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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., MAY 28, 1869.

ENSAMPLES.

The Apostle Paul commended the Christians of the Thessalonian church because they "were examples to all that believe in Macedonia and Achaia." To the Philippians the same Apostle wrote, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example." The Apostles waived their right to a support from the churches to which they ministered and worked with their own hands, eating no man's bread "for ought," in order that they might be "an example" to their followers. Peter charged the elders to be "examples to the flock," and Paul his "dearly beloved son," Timothy "to be an example of the believers in word, in conversation, in charity, in faith, in purity."

From these and other passages of the Word of God it is clearly inferred that it is required of Christians to be examples to those about them of the character and power of the religion they profess. By chaste and wholesome conversation, by consistent deportment, by pure and faithful love, by a meek, patient and forgiving spirit, by living, working faith, and by a scrupulous purity of heart and life, a believer in Christ must be an example in the eyes of all who know him.

This is one of the things which we all are very prone to forget. There are many people in our churches who desire to serve God in their "weak way and manner," and at last get to heaven, but who do not think, or do not act as if they thought, that the Gospel requires them to be good examples in the community; such as shall set before men the beauty and blessedness of Christianity, and move them to glorify our Father in Heaven, by themselves accepting it as the rule of life.

There are several points to be considered in this connection.

1. Every person is an example for either good or evil. It matters little what he chooses, or wishes, or hopes, in regard to himself, he is all the while setting an example for others to follow. "None of us liveth to himself." Such is the mighty law of influence that we are both consciously and unconsciously modifying and moulding one another for the better or worse through all our lives. No one can claim exemption from this law. The very humblest disciple of Christ is an example to somebody. The fact is a serious one, calling for prayerful consideration. Let every Christian say to himself, I am an example to those who know me, and I am daily either helping or harming them.

2. Such is the wonderful power of sin over our depraved human nature, that an evil example often does far more harm than a good example does good. Christians can accomplish much good by setting proper examples, but they will surely accomplish more evil by setting bad examples. Let a church member grow careless in his ordinary conversation, use various slang phrases, be given to indiscriminate jesting, and making light of serious subjects, and see how quickly his example makes its certain impression on his associates. That person soon becomes the standing referee of all the "fast" young men and "brave" boys in the community who delight in "talk." A demon who lights his cigar in the vestibule, and smokes his way home from the evening meetings, does more to ruin than all the pastor's temperance sermons do to rescue the youth of the parish from dissipation. A cold professor who never works in the prayer meeting, never pleads with a sinner, and never helps the church, is driving away more people, it may be, from the means of grace than seven earnest disciples can draw. Here is something for somebody to think about, for a day of reckoning awaits us all.

3. The question for each of us to ask is this: Am I setting the example that I should like to see copied? Were my child or my neighbor to do as I do, to talk as I talk, and to live as I live, would he be right or wrong, and should I be pleased or pained at seeing him? It is often the case that we first detect our own faults when we see them copied by others. Many a man never knew how awful it was to wear until an oath broke from the lips of his son on his startled ear. It is often in this way that we see ourselves most clearly as reflected or copied in other lives. Would, however, that we could be more alert to examine and more careful to consider our influence upon our associates. O, how many of us have said in our heart "what guilty Cain said to the Almighty, 'Am I my brother's keeper?'" How utterly careless too many Christians are of their example! Were each disciple to be a real light, shedding beams of love on all around, how much of our world's gloomy night would flow away! Let all church members determine by God's help to set such an example of Christian character and conduct which at least they shall not be ashamed to see copied by their neighbors.

For the Religious Intelligencer.

OUR INDIA LETTER.

Bombay, India, March 15, 1869.

The Missing Paper.—On the Road—Returning Pilgrims.—Our Association Meeting at Bangalore.

