

POSTAGE.—To prevent any misunderstanding or difficulty, we may just state that no Post or Way Office keeper can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

TERMS AND NOTICES.

The Religious Intelligencer is published weekly, at the Office of Messrs. Barnes & Co., St. John, N. B.

TERMS—\$2.00 PER ANNUM.

PAYMENT IN ALL CASES IN ADVANCE.
JOSEPH McLEOD, Editor.
All Communications for insertion, should be addressed, JOSEPH McLEOD, Fredericton.
Remittances may be sent to, either Messrs. Barnes & Co., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

SAINT JOHN, N. B., JANUARY 15, 1869.

WHAT WILL BE THE RESULT?

During the whole of last week meetings for prayer were held throughout our Province, and throughout the world we believe, though of course we have not yet received intelligence from distant parts respecting them. The meetings at home, so far as we have been able to ascertain, were well attended, and, as far as we have knowledge, by many who seemed to feel in no inconsiderable degree the solemnity and importance of the occasion. It is highly gratifying to see the growing unity of feeling manifested by the members of the different religious denominations. We felt that it would be productive of great good, in this one respect at least, were "union meetings" held oftener than once a year; for it cannot be that Christians meet to offer praise and prayer to their common God and Father, pleading in the name of Jesus Christ their common Saviour, in behalf of the whole church of Christ, and for the welfare of our common humanity, with giving to every feeling of mere sectarianism a severe check. It is not in the nature of things that Christians, though of different names, can meet together for the purpose of uniting in common supplication at the one throne of grace without feeling their oneness in all that is essential to the Christian life. They will think more about the things in which they agree, and less about the things in which they differ. But while we rejoice that this "bond of perfectness" is increased, we would feel sad did we think that no further good would result from the prayers of thousands of Christians the world over, offered unitedly for special blessings. We feel perfectly confident that the believing prayers of the disciples of the Lord Jesus Christ will be answered; answered too, it may be, far beyond the expectations of those who met together for the express purpose of invoking the mercy and grace of God on behalf of the church and the world. It is God's delight to hear the prayers of His children, and it is His glory to bless them and the world in answer to prayer. May we not venture the hope that in answer to so many petitions God will richly pour out of the Holy Spirit upon the church, making this year "a year of jubilee unto us?"

It has been more than pleasing to see men, who at other times are irregular and careless in their attendance at the place of supplication during "the week of prayer" flocking to the sanctuary as they never do on other occasions, and to notice too that they manifest eagerness to get information concerning eternal things. The people of God should continue to earnestly entreat, and confidently hope, that these may, by the power of the Holy Spirit, be brought this year—even now, in the beginning of the year—from darkness to light, from the power of Satan unto God.

It is important that Christians do not forget that, while they have been pleading with God for His blessing upon the various departments of His work, that to secure the advancement of His cause, He expects of them effort corresponding with their prayers. Prayer must be associated with holy activity—

with burning zeal—with self-denial and generosity. Let the prayers of the last week, together with the daily petitions of Christians be identified with holy, earnest labour, and we may confidently expect the church to prosper, religion to be revived, and God to be honored in the salvation of sinners.

IMMANUEL.

Some one has very prettily said that one source of our joy in heaven will be "seeing where God has touched our lives on earth." Several months ago I heard this remark quoted by a clergyman, who evidently was taken by the idea it contained. But I confess that the more I think of it, the less does my mind approve, and my heart cherish, the sentiment, beautiful and "taking" as it surely is. It seems to me to put God far away from us, and make him a sort of occasional visitor, coming round now and then to look into our concerns, and hardly our ever present Father, watching with anxious eye loving solicitude our entire conduct. The fact is, since I was converted I have had such different ideas of God from those I held before. From the day that my heart first said with Thomas, "My Lord and my God," the Great Creator has been, not a terrible, avenging God, frowning upon man from His lofty throne, but a kind and tender parent, ever smiling on my path, a real Immanuel, loving and leading me, guiding and guarding me, cheering and comforting me; in short, an abiding presence and power always with me. There is more than poetry in those touchingly beautiful words of Nevin that we often sing. These lines carry to every Christian's heart such a calm and comforting conviction of truth, that we often recall them amid the world's bustle and beneath the world's burden—

Always with us, always with us,
Words of cheer and words of love;
Thus the risen Saviour whispers,
From the dwelling place above.

