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TERMS AND NOTICES.

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JOSEPH McLELLAN, Editor.

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Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 10, 1869.

THE NEW VOLUME.

The *Intelligencer* will soon enter upon its Seventeenth Volume. Three more issues will complete the present year. We feel gratitude to God that he has sustained us even till now. While without doubt we have in too many instances failed, and have to mourn many imperfections, we still have the pleasing consciousness of having honestly striven to do our duty. Week after week the *Intelligencer* has been sent forth on its mission, laden with good news to mankind in all their varied circumstances, and accompanied with many prayers that it might be a minister of good to every household it entered. What the result has been cannot now be known in full—Eternity alone will reveal that.

But now comes another year fraught with duties no less important and responsible than those of the one now expiring. Stepping over the threshold of the old into the new year we feel that great strength is necessary to prepare us to engage in its activities, and to battle bravely and successfully with its difficulties. We feel disposed to gird our loins afresh for the work before us. Our trust is in God. Hitherto He has helped us, and we fear not to confide in Him now.

It shall be our aim to make the *Intelligencer* increasingly interesting and useful. No pains shall be spared to sustain its reputation as second to no Religious Newspaper in these Provinces. We shall use every effort to keep our readers informed on all important questions of the day.

Our subscribers may aid us largely by making prompt payments. Were we now in possession of all that is due us, we would be in a position to introduce new features, which in our present circumstances we are unable to do.

To all those kind friends who have interested themselves in extending the circulation of the *Intelligencer* we feel much indebted, and we confidently expect a continuance of their aid. For a week past especially, some of the friends of the paper have encouraged us by sending names of new subscribers; and judging from the result of their efforts, we feel persuaded that a slight canvass would largely increase our list. While we think the *Intelligencer* might profitably enter every dwelling, we feel that it has especial claims upon Free Baptists. No Free Baptist family ought, nor can they well afford to be without it. Shall there be a united and earnest effort to increase the circulation? We must depend solely on the efforts of those who wish the paper success. It is for them to say whether the new year shall be commenced with an addition to the present number of subscribers or not. We earnestly solicit the co-operation of all.

To the good work we give ourselves afresh, hoping ever to remember our motto:

"That God in all things may be glorified through Jesus Christ."

PROGRESS OF CHRISTIANITY.

The kingdom of Christ is ever progressing—it is an imperishable kingdom. Its superiority to the kingdoms of this world is perhaps in nothing more clearly evidenced than in the fact that while those of this world rise and decline, Christ's ever rises, ever grows stronger. We see these worldly kingdoms rising into power to-day, seizing the sceptre of some vast Dominion, and after a career of false and glory, they go down into obscurity, leaving behind them simply a name in the world's history—a record of something that was, but that is no more. Kingdoms that only a little while ago were among the most powerful and proud then known to the world, have crumbled into ruins. Egypt, Assyria, Greece, Rome, all swayed mighty sceptres in their day, but where are they now? Their thrones have fallen—their power is gone. How different is all this from the history of the kingdom of Christ, and the destiny that awaits it. Trace its history from the beginning and there can be found no elements of corruption, no seeds of decay, no symptoms of decline. History reveals to us the great fact that from the time that Christ, veiling his divinity in humanity, was born in Bethlehem, through all the ages down to the present time, the kingdom of Christ, instead of showing signs of decay, has been making progress.

It is true indeed, that the Church has had opposition from many quarters. Superstition and civil powers thrust themselves upon the Church and for a time hindered the spread of the Gospel of Christ. Many dark and heavy clouds at times enveloped the Church, but these things God overruled for her good. In the times of extremity God was there to deliver, and immediately brought his church forth from the fire of persecution crowned with additional power and lustre. Following the great age of darkness we see Luther, Calvin, Tiedal, Knox, and many others coming, arising in the midst of truth, nobly contending for the faith once delivered to the saints, and we see them honored of God to extend the boundaries of the Messiah's kingdom widely throughout the earth. The fire of persecution were kindled, but how true the words of Luther to Ridley, as I trust shall never be put out. "The fire of persecution lighted the beacon fires of truth, and while the former were extinguished the latter are burning still."

