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## TERMS AND NOTICES.

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JOSEPH McLEOD, Editor.

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## Religious Intelligencer.

ST. JOHN, N. B., SEPTEMBER 16, 1870.

## TO OUR SUBSCRIBERS.

There are on our books a number whose subscriptions are now due. There are also some—not a few either—who are allowing themselves to get in arrears. They have probably forgotten the time when their renewals should have been made. We are much in need of all the money due us. Publishing expenses must be met promptly. We are looking to our subscribers for the necessary funds. There are hundreds of small bills now due, which amount to a large sum. Let each be prompt, for we want it to use just now.

## GOD RULES.

The times are exciting. Events the most momentous are transpiring with a rapidity almost incomprehensible. Men are speechless with astonishment when they realize fully the extent and nature of the changes that are being effected. The Christian world is anxiously looking on, and praying God to over-rule it all to His own glory. That He recognizes the conflict, and is using it to promote His own gracious purposes, who can deny? It is by Him that "kings rule and princes decree judgment."

France and Germany are not the only countries in commotion. Italy is stirred from centre to circumference. The hearts of the people are moved, and they cry "On to Rome." The people command, their will must be obeyed. A London despatch of the 13th, says, "Italian troops entered Roman territory to-day." The Pope's throne has long been tottering; it must soon fall. "His Holiness" must before many days, if he has not already done so, make his escape to some more hospitable place. Though so recently proclaimed infallible, he fares but poorly when deprived of the defence so long furnished by Napoleon. "How are the mighty fallen." The "first son of the church" a prisoner in the hands of King William; and the "Vicar of Christ," the man who had himself declared the possessor of prerogatives belonging only to God, driven out into the world, a wanderer. The days of his temporal power are numbered, and with temporal rule his spiritual authority must also wane. Is not the hand of God visible in all this? He is a jealous God, and speedily His wrath has come upon the daring blasphemy of the papacy.

## CHRIST WITH AND IN US.

When the two disciples, on the way to Emmaus, urged Christ to abide with them, they asked a larger boon than they knew. Their hearts had burned while he talked with them. His opening of the Scriptures to them was like a fresh revelation. The old book flamed with a new glory. Prophecy inspired had come to possess a new meaning. Type and symbol, the smoke of incense and the flame of sacrifice, passover and pentecost, had begun to seem freighted with unutterable things. And so they intensely enjoyed the presence and the conversation of the stranger. His words lifted them. While they listened they forgot their sadness. The terrible cross on which their master had hung, began to give up its horror for grandeur. The tomb in the garden, which had threatened to swallow all their hope along with the body of the dead Messiah, was slowly but surely changing, under this stranger's exposition, into a temple of victory. They needed this influence, and they prized it. And so they besought him to abide with them.

But they had not imagined that it was their risen Lord and Master who shared their journey. They did not know that they were inviting Christ himself to their home, and asking that he might steadily hallow as well as brighten it by his presence. They really though unwittingly asked for the permanent fellowship of the power of the Lord of glory in the ordinary circle of life, that would impart the simplest service with dignity, and silently reprove the most ordinary expressions of selfishness. They asked that the eye which sees through all disguises might be ever and obviously open above them, marking everything, and seeing nothing but as deeds to be estimated when they are weighed in the balances of the sanctuary. They desired themselves only extending a true hospitality when they begged him to tarry; they were really framing the most significant of prayers, and pouring it into the ear of the mighty Healer. They meant only to gain the quickening and comforting conversation of a human friend; they asked for the perpetual ministry of him who is in the midst of the throne, and who evermore leads his flock by the living fountain of wisdom and satisfies them by imparting his likeness and his joy.