With us when we're in sadness,
Sowing seed and reaping none;
Telling us that in the future,
Golden harvests shall be won.

With us when the storm is sweeping
Over our pathway dark and drear;
Waking hope within our bosoms,
Stillings every anxious fear.

With us in the lonely valley,
When we cross the chilling stream;
Lighting up the step of glory,
With salvation's radiant beam.

How many a devout soul has sung these lines with heavenly joy, and how many more who never saw them, have felt the very emotions and known the very sentiments so happily expressed by the pious poet. Men of science, falsely so called, are doing all they can to banish God from His creation. The sight is a sad one truly, to see men so gifted, as many of these scientists are, so anxious to obliterate all ideas of a personal and presiding Deity from the minds of His intelligent creatures. Who can plod through the scholarly and entertaining productions of the late Buckle, without heaving a sigh on every page at the poor man's blindness of heart. Standing in the great temple of Jehovah, gazing on its vast proportions, and looking aloft into its azure arches, this foolish man would fain make himself believe that the presence of the Divine Architect fills no niche, hovers in no spacious hall, dwells in no vaulted chamber, but is removed by immensity of both space and time from all the works of His hands. Can anything be more barren, or any belief more cold than this? Now we think that, knowing the tendencies of our

times to put God far off, all believing souls should draw nearer to Him, who is our life, and live continually in the light of His holy presence. If we accept the Bible, we firmly believe in Immanuel. Let us then act as if we believed this. Let our daily lives become living illustrations of our faith in a God ever near to help and to bless. *Allah Akbar* (God is greater) shout the Arabs upon rushing to the conflict of arms. May not a Christian recognize the Divine presence as much in his struggles with self and Satan? And in sorrow, too, may he not lean on the unseen arm? But how often we have occasion to exclaim, like Jacob, "Surely the Lord is in this place, and I knew it not." In time of joy and in time of grief, in seasons of prosperity and of adversity, at home and abroad, at all times and in all places, how sweet to feel the Lord to be near to us. The 91st Psalm tells us how near our Heavenly Father comes to His trusting and obedient children, and is a precious picture of God with us. Two religious youths in the heat of one of the most terrific battles of the late American war, joined hand to hand amid the flying missiles of death and repeated their triumphant Psalm from memory, the lesson of Sabbath-school days at home.

There are many names by which the Supreme Being is designated in the Bible, but none more precious than *Immanuel*. This is our refuge and our strong tower, into which we may flee in time of trouble. In our hearts may He ever abide, enabling us to say,

"Yes in me, in me He dwelleth;
I to Him, and He to me!
And my empty soul He filleth,
Here and through eternity."

For the Religious Intelligencer.

THOUGHTS UPON THE OLD YEAR.

While reflecting upon the old year, two questions naturally present themselves.

