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Religious Intelligencer.

SAINT JOHN, N. B., JANUARY 1, 1869.

SIXTEENTH VOLUME

OF THE

"INTELLIGENCER."

This day, Friday, January 1st, the first number of the Sixteenth Volume of the *Religious Intelligencer* is issued.

It will continue to be "An Evangelical Family Newspaper," devoted principally to religious news and general religious reading; but it will also contain all the important general news, keeping its readers well informed on the principal questions agitating the public mind. The *Intelligencer* is designed to be a family paper, second to none in New Brunswick.

The Terms are Two Dollars a Year, in advance. We respectfully solicit the renewals of our present subscribers. We also wish our agents and friends to make a little exertion to increase our list, and forward the names of new subscribers as soon as possible.

WORK!

Another year has been unfolded on the roll of time, and with its joys and sorrows, events and purposes, passed forever from our view. At this period men pause and take a review of their labours and successes, and prepare for future activities and future results. The husbandman having secured his harvest, now rests for a season from his toil and awaits the labours of another year. The merchant balances his accounts, and prepares for enlarged operations for the future, from which he hopes hereafter to secure enlarged gains. And so in the various departments of life, there is a brief cessation from the demands upon energy and effort. Though in the moral world there is no occasion to rest—no permission to be still—would it not be well for Christians to allow their thoughts to revert to the year just expired? Looking back upon the time which seemed long in the beginning, but which in the retrospect is marvellously short, may they not with profit note the numerous events which have been crowded into the short space of a year, weighing their importance, and judging of their effect, for weal or woe, upon the world? And thus looking, it is not at all improbable that many—very many, will be profoundly reminded of mistakes made; of opportunities of being actors in some moral reform, or in the propagation of some religious enterprise, neglected; and of passing unnoticed and unimproved many of the almost numberless opportunities of doing good which are continually multiplying about us. They will perhaps realize more fully than before the vastness of individual responsibility, and see more clearly how prominent an actor in the great life drama is each individual, and how potent for good or evil is his influence. May it not be hoped that while feeling sorrow that good has been left undone that might have, and should have been done, a determination will deepen in all hearts to leave no effort unemployed, and no exertion untaken that will have any tendency whatever to alleviate suffering, to lead the fallen to Christ, or in any way to do good to the human race?

While launching out upon the tide of 1869, let there be in every Christian heart a purpose, fixed and strong, to devote all to God, and to be faithful in the discharge of every duty, be it great or small. To every one the command comes, "Go work in my vineyard," each is enjoined to be faithful and diligent, and to "do with thy might what thy hand findeth to do." To the Christian this is the command of his Heavenly Father, from the obligation of which he cannot escape, and the force of which he must always feel. For him there is always work to do—work that will not fail to bring its full and proper reward. The Master went about doing good unceasingly,—shall his followers find time for inactivity and ease? The disciple of Christ does not rightly understand his duty, if he fall in meeting opportunities of glorifying his Saviour. Faint indeed will be his faith, partial his consecration, cold his love, and inconsistent his profession, if when God and Providence, and the wants of perishing souls, call upon him to work, he does not grudge himself and come up "to the help of the Lord against the mighty." Every member of the visible church has his appropriate sphere of action, within which he can do much to secure the triumph of the Gospel. There are the careless and indifferent who may be encouraged to zeal and devotion; there are the profane and scoffing, who may be influenced to submit to the truth; there are many without God and without hope who may be persuaded to come to the sanctuary that they may learn the way of life. Well-directed, prayerful effort, on the part of individual believers, would accomplish wonderful results in reclaiming sinners, bringing wanderers back to the fold of the Great Shepherd, reviving every Church, and filling the courts of heaven with joy. Nothing less than unremitting exertion to save sinners by every means in our power—by an activity springing out of the deepest piety—by a determination that falters not, and allows no reprieve to discourage it—by a love begotten from on high, and that regards every soul as its fitting object—by a faithfulness arising from a sense of what we ourselves owe to divine grace—nothing less than all these can meet the conditions of our discipleship and deliver our souls from guilt. A happy day indeed will it be for the church when every member considers himself commissioned to win souls to Jesus.

