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## TERMS AND NOTICES.

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## Religious Intelligencer.

SAINT JOHN, N. B., APRIL 29, 1870.

## SPECIAL INDUCEMENT!

EIGHT MONTHS FOR \$1.00!

Our list of Subscribers ought to be increased. To effect this, we make the following liberal offer:

To any new Subscriber remitting One Dollar, we will send the INTELLIGENCER till JANUARY 1st, 1871 thus giving to those who subscribe at once, eight months for the price of six!—Two Months FOR NOTHING!!

Will not the friends of the paper—the ministers, agents, and every subscriber—make known our offer?

## PERSEVERANCE.

It is an admirable quality wherever found. Sometimes it is developed in wrong seeking and wrong doing; when the regret is not that the man is persevering, but that he is so to his own and society's injury, and not their well being. It is a great pity that Christians do not feel more the importance of perseverance; if they did much more of blessing would be had. If it has done so much for the world in matters that pertain solely to the world, will it not do much in matters religious if honestly exercised by Christians. As to what it has done in the history of the world, it is a condition of success with nations and individuals, in public enterprises or in private affairs, in things temporal or in things spiritual. It has seen in all ages the motto of God's servants; nor has it been unknown to heathen poets and orators. It has built the works of antiquity, and pushed forward the enterprises of modern times. It has filled heaven with jewels, and polished those jewels to their brightness. It was perseverance with which Columbus pushed through prejudice and ridicule to the discovery of the new world. It crowned the dethroned King Alfred with restoration to his kingdom and throne. It enabled Dr. Franklin to triumph in his negotiations at the court of Paris. It enabled General Washington and his soldiers, after eight years of most harassing warfare, to achieve American independence. Fulton, Morse, Field, and many others, have shown what perseverance can do in introducing inventions. It appears in the triumphs of sentiments over the most unpopular. The repeal of the Corn Laws and the disestablishment of the Irish Church; the political reforms wrung from Louis Napoleon; the redress obtained by the long oppressed Hungarians; the success of Christian missions; the building up of great institutions of learning; the establishment of influential periodicals—all are so many proofs of the power of perseverance. Again we reaffirm: it is one of the essential conditions of every great success. Neither is full success always attained by the perseverance of one generation. Other generations build upon the strata of former generations, as the coral insects did in the rearing of great islands and banks. It is only the last generation that fully sees the glory of the achievements of generations past, as only the later generations of the coral were able to rise above the waves of the sea.

Perseverance is the only test which can prove the value of any other quality. A man may be brave for an hour; but will his bravery stand the test of time and trial? Patriotism, honesty, truth, valor, skill, love, generosity—even religion itself—are tested by time and perseverance.

Perseverance in a wrong is self-destruction; but perseverance in the right is full of bounteous promise. It is success to the saint in his strivings after holiness. It is salvation to the sinner in his return from his wanderings. It is the precursor of triumph to the reformer. It is the star of hope to the heralds of the gospel. It is the surety of eternal life to the dying saint. "He that endureth to the end shall be saved."

## MORE PRAYING.

We were thinking the other day of several things needed in our churches at the present time to increase their moral power and efficiency. And after considering those things one by one, and noticing how needful they appeared to be, the question very naturally arose, "How can they be obtained?" It was a question which we had considered often, and upon which our thoughts still dwell with intense interest. Our necessities as Baptists, how shall they be met? While dwelling upon this subject, there occurred to us this passage in Paul's letter to the Philippians, "My God shall supply all your need according to his riches in glory in Christ Jesus." It was a familiar passage, and yet it seemed to be new, or at least to have a new meaning and force. We saw at once that we had been looking too much at human resources and capabilities, and basing our calculations on these we could not perceive how our necessities could be met. But if God was to supply, and supply according to his riches, or abundance in Christ Jesus, the difficulty could be easily surmounted. But just at this point was another question, on what grounds may we expect God will undertake the supply for us? And the reply came back, "On the same grounds that the Philippians were to expect it." A few verses preceding, Paul had said to them, "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." If they would do this, there was no question as to the result. Hence Paul says, my God shall supply all your need. How positive the assurance, how wide the extent as to the supply! It is certain and should extend to all their need. But this supply was to come in answer to prayer and supplication. It was to be antecedent to the supply. Then it is evident if our churches expect a supply of their need from this source, they should make known their requests unto God by prayer and supplication. It is the method of God's appointment. Now we need many things, very many. We shall not undertake to specify them here, but simply say what we need first of all, and most of all, is more praying. We must look at our necessities as they are, and then instead of brooding over them in despondency, or speaking of them in tones of lamentation and discouragement, present them to God with earnest supplication, and He will supply all our need. Yes, we must have MORE PRAYING.