But Paul strikes a deeper vein when he speaks of Christ in us. It is a favorite thought with him. He brings it out again and again. Sometimes he uses one form of speech to express the idea, then another. It denotes that Christ dwells in us, implies a real spiritual oneness. It shows that the great apostle interpreted the promise—"Ye, I am with you, always"—not as a poetic license, or an eastern hyperbole, but as the expression of a real, experimental truth. The Lord was no distant personage in his view. He was a friend and helper, always at hand. He looked to him to quicken his understanding, to vivify his affections, to energize his will, to hold up his courage, to sustain his zeal, to keep his patience from giving way. He believed that the infinite forces of Christ's nature were within him, bringing strength out of his weakness, wisdom out of his folly, and triumphs out of his defeats. He could do nothing alone, as he stood up before the oppositions of the world, but he could do all things in the strength of Christ. He relied on that strength. He believed it would never fail him. He leaned back upon it in his weakest hours. It was his confidence in the sordest emergencies. He looked for it before the battle was joined; he drew on it as the fight with evil went on; he relied on it as he dashed on his hand for a triumph, and he referred to it as the chief explanation of all great victories. So closely was Christ wedded to Paul in his view and in his experience. And what he found true in his own personal history, he holds to be equally true in the deepest and strongest life of every earnest and victorious Christian.

"Christ in us" has still another meaning and expression. He in whom Christ dwells will interpret Christ, both to himself and to others. He will know his Lord, and not merely through the account of him found in the Evangelists. While their words tell of him, his own heart will assert its more. He will think Christ's thoughts, be animated by Christ's aims, be stirred by Christ's sympathy, love with Christ's tenderness, believe with Christ's faith and rejoice with Christ's joy. That matches character will gradually part with its mystery while retaining its full glory, for it will steadily reproduce itself in the true disciple's nature—not rounded and complete to be sure, but partially and in fragments, and yet in such kind and degree as at once to make it seem a distinct and definite thing. The wondrous spirit which dwelt in Jesus of Nazareth will be photographed in miniature in the real believer's being; and the majestic psalm which his life sent sounding through the ages, will be reproduced—on a lower key and with more or less discordant notes—in the experience of those in whom he truly dwells. And so is

fulfilled that saying of the beloved disciple—"Ye know him, for he dwelleth with you, and shall be in you."

And such a spirit will interpret Christ to others. Men who fail to get a clear and satisfactory view of Christ from John's statement respecting the Logos, and are only hopelessly bewildered by the mythical Christ of Strauss and the idyllic Jesus of Renan, will see his features coming out steadily on the canvas of such a Christian's life. The divine Master will show himself clearly through the spirit and work of those in whom he dwells. Behind the mortal face there will appear a radiant spiritual countenance that nobody can mistake; and though the voice be really human, it will have a sacred accent which every learner will refer only to him who spoke as never man spoke. Thus Christ will still walk the earth, as he promised, in the persons of his friends; prejudiced observers will "take knowledge of him that they have been with Jesus," and they will work with his power and walk in his glory.

The one thing needed is that we have Christ in us. Preaching will thus become an attraction and a power, hearing a privilege and a means of growth into the highest goodness, prayer the clasping of the divine hand and the feeling of the divine heart-beat, effort the reaping of sacred harvests, and life a march through growing victories to a sure coronation.—Star.

## DENOMINATIONAL.

The Fourth District Meeting was held last Saturday at the mouth of Oranook. The day was not very pleasant, owing to the heavy wind and rain that prevailed, yet the attendance was comparatively very good. The old, yet ever fresh and cheering story of Jesus and His love, was told by a number in the social conference, and a very fair degree of enjoyment was evidently experienced by all.

Rev. John McKenzie was appointed Chairman at the commencement of the business session. When the church roll was called, it was found that

were forthcoming from all. This speaks well for the district, and it is to be hoped that the good example will have an effect upon the more dilatory churches of other districts. As much ministerial labor had been enjoyed during the year in proportion to the number of churches, as in any other section of the denomination, and the brethren seemed to be encouraged with the result. One new church and a branch had been organized, both of which were received. After the reception of the Reports, two hours or more were devoted to speech making by both ministry and laity. The speeches were all earnest and enlightening. The duties of both preachers and churches were freely discussed; the points in which both fell were brought to the surface, and suggestions made, which will doubtless be productive of good. All were exhorted to persevere in the good work, remembering that their "labor was not vain in the Lord." The churches, with but one exception we think, having reported Sabbath Schools, a good opportunity was afforded the President of the S. S. Convention—Brother Kirkham—to speak particularly of that branch of Christian work. Others followed in the same strain, and a good deal of enthusiasm was manifested over this subject. We are glad the interest in this direction is increasing. No church can well afford to be without a Sabbath School, for the training of the young, and very often for many that are old as well.