The church has interests upon which depend her growth and prosperity, interests which imperatively call for the highest activity of its members, and which furnish constant occasion for its exercise. Among these the prayer meeting and the Sabbath School occupy a very prominent place. How precious and powerful are the prayers of the Saints! They are the fervent utterances that reach the throne of Jehovah. And yet it is not true that the place of supplication has been neglected by a large majority of professing Christians. The prayer meeting has not been appreciated and sustained as it should be. Experience and observation both go to show that those churches are most prosperous, vigorous and blessed, in which the prayer-meeting is best attended, and most prized. Christian professors, be found regularly there. The Sabbath School opens up a field of interesting and promising labour. The children of the country are the country's hope, and the hope of the church. Their religious culture cannot be neglected with safety, either to them or ourselves,

and every consideration, both of time and eternity, appeals to us to train them in the fear of the Lord. As religious parents do not heed any such consideration, the responsibility of guiding the youthful minds in the way of wisdom, falls back upon the Church. In feeling these lambs the Christian fulfils his duty and honours God.

Aside from the religious aspects of the subject there are other views we may take of it, which fill up the measure of our obligation.

The gospel contemplates the present happiness of men, as well as their future welfare, and its followers owe a duty to their fellow-men, as members of a common race, in addition to a regard for their spiritual condition. To relieve the needy, to visit and comfort the sick, to cheer those who mourn, become duties, not simply because humanity has claims upon us, but because religion demands that we thus succour the afflicted and distressed. Nor will such offices of kindness pass unnoticed in the great day of accounts, for concerning such acts the Saviour says, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Let no one say, "What can I do?" When the mind is with the act it will flow spontaneously. It is a lamentable fact that very few come up to the real standard of duty, which is unremitting personal effort. Duty cannot be delegated, we may neglect it, but cannot possibly escape its obligations. The great want of the present age is a deeper sense of the fact that nothing supercedes personal effort; that the individual must never be, come lost in the mass, but must stand forth a living independent agent, and while co-operating with those around him, still doing his own work in the great harvest field. The instrumentalities of progress are the same, the promise of God abideth sure, so that if our growth is less apparent, if our triumphs are fewer, if our crowns of rejoicing are not so numerous, or are less brilliant, the reason must rest with ourselves, the failure must be chargeable to our own account.

Looking upon the past, and beholding, as we must, the mistakes we have made, with the sad consequences arising therefrom, let us, in view of the vastness of the duties which each short year is fraught, resolve, trusting in the grace of Christ, that the year we now enter upon will record a brighter page in our life's history. May each reader devoutly pray—

"Waken, O God, my careless heart,
That I may set the Christian's part,
And give the year to Thee."

For the Religious Intelligencer.

IMMANUEL, THE ONLY SAVIOUR.

BY REV. BENJAMIN CARO.

There is no equality in the revelation of God more momentous and imperative than that which has for its object the knowledge of Him who is declared to be the Saviour, and the ground upon which His salvation, to a dying world, so high and illustrious a prerogative. Apart from this knowledge true peace of mind cannot be obtained, because there are no adequate grounds upon which may be based a confident satisfaction. Vague views, it is true, may be held, and some that are positively at variance with the revelation, to which, in the time of health and prosperity, the superficially informed may cling when a quake of the last hour passes through the soul. But how do they affect them?

"When the spark of life is wanting"

Then, indefinite theories of Divine goodness and mercy, at contrast with holiness and justice, afford no suitable support, while at the best the restless spirit takes its departure in darkness, uncertainty, and doubt.

Such must be the painful position of those who hold the Unitarian sentiments set forth in the three following particulars:—

"First, that human beings do not inherit from Adam a ruined nature—that there is no transfer from his guilt made to us, inflicting upon us a moral inability—that our relation to God has not been prejudiced by his fall.

"Second, that whatever be the rank of Jesus Christ in the scale of beings, and whatever be his nature, he is not presented to us in the Scriptures as the supreme God, or as a fractional part of the God head. Therefore, he is not the source, but is the channel of divine grace. He is not the object of our homage or our prayers.