Our India letter and an article from the pen of Rev. C. J. Libby will appear next week.

## DENOMINATIONS.

FREDERICTON.—We have enjoyed a very pleasant, and in some degree profitable winter. There has been considerable quickening among the church members, and a goodly number has been added on profession of their faith in Christ. We administered the ordinance of baptism again last Sabbath. No special services are being held, but the regular meetings are characterized by much of the presence of God, and His children are filled with rejoicing. Some are now seeking the Saviour, and we hope to see them rejoicing in his love. Brethren, everywhere, pray for us.

SALMON RIVER, VICTORIA COUNTY.—Bro. John Henderson writes that the Lord is blessing the people of this place. He has been holding a protracted meeting, and says, "Eight persons have put on Christ by public confession, and more are enquiring the way to Zion. I hope the work has only commenced." Bro. F. Cronkite assisted us. We expect Bro. Curry to come and baptize the converts."

THIRD TIER, JACKSONTOWN.—There is good news from this church. We are informed that quite an extensive work of grace has prevailed under the labors of G. T. Hartley. No particulars have reached us, further than that some twenty or more have been made happy in the Lord Jesus. We earnestly hope the good influence may spread far and wide.

## THE BRITISH AMERICAN BOOK AND TRACT SOCIETY

is an organization existing in Halifax, its object being to "diffuse the knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation—through colporteurs and other means—of religious books and tracts, calculated to receive the approbation of all evangelical Christians." We have received the Second Annual Report of this Society, from which we learn that the operations last year were decidedly encouraging. "There were circulated during the year over 50,000 volumes, including 3,261 Bibles, 1,882 Testaments, 4,926 Pilgrim's Progress, 3,250 Annals of the Poor, 674 God's Way of Peace, 406 Come to Jesus, 356 Call to Prayer, &c. 115,000 Periodicals have been circulated, including about 10,000 back numbers distributed gratuitously among the Sabbath Schools of the Province. 1,600,000 pages Tracts have been distributed. Gratuitous distribution, in Tracts, Periodicals, and books, at reduced prices to Sabbath Schools, Clergymen, and through Colporteurs and Missionaries, amounts to \$1,555.76."

"These publications have been widely scattered throughout this, and, to some extent, the adjoining Provinces. They have been borne into more than 11,000 families by faithful, self-denying Colporteurs. They have been distributed among thousands more through Sabbath Schools, by Pastors and Missionaries, among seamen, soldiers, the fishermen along our shores, and in many destitute and out of the way places."

## A CHURCH IN PRISON.

Remarkable state of things in the State Prison of Illinois—Church organized—Religious Meetings—Public worship Probable effects.

I have just visited the Penitentiary of Illinois. It will be regarded as a sad commentary upon our Western civilization that in a comparatively new State, whose broad domain invites to honest industry, thirteen hundred persons, mostly in the prime of life, should be doomed to penal servitude for crime. Fortunately, for the credit of the female portion of the community, of this large number only twenty-two or three of these are women—eight being colored.