The remarks of the older brethren had special reference to the progress of the denomination. Some were present who had been at General Conference in the same house thirty-two years previously. They referred to most tender terms of those who were the active workers then, most of whom have entered into rest. They contrasted the state of the denomination then with the present, and gratefully acknowledged the hand of God in its great growth. Their utterances were touching, and all were ready to exclaim, "What hath God wrought!"

In the evening a MISSIONARY MEETING was held. The attendance was good, and the speeches also. \$28.80 were received in cash and pledges, about equally divided between the Home and Foreign Societies. We were pleased to learn from Brother McKenzie that he has held a Missionary Meeting in Tuscarora, with a success. He has appointed similar meetings, to take place before Conference; one on the North, and one on the South Branch of Oranook, and one also at Nansie. We presume they will result in a respectable addition to the Treasures of the Missions.

On the SABBATH morning, in the morning by Rev. D. Oram, afternoon by Rev. Wm. Kinghorn, evening by Rev. Joseph McLeod. S. Downey preached twice at Gary, and Rev. D. Oram at Lincoln, in the evening. The day was everything that was desirable; congregations large, intelligent and attentive; and we trust the services tended to the glory of God in the quickening of his saints and the salvation of sinners.

On the MONDAY, at 8 A. M., business was resumed. Three delegates were appointed. South Branch of Oranook was chosen as the place for holding next Annual Meeting. A resolution similar to the one passed in the District Meetings was passed. It expressed a conviction of the necessity of more concentrated action in all our enterprises. A committee was appointed, as at the other District Meetings, to aid in devising means for the accomplishment of the desired object.

A resolution was also passed, to be forwarded to General Conference, recommending that body at its next meeting to appoint a day of special prayer and fasting, that the Lord send forth more laborers.

There being no church difficulties to settle, a great part of the time was devoted to the discussing of questions of general interest.

Among other matters the *Intelligencer* (very unexpectedly to us) was quite freely talked about. We were much pleased with the interest expressed, and we came home greatly encouraged by the kindly words of sympathy and good will of the brethren. In answer to enquiries we gave some facts which we think enlightened a good many, as to the true position and real circumstances of the paper. We had never thought of making the statement, and although we suffered, and do yet suffer, in consequence of their not being known, publicity forbade our parading them before the public.

The free talk ended with the unanimous passage of the following resolution, which we publish, because a vote of the meeting requested it:—

"Whereas we are convinced that the *Intelligencer* is a denominational necessity, and whereas its circulation is not sufficiently large,—

"Therefore Resolved, That this meeting recommend all the churches of this district to immediately employ means whereby its circulation may be increased."

We feel deeply grateful, perhaps in part because the whole action was so unlooked for, and we think we shall be able to work more heartily than before. Of one thing we are sure, we have more help, for a whole District Meeting has pledged its influence in our behalf. We are convinced that if the present friends of the paper would make even a very slight effort, its circulation could be doubled, and more, in a very short time. Who will try?

It would not do to omit mentioning the hospitality of the community to all the strangers. The

meeting throughout was most harmonious, and the verdict of all on leaving was, "it was good to be there."

\* Bro. McDonald has re-engaged with the Church at Tracey's Mills, Carleton Co.

\* Five converts were baptized by Bro. Guter at Nashwaak on Sabbath last.

\* We learn that Bro. Currie is having success in his labor on the Barony, Dumfries.

\* The Sixth District Meeting will commence to-morrow (Saturday) with the First Church in Havelock. We hoped to be able to make arrangements to be present, but were disappointed. Will not some of the brethren represent the INTELLIGENCER, and urge its claims upon Free Baptists?

\* See notice of dedication on third page. It is probable that some of the ministers from the upper districts will make arrangements to be present on their way to Conference.