"Third, that the Scriptures do not lay the emphasis of Christ's redeeming work upon his death above and apart from his life, character, and doctrine, and that his death, as an element in his redeeming work, is made effective for human salvation through its influence on the hearts and lives of men, not through its vicarious value with God, nor through its removal of an abstract difficulty in the Divine government, which hinders the forgiveness of the penitent without further satisfaction."

As it is not possible to detail the details, it may be well to consider the second particular first, and after proceeding to the third, conclude with the first.

Under the second particular observe that the phrase, "fractional part of the Godhead," is likely to mislead the unwary. Trinitarians neither use the phrase nor hold the notion. On the contrary, they contend for essential and undivided unity in the nature of God—the Father, the Son, and the Holy Spirit—a tri-unity.

In the statement, "that he is not presented to us in the Scriptures as the supreme God," there is left out of view the Scripture doctrine of the two natures in the person of Christ, the fact that he is Immanuel which forms the basis of his official dignity as Jesus the Saviour. For, as none but God can save, a man but God can be the Saviour; therefore in the person of Jesus Christ there must be essential Deity. What reason approves, that revelation asserts. Not the evidence.

During the Old Covenant economy we have declarations on the authority of heaven which set forth the personal dignity of Messiah as supreme. The prediction of the birth and titular dignity is closed thus: "And shall call his name Immanuel," Isa. vii. 14. The reason why he received this name is plainly stated in the New Testament record: "Which being interpreted is, God with us,"—Matt. i. 23. Again, a consistent recognition of the same truth, the prophet says: "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father,"—Isa. ix. 6. There is also a record made by the prophet Micah, respecting Messiah, intelligible only from the fact, that the names and titles recorded by Isaiah are to be understood in their obvious and literal import, essential Deity. The language is very emphatic, and commands attention to the grandeur of his being who is the subject of the prediction: "Whose goings forth have been from of old, ever from everlasting,"—Micah v. 2.

Consistent with this view of Messiah's dignity as the affirmations of the New Testament, and, alike, of saints, and angels, and of the Lord himself. "In the beginning was the Word, and the Word was God,"—And the Word was made flesh and dwelt among us,"—John i. 14. Note the testimony of angels: "I will be found the doctrine, not dogmatically as asserted, but necessarily implied, it being by its very nature understood. "A Saviour who is Christ the Lord," Luke ii. 11. "Who can save but God only?" True, therefore he is the Lord. In perfect consistency with this fact is the instruction of the Lord to the unbelieving Jews. "My sheep hear my voice, and I give unto them eternal life. My Father who gave them me is greater than all. I and my Father are one,"—John x. 27-30. Here he asserts his equality with the Father in prerogative and power,

the consistency of which can only be interpreted from the fact of his equality in the Godhead.

If the Scriptures are to be received as a revelation of the Divine mind, and the words which they record are to be taken in their legitimate meaning, then, "the Christ is the Lord Jesus," in other words, "God our Saviour."

The phrase, "fractional part of the Godhead," is an absurdity, and the innuendo which it contains is either misrepresentation to give color to a weak position, or mere ignorance. Trinitarians take Christ to be what the Scriptures say that he is, "Immanuel, God with us," not a "fractional part of the Godhead." What now becomes of the dogma that "Christ is not presented to us in the Scriptures as the Supreme God?"

There is now another fact in the person of Christ to be considered. It is that as Deity was essential to a Saviour's power, so humanity was essential to the end for which that power was exerted. What was that end? The sustaining of the honor of the divine law by the payment of the penalty of transgression. The penalty lying against the humanity, humanity alone could meet it. Man had sinned, and it was out of his power to meet it except in his eternal ruin. In his helplessness there was none to deliver. There was it that God interfered and opened a way of salvation consistently with the honor of his administration. He provided a substitute in whom he gave a second expiation of his own idea of humanity, whose excellency stood out in contrast with fallen humanity, took it into union with himself, and met the demand of a violated law on behalf of every penitent sinner. This fact was asserted, predictively, by Jehovah himself under the Old Covenant, "Awake O sword against my Shepherd, against the man that is my fellow, saith the Lord of Hosts, smite the Shepherd." Here is the humanity in union with Deity in the work of atonement by the expiation, or the taking away of the penalty of guilt by the death of the Chief Shepherd. This is the unmistakable teaching of the New Covenant, "To know that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; for his faith made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him,"—2 Cor. v. 19-21.