But passing from history, look at Christ's kingdom now. Witness the triumphant progress it is making. See in Great Britain and in America the numerous evangelical churches; thick of the great Bible, Tract, and Missionary Societies, which carry the gospel into neglected districts at home, and to benighted heathens abroad. The large number of Young Men's Christian Associations points to the fact that the young men of the Church realize the importance of Christian work. Everywhere throughout the world we see indications of the steady progress of Christ's kingdom. Countries long preyed upon and oppressed are casting off the fetters of ignorance and superstition with which they have been bound, they are openly renouncing the teachings and authority of Rome. The Pope assembles his bishops from the

four corners of the earth and bids them say that he is faithful, that he is the supreme judge and director of the consciences of all men, and a great deal more of like kind; but all the while Christ's kingdom is growing, and as a consequence of this growth the Pope's dominion is crumbling, for they are antagonistic.

In heathen lands, too, a mighty work is being done. The Gospel is being translated into different tongues; Christian Churches are being reared where but a little while ago God was not known; the Sabbath is being regarded; idolatry, superstition and cruelty are weakening; the Lord is making known His power among the nations, and the ends of the earth are seeing the salvation of God. So the kingdom of Christ does and will progress. Let us thank God and take courage.

WHERE IS THE CHURCH?

Some churches are quite liberal, others are really niggardly in their contributions to christian enterprises. We think there are very few that do as much as they might, and should for the support of the gospel at home and abroad. Be this as it may, for the enlightenment of those who have the impression that the heathens do nothing for the support of the gospel in their own midst, we append a sketch of the church at Midnapore, India, where our Missionaries, Rev. J. L. Phillips and wife, are stationed, asking, as does the writer, if there is a single church in all our denomination, North, East, South or West, which, according to its numbers and means, contributes more for benevolent objects than does the Midnapore church. If there is a Free Baptist church in New Brunswick or Nova Scotia that does more than the little Free Baptist church in India, everybody would be glad to know where it is located.

But what are the numbers and means of the Midnapore church, and how much do they really contribute? Yes, that is the question to be asked, and answered of course, else how can it be found out whether there is a church that does more? The Midnapore church, then, has thirty-eight members, five of them missionaries, namely, two males and three females. The remaining thirty-three are natives. Of these, ten are minors and not supposed to have means at all. Two of the remaining twenty-three, that is, our two brethren in the jungle, are thrifty, hard-working men, and have a little property, perhaps two or three thousand dollars each. The twenty-one left, work daily for their daily bread. The best paid man among them is our esteemed native preacher, Mohes, who receives ten dollars per month and supports a family of eight; and next to him a second native preacher, who receives seven dollars and fifty cents. The next best paid are the two head men in the printing room, Simen and Jacob, sons of our lamented native preacher, Rama. They receive ten and eight rupees, (five and four dollars), and both of them ten per cent. commission on all work. The last high salaried man in the church is the head Bengali teacher in the Santal school, who gets three dollars. Three of the remaining sixteen are women, who board Santal school boys, for which they receive seventy cents per month for lads and fifty cents for little boys. The rest of the members do what they can, and get what they can. One of them, a converted heathen, has a little mustard oil shop right in the heart of Burra bazar, choked up on all sides with heathenism. Here he sells oil and maintains his Christian integrity, till his bitter, persecuting wife is being won over, and now comes up with her husband to worship. These last fifteen realize from five to ten cents per day. So much for the numbers and the means.

The contributions, last year, were two hundred and ninety three dollars and eleven cents. The members of this church are taught and expected to give one tenth of their income to the Lord, and they do; and some are not contented with this, but give more; and one dear old saint, with tears in her eyes, said she wanted to give one fourth to the Lord.

Now if there is a pastor who has educated his people to a higher standard than this, and if there is a church which has come up to it, their names ought to be made very public in order to provoke others to love and good works.

Is there? or is there not?