\* Bro. Barnes has engaged with the Grand Manan Churches for next year, and will enter upon his duties soon after Conference. His labors there in former years were greatly blessed, and we hope that he may again enjoy like blessings.

## WHY IS HE A PRISONER?

Roman Catholics the world over are in sympathy with France in the present war. They feel deeply chagrined at the series of defeats that has attended the French army. Of course they are anxious to give some sort of a reason for the (to them) unexpected course of events, and for want of something else they charge the whole to the unfortunate Emperor. Some argue that he never was a Roman Catholic, and for this reason he suffers, and the French people with him. We fail to see the force of the argument in this direction, however. The fact of French soldiers occupying Rome looked very much as though the French Emperor was somewhat devoted to the Church. Others declare that his reverses are owing to his having abandoned Pio Nono. We think he was rather hard on the old gentleman, for he would not so much as leave "one small vessel," although he begged very hard for it. But this is not quite as probable as his present humiliation is because of his having so long let his power to help sustain that huge system of iniquity—the Papacy! We think so.

## THE MISSIONARY WORLD.

CHINA. At a place near Shantung twenty persons were recently received in one day to a Presbyterian church, of whom five were women. It was a new sight to see so many at once subscribe with their hands to the name of the God of Israel. The audience on the occasion was packed. It was a joyful day, and greater things are looked for in the future.

The Chinese seem to be putting increased confidence, at some points, in Christian schools. Some are sending their children to boarding schools, and delight in an examination of a girl's school, listening with great interest to the pupils read or recited or sung Christian hymns. In this district an official proclamation has been issued, setting forth the right by Imperial treaty, of Chinese subjects to become Christians. The recent terrible massacre at Tientsin will undoubtedly attract attention to the true object of missionary work, and tend to promote the furtherance of the gospel.

INDIA. In Northern India the gospel makes gradual progress. In Lahore three years ago it was difficult to induce the natives to enter the chapel to hear the preaching. Now, however, the chapel is opened four times every week, and filled with audiences of attentive hearers. The old cry of the Mohammedans, "There is no God but God, and Mohammed is his prophet," which used to be sometimes shouted with deafening clamor to drown the voice of the preacher, is now seldom heard, or uttered only in faint and feeble accents.

In Ceylon a growing interest is reported among the native Christians, and increased attendance at the meetings. At one outstation several are deeply interested. The preacher's wife, with several others on the Sabbath afternoon visits the heathen families, reading and praying with them, and many heathen women are thus induced to attend the chapel. Several moonlight meetings have been held, which have aroused some opposition. The little voice of the preacher is now seldom heard, or uttered only in faint and feeble accents.

PERFIA. In connection with the mission of the American Board in Persia, a work of grace has been enjoyed at one point, resulting in about twenty hopeful conversions. In another place quite a number are beginning to live a new life. In a third, in a season of religious interest, for some time "Christ and his salvation formed the only theme of conversation." At Tabreez the spirit of intolerance has greatly diminished, and a spirit of calm inquiry has taken its place. The improvement is found even among Mohammedans, and a wide door seems opened for active labors.

AFRICA. Several Arabic Testaments were recently sent into the dominions of the King of Bossara, in consequence of which several leading chiefs were sent to visit the God-man, as they denominated the missionary, to beg that schools and a teacher might be located among them. After repeated solicitation for more light, the missionary sent two native preachers, who were received most graciously by the King and several of his head men, who expressed great pleasure at the prospect of having a school, and the Bible in circulation. A school room was given for the purpose without expense, and protection guaranteed to the teachers by the King. Two native princes have been admitted to the Christian Church. Mr. Arthington, of Leeds, England, a member of the Society of Friends, some time since gave \$500 for the purchase of the Arabic Colonization Society, and he has now offered \$2,400 towards the establishment of a Missionary School at Bossara. Several copies of the Scriptures in Arabic have been sent out at his expense and distributed among the Mohammedans.

In connection with the missions in South Africa, there are 69 missionaries, 11,524 members, and 6,134 pupils in schools. Few missions have been more satisfactory. For the last two years a great revival has existed, which has resulted in extensive conversions. The Turkish converts exceed the number of the Christians. A native ministry has been raised up, and a native literature is in course of formation.