1. What has God performed for us? As we are not aware of our responsibility and dependence upon God, consequently entirely unable to detail in full what God has done for us. Moses was hid in the cleft of the rock, covered with the hand of the Almighty, permitted only to see his back parts; even so we behold but a limited part of His works of wonder and love. The earth is the Lord's, and the fullness thereof. Beginning with the year that is past and gone, how much of His goodness have we enjoyed! In the snow, frost, and ice; rain, wind and tempest; light and darkness, sunshine and clouds; the bursting buds, springing grass, opening flowers, and the earth prepared for cultivation in the Spring; the germination and growth of Summer; the white fields of grain and orchards hanging with ripe fruit in Autumn, speak emphatically of His bounty. Once in Summer, I went to a spring to slake my thirst, but lo! the excessive heat had dried it up. The fall rains came, and the streams and springs were again filled. Some were bubbling, rippling playfully; others foaming, rushing furiously. Passing that way in midwinter, and being somewhat thirsty, concluded I would be able to obtain water at the spring at that season. It was frozen over. This gave me no surprise, for the weather was very cold. I was doomed to disappointment again; for it was frozen down deep into the black mud. Scarcely a drop of water could be found. Not so with the stream of God's mercies. It is alike unguaged by the extremes of heat and cold; ever flowing day and night, week and month, year and century. The river Jordan overflows its banks twice a year, affording facilities for casting, bread upon the waters; during the dry season, the river flows through its main channel, then the crop is cared for and harvested. So it is with God's dealings with us. In prosperity our cup runs over with joy; in adversity we reap the fruit of righteousness, and realize its preciousness. Nearly every child of God has had a stroke of the chastening rod—some lightly, and others heavily. How strange our moments of sorrow, and what produced them, should be written on the tablets of enduring memory, and scarcely a single entry of our blessings is to be seen upon our diary! Consider, then, how far the smiles of God exceed His frowns of disapprobation; our hours of quiet rest, peace of mind, health, and success in business, to those of disquietude, painful wakefulness, either from mental or physical suffering, or watchfulness by the sickbed of a beloved friend, loss of property, and other adverse circumstances. God does not afflict willingly, but for our good. Even then, as soon as an incision is made, He will, on application, bind up the wound, make the anguish countenance radiant with resignation, the heart throbs and lips whisper, "Father, thy will be done." "Thy rod and thy staff comfort me." The bee has the power to extract honey from every flower, even the most poisonous. So the Christian has the faculty to extract sweets from every bitter, hope and consolation from every blighted prospect. This power is faith, which is the gift of God. It is to the turnings of life what the salt was to the unwholesome waters and barren land of Jericho; the handful of meal to the pot of poisonous pottage; the branch to the waters of Marah. Faith clings with a tenacious grasp to the promise given to the Hebrew children—"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

2. What have we done for the cause of God? Who does not stand self-condemned? How little time have we devoted to the service of God, how much to the world! How few of the sick within our circuit have we visited! How few widows and orphans have been benefited by our sympathy! How few of the poor and forsaken have been relieved by our almost overflowing cups! How small our subscriptions for the support of the Gospel and benevolent institutions, and lavish for self-indulgence! How many of the unconverted have we treated as though we took no interest in their salvation, and religion only a mock ceremony! How many anxious inquirers have been chilled and repulsed by our uninterested manner of address, and instead of finding peace in Jesus, have lured their fairs in the rounds of fashion! How few of Christ's tender lambs have we fed, how many starved! How few of His sheep have we tended with an under-shepherd's care, how many scattered into the wilderness! With respect to our immediate communion with God, instead of importunate wrestling and agonizing for the prosperity of Zion, dull, cold, unimpassioned petitions, as if to keep up a daily, habitual form of prayer. Little of that earnestness do we possess that characterized Christ, who went about doing good. Is there not sufficient labour in the vineyard to keep such laborers busily engaged? Why so much negligence? "The spirit is willing, but the flesh is weak." Have we not had innumerable opportunities to do good to all men, especially those of the household of faith? Accusing conscience whispers, "Yes." The husbandman realizes from his farm not only the seed he planted, but a good return for his labor. What a contrast to that is the return we make to God for all His favors conferred upon us! If we had a piece of land as barren as our hearts, we would turn it out to commons; for neither grain would grow, or graze, or bird pick upon its stony surface forever. By scanning the past year closely, perhaps, we may discover here and there a green spot of verdure, showing that our lives have not been a mere cypher, but, alas! so few, none will think them a recommendation to God, or affording any satisfaction in the last extremity. Christ, the friend of sinners, will be our only refuge and hope. If this review is such an unsatisfactory disclosure of the past to those who have named the name of Christ, what must be the lamentable condi-

tion of those whose lives have been one continued round of sin. Where will the wicked and the ungodly appear? B. MINARD.

Canning, January 1869.

REV. WM. DOWNEY'S MISSION REPORT.