On Sunday I was hospitably received by the Assistant Warden, Arnold, and my friend, Chaplain Briscoe. It was 9 o'clock, and as I entered the grand hall, I could see through the grated window the prisoners filing into the chapel in slow and solemn procession under their respective guards. It was the hour for the morning service. Shortly after the last of the prisoners had entered, the chaplain, myself and two ladies followed and took seats in the ample desk assigned to the chaplain and the organist. To one who had never witnessed an assembly of prisoners, the scene was most impressive; to the writer it was almost overpowering. A thousand men, in prison costume, were seated in that spacious hall. On the right of the desk, in a group by themselves, but not separated from the rest, were seated about one hundred blacks and mulattoes—the mixed race predominating. Immediately around the speaker—right, left and front of the rostrum—were two hundred and odd whose sedate and interested manner pointed them out as the more earnest and devout of the worshippers. These, I soon learned, were members of the "Society," who have professed conversion, and who give the clearest evidence of being reformed men.

This is a new feature, I believe, in the history of our American prisons—a church of devout and Christian believers, raised up from among the inmates still serving out the term of their imprisonment.

The services possessed unusual interest. A hymn, a prayer, the reading of the Prophet Isaiah—"Who hath believed our report," &c.—and then a second hymn, "Yield not to temptation," in which the organist, a young man, for five years a prisoner, and an accomplished musician, with Mrs. Arnold, led the congregation. Then such a volume of melody as rose from that large audience is seldom heard in any worshiping assembly. The Society took evident delight in this, their favorite hymn, to which the sweet voice and presence of the lady lent unwonted inspiration. Every eye was riveted; every ear attended to catch each note; every voice, and many that were all unused to sacred song, helped to swell the hymn of praise. The minister then gave out for his text, "Whosoever will come after me, let him deny himself." It was a sound practical lesson of the duty and benefits of watchfulness and self denial, and was listened to with earnest and undivided attention from beginning to close. Another hymn, a prayer and benediction, closed the services, and the great concourse retired in the most orderly manner under the care of the guard, whose attentions seemed quite unnecessary, so marked was their whole behaviour by cheerful sequitance and interest in the proceedings. The Society, however, was left behind in charge of the chaplain and the visitors, and then followed the "class meeting" exercises, which continued for three quarters of an hour, and during this time there was singing and speaking by the converts, and instructions from the chaplain suited to each case. There was rapid speaking—often two or three waiting for a chance. Their expressions of contrition for past offences against God and their fellow men were most earnest, and marked by great simplicity; they referred to the cause of their downfall, which, in a large proportion of cases, was intemperance; their repentance had been most earnest, and their experience of conscious pardon and peace clear and unmistakable. Two prisoners were admitted to the "Society," the minister receiving from them a pledge of strict conformity to the rules. They were then dismissed, without guard, and proceeded with the strictest decorum to their respective cells—a circumstance which, we believe, cannot be witnessed in any other penitentiary in the country.

In the afternoon, separate religious meetings are held in the women's prison, and last, a sermon is preached to about one hundred and fifty of "late comers," who, by a recent regulation, are kept entirely separate from the other prisoners. These services were also very interesting and impressive—the prisoners giving good attention, but taking little part in the exercises.

They have in this prison the "good time" system, by which the "willing and obedient" obtain credits which go to reduce their terms of sentence. It is found to work well, acting as an incentive to duty and obedience. The discipline is firm, yet always free from that severity which crushes the spirit and kills hope. The manhood of the prisoner is respected, and he is educated to respect himself. There is, consequently, little punishment needed or practised.

