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TERMS AND NOTICES.

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JOSEPH BAKER, Editor.
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Religious Intelligencer.

SAINT JOHN, N. B., FEBRUARY 11, 1870.

LAY PREACHING.

The subject of lay preaching has of late received more than usual attention. While duly acknowledging the divine authority of the regular ministers of the word, those deeply interested in the welfare of their fellow men and anxious for the advancement of the Redeemer's kingdom, begin to see more clearly the necessity of infusing more of the lay element into the great work. A system of lay preaching is being more generally adopted, and it has thus far, been found to work admirably, and to be productive of good results. The Methodists, more especially, have very successfully used this means of promulgating the good news of salvation. On many of their circuits there are several lay (commonly called "local") preachers, who supply a great many of the outstations, and are found to be very earnest and efficient laborers. The number of ordained ministers is not proportionate to the number of churches, so that when they, together with the laity, do their very best, and in many cases their strength beyond what is right, there are many churches left destitute. Besides there are numbers of localities where there are no regularly organized churches, and where the preaching of the gospel is scarcely ever heard. The people become careless and hardened, and their children grow up in ignorance of the great truths that are the power of God unto salvation. This is not as it should be, and the remedy is in the hands of the more favored churches. In the cities and other central localities there are many brethren who could, and should, go out on the Sabbath to the surrounding districts, and preach the word of life. They could encourage the struggling christian, administer counsel and comfort to the sick, point the sinner to the Lamb of God, and warn the sleeper of his danger. This could all be done without trenching on the privileges of the regular ministry, and would be made a blessing to the persons engaged in it, as well as to the localities visited. In our own denomination, there are very many neglected communities—communities where the people might often with no small show of reason say, "No man careth for our souls." Some of these are new and remote settlements, and are unable to entirely support regular preaching. It is a sin to allow them to suffer because of this. The strong should help the weak, and soon they would be in a position to help themselves and others. Knowing our scarcity of ministers, compared with the number of our churches, and the extent of our denominational territory, there ought to be many laymen with love enough in their hearts, to lead them to regularly visit some destitute church. God has given us something to do—a certain portion of his vineyard to care for, and if we fail, it must either pass into other hands, or be barren of fruit. Shall we fail to look well after what God has committed to our charge? Souls are being lost. Regularly ordained ministers are not the only ones who ought to care for them, and seek to save them. If we have not the Spirit of Christ we are none of his; if we are not like Christ, loving what he loves, and laboring to advance the cause which is so dear to his heart, we are not his. This refers to laymen as well as ministers. Love to Jesus, and those for whom he died, should send many more out to tell what a great Saviour he is. He was laid in suffering from disease, till he was nigh death's door, and just then some physician had given him a remedy by which he was made well as before, how gladly he would sound his benefactor's praise everywhere; and if he knew of any one suffering in like manner, he would be anxious to go and inform the sufferer of the skill of the physician who had healed him. How much more should those who have been healed by the great physician be anxious

"To tell to all around
What a dear Saviour they have found."

If more laymen would undertake this work, and go forth relying on the divine Spirit, and earnestly present the truth as it is in Jesus, we are confident that God would bless their efforts to the encouraging of fainting christians and the saving of souls. Try it, brethren.

We have before us the report of the first Anniversary of the "New York Baptist Lay Preaching Association." This Association was formed a year ago, and then consisted of six persons. At the close of the first year, the six labourers had increased to thirty three, comprising some of the most prominent and influential men of the city. The report says, the movement has already become a power for the accomplishment of great good. Accompanying the report, is a sermon preached at the Anniversary, by Rev. Wayland Hoyt. His theme was "Lay Preaching." We append some extracts, which we earnestly hope may aid the lay members of the church of Christ to see the opportunities for good that are presented to them in this direction, and induce them to make an effort thus to extend the Redeemer's kingdom.

Religious work has been given over into the hands of the clergy as belonging to them peculiarly. As though when the battle rages only the generals, and captains and lieutenants are to do the fighting, and the great army stand—without guns. There has been a kind of popping here and there from a picket guard of Christian fighters, where there should have been volleys, grand and thunderous, and demolishing, delivered by the whole line.

This unsupportable distinction has directly conduced to an unchristian stolid and inactivity, by introducing the proxy principle,—by causing the suggestion that there is an order of men on whom, for a certain consideration one can devote his duties both to God and man. "It is the minister's business to preach, let him preach; I will pay him and keep still. It is the minister's business to visit the sick and help the needy and smooth the pillow of the dying. Let him do it. I'll pay him—and do nothing of the sort myself. He's clergy and I'm layman." So do mortals today, and seek to buy themselves free from their priestly duty.