MR. EDITOR.—For several weeks I have had a fair chance to test my attachment to the dear friends of N. B. and N. S. "The paper," as your people say, that is, the *Religious Intelligencer*, has not greeted us with its pleasant face for more than three months. Every week I have watched and waited for its coming, but thus far in vain. Why hasn't it come? How many times I've asked the question, but that has done no good. Like the *Morning Star* and *Christian Freeman*, your excellent paper has become a home friend, and we now miss it exceedingly. Every Friday or Saturday almost the file of American newspapers comes to our quiet bungalow under the people trees. Every bundle has been so eagerly looked over for the *Intelligencer*, but they keep staying away. And so here I am wondering why this is, and wishing Old Neptune would mind his own business and let the mails alone. How I want to hear from you all! When weekly intelligence is for twelve weeks or more interrupted, we begin to look anxiously and long earnestly for tidings from those we know and love in the Lord. I hope the lagging papers are not lost, so that I shall soon have a feast at "reading up" the news. I feel just like asking a great many questions which I do want answered, but it seems to be my turn to wait.

This morning we left home to attend our semi-annual Association Meeting, to be held at Bangalore

on the 19th inst. My wife, my sister, and our little boy, now nearly a year old, are with me. This place is only eleven miles from our house; still it is quite a journey nevertheless. We have nearly eighty miles to go, and shall be four days about it. On such trips, when travelling so slowly, I often have such an inexpressible longing for the cars of your home railways. O how I sometimes wish that I could put steam into these men and bullocks!

We meet great companies of the pilgrims returning from Jagannath. Poor, worn, tired, miserable creatures! How haggard they look! Many a weary mile yet stretched before them, and many a change of death lurks along the way. Their ranks have been thinned by disease, and just now cholera is abroad in the land, and may carry yet great numbers of these weak and wasted pilgrims to the hungry grave. I have asked several parties as they walked along this dusty road today whether any of their number had died. Their sad faces uplifted towards me told the truth which their lips were slow to speak. Men without their partners, parents without their children, many a bereaved and broken heart now lifts its hopes homeward, as it drags the heavy scollen flasks over this hard road. O that I could persuade some of these sorrowing souls to look up to Him who came to seek and to save the lost. But these Jagannath pilgrims are the most hopeless Hindus in India. Their hearts are harder than flint, their lives most corrupt, their minds most densely clouded by the dark and dreadful superstitions of centuries. O how almost impossible it seems that these men can be brought to know and love Jesus, the same precious Redeemer whom we adore! How often, when looking upon these devotees of Satan, and marking their remarkable attachment to sin, the question of the disciples has come to my mind—"Who then can be saved?" and the answer of Christ has greatly cheered my heart—"With God all things are possible." What a comforting assurance is this! In it we take great satisfaction in this dark land. There are no hearts too hard for the Holy Spirit's power, nor are there men too wicked to be converted. O, it is our own ill-tempered wills that make the mischief. We won't be saved, that is the plain fact of the case. We in our wickedness are determined to go to hell. That is the real philosophy of all this Satan-serving and idol worship. Pious reader, pray to Him, who has converted you from the way of death, to mercifully turn these wayward souls towards life and peace.

Our Mission now holds two instead of four meetings annually, as we used to up to last year. This semi-annual arrangement suits our circumstances much better than the quarterly meetings did. On the Friday before the third Sabbath of March and October, we convene at the place before determined, and spend usually from five to eight days in conference upon topics relative to our work. This time the Association meets at Bangalore, the most southern station of the Mission; so we all have quite a journey to make. But it is always a great pleasure to me to go there, where our first native church was organized, where so many good men have labored, and where I was born. Bro. and Sister Smith, recently from New Hampshire, are now located here. Bro. Miller's death last summer. We are expecting to meet Bro. Bailey, of the English General Baptist Mission, at our Conference this week. It is very rarely that we have the privilege of seeing any of our fellow laborers from other fields, for our stations are so far apart, and we have too much to do at home to go abroad much. But I often think how very cheering it would be to meet some of my American friends here, and particularly some of you whose hearts and hands sustain us in this work. Do we not sometimes meet in spirit?

J. L. P.

The papers have been mailed to Bro. Phillips. He has probably received them by this time.

It is cause for some gratification that even in India the visits of the *Intelligencer* are eagerly looked for. What think the Free Baptists at home who are not subscribers?—Ed. Int.