## FOLLY IN DRESS.

The Watchman & Reflector protests against the prevailing extravagance in dress among Christians. It says:

"Is it of any use to protest against the prevailing custom of making our churches on Sunday exhibition rooms of the latest fashions in wearing apparel? We expect to see displays of the fineries and fooleries of dress in the drawing room, and concert room and places of amusement or entertainment, for they are worn for exhibition, and even in the street our American women have the vulgar pride of wearing apparel only suitable for indoors (and not always there); but when the house of God is made thus to minister to the weakest of vanities, weakest because a rich dress is merely a matter of purse, and depends neither on culture, nor brains, nor rank, it is time to protest. Vanity, snobbery and silly rivalries are despicable any where, but in the church they are disgusting, and should be intolerable; nay, more, they are contrary to every rational idea of religious propriety. In the world people may look at the dress; but in the church God has to do with the heart; worship when more attention is given to the adornment of the body than to the needs of the soul? \* \* \* The glaring inconsistency of this course, pursued to a greater or less extent in all our churches on the Sabbath, is a mockery, and also a sorrowful reality, and we wish that some of our leading women of position and wealth, true Christian women, would, after considering the matter seriously in its relations to God, their own hearts and their fellow mortals, institute a reform."

DO NOT LIMIT IT.—Christian workers may properly begin at home, but that should not be the limit of their labors. Says the Standard: "Many churches and many individuals sometimes carry Scriptural injunctions further than was intended. For instance, the disciples were told first at Jerusalem—that they cultivate the home field first. It is too often the case that churches not only begin at Jerusalem, but stay there. There is no outreaching beyond their own walls—no external effort to feed the perishing with the bread of life. While it is necessary to set our own houses in order, before attempting to regulate those of our neighbors, we should not, most certainly, spend a lifetime within our own doors. Go, disciple the world, is the other part of the command. Go, preach the Gospel—go spread the glad tidings abroad among the children of men. It is not right that we be receivers of the Word only, but that we be doers of it as well. By two were the disciples sent forth in the beginning. They were not permitted to remain at Jerusalem, listening to eloquent preachers—worshipping in splendid church edifices—but they had a personal work to do. Christ set them about the Master's business. He would have us about it now—not passively, not alone in the closet or in the church but out in the broad world—out in the battle of life—out where sin and Satan are raging for souls."

## Correspondence.

LETTER FROM REV. G. A. HARTLEY.

NO. VI.

SAVANNAH, GEORGIA, U. S.

April 24th, 1870.

MR. EDITOR.—We are back again to this city, as our first step homeward, and I must write you one more letter from this place. By the time this shall have reached you, we will (D. V.) be on our way home. Savannah is just now honored with a distinguished visitor. General Robert E. Lee is spending a few days in the city. He has left his home and cares in Virginia to spend a few weeks in this sunny clime on account of his failing health. He is a fine looking man, with firmness and determination stamped on every feature. He is certainly the man whom the South delights to honor. No human name can be announced, that fills the hearts of the Southern people with such enthusiasm as that of General Lee. Despite his surrender, and the scenes at Appomattox Court House, he still holds the first place in the hearts of the Southern people. Thousands of men and women met him at the depot, notwithstanding his expressed wish that no public demonstration should be given him, who made the air ring with exclamations of "Welcome, welcome," "Long may you live," and "God bless you."

## LIVING AND TRAVELLING

are expensive here. Board is higher than in the North, and railroad travelling fully double, averaging about six cents a mile. In the matter of board we have, for the most part, been favored, but at times found it necessary to eat whatever was set before us, "asking no questions."

## FARMING.

Forest land is heavily wooded, principally with oak and pine, and can be bought cheaply. Improved places are also in the market at reasonable terms. Sugar lands that will produce from 2,500 to 3,000 pounds per acre, can be bought for from \$3 to \$10 per acre. Much of the spring farming has already been done. Vegetable farming or gardening is mostly done in the winter, as it is too hot and dry for the most kinds of vegetables in the summer. Excepting green corn and peas, vegetables are not much cultivated, and these are just now coming in abundance all over Florida. Cotton is the crop, but cane, corn, rice and sweet potatoes may be cited as staple crops. Irish potatoes, as they call our potatoes, are not much cultivated, rice, hominy, and sweet potatoes taking their place on the table. Oats are light, seldom weighing more than 20 lbs. to the bushel. Wheat is also poor. It is not a good hay country. The soil is too sandy and dry. Much of the hay fed from New York and ports North. Apples grow very well, but are not a heavy crop. Peaches and pears are fine and plentiful. Pine apples produce well and are an important crop in Florida. Grapes and figs are cultivated in the gardens here, and just now the grape vines are loaded with blossoms, and the leaves are growing nicely on the fig trees. Oranges, lemons, and limes are raised in gardens in the State, but grow more plentifully in the State below. As the farmers have no barn yards, of course they have no barn yard manure. Fertilizers, such as guano, phosphates, and ground bones, in which a large business is done, are much used.