Here is one person, whose necessary dignity, deity and humanity, it is impious to divide. He is the Saviour. Man—that he may meet the demands of the law against the transgressor, and God—that he may redeem.

This fact, in the revealed means of our redemption, is clearly asserted by the apostle, when speaking of the dignity of Christ in relation to his national lineage and his ineffable oneness with the Divinity. "Israelites—of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen,"—Rom. ix. 4-5. Immanuel still, assertions to the contrary notwithstanding.

It is asserted in the next place that "he is not the source of Divine grace." This conclusion is grounded on the hypothesis that Christ is not God. It has, however, been shown that he is; therefore "of divine grace" he must be "the source." Not only so. Since his redeeming act was essential to the enjoyment of that grace, he is in another sense also the source of that grace. If he had not died to meet the law claim on the sinner, the grace had not been enjoyed. That he is, in his mediatorial office, the channel of divine grace, is not denied.

It is also said that "he is not the object of our homage or our prayers." As this assertion is based on the supposition of his mere humanity, its refutation follows the evidence adduced of his divinity. Nevertheless, read the Scripture statement of the fact. No sooner was the truth known to the man, whose sight had been restored, that his benefactor was the Son of God, than he "worshipped him,"—John ix. 38. The dying malefactor said, "Lord remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise,"—Luke xxiii. 42. The answer to the prayer is an acknowledgment of the propriety of the prayer. The expiring martyr prayed, "Lord Jesus, receive my spirit,"—Luke xvi. 26. Again, in the Apocalypse, "Amen. Even so, come Lord Jesus,"—"The grace of our Lord Jesus Christ be with you all. Amen,"—Rev. xxii. 20-21. Nor were these exceptions to the rule. Writing to the church at Corinth, the apostle subscribes his letter, "To them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord," 1 Cor. i. 2. What incidental record could more significantly note the universal practice?

Attention must now be given to the third particular,—"that Christ's redeeming work has its relation to his life, character, and doctrine." Certainly it has, and proves that his life, character and doctrine harmonized in their spiritual excellency with the end of his redeeming work. The writer proceeds: "And that his death, as an element of his redeeming work, is made effective for human salvation through its influence on the hearts and lives of men." True, but how is it so? The Scriptures tell us that it is so in the very point which the paragraph we are considering denies. They place its effectiveness, "for human salvation," on the vicarious value of his death in removing, not an abstract, but a real difficulty—a difficulty which would "have hindered the forgiveness of the penitent." The fact that the death of Christ was vicarious is plain, both from the representative ceremonial and the positive assertions under both covenants. The Paschal Lamb, had it not been slain, Israel would have been slain by the sword of the destroying angel. "Christ our passover is sacrificed for us,"—1 Cor. v. 7. Thus speaketh the Apostle. And what saith the Prophet? "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed,"—Isa. lii. 5. Read again in the New Testament, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God," 1 Peter, iii. 18. "Who his own self bare our sins in his own body on the tree,"—1 Peter, ii. 24. It words, taken in their primary meaning, and carefully arranged by common sense, will express plainly the proposition which they contain, then the foregoing quotations from the Scriptures assert the vicariousness of Christ's sufferings. And if vicarious, why so? If there were no difficulty in the way of our salvation, why did he die for our sins? Ah, reader, there is no adequate reason for this extraordinary act of self-sacrifice, and, on the part of One so sublime in dignity, but that which the revelation itself assigns, "For as many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us,"—Gal. iii. 10-13. Thus, if the sinner escape, it is because the sentence of his sin has been met by another on his behalf. How else could the guilty be righteousness acquitted? "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus,"—Rom. iii. 24-26. "Who was delivered for our offences, and was raised again for our justification,"—Rom. iv. 25. Thus the real difficulty was taken out

of the way, the law honored, and the divine government vindicated in the acquittal of the guilty, who are received by an act of consistent grace to the enjoyment of the blessings of innocence.