INVITATION TO A DISCUSSION.

Some time in October last, we received a copy of the *Gospel Banner*, a paper published in Augusta, Maine, and which is devoted to Universalism. It contained the following:

To Rev. J. McLELLAN, Editor of the *Religious Intelligencer*, St. John, New Brunswick.

DEAR SIR.—On two occasions I have received from some friendly hand, copies of your paper containing animadversions on the faith entertained by the sect to which I belong. Evidently you consider the views we hold a dangerous error. To publish a reply to your arguments and assertions in my paper, would avail but little, because comparatively but few persons in the Provinces would see what I might write; I, therefore, invite you to the discussion of the conjoint question, Do the Bible and Reason teach the doctrine of Endless Punishment; or the Final Holiness and Happiness of all Mankind, in our respective papers, with the stipulation that our letters shall not exceed two columns each, and shall be published entire in both our journals.

Respectfully yours for truth,
G. W. QUINBY.
Editor and Publisher of *Gospel Banner*, Augusta, Maine.

We owe the writer—G. W. Quinby—an apology for failing to notice his card sooner. Our explanation is this: at the time of receiving it, we were just leaving home to be absent some time, and could not then reply to it. We then purposed doing so immediately on our return. Amidst a multitude of cares, however, it was neglected, and we had about forgotten it, until reminded the other day by a correspondent of its existence.

With reference to the discussion proposed, we may state, that we did not at first entertain any very strong idea of entering upon it; and after consultation, during the absence above mentioned, with brethren of age and experience in the denomination of which this paper is the organ, we determined to decline it altogether. This decision was not arrived at, because we feared that the idea of "The Final Holiness and Happiness of all Mankind," could not be successfully controverted; but because convinced that the cause of truth could not be served by the discussion. We have little or no faith in religious controversy at best; and there are, few, if any instances, in which permanent good has resulted therefrom. Men are not often given higher conceptions of religion—their love to the Saviour does not become stronger, and they are not in any degree made better and more pious members of society, by listening to or participating in such discussions. If we thought the Lord Jesus Christ would be more glorified by the discussion proposed, than otherwise, we would not hesitate a moment—we should go into it with all our heart.

Then again, Universalism in these Provinces, is only a cipher; here and there is found an individual who has embraced it, but it does not prevail; the soil does not seem adapted to the seed. This being the case, we cannot see what good could arise from a discussion as to its truth or falsity. With all our faith in the truth of God's word, as held by the Christian body this paper represents, we should utterly despair of convincing the readers of the *Gospel Banner*, of the correctness of our views; and we also know, that among the readers of the *Intelligencer*, none would be persuaded by Mr. Quinby's writings. These, together with other reasons we might urge,

which would prevent us, were we ever so much disposed to enter the lists on the questions at issue, are, we think, good and sufficient cause for declining the challenge.

Missionary News.

The success of the heralds of the cross in all parts of the world, as shown in the following, is cheering. The Kingdoms of this world are becoming the Kingdoms of our Lord and of his Christ:

A missionary, who had recently made a tour among the Teluguos in Hyderabad, says, "In some places, the people came out of their villages in groups of thirty, sixty, or ninety, following the preacher and his assistant, and beseeching them to tell them more of the good way. Some asked, 'Sir, how long have you good people known of this good way?' When we told them hundreds of years, the reply was ready, 'Why did you not send us instructors before to tell us of this good way?' Others asked, 'When will you come again and tell us more of this religion?' After leaving these great numbers followed them, so that they were occupied the whole day in reading and explaining the word of God to successive groups who came to know more of true religion."

It is said that the zemana work daily becomes more popular with the natives of India. A church was opened in this house to house instruction says that when she commenced, not one woman in a thousand knew a letter now there is scarcely a respectable house where one cannot read; and such is their desire to learn, that they often solicit instruction out of school hours.

INDIA.