## MULES

are almost the only animals worked. Many of them are fine looking animals, stout and strong. They are considered more valuable for labor than horses. A good pair of young team mules is worth \$500. Hauling in the cities is done by the most double drays—that is drays with three shafts. Many of the horses are splendid animals, but are kept up as aristocratic quadrupeds.

## CATTLE.

The cows I have seen are small and inferior milkers. I do not know much about the difference of breeds, but think probably if they had been wintered on good New Brunswick hay they would look better. They run at large and get their living all winter. Oxen are scarce, and never worked. I have seen but

two while here, and they were harnessed, each in a single wagon. The boys will be amused with a description of the fit out. The animal was very poor. The harness consisted of straw collar, wooden hames, backbands and britchen that, no doubt, had been new sometime, with chain traces, and well twisted cotton rag headstall, without bits. Rope reins were attached to the headstall near the mouth of the ox, and handled by a colored lady driver, who sat in the carriage, and drove her roadster with as much dignity as an Irish stage driver would his coach and four.

## MEAT AND MARKETS.

Meat is poor, and the markets high. Both beef and pork are miserable. The hogs are long, lank, race-like looking porkers, contrasting widely with the thick, heavy pigs of New Brunswick. They look more like animals for producing the raw material for making hair ropes than making mess pork. Beef is nearly as poor. The native beef is very thin, that brought from Tennessee is better. And yet both beef and pork sell by the quarter for from 15 to 20 cents a pound. Poultry is good, but high. Good chickens, dressed, bring from \$1.50 to \$2.00 a pair. Turkeys, weighing from six to eight pounds, from \$3 to \$4 each; eggs from 30 to 75 cents per dozen; butter from 50 to 75 cents per lb. Fresh shad (very fine) from 50 cents to \$1.00 each.

## COOKING.

and the style of living, are quite different from that of the North. There is a slack, mussy appearance about everything connected with the table, that makes Northerners sigh for the neat, clean, and sweet meals of a colder climate. They have dishes enough and feed enough, but the difficulty is, they don't how to cook. Country houses are cheaply and poorly built, serving only to keep out the rain and break off the wind, and not altogether that. Country people have not acquired the art or taste for making their homes attractive and pleasant.

## INSECTS.

are numerous and troublesome. Meal taking is only freed from the annoyance of flies, by the use of pea cock feather brooms, which are waved about you by little colored servants. It is almost impossible to keep ants out of the cupboards and closets, and the fastidious often become nervous by seeing them run over the table cloth and attempt to get into the dishes. Worse than these again, are the blood-thirsty mosquitos; but bad as are these native tormentors, there is a ring of honesty about their warning sign, compared with the dastardly attacks of those thieves in the night who dispute your right to your bed. One might almost suppose that bed bugs were migratory creatures.

## SPORTSMEN.

by going back into the woods or up the rivers, with horse and hound, find good amusement in hunting bear, deer, wild turkey, and other kinds of game. Fishing is also good. One sportsman says he killed five hundred deer in Florida, during the last winter. Southerners are fine horsemen, and delight in hunting. Their horses are well trained.

