his power to improve its appearance, and the people seem willing to bear enormous taxes without a groan, so that it will only give them a little more comfort and enable them to show their city to strangers with a little more pride.

In Boston, one sees much to remind him of the days of the revolution. Just down near the foot of State street is the spot where first moulded the destinies of America. Here it was that those memorable boxes of tea were thrown overboard. Over in Charlestown, on quite a high hill, and conspicuous from every part of Boston, stands Bunker Hill monument. In the Common, surrounded with an iron railing, its giant limbs bending under the weight of so many years, still grows the elm, under which Washington first unsheathed his sword. These are memories of important days in America's history. They are preserved with a religious care, which we love to see. It is true that they remind us of events which fill not the brightest page in our own history. But what of that? Arm-in-arm the Englishman and American view them with equal interest admiring equally the spirit of patriotism and nationality which prompts such regard to the memory of those who laid the foundation their present greatness.

HARVARD UNIVERSITY is the oldest in America. Its history dates back to the middle of the 17th century. To provincials it is best known for the law and medical colleges in connection with it. When a New Brunswicker visits Harvard he is always sure of meeting with the familiar face of some old friend, or else with some Provincial, who will be only too happy to make his acquaintance, who have resorted here to pursue their studies under the eminent professors for which Harvard has long been noted. Probably no better place could be found for a seat of learning. Everything around has an air of studious quiet. Magnificent, spreading elms, quiet, almost sombre streets, just the place for one who desires to separate himself for a time from the busy world, and revel awhile amid the scenes of a cloistered college life.

Had I the time and space, and were I not afraid of wearying my readers, I would gladly endeavor to describe what I saw in the State House, Charlestown Navy Yard, Chelsea, the seat of two hospitals, and other places of interest which the tourist will find in Boston. Now, however, I must take my adieu, trusting that it may fall to the lot of my readers to visit the New England States, and that they will return determined that their best energies, and their money as well, may be unspendingly devoted towards making their own country a second New England.

The meeting of the Grand Lodge, "British Templars," which convene in Fredericton on Tuesday, 13th inst., will be held in the Temperance Hall of that city. The Sons of Temperance have generously offered its use for the occasion. A Committee of St. Ann's Lodge has charge of the arrangements. A large attendance is expected.

UNION.—Two tri-weeklies, the *Journal and Telegraph*, have been united and are published now as a daily, having the title of "*Daily Telegraph and Morning Journal*." It is a large and well-filled sheet, and bids fair to exert an extensive influence, as it has a large circulation. We wish it every success.

We notice that a competitive examination among the pupils of the schools of Carleton County, is to be held in that County during the autumn of the present year. This is a move in the right direction, and should stimulate both pupils and teachers to renewed zeal.

Captain Wood, who has been so favorably known to the travelling public, as master of one of our river boats on the St. John, we learn, to become the Conductor on the "Fredericton Branch Railroad," as soon as it is completed. We shall not have our expectations fully realized, if the Capt. does not use his utmost endeavors to make every thing agreeable.

The Young Men's Christian Association have issued the following circular to the different clergymen throughout the Province:

SAINT JOHN YOUNG MEN'S CHRISTIAN ASSOCIATION.

St. John, New Brunswick, June 30, 1869.
DEAR SIR—Our Association proposing to hold a Young Men's Convention under its auspices in this City, early in October next, invite you to send as a Delegate to it, one of your most active Christian young men.

The objects of the Convention will include—Meeting of Welcome, Meeting for Organization, Business Meetings, and Farewell Meeting; these will be held in the various Protestant Churches. The object of our Association in holding a Convention, is to awaken a deeper interest among young men in matters of religion, to induce them to join our Association, to awaken a like interest and sympathy in our young men throughout the Province, and lead to the formation of kindred institutions wherever practicable, and also to stir up a more lively interest in the moral and spiritual condition of our young men, among all classes of the community.

With a view to accomplish this object, addresses will be given by eminent Christian men, and subjects of the greatest importance will be brought before the Convention for its consideration. We feel confident that, under the blessing of God, good results will flow abundantly from it.

Arrangements will be made with the Steamboat and Railway Companies in the Lower Provinces to carry Delegates at one rate to and from the city. Ample accommodations will be made for the Delegates during the sitting of the Convention by the members and friends of the Association.