To the Rev. W. C. Weston, President of the Yarmouth and Shelburne Quarterly Meeting Home Mission Society.

DEAR BROTHER,—The time has again arrived for me to make my monthly report. I have spent the entire month at Kempsville. The revival which I noticed in my last report as but just commenced, has steadily progressed ever since. God has abundantly blessed many in that community with pardoning and justifying grace. The work has not progressed as rapidly as some other revivals I have witnessed, but it has been a deep and thorough work. Many of those added to the church are young and middle-aged men, who bid fair for usefulness. Several are heads of families. The whole number baptized and added to the F. B. churches in that place, during the revival so far, is thirty-six. Elders Knowles and West have pastoral care of those two churches, and are highly esteemed in their respective spheres of labor. Those two faithful men entered into the work with all their hearts, and rendered valuable assistance. They were heartily glad to witness the fruit of their toil and labor for years. In my association with them, I have been forcibly reminded of the language of the Saviour: "And he that reapeth receive wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent ye to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." The work is still progressing, and I have no doubt but a number more will go forward in baptism before many weeks. I have taken my leave of that people for the present, intending to enter another field of labour. In retrospect, the weeks spent with them, I can only say, they will ever be among the most pleasant reminiscences of my life. I found a pleasant and very comfortable home in the family of Nathaniel Travis, Esq., to whom, with his amiable wife and kind family, I hereby tender my most grateful and hearty thanks for their unbounded kindness to me. May the Lord abundantly reward them for their great hospitality.

I also received many expressions of sympathy from other friends, all of whom will please accept my grateful acknowledgments.

I have received, during the month, \$16.42 toward the funds of the Society.

Yours in best of bonds, WM. DOWNEY.

Barrington, N. S., Jan. 1st, 1869.

DENOMINATIONAL.

Rev. J. Noble, who has pastoral care of the church at Penobscot (Upper Sussex), writes from that place:—"I have been working hard, and praying much, for a revival here. Things move hard and slow, but I think they do move. I believe I am in the right place if it is a difficult one. I thank God there is some improvement, and I am looking forward hopefully." * * * "There are some blessed gifts among the young people; some of them have been revived; and the Lord has converted one soul." "Though we cannot seem to get the victory that is desirable, yet notwithstanding all the hindrances, I am not yet discouraged."

We hope Bro. Noble may soon see the last obstacle removed, and witness a blessed work of grace.

Rev. G. W. McDonald writes under date Jan. 9th, that he has several times recently visited the Gallop neighbourhood (so called) in Wicklow. He feels "the prospect for revival is brightening, and thinks that a little labor wisely expended would result in much good. He regrets that his health will not permit him to engage for any length of time in special effort. He intended, however, to be there this week, expecting Rev. Jarvis Shaw to be with him." We trust the labors of our brethren will not be in vain. The church in this place has been too much neglected, and needs now to be well cared for. It is most devoutly to be hoped that its times of adversity are past, and that its future experience may be uninterrupted prosperity.

NOVA SCOTIA.

Rev. B. Minard is now in Canning, Cornwallis. He intends remaining in that section of the province during the winter. He writes:—"There is no Free Baptist minister but myself in this part of the country; and our churches here number six." The interest so far as we have been able to learn is low, the churches having enjoyed but a small share of "the ministry of the word."

We trust Bro. Minard, may be blessed with physical strength sufficient to warrant him in being as abundant in good works as his anxiety for the prosperity of Zion would prompt him to be.

FREEWILL BAPTIST WORK IN 1868.

The Morning Star has an article reviewing the work of the F. B. Denomination in the year just closed. It records some facts of interest—facts that must be cheering to the lovers of Christ's cause generally, and especially to those connected with this particular branch of the church. That our readers may be informed of the standing of this really thriving and enterprising body, and also for the encouragement of our own churches, we make some extracts.