Through the agency of American missions missionaries have been stationed in all the chief towns of Egypt, schools have been originated, the gospel preached, and the Bible in circulation. Journeys for the sake of making known the gospel have been performed in portions of country lying around the principal stations. The progress of the work has been slow, but apparently sound and sure.

TURKEY. In seventeen congregations in Central Turkey, the aggregate native agency is more than one-half supporting the Turkish converts exceeding the number of the Christians. The Turkish converts exceed the number of the Christians. A native ministry has been raised up, and a native literature is in course of formation.

Thirteen young Spaniards are studying at Lausanne, Switzerland, for the work of the ministry, and three more are soon to join them. Complete religious liberty prevails in Spain. The public services in Valladolid are crowded, the room for worship holding about 1,000 persons. On Sunday, June 26, commissioners were present from various towns and villages, deputed to hear what this new doctrine might be. They went away highly gratified, and will doubtless serve as propagandists, preparing the way in their several homes for the preaching of the gospel.

At a Spanish fair in Avila, a hot-bed of priestly intolerance as many as 1,200 men, the greater part of the adult male population, pressed together to hear the truth. A person in Toledo offers his hospitality and a place to preach in to any minister of the gospel who will explain to the people the Word of Life. In all directions there are people longing to hear the gospel message. The fields are white unto the harvest.

At Valparaiso a small Spanish paper is to be published, for a gratuitous circulation, advocating the pure and simple gospel. To begin with, 1,000 copies will be published. It is called in Spanish, the *Divine Word*—in allusion to the passage, "On this rock will I build my church," etc.

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CONCLUSION. Amid the political convulsions that agitate the nations, and while the crowns are falling from the heads of monarchs, and the people are beating one another down in war, God is shining forth gloriously to find victory. He will overturn and overturn, till he whose right it is shall reign. Happy are they who willingly share in the trials and the self-denials of the conflict, that they may participate also in the ultimate triumph.

## THE Y. M. C. ASSOCIATIONS.

of the Maritime Provinces held their fourth annual convention in Charlottetown, P. E. I., commencing on the 9th inst. A despatch to the *Morning Telegraph* says the attendance is quite large; and the cordial hospitality shown by the people of the city is unbounded, everything being done for the comfort and entertainment of their visitors. A meeting of welcome was held in the Wesleyan Chapel, where hearty addresses were delivered and responded to. After the organization the following officers were elected:

Wm. Heard, Esq., Charlottetown, President.  
Hiram B. White, Esq., St. John; J. B. Morrow, Esq., Halifax; Dr. Christie, Pictou; T. M. King, Esq., Antigonish; Judge Hensley, Charlottetown; B. C. Wetmore, Esq., New York; Dr. L. N. Sharp, Vice-Presidents.

W. B. McNutt, Halifax; Wm. Harrison, Pictou, and W. S. Moore, Charlottetown, Secretaries.  
J. S. McLean, Esq., said that last year there were 35 Associations with 2,000 members; now there were 48 with a membership of 3,000, 11 of which are in N. E. L. & P. E. I. & N. S. W. Scotland. The reports from the various Associations were taken up in alphabetical order. These reports were listened to with much attention, but as the details would be cumbersome, I omit them here, briefly stating that nearly all the Associations are represented; that many report much interest in their devotional and literary meetings, and that a good work is being accomplished in bringing together the several evangelical denominations.

The remainder of the morning session was taken up in the discussion of the question "What advantages have been derived and are yet to be expected from Young Men's Christian Associations?" opened by Mr. J. B. Morrow, of Halifax.

All the sessions are preceded by a prayer meeting lasting half an hour.

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[Published by Request.]  
*Letter of Condolence from the Members of Riverside Lodge, No. 185, B. T., to the relatives and friends of W. W. Whitehouse, who died 31st Aug., 1870.*

The Angel of Death has crossed your threshold, and with his icy touch has severed your family circle and removed one of its loved members from your midst.

Noisless was his tread—unexpected his approach—yet none the less certain his victim.