For the Religious Intelligencer.

"FEELING vs. DUTY."

DEAR BRO. McLEOD.—We have recently read an article in the *Intelligencer*, from the pen of your correspondent "C. F. F.," entitled "Feeling vs. Duty." The truthfulness of which we question very much, and which certainly demands a passing notice.

We had hoped that some able pen than our own would be employed in reviewing the article in question; but as I am writing to you on business, I could not let the occasion pass without saying something, however imperfect it might be, in review of that remarkable effusion. Who "C. F. F.," is, we have no means of knowing, nor is it enough for us to know that he has written the above-named article, and that it has appeared in the columns of the *Intelligencer*. We rather suspect he is some well meaning young man, who is trying to do the church and the world some good, but who, nevertheless, has been caught in the meshes of Materialism; and through that false philosophy has been led astray, and does not understand his own position very well. Yet however dogmatical he may write, we can simply affirm it is not the views held by the Free Baptists generally; neither do we consider them in harmony with the teachings of the Word of God. Hear what he says: "I am aware that to feel good is much to be desired, and that in all our engagements, both in things temporal and spiritual, good feelings are a great stimulant to action. But as feelings have its seat in the blood, and as it is impossible always to possess soundness of body, we cannot at all times have those feelings so much desired. But because we do not at all times possess good feelings, we are to sit still and not perform the duty God has enjoined upon us? Must we cease praying and rejoicing, because our physical system is low and languid? This is certainly a strange assertion; although it is not the first time it has been made. That feeling has its seat in the blood, and that soundness of body is essential to a proper exercise of the emotions; or, in other words, that because our physical system is out of order, our feelings are necessarily low and languid." We enter our solemn protest against this theory as being at once opposed to the Bible, to philosophy, to the facts of experience, and to common sense. The revelation of God opposes this theory on every page to which you may turn. All true and proper feelings are there said to be deeply rooted in the mind; as the Saviour himself condemns this doctrine in his cutting reply to the Pharisees, when asked by them why his disciples washed not their hands when they ate bread. (See Matt. xxiii. 19.) Yes, out of the heart these things proceed, and by the heart here, as well as elsewhere, we are to understand the mind, the seat of all emotional sensation. The Scriptures would be a pure burlesque, if we were to understand the term heart as applying to any thing but the soul. When we studied mental philosophy, years ago, we were then taught that the mind was the seat of all emotional emotion, and a distinct department of the mind was allotted as the seat of its various phenomena. We were then taught that the brain, and the nervous system, was the means of communication with the outward world; but we never learned one word about the blood being the seat of all sensation. I hardly think that the science of mind has altered much since that day; and I am pretty sure if it has, it has not turned the seat of the emotions into the