A most cheering letter comes from Mr. Clough, missionary to the Teluguos in Ungole and vicinity adjoining the city of Hyderabad. He writes, "Eighty-one have been baptized, but it was deemed expedient to delay the ordinance for a season. In one village from which some of these converts came, there are said to be thirty more believers in Jesus. The candidates baptized were thoroughly examined as to the evidence of their conversion, and either the missionary or the native preachers knew them all, and had witnessed their Christian walk."

CHINA.

A young native Christian, hopelessly converted last winter, self-moved, visited a town in Northern China, and established himself there as a preacher, without any compensation. His words were with power. A missionary recently visited the place, and had "hosts of visitors" all the time of his stay. A large number showed unusual interest. The young man has hired a room for a school, and hung up two signs in gilt letters, to attract attention to their instruction. "The Holy Seat of Christ," and the other, "The Good News of the Heavenly Doctrine."

In Shantung province is a young Chinese convert 29 years of age, a man of intelligence, a scholar, and by the excitement of the winter, his wife and his life are mixed till all distinctions are lost. If young women could but know how those young men speak of them in connection with such affairs, they would never enter the ball room again. In concluding, he expressed his pity for those whose only amusement was in the dance, and finished by impressing on the minds of hearers the responsibilities of living and dying a sober life in its fullest interpretation.

OUR YOUNG MEN'S CHRISTIAN ASSOCIATION; ITS EFFORTS AND SUCCESS.

Our readers are doubtless interested in the progress and prosperity of this important organization, and will be pleased to learn of its efforts and success.

Just two years ago this Association was formed, in the face of many formidable difficulties, arising partly out of the apathy of young men towards religious things, and partly out of prejudices consequent upon the disastrous failure of a previous organization of a somewhat similar kind. A small band of earnest young men devoted themselves to the work, and resolved by the blessing of God to make it a success. For a time they found it uphill work. Applications made to the public for subscriptions were met by very little cash and very much discouraging talk. Not a few who declined to aid with their means, or aided to a very small amount were profuse in admonitions and counsels as to the duty of young men who took part in the work. A few, who anticipated only a second failure, contributed cheerfully, believing that the young men at least deserved success.

The young men felt this want of confidence more keenly than the want of cash. They had little confidence in themselves; but they encouraged themselves in the Master whom they served. They had boundless confidence in Him, and He has shown that their confidence was not misplaced. We cannot trace minutely the history of the Association up to the beginning of the present year. It was then resolved to make a bold, aggressive effort, and from that date the history of the Association presents a record of uninterrupted and almost unparalleled success. Since the beginning of the current year three hundred and nineteen members have been added to its roll, which now numbers four hundred and sixty-nine. There is an average attendance of one hundred and twenty at the Tuesday evening, and of forty at the Thursday evening meetings. The members of the Association are extensively engaged in tract distribution, visitation of the sick and neglected, holding cottage prayer meetings, and such other aspects of Christian work as may present themselves. It is also in contemplation to seek admission to the prisons, to offer the message of salvation to the unfortunate congregated therein.

The community owe to the Association the arrangements made for the week of prayer at the beginning of the year, and those memorable meetings in which the good Thane Miller spoke and sang in sentiments and tones never to be forgotten. The Convention, too, held in October under the auspices of the Association, has proved a blessing, not only to the Association itself, but to many others in the city and throughout the country. It is pleasing to announce that since the Convention an Association has been formed at Newcastle, numbering forty members; at Richibucto numbering some twenty; at Norton Station numbering nine; at Central Norton numbering forty; and at Carleton numbering twelve. Christian young men are at work also at Moncton and Fredericton, and in other towns and country districts, endeavoring to stir up the interest of the young in religious things, and good accounts are expected from them shortly.