Western hills, with his withering power he came, the golden summer of your loved one's life was ended, and his freed spirit now roams the echoes of immortality.

Our sympathy for you in this deep affliction is profound, and we can only remember that our hand, too, is broken, and to-day we weep over a common grave.

You have lost a dutiful and loving son—a kind and affectionate brother—a faithful friend; and as, with feelings of deep emotion, we view our brother's vacant seat, and his home, we can only say, "We no longer cheer, his earnest words no longer encourage, we feel that our loss, too, is irrevocable."

Our Order has lost one of its most earnest and energetic supporters, our Lodge one of its best loved members.

By his scrupulous integrity and fervent zeal in our noble cause, he won our esteem and respect, while his kind heart and generous disposition rendered him the favorite of all who knew him.

Very keenly do we feel this dispensation of Providence, yet we do feel of all the earth doeth right, and in humble submission we bow to the mandate of Heaven.

And even now, as the autumn winds are sighing a requiem over the newly made grave, and our hearts are mourning in their deep sorrow, Hope, that sweetest of all, comes to us, and whispers that away on the other side of the River we shall greet our brother, and the family circle and our social band shall once be again united in a band of everlasting felicity.

Signed on behalf of Lodge.

S. HARTEN SHAW,  
C. N. GRAY,  
NETTIE E. HART,  
Hartland, Carleton Co., Sept. 7, 1870.

We intended writing a few lines to accompany the address to Mr. Foster, which, together with his reply, appeared last week, but unfortunately, in the hurry of many duties, forgot it till too late. Mr. Foster's school was remarkably successful; and the sentiments expressed by his students in their address are heartily echoed by the proprietors of the school. From his classes six young men entered the University the present term, their entering and examination was creditable alike to themselves and their teacher. Four of them occupied the four highest positions in the class, while one succeeded in carrying off the Sunbury County Scholarship. We are glad also to be able to state that five of the six are Free Baptists. It is gratifying to know that Free Baptists are coming to see the desirability of giving their sons the advantages of the highest educational institution in the Province. The leaven is working, and we expect that by the time Messrs. A. Freese, H. Freese, Ganee, Kelly, and Smith finish their College course, three hence, many more will have entered, or be prepared to do so. Mr. Foster is now a teacher in the Baptist Seminary, where we have no doubt he will be quite as successful as heretofore.

The Toronto *Globe* publishes a couple of letters written by Bishop Tache to "President" Riel, in which the Bishop acknowledges Riel's authority at Red River, and reveals himself as one of the principal movers in the trouble which the territory has given the Dominion. Yet he was the trusted agent of the Government.

PROVIDED FOR MEMBERS OF THE FREE CHRISTIAN BAPTIST GENERAL CONFERENCE, to be held with First Church, Hampton, Queen's County, first Saturday in October.

Rev. J. N. Barnes, { Rev. Benj. Merritt;  
Rev. S. E. Curry, {  
Clerk 1st District, {  
Delegates of 5th District, { Gilbert Merritt;  
Rev. Wm. Kinghorn, { Wesley Vanwart;  
Clerk 2nd District, {  
Rev. G. Omer, {  
Rev. E. Siprell, { B. and G. Palmer;  
Lic. Solomon Smith, {  
Rev. J. T. Parsons, {  
Delegates 6th District, { Alfred Slipp;  
Lic. T. W. Carpenter, {  
Rev. Jos. Noble, { Reed Slipp;  
Rev. Jacob Guter, {  
Delegates 7th District, {  
Rev. John Perry, {  
Rev. Alex. Taylor, { Stephen Palmer;  
Rev. F. Babcock, {  
Del. N. S. Conference, {  
Rev. G. W. McDonald, {  
Rev. G. A. Hartley, { Benj. Palmer, Esq.;  
Clerk 4th District, {  
Rev. G. T. Hartley, {  
Rev. J. McLeod, { James Slipp, Esq.;  
Rev. J. Underhill, Esq.;  
Rev. P. Malloch, { James A. Slipp;  
Wm. Peters, {  
Rev. E. Weyman, {  
Rev. Wm. M. Knollin, { Stephen Smith;  
Rev. C. McMillin, {  
Delegates 1st District, {  
Rev. W. E. Penington, { George Clark;  
Rev. T. O. DeWitt, {  
Delegates 4th District, {  
Rev. G. T. Hartley, { Albert Slipp;  
Gideon McLeod, Esq., {  
Delegates 3rd District, {  
Rev. Wm. Brown, { Samuel Stockford;  
Lic. E. B. Gray, {  
Rev. C. Donceat, { John Vanwart;  
Delegates 2nd District, {  
Rev. Thos. Vanwart, { Malcolm Watson;  
Delegate from Nova Scotia, {  
Rev. E. J. Reid, { Albert Palmer;  
E. C. Preese, {  
Rev. Aaron Kenney, { Angus McKay;  
Lic. E. W. Hartley, {  
Clerk 5th District, { Stephen Wood;  
Rev. J. Shaw, { E. W. Slipp;  
Rev. T. Connor, { J. B. Slipp;  
Rev. David Oram, { G. S. Slipp;  
Clerk 6th District, { Wm. Clark;  
Rev. J. G. McKenzie, { John Slipp.