blood. The common experience of facts are all arrayed against this theory. Who that has arrived at any years of life, and has observed facts around them, has not seen plenty of persons who have had a disordered body, and long seasons of physical prostration, but had a sound mind, and who enjoyed great mental vigor. Many have seen whose feelings almost overpowered the weak frail tenement, and contained a soul alive to the glory of God. Yes, true religion is intended to elevate its possessor above the infirmities that surround him, and give him true and real comfort in the midst of bodily agonies, that tongue cannot express, and none need wish to know. For even in the cold embrace of death, when the body, encompassed by pain and oppressed by weakness, gradually sinking to the grave, the emotions have been all the stronger, and the soul almost bursting from its imprisoned cage, has soared aloft, and in triumphant ecstasy, exclaimed, "O death, where is thy sting! O grave, where is thy victory!" And common sense teaches us that this must be so; and that our emotional nature is deeply seated in the mind itself. To know God, to enjoy God, to love God, to be united to God, through Christ, are real, though emotional states of mind; and it would be curious if an obstruction in the arteries or an operation of the valves of the heart, should destroy the evidence of the love of God or our union to Christ, and to say that all our emotions have their seat in the blood, and are dependant on a sound body, is to teach a great absurdity. Here we would like to be distinctly understood. The effect and influence of our emotional nature may be felt in every part of the body, and our physical system may be greatly influenced by our surroundings, both external and internal; but that is a very different theory from saying that the seat of the feelings is in the blood. Again, we are taught that the witness of the spirit of God must be a witness with our spirits; for how else could there be a witness at all. The witness of the Spirit is the great promise of Christ to his people;—the "power from on high,"—the crowning glory of the Christian dispensation. Now that witness can be nothing more nor less than an emotional state of the mind; for "the anointing ye have received teaches you all things, and is no lie," and "heretofore perceive we the spirit that dwelleth in us." Now to make all this depend upon the soundness of our physical system, and to put its seat in the blood, is too absurd to demand even a word, and I will not insult the common sense of your readers by noticing at any length an argument founded on such an absurdity, only to remark to what miserable shifts persons are driven, who leave the simple and proper teachings of the Word of God for some groundless theory, growing out of the imaginations of their evil and corrupt hearts. I am aware your correspondent tries to evade the force of all this, by bringing in faith to help him out of this difficulty; but his exposition of faith is of a kind to the other matter, and is a definition that we are not able to accept. We quote again, "God promises forgiveness of sins on conditions, and when these conditions are complied with, we believe God has made good his promise, and we are forgiven."—This instead of believing that we are pardoned because we feel good, we feel good because we are pardoned. Faith is here stripped of its emotional character, left destitute of assurance, and condemned to a mere nominal credit given to testimony. Indeed the faith that is taught in the article in question, is nothing more nor less than presumption, founded on promises of the word of God. For we may nominally give credit to any of the commands of God, and then claim that we have true faith, and proper emotions in reference to those commands, and have exercised true and proper faith in the matter, when we have no evidence that we have exercised faith at all. The apostle declares "Faith to be the substance of things hoped for, and the evidence of things not seen," but the theory we are combating destroys the substantial nature of faith and ignores the evidence that gives it any real place or prominence in the mind. That is to say, this theory makes the faith of the gospel merely a verbal acknowledgment of the things revealed in the word of God, and not the actual reception of the things themselves, and their personal application as living emotional intelligence. And so it is easy to see that this theory makes faith akin to the gross idea that the seat of the emotions is in the blood. To the same purpose are the ideas attached to the terms "carnal mind" and "the flesh," as they are used in the article alluded to above. They are intended to favor the theory that the carnal mind and the flesh is our physical system, and that if the propensities of our bodily organization are subdued, and the infirmities of our physical system are overcome, we are enjoying proper emotions, and are doing the will of God; then which a more destructive sentiment never propagated among the children of men. The term "flesh" is a generic term, and relates to states and principles of the mind, as may be seen in the eighth chapter of the epistle to the Romans, and is so vividly and powerfully contrasted in the fifth chapter of the epistle to the Galatians. In concluding this paper I would simply state that both "Feeling and Duty" are right, and each has its appropriate sphere of action. It is perfectly proper to follow our feelings when our feelings are in agreement with the word and spirit of God. Duty is made known in that word; and is discovered in operations of providence also; and duty should never be neglected. But when our feelings chime in with the word of God, or the witness of his divine spirit, let us rejoice in them and follow them, and we shall not go far astray. But to set our feelings forward in every duty, and thereby set aside the revealed will of God, is wrong, and never should be done. It has become quite fashionable of late to turn emotions out of the domain of religion; and when this is effectually done, we are to our spirituality. Man can or will do nothing but what he thinks will yield him some enjoyment, and although he may mistake the path, he is nevertheless in pursuit of something to satisfy his emotional nature; and if he is taught it is not to be found in religion, but is merely an operation of the blood, he will not be very likely to go to Christ to obtain it; he will rather be persuaded to go to some earthly physician to get his blood purified and his physical system regulated and in a sound state. In closing, I may be permitted to say—may we all be guided by the word and spirit of God, and then we shall be blessed with feeling enough.

A. TAYLOR.

Wilton's Beach, Campbell, May 10, 1869.

For the Religious Intelligencer.

THOUGHTS ABOUT THIS LIFE.