During the year, in the use of only the ordinary means of grace, there has been an increase as follows: 2 Quarterly meetings, 3 churches, 27 ministers and 2,068 members, beside the two associations from the General Baptists, making 4,332 in all; which is an increase of nearly 7 per cent. There have been steps taken that promise to bring in other General Baptist Associations within a year. And our relations with other Baptist bodies, of faith and practice similar to our own, are fraternal and hopeful.

About 200 revivals have been reported in the *Star* and *Freeman*, 3,914 have been added to our churches by baptism, 25 have received ordination, 34 have been licensed to preach, 41 churches in all have been organized, 8 Quarterly Meetings constituted, 21 meetings houses have been reported as dedicated, some of them very fine and commodious edifices; and 18 at least, of ministers have received their discharge, and now rest with Jesus. There are 47,686 Sabbath school scholars, reported for the register; \$17,387.70 have been contributed by the churches for missions; but these figures doubtless fall below the actual numbers.

The denomination now extends over a territory of eighteen hundred miles in length, and one section being comparatively old, and the other comparatively new, it is not strange that the views and opinions of men in different localities should not always coincide. But this difference is not greater than that of the actual demands of the two sections. And it is pleasant to see the fraternal and tolerant spirit exercised by brethren in the two local extremes, and with true thanks to God we put this fact on record.

The General Baptists agree with the Freewill Baptists in faith and practice. Of these there are some eight or more Associations in the valley of the Ohio, numbering about 6,000 members. Two of them have already united with the F. B. Baptists, bringing in a membership of 2,800; and arrangements have been made, by which it is expected that the union of all will soon be effected.

Of the PAINTING ESTABLISHMENT we are told that in January last it received an exclusive title to the building and land it had before only occupied in part. The building was enlarged by the addition of another story, and the whole premises reconstructed and put in the most complete repair. The *Morning Star* has been enlarged and otherwise improved. The office has been supplied with new press, type, &c.; the whole being managed by faithful men,

giving the paper a mechanical appearance second to none. The editorial management of the denominational organ is excellent, giving evidence of undoubted ability. The *Christian Freeman*, another F. B. paper published in Chicago, is of the first class. At the last General Conference it received a denominational acknowledgment. Its circulation is rapidly increasing, and it seems destined to have a course of usefulness. At the General Conference, \$12,000 was appropriated to the Printing establishment, \$10,000 conditionally given to establish a paper in New York.

The denomination seems fully alive to its educational interests, and in this department a good year's work has been done.

The Theological School has continued its operations through the year, with at least its usual encouragement and good results. The graduating class of six young men was one of great promise, and all of them are now settled pastors.

Additions have been made to the Library and the files; \$3,300 have been received, the acknowledged receipts of the Treasurer of the Education Society for the year.

Bates College has been placed on an independent basis, and though young, is vigorous and promises exceedingly well. A class of five graduated with honor to themselves and the college, and the present number of students is fifty-four. * * * About \$90,000 have been added to the property of the college the past year; \$75,000 being pledged by Mr. Bates, on the condition that \$75,000 are secured elsewhere.

Hillsdale College has graduated twenty-five the past year; six from the college proper, eight in the Scientific course, and eleven in the Law's course. Present number in college, 49; in Scientific course, 78; in all departments, 535; average annual receipts, about \$250. The Faculty consists of nine strong members, two of them females, with six additional teachers. The Burr Professorship of Biblical Theology now furnishes young men, with the ministry in regular and systematic instruction in their studies preparatory to a Christian ministry. An agent has been in the field raising funds during most of the past year, but the amount added is unknown. During a part of the year a good revival interest has been enjoyed.

Storer College has been organized under a general law in West Virginia, but the charter under this law not proving satisfactory, a special charter from the Legislature has been obtained. Rev. Dr. Sears, agent of the Peabody Fund, gives \$10 to each of twenty students to assist them in their education. The school is not yet so thoroughly organized as it is proposed to have it another year, but quite a number of young men and women are now prosecuting their studies at Harper's Ferry.

Mr. Storer has left the conditions of his bequest and \$10,000 in bond with Senator Fessenden of Maine, directing him to pay over the money when the conditions were met. The amount has been paid into the Treasury. Nor was this all. The children of the late John Storer, Esq., believed that it was their father's purpose to give \$1,000 more for a Library; and this sum was also paid, and more than half of it has already been expended in books.