Finally, The first particular only, remains for consideration. Here we have to do with fact. Nor will the fact be invalidated though we may not be able to account for it. Man stands before his Maker as free, and as knowing the right and choosing the wrong. Whatever may be his condition through Adam's fall, he stands as did Adam, responsible for his own acts, and not the acts of his progenitor. That he inherits a fallen nature, is held responsible, not for nature, but for not following the right and rejecting the wrong of which he has a distinct knowledge, and at the same time possessing in himself the capability of choice and action in relation to that choice. Was not this plainly admitted by the depraved pagan whose acknowledgment has already been quoted, "I follow the more?"

As for "man's suffering, the condemnation of sin for Adam's sin," elsewhere alleged, it is the mere signment of a querulous mind—an old manœuvre. "The fathers have eaten sour grapes, and the children's teeth are set on edge,"—"As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel,"—"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine—the soul that sinneth, it shall die." "The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him,"—Ezek. xviii. 1, 4, 20. "So then every one of us shall give account of himself to God,"—Romans xiv. 12. Self-conscious guilt will characterize every sinner at the bar of God. "Every mouth will be stopped, and all the world found guilty before God,"—Romans iii. 19.

To give false views of man's condition before God—to deny the personal dignity of the Saviour—to cancel the penalty and of his death as the ground of our hope of salvation,—are among the signs of those sentiments which have passed under review. Reader, let no man deceive you with such words. The Scriptures assert your self ruin, and make known "the remedy." They point you to God the Saviour, the Lord Jesus Christ; and in that sublime manifestation of incarnate Deity, show you the way of pardon and mercy, consistently with the integrity of divine law, and the honor of the divine government. Embrace the salvation with penitence and joy. Put forth the hand of faith, and reverently drawing aside the veil of time, behold enshrouded in everlasting light over against the throne of God and the Lamb—"IMMANUEL THE ONLY SAVIOUR!"

LETTER FROM REV. T. H. CROWELL.

PORT MEDWAY, N. S., Dec. 1868.
DEAR BRO. McLEOD.—Several times since we parted at the close of our Annual Conference on Cape Sable Island, I have thought of trying to "report myself," as you requested, through the columns of your paper; but I have been waiting—just as many well meaning Christians do when they gather for religious conference—in hopes to gather something more interesting to "say." I fear, however, though it might have been beneficial under other circumstances, that in the present case will not be much improved by the experiment.

From our Yearly Meeting I returned to my field of labor with a renewed zeal for our denominational interests and the cause of Christ. The missionaries of the cross in foreign lands, toiling amid discouragements in the stations assigned them, separated for months, it may be for years, by desert and jungle, hail with joy the time when, in the Providence of God, they can meet with their fellow-laborers in the same glorious cause, interchange Christian greetings, talk over their scenes of labor, trials and discouragements, sympathies with and encourage one another, and devise ways and means by which they may most successfully advance the cause of Christ. Such meetings are calculated to inspire the soul with zeal and nerve the physical man with strength, and encourage the missionary, with a more joyful heart and a firmer step, to go forth in his work of unfurling the banner of the cross to the gaze of the dark and benighted heathen. In like manner, the ministers of our Christian lands who are laboring in the different parts of the Lord's vineyard, trying to scatter the good seed of the word, and judging from apparent results the greater part have fallen by the "way-side" and few into "good ground," and on this account feeling almost discouraged, as they gather at our annual and other stated religious gatherings and mingle their prayers, trials, joys, and words of exhortation, instruction, sympathy and encouragement, a new interest is awakened, hopes are revived, resolutions are formed, plans are conceived; and with renewed courage and earnestness, they go to their respective fields of labor to battle with opposing influences and win souls to Christ.