I hardly know how to present a few thoughts I have had frequently passing through my mind about this present life—the this life of existence between the cradle, where the mother lies her babe to sleep a little while for its refreshment and growth; and the grave, where we place the form of the old man and woman away from our sight to sleep the long sleep, which knows no waking until in answer to the summons of the last trumpet. What sustains this life? Is a question that is as easily answered as asked. It is directly sustained by the giver of all things, the giver of the fruitful season and its attendant harvests, the giver of food for man and beast. Food, pure aliment without injurious admixture, and pure water, God gives directly to man to meet his real wants and necessities. This is what the mathematician would call a self-evident truth, an axiom demonstrated every day by all distinctions of man. Daniel's physiology, as the result of his abstinence, proved the fact

unmistakably, that lentils, that is, vegetable productions of the pea and bean kind, with bread and pure water for drink, demanded of the judge, of manly beauty and vigorous health, before whom he was brought, the candid acknowledgment that at the end of even ten days trial, his countenance appeared fairer and fatter than any of those who had defied themselves with the king's meat, and the wine that he drank. Pure diet makes pure blood, and pure blood circulating through the living sentient system, makes a healthy man, woman or child.

The same rule works now as in Daniel's case, and this law obeyed leads to longevity; disobeyed to premature old age. Dr. R. T. Iral says: It is obvious that at the present day a large proportion of our population is born with organizations incapable of manifesting the phenomena of life for a longer period than sixty or seventy years; many indeed have not original vitality sufficient to reach the age of manhood, and others are born too feeble to survive the days of childhood; but on the other hand, all ages of the world, and nearly all countries, give us many examples of individuals, even under many unfavorable circumstances, reaching various periods of life over one hundred years; some of them nearly completing the second century, and some few, if we may credit the records, enduring into the third. If it can be proved that one man may live 200 or 300 years under the most favorable hygienic conditions, we want no further evidence of the existence of a physiological law that all may under precisely similar circumstances! Hadler collected most of the cases of longevity in Europe, in his time. Among them were over a thousand who attained to ages between 100 and 110 years. Sixty, from 110 to 120; twenty-nine, from 120 to 130; fifteen, from 130 to 140; six, from 140 to 150; and 1 reached 159 years. Herodotus informs us that the average life of the Macrobians, was 120 years. The American Indians previous to the introduction of the white man's fire water, frequently lived to the age of 100 years. Baker and others have collected the names of many individuals who attained to a great age. I shall only mention a few: Hippocrates, 100; Mrs. Hudson, 105; Simon Stylites, 109; Thomas Davies, 106; his wife, 105; John Baillies, 122; John Taylor, 133; William Evans, 145; Catherine Ilyath, 160; William Edwards, 168; Thomas Cœn, 207. Natural death results from a gradual consolidation of the structures. In infancy, the proportions of the fluids of the body to the solids, is much greater than in adult life, but this relation is constantly changing; the fluidity, flexibility and elasticity of youth, as the structures harden and condense, is succeeded by the firmness, stiffness and immobility of age; yet this change is not necessarily attended with infirmity or decrepitude. If the life has been very nearly in conformity with the laws of life, the vital energies, so powerfully expanded upon the muscular system, during the period of growth and development, are after the manner of the body mainly concentrated in the region of the intellect. There is less activity, and vivacity, and impulse, but more serenity, and thoughtfulness, and meditation. The moral and intellectual nature seems not to reach its full development until actual decline has commenced in the functions of organic life. We are accustomed to notice as the earliest marks of senility, the decay of the teeth and the disproportionate destruction of the functions of the external senses, especially seeing and hearing. But such is not the natural decline of life.

In a perfectly normal condition of the organism, all the functions, power and senses, decline in the same harmonious relation in which they were developed. As the process of condensation goes on equally and imperceptibly throughout the organic domain, the motive powers grow torpid, the nutritive functions are enfeebled, the sensibility becomes dull, the external senses are obtunded, and lastly, the manifestations disappear, and death occurs without a struggle or a groan.