In order that the Provisional Committee may be able without delay to make all the necessary arrangements for the accommodation of the delegates, and other business in connection with the programme of the Convention, it will be necessary that we should receive a reply, as to whether you propose to send a delegate, on or before the 10th of August. Your attendance and hearty cooperation is solicited. Further information to intended delegates will be forwarded in due season. Ministers who propose attending the Convention will receive a cordial welcome, and they will please notify the Provisional Committee of their intention prior to the 10th of August.

Yours, in Christian Fellowship,
WILLIAM WELSH, E. McLEOD,
JAMES WOODSON, ROBERT C. QUINN,
GEO. BARTLETT, J. E. IRVINE,
J. CLAWSON, Secretary.

The *Religious Telescope*, referring to the present condition of the affairs of the christian world, expresses its being in the following somewhat decided manner:

"The new age is pre-eminently Protestant; and the Protestant principles and spirit of the age are not to be incarnated into Catholic forms and phrases. The genius of the century is favorable to the development of our principles, and that genius is what we call Providence, marching on to grander results. All organizations which are in harmony with it will expand and become strong, while those which stand opposed will not fall to be crushed in its onward march. For any church, or organization for any purpose, to attempt to reduce this age, or the principles of this age, to the staid and stolid of the past, is tempting to turn back the dial of the world—to do the impossible. And we may be certain that the effort to produce such a counter-revolution by force would result in hurrying all such parties from power and trampling them in the dust. The march of truth, untrammelled under her divine Captain, is not to be turned back, and the church or institution which attempts to bar its progress will be crushed forever.

The blows of Luther's hammer, as he sailed the theses to the church door, resounded down through

all Catholic christendom, and was Rome's death-knell. And the meek, feminine voice of Malantheon, as he read the Protest of Spire, and all faces pale as it was the voice of the Almighty distinctly heard calling the papacy to judgment. And ever since has been reading out more and more distinctly before the nations of the earth her sentence.

In dealing with evil, especially organized evils, God often seems to be in no haste. They yield slowly, until quick vengeance falls at last. As Guitz beautifully says: "Providence takes a step and nations have passed away." But whether sooner or long hereafter, Catholicism will be displaced and Protestantism will triumph. This false system of religion may be employed in the great thrashing-floor of the Almighty to fling some other great evil, till after having reduced the pride of his foes and tested the purity and faith of his people, He will bury it away in the dark history of the past, while Protestantism, with its new forces of virtue and intelligence trans-forming human life, and lending a brighter hue to society, goes forth conquering and to conquer."

MOVEMENT IN INDIA.—Considerable interest is taken in India in a movement on the part of some thousands of native Christians inhabiting a track of country known as Chota Nagpore. In the year 1844, four German missionaries went to visit the mission, and of a society in Berlin to the Kols inhabiting this district. They succeeded in gathering around them as many as ten thousand native Christian converts, of whom a full history is given by Colonel Dalton in the *Asiatic Journal*. Since that time, missionaries have been sent out from Berlin, discussions arose resulting in the older members of the staff withdrawing themselves from connections with the Berlin society, after making ineffectual attempts to secure the continuance of peace and unity. About seven thousand of the native Christians determined to continue with their old pastors, with whom the sympathies of the whole of the European residents were also given.

In this state of affairs, an application was made to the Lord Bishop of Calcutta to receive and support Christians into communion with the Church of England. This the bishop positively refused to do, or to visit the mission, until a reply had been received to a formal remonstrance to the Berlin committee. This having refused, and being of an unfavorable nature, the bishop determined to visit the mission, and by personal inquiries satisfied himself of the position of affairs. His lordship received several deputations, who expressed their determination to persevere in the request to be formally received into the English Church; the European residents of the place supported their desire; and the bishop accordingly, after warning them of the many difficulties they would have to encounter, decided to accede to their request. The bishop has acted with much deliberation and caution throughout the whole affair, and he could not possibly have refused to grant such an earnest request for admission into the Church. This has now been formally done, the whole of the European residents being present at the service. Temporary measures have been adopted for the conduct and support of this most important accessions to the native Christian population of India.

HOME QUESTION.—Do you attend the prayer-meeting? How often have you been present at the prayer-meeting during the present conference-year? Have you gone only occasionally, or regularly—just as you are faithful to attend to your worldly interests? You can not, if you are a Christian, afford to stay away from the prayer-meeting. You can afford to neglect any other better than this. You may attend, if you will; you have the opportunity, and you can find the time. Do you attend the prayer-meeting? If you have not in the past will you in the future? and encourage others to go with you. You will live if you do; but you will die if you do not.—Ed.