These are not the only results. In the Sabbath Schools of the City of St. John the influence of the Association is powerfully felt. The young men whose hearts are warmest in the Association meetings during the week are the most efficient in the classes on Sabbath, and the most fervent participants in the exercises of the congregational prayer meetings. St. David's Church, in whose large and commodious Church edifies the business meetings of the Convention took place, has been blessed with a striking and extensive revival of religious interest among the young, while not a few of the older members of the church have been quickened and comforted. At the last communion season, a fortnight ago, sixteen new members were added to the church, fourteen of whom took their place at the Lord's table for the first time. The weekly prayer meeting which formerly numbered about twenty, has increased to one hundred while the exercises, in which a large number participate, have increased in interest at more than the same rate. A Sabbath evening prayer meeting has also been organized which is still more numerous attended, and is at least equal in interest. These meetings are presided over by the young men alternately; and the Pastor, wearied with the labors of the sanctuary, finds rest and invigoration as a simple worshipper among the members of his flock. These meetings have already produced much good fruit, and further steps are in contemplation which will, it is hoped, greatly add to their usefulness.

The other Presbyterian churches also are moving, and measures are under consideration which we do not feel at liberty to particularize and which result in a combination of influence and effort in behalf of all who constitute the special charge of these churches. Although we refer in these statements only to the Presbyterian churches of the city, we believe that there is not a sabbath-school or prayer meeting or Bible class in connexion with any of our city churches in which the influence of our Young Men's Christian Association is not directly or indirectly felt. The Association also directs important Christian effort in the country. A Colporteur is engaged in distributing tracts and religious books among the people on the Western Extension Railroad, the whole expense of books and salary of agent being furnished to the Association by an unknown friend. Another unknown friend furnishes the salary of another agent and the association supplies books and tracts. Thus, as new fields of usefulness present themselves, God raises up friends whose liberality enables the Association to enter upon them. For our own part we are thankful for all the good fruit which we have seen spring from this organization, and for the multiplication of such societies throughout the country. We point out these in order that the young men may be encouraged to increased self-consecration to a work in which God is helping them, and that other young men may be induced to join them in such work, and that the Christian community may be encouraged to extend to them their sympathy and help which they need and deserve.—*Pres. Advocate*.

CHRISTIANS AND THE THEATRE.

The *Brooklyn Union* reports a recent sermon from Dr. Cuyler, in which he sets himself to give a formal reply to the question, Why not attend the theatre? We quote a portion of the report, for there is equal need of the same sort of preaching elsewhere. In answering the question Dr. C. says:

"People don't go to the theatre to study morals. There are places enough without them. Theatres are not built for instruction, nor corruption, but they are built to pay. The manager panders to that which pays best. The reverend gentleman then referred to Dion Boucicault's late letter, in which it was stated that Shakespeare and Sheridan openly ruin to a man, and that the Italian operas were founded on rapine, adultery, and incest. Continuing, he said: 'Thousands of people attended a theatre not long since, night after night, to witness the most degrading sights of nudities. The ruling idea of theatre management is the stimulation of the passions, and these amusements are wrongly termed, they are excitements. How much that sours of the pit!'

I have been asked, Should a pure minded woman participate in the popular dances of the day? The question has been wisely asked; it is one that bears directly on good morals, and more especially on the purity of Christian life. As an abstract, dancing is no more wrong than to walk or to exercise; the motion, in its essence, is not a sin, any more than is calisthenics, or piano playing. I can think of dances to which Christians could raise no objections, and had they been kept so, they would have caused no discussion. But what are the dances to which opposition is directed? It is the current dances of the day, found at watering places, found in every circle and grade of society. It is the promiscuous mixing of the two sexes in a dance that is kept up in a hot room, with the addition of hot stimulants."

I protest against as hurtful to the health and intellect. It is hurtful because it is a work that does some, that is heavier than if a forced march was to be accomplished. As to the intellect, many a young man of the day finds it necessary to pay more attention to his heels than his head, and although he may have an empty head, through the acquirements of his heels, he may gain entrance to the realms of science, and be much distressed and pained."