Such is human life! We may shorten it by breaking God's wise laws, and we lengthen it to a cheerful old age by obedience to them. Reader, let us present our bodies to God a living sacrifice, and not dole them by giving our passions and appetites the rein.

J. A. B.

OUR FOREIGN MISSION WORK.

For several years past, the F. O. Baptists of New Brunswick have, almost wholly unaided, supported two missionaries in the Foreign field—Bro. J. L. Phillips and his companions and co-laborers in the good work.

Had we not tested our ability to sustain Bro. Phillips and his companions, some doubts might yet remain of its practicability; but, from past experience, we know that we are fully able; and in this sustaining him, instead of his crippling our other enterprises, it seems to have rather increased and strengthened them. Were we to examine our records of today, and compare them with those of former years, that is, before our entering the Foreign Mission field, no doubt the fact would be realized that we are now doing more, in other respects, than when we had no Foreign Missionary to support. If this be so, and doubtless a careful examination of the facts will prove it, what will be the result should we now, after a satisfactory proof, by experience, of our ability to sustain our missionaries in India, refuse, or even neglect to furnish the means for their support? Would God continue to bless us temporally and spiritually as heretofore? We candidly fear he would not. Let us withdraw our support from the Foreign field, and say following: We would hear up in our efforts, if saving be our object, a few dollars, which heretofore were devoted to the cause of God and the cause of humanity also. While thus applying our means we meet with the smiles and blessings of our Heavenly Father. Who among us would choose to save our money under such circumstances, even supposing God permitted us to prosper while thus withholding from his cause? But, could we expect his blessing, either individually or denominationally, would we not have great reason to fear? We have proved the Lord in this matter, and he has approvingly answered, by the test we have ourselves adopted; blessing and prosperity have followed the sacrifice. Withhold the few dollars given annually, and may we not expect barrenness and want of success. May it not be asked, will not our savings thus made prove a curse rather than a blessing?

A half year's payment will be due on the 1st of July next, amounting to \$250, and as our General Conference does not meet till October following, it becomes the duty of all, both ministers and lay brethren, to take an active part in collecting and forwarding funds to the Treasurer, Bro. Wm. Peters, of St. John, to meet promptly the next payment of Bro. Phillips' salary. Those who have subscribed to this fund, should not wait any special invitation to make payment, but forward the amount, at once, to the proper officer, in order that ample provision be made in time to meet this demand upon the Treasury.

If any person considers himself, in the least degree, impoverished by contributing to this good object, we would suggest to such person to try the experiment of doubling his subscription for the next two years. It may be he has been withholding more than is meet. We can't disguise the fact that the Lord reigneth, that "the cattle upon a thousand hills are His," as well as the gold and silver.

The commendation of one in former times was, "she hath done what she could." Now, if we as a Denomination, withhold our Brother Phillips' salary,

in it he said of the Free Baptists of New Brunswick, they have done what they could? Certainly not, for we have supported, and can support Brother Phillips. Let us all, brethren as well as sisters, seek to do what we can in this matter, and if we do, our missionary will never come short of his support.

If each will do even a little, and do it promptly, no amount need be realized, and no person unaided. Come forward, then, friends of the Heavenly Father, and unitedly contribute to the cause of humanity and of God. We have confidence in the friends of the Foreign Mission cause to believe that they will promptly and liberally respond to this invitation.

A FRIEND OR MISSIONS.

YARMOUTH AND SHELBURNE QUARTERLY MEETING.

The Yarmouth and Shelburne Quarterly Meeting, held its third session with the first Barrington church, commencing on Friday, P. M., April 30th.

The meeting was called to order by the standing clerk. After singing a hymn of praise to God, prayer was offered by Rev. W. M. Knollin. Rev. D. Oram was then appointed Moderator. Committees were also appointed. A good number of ministers were present, and delegates from different churches.

Letters from churches were called for and read. Some of them were very encouraging—giving account of considerable religious prosperity. Many churches, however, did not report themselves by letter or delegate, which is a rather discouraging feature. The Harmony Quarterly Meeting reported, through its delegate, Theo. H. Crowell. The churches of that Quarterly Meeting are quite distant from one another, and have comparatively little ministerial labor; but several of them have been blessed in a great measure since the commencement of the present year.