On the high table land at Harper's Ferry, just back from the government works, were four stately brick mansions, that cost from \$10,000 to \$30,000 each, and were formerly occupied by officers. These buildings were greatly injured during the war, but the Freedmen's bureau gave to the Commission the free use of them for school purposes. They have since been secured to Storer College by right and title. The present year, the school has been well sustained, and it is likely to be affected by the sale of the government property there, but it is not less than \$15,000. It will thus be seen that one year's work for Storer College has been eminently successful in securing funds.

There are a large number of institutions of learning which our space will not allow us to notice, suffice it to say that they are all doing good services, being very generously supported, and promising increased success for the future.

FOREIGN MISSIONS.

The Foreign Mission Board commenced the year with a more bold and aggressive line of policy, and the churches have well sustained the movement. It was decided to send out additional missionaries, and other important steps were taken.

The receipts from all sources have been \$10,465, 80; and the expenditures, including the balance in the Treasury last year, \$14,017.72. The mission in India has enjoyed unusual prosperity the past year. Though death has removed Rev. A. Millar, there are now twelve missionaries (male and female) in the field, and ten native preachers, a part of whom are only lay preachers. One church has been organized, 46 persons have been baptized, and the increase of members has been 42.

The Printing Press has become an efficient auxiliary in the mission work. In addition to the printing of 280,000 pages of tracts, hymns and scripture, the job work for the year amounted to \$1,236 in gold. The Board is looking forward with strong hopes to the day, not far distant, when a mission shall be established in Turkey, China, or Africa.

HOME MISSIONS.

The interest in the Home Mission movement is increasing.

The receipts of the Treasury for fifteen months have been \$12,148.03. Of this amount \$7,332 were for the Freedmen's mission in the Shenandoah Valley, and \$4,816 for the other home missions. The amount expended for the freedmen in the West during the year, making the whole amount of receipts \$16,749.45. Within a little more than a year the whole sum raised and secured by grants and donations for the freedmen amounts to more than \$45,000, without including the recent grant of several thousands to Storer College.

Twenty-two churches or stations have been assisted, one Yearly Meeting and three Quarterly Meetings, during the year. Among the freedmen there are now two Quarterly Meetings, 30 churches, and 1,500 members. One of these Quarterly Meetings and two churches have been organized the past year. B-sides superintendents of schools and missions, thirty-nine assistant laborers as missionaries, or teachers, have been employed, 1,800 freedmen have received instruction, 249 have been united with our churches in the Shenandoah Valley, and probably as many more with those in the West. On the night of Dec. 14, our school building and dwelling house at Cairo were destroyed by fire, the work of proslavery desperadoes—loss, from \$3,000 to \$4,000.

Sabbath Schools are universally sustained by the churches. Temperance is supported by ministry and laity. Slavery always received the most determined opposition from Free Baptists, they having stood in the front ranks of the Anti-Slavery host till Slavery was constitutionally abolished.

New life and brighter prospects have been developed in several localities, and the denomination never before had so great a membership, the ministry was never so well sustained, the churches were never so liberal in their contributions, and both home and Foreign Missions were never so prosperous. Hopeful as our prospects are in many respects, there are trials still meeting us, labors taxing our utmost strength, and energies are yet to be performed, and anxieties still weigh down the spirits. But, as David encouraged himself, so we look back, with courage, and feel assured that our labor has not been in vain in the Lord.

The report of Rev. Wm. Downey, in another column gives an idea of his whereabouts, and his success. God's children all will rejoice at the good news, and pray that it may be even more abundant.

The week of prayer was observed in Fredericton, the meetings being held in the following churches, in the order mentioned:—Methodist, Presbyterian (Rev. Mr. Stirling), Presbyterian (Rev. Dr. Brooke), Baptist, Free Baptist, Methodist (conducted by Rev. Mr. Hopper, pastor of the Queen Street Baptist Church). The meetings throughout were largely attended; and the services were impressive, the interest perceptibly increasing each evening.