And now I enter my strongest protest against the dances which are sanctioned amongst the fashionable circles of the day, as being hurtful to womanly purity. Yes, I repeat, hurtful to womanly purity. These dances pander to passions which bear people on in an irresistible manner to the commission of acts which could not fail to shock them in sober moments. They are immoral, for the delicate instincts are overcome by the excitement of the whirl, in which pure and vile are mixed till all distinctions are lost. If young women could but know how those young men speak of them in connection with such affairs, they would never enter the ball room again. In concluding, he expressed his pity for those whose only amusement was in the dance, and finished by impressing on the minds of hearers the responsibilities of living and dying a sober life in its fullest interpretation.

and measures are under consideration which we do not feel at liberty to particularize and which result in a combination of influence and effort in behalf of all who constitute the special charge of these churches. Although we refer in these statements only to the Presbyterian churches of the city, we believe that there is not a sabbath-school or prayer meeting or Bible class in connexion with any of our city churches in which the influence of our Young Men's Christian Association is not directly or indirectly felt. The Association also directs important Christian effort in the country. A Colporteur is engaged in distributing tracts and religious books among the people on the Western Extension Railroad, the whole expense of books and salary of agent being furnished to the Association by an unknown friend. Another unknown friend furnishes the salary of another agent and the association supplies books and tracts. Thus, as new fields of usefulness present themselves, God raises up friends whose liberality enables the Association to enter upon them. For our own part we are thankful for all the good fruit which we have seen spring from this organization, and for the multiplication of such societies throughout the country. We point out these in order that the young men may be encouraged to increased self-consecration to a work in which God is helping them, and that other young men may be induced to join them in such work, and that the Christian community may be encouraged to extend to them their sympathy and help which they need and deserve.—*Pres. Advocate*.

Pen and Scissors.

The widow of Abraham Lincoln is about to be married—at least it is reported.

The Rev. J. C. Smith, pastor of a Presbyterian church in Washington, was the other day voted by his congregation an increase of \$1000 a year on his salary, but he declined to accept the increase, saying he was satisfied with the amount now paid him. Unfortunately ministers in this part of the world never have opportunities of doing as the Rev. gentleman referred to.

W. I. TRAFLET, of Manchester, N. H., is engaged in making a steam engine of most infinitesimal proportions. Every part of it is to be constructed out of a silver half dollar. The boiler is to hold about eight drops of water, but with four drops the engine can be worked for several minutes. When finished, it is to be placed under a glass case, three quarters of an inch in diameter, and one eighth in height. Some of the parts will be so fine and delicate that they cannot be made without the use of a magnifying glass.

COOL ASSERTION.—The Bishop of Moulins, France, recently published the assertion, in a pastoral address to his flock, that the Roman Church has always "abhorred blood," and that it has been careful to prevent the Protestants from being persecuted in the exercise of their worship. This is rather startling, coming from a land where the inquisitors exterminated thousands of the inhabitants, and which has never recovered from the massacre of St. Bartholomew.

THE RUM.—The fashions and extravagances of dress are ruinous to the purse in many cases; numbers are made poor. They are ruinous also to health, as disease and death follow in their train. But the worst is, they are destructive to vital piety. Humility, love to God and the prayer of faith are not found in the devotees of fashion and vain show. Many will be lost forever by indulging in these forms of pride.

THE POPE finds Dr. Cumming a troublesome correspondent. His Holiness has written another letter to say that Protestants may come to Rome during the Council, and, though they cannot be heard in the Council, he will appoint "wise and prudent men to listen to all they have to say, resolve their difficulties, and show them the right way." Dr. Cumming has replied that there are "wise and prudent men" in England as well as at the Council, and it would be very foolish for any one to make a winter journey to Italy for what he can just as well get at home.

HARD CASE.—For the sake of religion in Indiana, says an Exchange, we hope that the following statement in a western paper is overdone; but we have known some cases almost as hard as this: "A minister in Clay County, Indiana, whose salary was exceedingly small, having at length, by means of a loan, secured money enough, took his departure. The people then determined to treat their next minister well. They engaged Rev. Mr. Montgomery to preach for four parishes united in one—the clergyman to go from town to town, preaching once in every place on every other Sunday. For this labor he was to have \$500 salary. In order to help him still more, they offered to quarter the new minister and his wife with a family which needed a servant, but was not able to pay any wages, and allow Mrs. Montgomery to pay for her board by her work. This manifestation of esteem was too much for the clergyman, and he determined to seek a livelihood elsewhere."