Several items of business were transacted; one of which, was a re-consideration of the subject of Sabbath School Conventions. Considerable discussion arose; when finally a Committee was appointed to revise the Sabbath School Convention constitution. The report of said Convention was received and adopted. The Convention aims to hold a meeting in connection with each Quarterly Meeting session, in order to receive reports from the different Sabbath Schools to encourage them; and to so systematize matters, that they may be better supplied with suitable libraries and receive a general care.

A resolution was also passed, recommending that the several churches require their clerks to prepare their letters for the Quarterly Meeting, and lay them before the churches for their approval, previous to forwarding them to the Quarterly Meeting.

Rev. W. C. Weston was appointed Quarterly Meeting clerk, to enter upon the duties of his office after the closing up of the business of the present session, the present clerk having resigned, it being inconvenient to attend to his duties while laboring within the limits of the Harmony Quarterly Meeting.

The best of harmony in feeling and action prevailed during the business sessions.

On Friday evening, religious services were held. Rev. D. Oram preached the word, and others expressed their confidences in God and attachment to his cause. Saturday afternoon, the people gathered for christian conference. This was a very interesting and encouraging meeting. Ministers and people, the aged and the middle aged, and the young, old pilgrims with the fatigue of the journey of life, those in the prime of life and strong in the things of religion, and young trembling converts, united in giving expression of their hopes through the merits of the crucified Redeemer—of meeting above to part no more.

Saturday evening was devoted to the interests of the Home Mission Society. The President presided at the meeting. Several addresses were delivered on the subject of Home Missions; and considerable money was collected and pledged in aid of the funds of the Society. We were disappointed by not having our missionary present, but duty called him away to another place. The report of his labors so far, during the year, is very encouraging.

Services were held on the Sabbath, in the morning and afternoon. In the evening a very heavy rain prevented the people from gathering.

Rev. W. M. Knollin, preached in the morning to a very large and attentive congregation. At the close of the services, the sacrament of the Lord's Supper was administered to a very large number of believers. It was inconvenient for all of the communicants to be seated in the body of the house, consequently some were served in the galleries. This was a blessed season indeed. To God be all the praise. The congregation then repaired to the water, when Rev. J. L. Porter administered the ordinance of baptism to two young and happy converts. Rev. D. Oram preached in the afternoon. The house again was filled to overflowing.

This ended another very interesting, and we trust, profitable Quarterly Meeting session. May the blessing of God attend every effort put forth for the advancement of his cause.

The next session is to be held with the Cape Island church, at Clark's Harbor Meeting House.

We tarried a few days with our friends around our childhood home; preached on Monday and Tuesday evenings; visited all we could; and then with mingled feelings of sorrow and pleasure, turned again towards our fields of labour.

It was sad to part with dear, faithful friends, and pleasing to think of returning to mingle again in the society of those whom the Lord has given us in another part of the land, and to labor with them in the vineyard of the Lord.

THEO. H. CROWELL, Q. Meeting Clerk.

Port Matoun, Queen's County, May 1869.

A WRONG WHICH NEEDS A REMEDY.

The following practical words are not, we think, without a great deal of truth, and will admit of very general application. Too much of the feeling referred to is allowed a place in the hearts of professed Christians and has only one tendency, which is to weaken the moral power, and render efforts for usefulness abortive. May not many learn wisdom by taking heed to the suggestions of the writer we quote, who says:—

If there is any feeling of which a Christian man ought to feel ashamed, it is jealousy of other Christian men engaged in the same or similar work. For one person to be apprehensive lest another person should have more consideration than he has, or his church have greater weight and influence for the managers of any benevolent society to dread being thought in any way second to some other benevolent society; or for those interested in one cause or theological institution to feel offended at the bare suspicion that other similar institutions will be supported to be capable of sustaining any sort of comparison with it; for the editor of one paper to be jealous of the reputation and influence of another paper, and to feel that it is an obstacle in the way of his own paper's prosperity and success;—and for the victims of this jealousy to endeavor to help their own interests, reputation, and influence, by disparaging the credit of their supposed rivals, is a sorry business. It may be said to be, according to the French proverb, "worse than a crime—a blunder."