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All the sessions are preceded by a prayer meeting lasting half an hour.

The afternoon session was taken up in hearing reports from Associations and discussing the question "How can we secure greater earnestness on the part of our inactive members?" opened by Mr. Wm. Welsh, of St. John.

[Published by Request.]  
*Letter of Condolence from the Members of Riverside Lodge, No. 185, B. T., to the relatives and friends of W. W. Whitehouse, who died 31st Aug., 1870.*

The Angel of Death has crossed your threshold, and with his icy touch has severed your family circle and removed one of its loved members from your midst.

Noisless was his tread—unexpected his approach—yet none the less certain his victim.

Western hills, with his withering power he came, the golden summer of your loved one's life was ended, and his freed spirit now roams the echoes of immortality.

Our sympathy for you in this deep affliction is profound, and we can only remember that our hand, too, is broken, and to-day we weep over a common grave.

You have lost a dutiful and loving son—a kind and affectionate brother—a faithful friend; and as, with feelings of deep emotion, we view our brother's vacant seat, and his home, we can only say, "We no longer cheer, his earnest words no longer encourage, we feel that our loss, too, is irrevocable."

Our Order has lost one of its most earnest and energetic supporters, our Lodge one of its best loved members.

By his scrupulous integrity and fervent zeal in our noble cause, he won our esteem and respect, while his kind heart and generous disposition rendered him the favorite of all who knew him.

Very keenly do we feel this dispensation of Providence, yet we do feel of all the earth doeth right, and in humble submission we bow to the mandate of Heaven.

And even now, as the autumn winds are sighing a requiem over the newly made grave, and our hearts are mourning in their deep sorrow, Hope, that sweetest of all, comes to us, and whispers that away on the other side of the River we shall greet our brother, and the family circle and our social band shall once be again united in a band of everlasting felicity.

Signed on behalf of Lodge.

S. HARTEN SHAW,  
C. N. GRAY,  
NETTIE E. HART,  
Hartland, Carleton Co., Sept. 7, 1870.

We intended writing a few lines to accompany the address to Mr. Foster, which, together with his reply, appeared last week, but unfortunately, in the hurry of many duties, forgot it till too late. Mr. Foster's school was remarkably successful; and the sentiments expressed by his students in their address are heartily echoed by the proprietors of the school. From his classes six young men entered the University the present term, their entering and examination was creditable alike to themselves and their teacher. Four of them occupied the four highest positions in the class, while one succeeded in carrying off the Sunbury County Scholarship. We are glad also to be able to state that five of the six are Free Baptists. It is gratifying to know that Free Baptists are coming to see the desirability of giving their sons the advantages of the highest educational institution in the Province. The leaven is working, and we expect that by the time Messrs. A. Freese, H. Freese, Ganee, Kelly, and Smith finish their College course, three hence, many more will have entered, or be prepared to do so. Mr. Foster is now a teacher in the Baptist Seminary, where we have no doubt