In a similar manner, also, the brethren of the laity, and the sisters as well, benighted who, having their own salvation and the cause of Christ at heart, thus congregate together. We wish that more than we would try the experiment.

The Harmony Quarterly meeting convened at Harmony, Queen's County, October 2nd. It was my privilege to be present; and as I am not aware that any report of that meeting has appeared through the press, the Clerk will pardon me if I make some reference to it. The gathering was not large, for various reasons, but a good degree of interest and earnestness for the cause of God was manifested on the part of those present. We had glad to meet Bro. Rev. W. M. Knollin and J. J. Clarke, M.D., of Yarmouth and Shelburne Q. Meeting, who rendered us timely and efficient assistance. Several items of business were transacted with a view to the up-building of Zion. The religious conference on Saturday was interesting and profitable. As the ordination of Bro. B. Minard had been considered at our Yearly Conference, and he had been duly examined, making it the privilege of the Q. Meeting to publicly set him apart to the work of the Christian ministry, it was decided it should take place during this session. Accordingly, on the Sabbath (A.M.) Bro. Minard was ordained as follows: Singing; reading the Scriptures; Prayer; Sermon, by Bro. Knollin; Ordaining Prayer, by the writer; Charge, by Bro. Knollin; Hand of Fellowship, by the writer; Benediction, by Bro. Minard. The congregation was large, and the exercises were interesting and impressive, especially the sermon, as the servant of God dwelt with earnestness upon the duty of the minister and church to one another. We hope Bro. Minard will be faithful to God and skillful in winning souls to Christ.

We enjoyed the season with the kind, Christian friends of Harmony very much, especially as we mingled again with those to whom, on former visits, we had administered the ordinance of baptism, and whom we had welcomed to the Church of Christ, and found them still rejoicing in God their Saviour. They have a nice, snug parsonage, just completed, and

now they want a minister—a "good soldier," who will make that his "head-quarters," and from that guarding the "outposts" and extending the "battle line," cause the "enemies of the cross" to "retreat," and "victory to turn on Zion's side." Some of the fathers in the ministry—I forget who it was, and how many years ago it was—told the brethren there when their parsonage was ready, the Lord would send them a minister. I hope whoever it was knew; for if he did, the minister is just at hand, because I know the Lord has not forgotten the contract, however long ago it may have been, and will not fail on his part. I have no doubt that the right man will be well provided for by the people, and will see good results from his labors.

The Yarmouth and Shelburne Q. Meeting convened with the church at Lower Argyle, Yarmouth Co., November 6th. For two or three reasons, and chiefly on account of unfavorable weather and the bad condition of the roads (distances a little more than 100 miles), I was not present. I was not a little disappointed, because I had anticipated much pleasure in meeting the brethren in the ministry, and also in meeting the Christian brethren and friends of Argyle and adjacent places, with whom I have formed acquaintance and enjoyed good seasons in the past. I learn that most of the ministers and quite a number of the laity from different churches were present. Some items of business of considerable importance were transacted, and the religious services were well attended and interesting.

The pulpits at Upper and Lower Argyle were supplied on the Sabbath, and we hope the "word preached" profited them that heard it, being "mixed with faith" in them.

The meeting of the Home Missionary Society in connection with the Q. Meeting was held as usual, and did not fail to be productive of good. Bro. W. Downey, formerly of your Province, is employed as a home missionary by that Society this year. May God bless his labors with abundant success. The next session of the Q. Meeting is to be held with the church at Kemptville, Yarmouth County.

Many of our churches—as far as our own knowledge of them extends—are at present in a rather low state. Things which have of late tended to distract the public mind generally, have had their influence upon Christians, and many seem to be bowed down with affliction and discouragements; and then that "deep toned piety" and Christian activity manifest in other days seem to have retreated to the back ground, and a lifeless formality and careless indifference taken the more prominent place. Is Christianity lost its power? Is vital piety less necessary? Is the soul of less value? Are Christian zeal and earnest, active less needed for the salvation of the churches and the advancement of the cause of Christ? Oh! that professors of Christianity would "stand in the ways, and see, and ask for the old paths, and the good way, and walk therein, and find rest for their souls." But God has still a people in the earth, and all through Christian lands, and in every church, there are praying ones. Prayers, groans and sighs are going up before the throne, and even into the ears of the God of heaven, and he will deliver.