You are a minister, a respectable and not inefficient minister, you think, and the same is true, you allow, of your neighbor minister. But you don't see that he is so superior a man as to have an honest and fair claim to so much more respect and regard than you have. He fills so many offices, receives so many invitations to deliver sermons and speeches, you think that he takes too much on himself. But there is your mistake. He did not take any of these things on himself. If wishing for them would secure them, you would have had them—and have been envied for it by some one else. But such things are rarely obtained, they come, and they come to this man in particular because there is something in what he does or in the way he does it that people are pleased with,

and that gives them a high opinion of him. What you may be intrinsically more valuable, but your opinion on that point does not settle the question of influence over others. Honor to him is no wrong to you, and you are weak if you think so. Be a good further and try to rob him of influence, to diminish the public confidence in him, is not weak merely, it is wicked.

The Society you represent is very important—in the degree of its importance second to none, perhaps. But there is another Society that always seems (in your view of it) to regard itself as also of unrivalled importance, and it seems too (to your apprehension) that others think so. And though you feel a brotherly interest in it and hope it will prosper, you sometimes think, after all, that its prosperity hinders yours. You at least speak as if you thought so. But do you think you will get men's support by complaining of them for supporting another good work? If you could induce them to do less for the other cause, would it put another dollar into your treasury?

The truth is that the prosperity of one church or missionary society, of one religious paper or denominational institution of any kind, generally implies the prosperity of others. The support, the influence, the gain of one is not the other's loss. A good word spoken for either is no disparagement to others. Remember that there is in this world more that needs to be done than all of us are doing more, than our best endeavors are likely to accomplish. Every good man strengthens every other good man. There may be competition as to who shall do the most, but there is room for more when all is done. There is a plenteous harvest to be reaped, and instead of pastors and churches, societies and institutions, rubbing elbows and becoming afraid of being crowded, they are called upon to help each other in the Lord, and to pray that he will send more laborers into his harvest.

VISIT AMONG THE MORMONS.—A Presbyterian minister, Rev. A. M. Stewart, who has been traveling recently through the great West, gives the result of his observations and experience among the Mormons. He spent several days—one of them a Sabbath—in Salt Lake City. He was introduced to Mr. George Smith, a nephew of the sainted Joseph, who was the supreme officer in the office of Brigham Young. Admitted to a seat on the platform of the Tabernacle on the Sabbath, he was invited to address the congregation after one of the elders had spoken for over two hours. Mr. Stewart was permitted to preach a simple, earnest, gospel sermon, in which no reference was made to Mormonism, and was invited to preach again in the evening.

The Tabernacle, this gentleman describes as an immense iron-clad chamber. It looks like a large inverted half of an egg shell, the dome swelling up from all sides. The platform on which the dignitaries sit would accommodate any ordinary church congregation, while the floor, two hundred and fifty feet long by one hundred and fifty wide will seat ten thousand persons. "Not a seat was empty," he says, "and some groups were compelled to stand as I preached." It was the great communion-day of the saints. Bread was handed on silver plates by a dozen elders, and water instead of wine was distributed, after having been blessed by one of the Mormon bishops. At the evening service a young lady was confirmed by three of the bishops placing their hands upon her head, after which she received her endowment, which apparently meant the appropriation to some elder as his tenth or twelfth wife. Sunday-school is in active operation in Salt Lake City. The children are instructed in a catechism explanatory of Mormon theology, though quite a number of books from the tract society and other Christian publishers are found in the Sunday school library.

We are indebted to a friend in San Francisco for late California papers.

TO CORRESPONDENTS.—W. H. Norton: We have given instructions concerning your paper. If it is not received regularly now please inform us again.

THE NEWS AND THE PRESS.

MAY 28, 1869.

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