To CORRESPONDENTS.—Samuel H. Shaw: the money was received and placed to your credit. The error in the acknowledgment was in the spelling of the name.

POLITICAL NOTES AND OBSERVATIONS may be had at J. & A. McMillan's, Prince William Street.

MISCELLANY.

A legacy of £100 per annum has been bequeathed, by Baron James Rothschild, to every clerk who had been in his employ ten years.

The St. Andrew's Standard commences its thirty-sixth volume with the present year.

A church in San Francisco, California, organized nineteen years since, and numbering 465 members, besides meeting the demands of liberality in other directions and liquidating generously its own expenses, sustains two missionaries in the Micronesian Islands.

The Moravian missions in America are in Greenland, Labrador, and Surinam; also in South Africa, Australia, and West Himalaya. The stations are at 13 points; missionaries, 318; communicants, 4,000; persons attending Christian worship, 70,000.

The Sandwich Islanders support foreign missions of their own in the Marquesas Islands and in Micronesia. According to the report of these missions just published, there have been during the past year in the Marquesas Islands 47 additions by profession, making a total of 103. The sum of \$13,000 has been contributed here for building churches. In Micronesia 191 admissions are reported, making a total of 504, while \$69 have been contributed for religious books and missionary purposes by the converts from barbarism and heathenism.

It is said that a delightful work of grace has been progressing for some time among the Indians in British Columbia. A man sixty-five years of age, one of the converts, said, "I feel like an infant; not able to say much; but I know that my heart is turned to God, and that He has given His Son to wash away my sins in His own blood."

INTOLERANCE IN PERU.—An interesting discussion has recently taken place concerning the internment of Protestant foreigners in this country. An Englishman died in Trujillo in 1867, and not being a Catholic, was denied burial in the only cemetery in the place, in accordance with the Catholic doctrine of consecrated ground. The body, after a number of negotiations, was finally deposited in the ground, but not in a place pleasing to the friends of the deceased. One of these protested against the acts of the authorities to the government at Lima, and in obedience to an order, the Bishop of Trujillo made a report on the matter, asserting, with great bitterness, the reasons why foreigners not within the pale of the church should be treated in like manner. The government, however, did not enter fully into the cruel ideas of the Bishop, and demanded the opinion of the Attorney General. This officer, after carefully reviewing the subject, remarked that while it would not be prudent to oppose the prejudices of the ignorant religious class in this respect, and contravert the existing orders issued by the Pope, yet it is the duty of the government to establish respectable cemeteries in all large towns, where any foreigner may be assured of decent burial. The government accepted the indication.—*Ex.*

MEANER FOR GOD THAN THE DEVIL.—A gentleman of wealth, who had been much addicted to frolic and sports, was converted and became a member of one of our congregations. This congregation had adopted the *adventura* principle, as a means of defraying its expenses. In a few months after this gentleman's conversion, the deacons waited on him in order to make their assessments; and knowing that he was rich, and that his proportion of the expenses would amount to a pretty handsome sum, they feared that he would not be willing to bear it, and their demands might give him serious offence, and prove an injury to him. Hence they approached their business with some trepidation and great caution. At first he was a little loath to ascertain the reason of their apparent reluctance. The deacons, perceiving this, became, of course explicit. The gentleman was surprised. "What on earth," said he, "do you mean? Did you suppose that I would be unwilling to pay my full proportion? When I was a man of the world, and united with others in a scheme of pleasure, I would have deemed myself a mean man had I not paid my full proportion of the expense. Go to the assessors' book, and put me down for my full proportion of the expenses of the church. Do you think that I intend to be a meaner man now, since I have become a servant of God, than I was when a servant of the Devil?"

The Week of Prayer.