Our church here at Port Medway has, for some time and for various reasons, been in somewhat discouraging circumstances. But we are not altogether without hope of seeing better days. Some are trying still to sustain the means of grace and forward the interests of the Redeemer. Many of the young persons manifest considerable zeal for the cause and willingness to follow Christ, and give promise of filling well the places of those who have gone to their reward, and others who, on account of the infirmities of age, though their hearts are in the work, can no longer labor as in other days.

Our place of worship has been undergoing repairs, which, for some time past, has somewhat interrupted our religious services; but it is now completed, and we feel quite at home again. These repairs were made at an expense of several hundred dollars, which is rather heavy, considering the hard times; and heavier because the repairs were not necessary on account of the age of the building, but because it was so poorly constructed at first. However, we hope the Lord will strengthen the brethren for the burden so long as it is upon them, and specially rid them of it. The sisters have been assisting in the work by "getting up" a "tea meeting." We hope the Lord will bless this, if he can consistently do so; for it seems for some reason, in these days, a resort to such means for such purposes is almost necessary. What is the reason? Well, we have now a fine commodious church; we have also a suitable cabinet organ, an organ, and a choir which contribute largely to the interest of our gatherings. But we are very poor in want yet. We want that which will all else will be in vain—the power of the Gospel—the quickening and sanctifying influence of the Holy Spirit. We want to see "Zion travail" and "children born into the Kingdom of God." Pray for us!

I am now engaged in holding some special services at East Medway, with encouraging prospects. This little church is in a comparatively healthy condition, but we want to see her "cords lengthened and stakes strengthened." Pray for us here also.

Christmas is really just at hand, and the New Year right at its heels. How rapidly is time flying, and with it the day of our probation and our opportunity to work for the soul, labor for God and humanity, and prepare for heaven. Let us be admonished by this to be faithful, and do whatever our hands find to do with all our might.

Wishing you and the readers of your valuable paper the compliments of the season and the blessing of God, I remain yours truly,

THOS. H. CROWELL.

SURPRISE PARTY.

Bro. McLeod.—By a resolution at the donation party on Christmas Eve, I was requested to publish the following in the *Religious Intelligencer*.

GEO. F. AYERTON.
On the evening above mentioned, the friends of the Rev. Joseph McLeod, pastor of the Free Baptist Church, Fredericton, assembled at his residence, to give him and Mrs. McLeod, who were expected that evening from Woodstock, a reception. At the hour appointed, persons were to be seen gathering, bringing with them eatables, as taste suggested, till, at the hour for tea, above sixty sat down to tables plentifully supplied from the baskets of the party.

Tea over, the meeting was organized by calling Rev. Ayerton, Esq., to the Chair, when the following address was presented, accompanied by a donation of upwards of sixty dollars. An extemporaneous reply was made, expressive of gratitude to the friends, hopefulness for the future, and a strong desire that God would abundantly bless and graciously guide all present; after which, the company dispersed, apparently well pleased with the evening's entertainment.

ADDRESS.
REV. AND DEAR SIR.—With much pleasure we meet you on the present occasion. Between you and many of us, the relation of pastor and people has for some time existed; and we are pleased to know, that the bond of union, which should always exist between a pastor and his flock, has gradually increased among us. We take this opportunity to greet you on your return. We hope that not only may the harmony which now exists in this church, ever continue to increase, and that God's blessing may constantly rest upon it, but, that you and your congregation may be long spared to be a blessing to those among whom it is now, or may hereafter providentially be your privilege.

ville and duty to labor, and in return, to enjoy that happiness which ever flows from a course of well-doing. We are not without a knowledge of the great responsibility and labor, which rests upon you, as Editor of a Religious Journal and Pastor of a Christian Church. Our prayer daily shall be that the God of your much lamented and highly esteemed father, may assist you in the discharge of these arduous and numerous duties, so that all may be done to the glory of his great name, for the good of His cause and the well-being of society. Long may it be our happiness to labor together for the upbuilding of God's cause in this city, and when the time arrives that we shall in the providence of our Heavenly Father, be called to our future home, may we each be prepared to enjoy that rest which remains for the people of God.