## INVALIDS.

who visit the South during the winter, is increasing every year. For those whose difficulties are pulmonary, and who come in time, the climate appears to be all that can be desired. The temperature is mild and quite uniform, without being debilitating. Visitors can choose a temperature to suit themselves—from 40 to 80 degrees above zero, during the winter. But it is by no means true, that all who come here health seeking are helped. Many come South just to die. Physicians often, as a kind of last experiment, advise their patients to try a change of climate and go South. My opinion is, that when persons are so far gone with consumption, that their physicians want to get them off their hands, by advising them to go South, they had better quietly remain at home and enjoy all the domestic and religious comforts they can, and to spend their last moments with their loved ones, and where their remains can be laid beside their own kind and kindred. It is not possible for the sick to get the comforts of home in a Southern boarding house. Persons who come before they are too weak, almost invariably receive help. They need to be able to go out into the pine woods, and to take plenty of exercise in the open air. Last week, two invalids from the North died near us; and I fear, one of our company will never see his home again. Persons are here from almost every point North and West. We have in our company six from the Dominion besides ourselves.

I have received much help from my visit, and feel much improved. Thanks be to God.

## CARLETON COUNTY.

MR. EDITOR.—Spring with all its life and activity is once more with us. How plainly the Christian can trace the connection between the God of nature and the God of grace. As he sees the grass spring forth, the bud burst into leaf, and all animated nature start into life, he gathers stronger faith that, at the resurrection morn, the same God will call him forth to greater life and more glorious scenes of eternal activity. The Christian can see God so clearly in nature, that he is sometimes led to wonder why it needs revelation to lead men to comprehend—To know there is a God. How beautiful has been the whole season! The winter was mild and steady, and the spring beautiful. The plough has already started in many places, and farm work is being pushed forward. Raising and stream driving are being attended to by those interested, so that there is activity on every hand.

Between the train and the boats, which are in full operation, neither passengers nor freight need be delayed any great length of time. The Hon. Mr. Lindsay has gone to Montreal. He went via St. John, probably with the intention of meeting the other members of Government, to settle some small matters ere he leaves.

I believe it is very generally regretted here that the principle of Free Schools was not established at the last session of the Legislature—since the Government saw fit to have it introduced. I think the country is not only anxious for Free Schools by assessment, but would go even a step further, and to a limited extent, make the attendance compulsory. The election campaign is fast approaching. Is it not astonishing how many men there are who have vanity enough to think they, above all others, are best fitted to represent the people?

There is no doubt that the best, safest and most talented men in the country are not brought out; and why? Because the system we now have is quite the reverse of what it should be. Let the people solicit the men they deem best fitted to be their representatives; and then, if they will serve, put them in. When will this miserable system of buying and selling votes cease? If men will stoop so low as to buy themselves a seat of honor, will such men stop if they see a chance to sell their country? I would not trust them. Report gives the names of quite a number who are to solicit the support of the electors of this County. One thing is now a settled point: No candidate opposed to Free Schools and the Temperance cause, can have the least chance for an election. This is a most honorable position for Carleton.

In religious matters, there is some interest in several places through the county, and baptisms have taken place in the following localities: Third Tier, Jacksonville, Coldstream, Windsor, and also in this town. The Rev. F. Babcock has been holding meetings in Woodstock for some weeks, and several conversions have taken place. He is an energetic, zealous

labourer, and any church having the least particle of vitality, would appreciate and be profited by his labours.

This County is fully alive to the cause of Temperance, and will soon put in its claim to be first in the Province in this as in many other important respects. The meeting of the M. W. Grand Lodge in Woodstock, during the ensuing summer, is looked forward to with considerable interest. May it add benefits to those already conferred by the many Temperance organizations now in the County. The British Templar, the organ of that Body, is published here, and is doing well, and I believe is highly appreciated as a Temperance journal.

There are evident signs of progress and business activity about Woodstock just now. Improvements meet the eye on every side. In addition to this, we have some prospect of extended Railroad facilities, inasmuch as a surveying party is now exploring the route from this to River de Loup. What course they will take, or what orders they have received, is not generally known; but I believe if possible, it will keep the West side of the St. John River till it reaches the Grand Falls, thence on the Eastern side to the St. Lawrence.