RECENT TRAVELLERS in South Western Africa have discovered a new race, called the Boas, apparently of Asiatic origin. They are of red, rather than black complexion; with curly hair, never woolly; of regular features and fine forms. They are far more civilized than most of the African races, have a graded government, good roads and a vigilant police. Travellers and hunters are hospitably received, and can pass through the kingdom without difficulty, but foreign traders must have the endorsement of a respectable citizen before they can reside in the country. They have a religion resembling so closely the Parsee faith, as to leave no doubt of its Parsee origin. They worship no idols, but believe in one Supreme Being, omniscient and omnipresent, and worship Him in symbols of fire and sun. Like the ancient Persians, they keep the sacred fire burning continually on the altar. They believe also in a powerful evil spirit like Ahriman, who is always plotting mischief, but is held in subordination to the Supreme Being, and compelled in the end to work out good. They are said to be honest, industrious, temperate people, far more respectful of their word, and maintaining a higher morality than most of the African races. The traveller, Anderson, was so pleased with them and their country, that he bought a large tract of land in the territory, and commenced raising cattle on a larger scale, but unfortunately soon died.

PRAYER AND WATCHFULNESS.—What God has joined together we may not put asunder. We must watch and pray. Watchfulness without prayer is little better than presumption; prayer without watchfulness is little better than hypocrisy. Well may we know our besetting sin, and in better moments may resolve that we will not yield to its impulse; and the temptation comes upon us watching, yet too weak for effectual resistance. We struggle, and we are overcome. We have watched; but we have not prayed. We trusted in ourselves; and when we leaned on our own strength, like the staff of a broken reed, it went into our hand and pierced it. If on the other hand, we pray without being diligent to act out our prayers, we are trifling with God. We confess sins, which our after conduct shows we never heartily intended to give up, and ask God's strength to help without at the same time seeking occasion to use it. Our goodness is a morning cloud, and as the early dew is, so it is, goeth away. Our prayers have left no blessing behind them, for they were passing words, and not moving petitions.

The other Presbyterian churches also are moving,

DENOMINATIONAL.

The good work of the Lord continues in the Fredericton Church. There was baptism again last Sabbath. We are praying and laboring for further manifestations of our Father's love and power in the conversion of sinners. People of God everywhere, will you pray for us?

STANLEY.—Rev. A. Kinney writes that the interest in Stanley is good; and there are signs of another ingathering. May God in mercy grant it.

DETCH VALLEY.—By letter from Licentiate C. T. Phillips, we are gratified to learn that there are indications of religious interest in Dutch Valley. Bro. P. had held a few meetings there and felt much encouraged, believing that God was about to bless His people. The congregations have been large and attentive. We are glad to hear of our brother's encouragement, and hope he may have the largest success in his present field of labor.

REV. JOS. NOBLE has been quite sick, but we are pleased to be able to state that he is recovering.

REV. J. GUNTER, (Home Missionary) when we last heard of him, was at North River, W. Co. He intended remaining some time.

REV. THOMAS VANWART has been spending some time with the church at Williamstown, C. Co. We have not been informed what degree of success has attended his labors.

MATRIMONIAL.—As will be seen by reference to the list of marriages, Rev. G. A. Hartley was married on the 2nd inst., to the eldest daughter of Deacon D. W. Clark. We wish the newly married couple every happiness.

Belcher's Farmers' Almanac for Nova Scotia, for 1870, received. The former proprietor having died, the Almanac is now published by McAlpine & Barnes, Halifax. It is large, and full of general information.

The *Christian Intelligencer* is the name of a small paper, the first number of which we have just received. It is edited by Rev. Timothy Harley, Pastor of the Brussels street Baptist Church, St. John, and printed in the office of Barnes & Co. In the number before us the articles are chiefly from the pen of the Editor, and breathe a truly Christian spirit. It is to be issued monthly, to be sold at cost prices—one cent per copy, and as far as means will allow to be given away. We hope it may be the means of doing much good. For sale at the Colonial Book Store.