Wishing you and Mrs. McLeod a long, prosperous and happy life, with all the enjoyments and pleasures of the present joyous season,
We remain yours in the bonds
of Christian fellowship,
G. F. AYERTON.
Signed in behalf of the Company.

WE are glad to notice from the CALENDAR OF THE UNIVERSITY, that that Institution is gradually increasing in public favor.

There are now 35 students in attendance, and judging from the fact, that eleven Church Scholarships will be open for competition next year, we shall look for a much larger class than usual for matriculation. The only three Church Scholarships not open for competition are St. John, Carleton and Sunbury. The Calendar contains its usually full information respecting every department of the Institution. We would advise our readers to procure a copy.

ACKNOWLEDGMENT.

In another column, we publish by request, an account of a donation visit, with which we were surprised last week. It is but simple justice that we should publicly acknowledge our thanks to our friends for their liberal and unexpected gift. While the donation in itself was valuable, the feeling of friendship and sympathy underlying it, the germ from which it sprang, is of far greater value to us; being, as it is, an evidence of their appreciation of our imperfect labor as a Christian pastor. We feel encouraged by the frequent expressions of kindness and sympathy which are shown us; and we are anxious to be strengthened to labour earnestly for the welfare of those among whom our lot is now cast. May God bless them, not only with temporal mercies, but with "all spiritual blessings in Christ Jesus." Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," is Christ's own record of approval concerning such acts.

"A HAPPY NEW YEAR" to all the readers of the *Intelligencer*, with many wishes that they may enjoy all the real pleasures of the season, and be favoured to witness the return of many joyous New Years.

WE have received a very interesting letter from Helena, Montana, in which it is too late for this issue, but will appear next week.

THE *Morning News* has made its appearance as a daily. This mark of enterprise on the part of the proprietor is commendable, and we hope it may have the fullest success.

THE WEEK OF PRAYER is to be observed in the City proper, under the auspices of the "Young Men's Christian Association," in the following churches at twelve o'clock noon, and at seven p.m., viz: Monday, German street Wesleyan; Tuesday, German street Baptist; Wednesday, Union street Congregational; Thursday, St. David's, Sydney st.; Friday, Centenary, Wesleyan; Saturday, Leinster street Baptist.

THE WEEK OF PRAYER will be observed by the churches in Carleton at 12 o'clock noon, in the following order, viz:—Monday, Baptist Church; Tuesday, Methodist Church; Wednesday, Free Baptist Church; Thursday, Presbyterian Church. The ministers will preside alternately, each in his own church. We hope for a full attendance, and for a rich blessing.

A course of Lectures is to be given at Jemseg, Q. C., under the auspices of the Lodge of British Templars of that place. Rev. J. E. Reed is to deliver the opening lecture this evening, Jan. 1.

THE FRUITFUL CONSEQUENCES.—A statement is being widely published to the effect that the Rev. Mr. Spurgeon, the noted London preacher, has declared that he should no more drink wine or ale professionally as a medicine, but should take them as a regular beverage! Referring to this declaration and the influence it is calculated to exert, *Zion's Herald* well remarks:—

Exhausted by his enormous labors, nervous to extreme, he (Mr. Spurgeon) flies to the wine cup and ale mug for strength. It will only feed the fire in his veins. His system is too unstrung to bear even coffee or strong tea, and he pours into these alcoholic fires. It is not surprising, nor unlikely that they will make him a drunkard. It is certain that the act will make thousands and ten thousands of other men drunkards. His influence is enormous. It ramifies all the realm. Should Ward Beecher make such a declaration, all an see how it would increase this evil. Spurgeon will do yet worse; for the reform has not yet advanced there as it has here, beyond the stage where one man can do relatively but little harm. He has done the cause of Protestant Christianity at home and abroad unspeakable harm.