Yours, truly,

F. H. C.

## LETTER FROM REV. W. DOWNEY.

DEAR BRO. McLEOD.—Since I ceased being a Missionary the readers of the INTELLIGENCER have not seen any report from me.

I have been thinking lately I should love to know what all the ministering brethren in New Brunswick are doing in the vineyard of the Master; and the thought occurred to me, why would it not be a good idea for all to report themselves regularly in the columns of your paper once every three months. I really think it would be very interesting to us who are ministers, and pleasing to all your readers. It would also assist you in your onerous and responsible duties in supplying variety of information for the benefit of your numerous patrons. Then the thought suggested itself, why not I send you a report of my last three months labour, and if you thought it worth publishing you could do so—whole, or in part. Acting upon that thought, I have penned the following:

At the commencement of the calendar year, I took pastoral care of the First and Second Barrington Free Baptist churches; also made an engagement to spend some joint labor with Elder W. C. Weston with the churches at Pubnico and Woods' Harbor, of which he is pastor. The most of the three months have been spent in protracted effort, with special reference to the revival of God's work and the conversion of souls. Our first efforts in that direction were commenced in February at Pubnico, in connection with Elder W. C. Weston. We continued meetings some five weeks, and had one of the best prospects of an extensive work of grace that I ever saw; but after about twenty-five had come forward and professed their faith in Christ, and twelve had been baptized and added to the church, the meetings took a very sudden decline, owing in part, I think, to certain matters of difference that arose in the community.

I think, however, the principal cause was lack of faith and consistent effort on the part of the people. For a time they believed and worked well, but they set their minds on certain individuals (a mistake too often made at such times), for whom they principally labored, and when they did not come along, those who had been so anxious and labored for them, became discouraged, and came down from the work by ceasing to pray believingly, ceasing to labor earnestly, ceasing to feel deeply for perishing sinners, ceasing to hold up their ministers' hands, &c. This was true of only a part, whilst of others it was true they did about all they could. We were exceedingly sorry to see the Spirit grieved, the work decline, and those who were just on the verge of the kingdom—almost persuaded to be Christians—go back to their sins; and probably some will go down to death's eternal night in consequence of the sudden termination of the work of grace in that place. However, the cause of religion has been greatly subserved by that special effort, although the additions are no more than a tithe of what they should have been, considering the very large number of unconverted persons residing thereabouts.

On the 8th ult., I commenced a protracted meeting with the First Barrington church, which has been continued until now. Several backsliders have been reclaimed, and quite a large number of souls have been converted. Twenty eight have been baptized up to date.

The Rev. Mr. Richan also baptized one in connection with the Baptist church. In retrospecting the past three months, I see much for which to thank God. I have seen much of His goodness and mercy displayed among the unconverted, and toward His people as well as toward myself.

Those seasons of revival are of incalculable worth to a minister, especially a young one of limited experience; at least, so I have found them. All spiritual minded ministers know there are times when they become cold and languid in their manner of preaching; they see it, know it, and deplore it. But how to remedy it is the grand question. Sometimes they fear they will never again be able to present the truth with as much clearness and effect as they have in the past. Engaging in a revival has a remarkable tendency to invigorate the soul of a preacher, and to impart a keenness of edge, and a piercing point to his preaching. Lessons upon the true method of preaching to sinners are learned during a revival, which are seldom or never to be obtained in the retirement of the study. Also in a revival a preacher's mind—mind at ease, and mind in motion; human nature unawakened and awakened; in its sin sickness, and in the enjoyment of a perfect gospel cure. The revival affords him the same privilege as is enjoyed by a physician. He stands by, and administers to his patient the medicine of the gospel, and has an equal opportunity of observing its effects. Thus he gains by experience an expertness in adapting truth to the mind of his unconverted hearers; thereby becoming the means of their salvation, that he cannot obtain in any other way. And is not the saving of souls the great end for which God has instituted the ministry? Surely this is a great and honorable work in which to be engaged. The great and good Dr. Payson was heard to say just before he went to heaven, "O, if ministers only saw the inconceivable glory that is before them, and the preciousness of Christ, they would not be able to refrain from going about leaping and clapping their hands for joy, and exclaiming, 'I'm a minister of Christ! I'm a minister of Christ!'"