The Young Men's Christian Association succeeded in getting a union of the Presbyterians, Baptists, and Methodists in a series of noon-day and evening meetings in their respective churches. The Episcopal brethren preferred holding separate meetings in the school room of St. John's church. As the Evangelical Alliance, representing the different religious denominations in England and on the Continent, united in recommending these union services, it is to be deeply deplored that all true Christians of every name cannot so far forget the peculiarities of sect as to meet together on one broad platform of prayer and praise. Will they blend in one song of praise in heaven, and shall they refuse to come together before one common mercy seat below? Do these separatists walk like leopards? "To keep the unity of the Spirit in the bonds of peace?" Is this striving together for the faith of the Gospel?

Carlton noon-day meetings were held in the Wesleyan, Baptist, Free Baptist, and Presbyterian churches, and they were full of interest from first to last. Many hearts exclaimed, "Behold how good and how pleasant it is for brethren to dwell together in unity." Having to attend the meeting every day in Carlton, we had not the pleasure of being with our brethren in the City proper, but we are informed that the attendance noon and evening was good, and indications favorable.—*Visitor.*

DR. DUFF ON INTEMPERANCE.

The Rev. Dr. Duff, of Scotland, in a temperance speech in Calcutta, said: "Where, in all the Bible, is there any express prohibition against the habitual use of *arsenic* or *prussic acid*? It is enough that the Bible condemns all murder, whether it be that of oneself or that of another. And in condemning all murder, it, of necessity, condemns the use of any or all those means which naturally or inevitably lead to it. Has not the Bible, by its affecting records of the monstrous effects of indulging to excess in intoxicating liquors, has it not by its express command to use God's bounties without abusing them to the effecting of pernicious ends; has it not, by its terrible denunciations against the vice of drunkenness, declaring on the authority of the living God, that no drunkard shall inherit the kingdom of heaven; has it not by these and other means, stamped the seal of reprobation with the most tremendous severity on the use of any substance which, like ardent spirits, involves the most iniquitous perversion of God's mercies, and more than any thing else, multiplies the heaven-foreclosing and hell-opening vice of drunkenness."

Besides the substances now known under the name of ardent spirits, could not be forbidden by name in the Bible, when it was written—they were not known, not actually existent. The truth was, that for a thousand years after the dawn of the Christian era, ardent spirits seem to have been unknown. They came to light in the laboratories of the alchemists of the middle ages, in their vain pursuit after a universal solvent which could extract gold from the baser metals. The gold producing solvent they never found. But, instead thereof, they unhappily stumbled on a misery and madness-producing ingredient. They vainly wished to turn all the baser metals into gold; they really discovered the process of converting the most nutritious substance in nature into poison, and left their discovery as a legacy to their woe-begone posterity."

THE NEWS AND THE PRESS.

JANUARY 15, 1869.

Many thanks to our friends who are promptly renewing their subscriptions. We hope others will not neglect to do likewise. With heavy payments to make at this season of the year, we need all the funds we can.

ST. STEPHEN'S BASK PAPER will be taken in payment of all sums due the estate of the late Rev. E. McLeod; also for renewal and new subscription to the "INTELLIGENCER."

The Legislature is to meet for the despatch of business, on the 4th of March.

The application to Judge Waters, in King's County by the counsel Mr. Scovill for a supersedeas in the case of proceedings taken against him as an absconding debtor, was quashed, because of informality. The case must be brought before the Court in St. John, and to this end application has been made by Mr. Scovill's counsel.—*Globe.*

ANOTHER PRESENTATION.—A deputation from the congregation of St. John Church, waited on their pastor, Rev. Mr. Bennett, the other day, and presented him with a purse of \$243, as a mark of esteem in which he is held by his flock.—*Ibid.*

ACCIDENT FROM COASTING.—On Thursday afternoon last, as some boys were coasting down hill, a lad named Watson ran into a team, driving through Bruster's crossing Richmond street down which he was coasting. He struck the pump with such force that he was knocked senseless, and when he was taken up, it was found he had received severe bruises about the head and face. He was carried to his home in Park street of street of St. John, and the Police were called to see that the Law against it is fully carried out.—*Id.*

POSTAL SERVICE TO DIBBY.—The steamer