A Subscriber writing from Stanley, York Co., complains that subscribers there receive the *Intelligencer* very irregularly. From information received, we have reason to believe that the difficulty is altogether owing to the carelessness and incompetency of the Stanley W. O. Keeper. We will bring the matter to the notice of the proper authorities; and we hope in the meantime Subscribers there will bear the inconvenience with as much patience as possible.

The *Montreal Witness* comes very irregularly of late.

It is again rumored that the Training School is to be removed to Fredericton.

THE SCHOOL BILL.—Since our last issue we have received the new School Bill, prepared by the Hon. Mr. King. From the examination we have been able to give it, we feel very favorably disposed towards it, and have no hesitation in saying that it is a great improvement on the present school system. Some of the details may be open to improvement, but the principal provisions are good, and the fact that it establishes the principle of Free Schools ought to give it "favor in the sight of all the people." We shall content ourselves now with giving our readers an idea of its leading features, and be prepared at another time to say more about it.

It provides for the appointment of a Chief Superintendent, who with the Governor in Council shall, as at present, constitute the Board of Education. The Province is to be divided into five Inspectorial Districts with an Inspector for each. (Four is the number now employed.) A Training School is to be established or the one now in operation continued. County Visitors are to be appointed by the General Sessions or Municipal Council of each county. The Government grants to teachers are to remain as at present. Each county will be required to raise an amount equal to \$1.00 per year for each child in the county, between the ages of six and sixteen. This amount is to be raised thus: an equal tax of twenty-five cents shall be assessed and levied upon the poll of every male inhabitant of the county, of the age of twenty-one years and upwards, and the balance required shall be raised the same as other county and parish rates. In any county failing to raise this amount (one dollar for each child between six and sixteen years of age), the schools shall not be entitled to receive any portion of the legislative grant. Provision is made for special aid to "poor districts." The Inspectors to determine, and report to the Superintendent, what Districts are entitled to special aid. It shall be in the power of the rate payers to say, at each annual meeting what sum, if any, shall be raised for building School Houses, or other general school purposes. The duties of Trustees are varied and responsible. Aside from the five Inspectorial Districts, St. John city is to be divided into two districts, and Fredericton is to be one district; these to be governed somewhat differently from the rest.

The Bill now requires to be widely circulated; and it demands, and will probably receive, thorough ventilation.

THE NEWS AND THE PRESS.

DECEMBER 10, 1869.

On Tuesday, 7th inst., the adjourned Circuit Court was opened, Judge Allen presiding. An immense concourse of people was early in attendance to hear the trial in the case of John A. Munroe, charged with the murder of Margaret Vail and her child, Ella May Munroe. Special arrangements had been made by Sheriff Harding to preserve order and prevent overcrowding in the Court Room, and most stringent orders issued to prevent admission within the rails to all persons except members of the Bar, witnesses and Jurymen. A new panel of 49 Jurors had been subpoenaed since the adjournment, making in all 71 names from which the Jury was to be selected.

On the Attorney General moving for trial, Mr. Thomson took occasion to object to the publication of the evidence by the Press, and cited authority and precedents to sustain his objections. His Honor the Judge replied that he did not consider himself empowered to prevent *verbatim* reports of evidence from being published as long as the newspapers refrained from comments calculated to bias the case. Should they indulge in any such, he would feel justified in committing the offender for contempt of Court.

Some time was spent in striking a Jury. Some were peremptorily challenged by the Crown, others by the Counsel for the prisoner, and some placed from evidence already published. The following gentlemen were finally sworn as a Jury in the case:—David McLELLAN, David S. Roberts, Chas. S. Shaw, James Davis, John Morrison, Luke Stewart, Jos. W. Barnes, G. H. Whiting, James Logan, Alexander Duff, Amos Fales, George Fraser.

The indictment was then read, after which W. H. Tuck, Esq., O. C., opened the case for the Crown. The evidence for the prosecution was then called. The colored person who found the remains while