Yours, in best of bonds,

W. DOWNEY.

Barrington, N. S., April 15, 1870.

Harper's Monthly for May presents a good table of contents; among the principal papers are—Our Barbarian Brethren, The Spots in the Sun, Frederick the Great, and The Church of Jerusalem.

The New Dominion Monthly is a good publication, generally containing much that is interesting. The May number has a variety of reading, and contains portraits of four of the principal men of the Opposition in the Dominion—Parliament, Messrs. Durion, Holton, McKenzie and Blake.

"Alcoholic Liquors: their essential nature and necessary effects on the human constitution," is the title of a readable and instructive pamphlet by Horace Greeley, issued from the National Temperance Publication House, New York. "Temperance and the

Bible," "The Sabbath and Temperance," &c., are tracts from the same house, which continues to publish many first class Temperance works.

The Circular and Catalogue of the Mount Allison Wesleyan College and Academies for 1869-70 is received.

## Miscellany.

Another eminent Methodist minister—Bishop Kingsley—is dead.

English Engineers have obtained a contract to build 300 miles of railroad in Japan.

The world's conference of Young Men's Christian Associations will be held in Amsterdam, Holland, next August. American Associations will be represented.

Her Majesty's birth-day is to be officially observed on May 28th. So says an English paper.

Seven converts from Judaism were recently received into an Episcopal Church in England. The youngest was twenty-six and the oldest seventy-five years of age.

The Roman Catholics have established a Foundling Asylum in New York, and hang a basket in the vestibule to receive infants which their parents wish to desert. Each week 30 or 40 are received. Of the 302 children found in the basket during less than a year, 105 have died, 33 were in the asylum at the last report, and 168 were out nursing. Thus far, \$20,000 have been collected for it; but the State is to be asked to give aid.

An English writer, referring especially to zenana instruction in India, says—"Of all the social revolutions occurring in various parts of the world, none probably is so important as that now passing over the condition of the women in India."

A GREAT RAPIDITY REMOVED.—Sweden alone of Protestant countries has initiated the doctrine and the practice of the papacy, by its intolerant laws against all its citizens who did not belong to the State church. It has now, however, abrogated those laws, so contrary to the spirit of the age. By recent acts of its legislature, Sweden have now the liberty of leaving the State church, and uniting with any one. Feb. 17, it passed a law admitting Dissenters and Jews to political rights, which the King immediately signed, so that religious liberty is now secured.

Two English ladies have been expelled from Rome after experiencing great annoyance at the hands of the police and the Papal functionaries, and a third one has declined to leave until actual force is used. The Pope is said to have given the order himself.

The Indian papers mention that when the Duke of Edinburgh was at Lahore, he was offered by the Maharajah of Cashmere, a very remarkable present. It was a shawl which had incessantly occupied 800 weavers for three years, and no such shawl had ever before been manufactured. As the Duke refused to accept so costly a gift the Maharajah asked him to transmit it to the Queen.

In nine Sabbath schools instituted for the benefit of the Chinese in California, there are reported over four hundred Chinese children. The children are taught the Ten Commandments, the Lord's Prayer, and the elements of the English language. They are also taught to recite selected passages from the Bible.

The walls of Sebastopol have now been completely restored, and upwards of three hundred houses have been built, in place of those which had been ruined by the bombardment. A new church, in the form of a pyramid, built entirely of marble, has also been erected in the churchyard of the town. The funds for the construction of this building were raised by a public subscription in the whole of Russia. The chief of the subscribers was the Princess Wassilitchkoff, who gave up for that purpose