And first, this duty of lay preaching is involved in the idea of a Christian Consecration. Now it is to be forever remembered that preaching is the eminent ordinance which Christ has established for the conquering of the world. Preaching is the main sinews of His service. Attractive church services are well, but, as well, a Christianized social influence is well, books, tracts and newspapers are well, but nothing can stand in the place of nothing can get itself stirred with such power as the simple preaching of the word. The Christian man, gathering up into himself the Christian doctrine, incarnating it in his life, in a Christian life, with a heart glowing with love for God, and ready in the peace of it, and burning with prayer, and his fellows by a sacred sympathy, and thus speaking with the word of life—there is in this wide world no such overcoming and triumphant

energy as he. A man,—let him be of the poorest, and even of the most illiterate, with the truth of God within him and with the power of God behind him, and what can withstand him? One such shall chase a thousand, and two put ten thousand to flight. And now it is by just such consuming conflict of heart with heart, through believing and loving speech, that we are chiefly to win the world for our Christ.

What does consecration mean? It means to make sacred. Henceforth that man in all possession and in all faculty, is a man made sacred to Jesus Christ. To the limit of his capacity in all directions he is to live for Jesus Christ. What right has he then to presume a whole consecration and live a half one? What right has he to say, "I will give money and give to Christ," and all the time refuse speech for Christ? What right has he to say I have more capacity in some one direction; I will use myself thitherward for Christ, but I will not use myself in those directions where I seem to myself to have less capacity? He is a whole man, consecrated; he must use himself as a whole man for Jesus. Even the one talent of his speech may not be buried; that too must be given to the workers. He may not shrink this duty of proclaiming the word. He gave himself for preaching, at least to the best of his ability, when he gave himself to Christ. This duty of preaching is an altogether necessary element in a Christian consecration.

But then, again, this lay preaching will be a valuable auxiliary measure in a spiritual way. The church will not be so full of confirmed dyspeptics. Active Christians are always healthy Christians. This is John Howard's prescription for a heavy heart: "Set about doing good to somebody. Put on your hat and go out and visit the sick and the poor; inquire into their wants and administer to them; seek out the desolate and the oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart."

The church is a fishing institution. It is a large part of the meaning of her mission to catch men. It is of no use for her to fling out her net and say to men I command you, lay apostolic authority to get into me. No man can carry her net to men said. Every man around them. And she can only do it as each one of her children follows the Master in this glorious fishing. Each one must throw this net of preaching. On street, in house, in cellar, in garret, must each one of the priestly company of laymen be engaged in preaching. So must the church go to the world. So though the world may refuse to darken the church door, it cannot escape the church. So will the heaven be won. So will the truth of Christ permeate the world and conquer it.

The church has always been more successful in winning kingdoms for her Christ, when she has adopted just this lay preaching method. I can not mention one of the instances of which history is full. In the year 1855, in a shoemaker's shop in Hamburg, seven men formed themselves into a church of Christ, and chose Mr. Ocken for their pastor. Now in Germany alone,—not to mention the work which starting from that centre has thrust itself forth in almost all the outlying European countries,—there are nearly seventy churches with more than twelve thousand members, and what is to the point just here, with nearly a thousand preaching stations. How has the work been done? The preaching stations tell the story. It has been done largely through lay agency. Long ago Mr. Ocken wrote: "Every man and woman is required to do something for the Lord, and thus the Word of the Lord has been sown. We have now about seventy brethren in Hamburg, who go out every alternate Sabbath, two by two, preaching the Gospel. This means the whole of the city has heard the precious name of Christ." Who shall say that this is not precisely, primitive and apostolic?

The whole church is a royal priesthood, and so the whole church is a preaching church, that is the New Testament ideal.

When Christ died on Calvary, God sent ringing through the world the glad tidings that the kingdom of Satan had fallen, and how the gates of heaven stood apart for entrance through Jesus Christ the Lord. It was everybody's glad tidings. As Christ sent it to Apollo, Believer sent it to Believer, father sent it to child, child to father, king to subject, subject to king, master to slave, slave to master, until the Roman Empire resounded with it, that all the hoary gods of heathendom trembled in the confusion of their power, and everybody's glad tidings then is everybody's glad tidings now. Let us also try it. Everybody, everywhere. Thus shall we win the world for Christ.

THE WORK OF GOD.

The following gleanings of the work of God as being carried forward, in different parts of the world are full of interest to the lovers of the Redeemer's Kingdom. The nations are being won to Christ.

GERMANY.

There is a pressing call for the Word of God in Poland, on the borders of Prussia, and the meetings are crowded. In other places a revival spirit is manifested. One missionary baptized, in the first three quarters of the year, forty-five candidates. The wicked oppose, but the work goes on. Ten were baptized in Berlin, Oct. 3, in the presence of a large congregation. Others have asked for the ordinance. Pressed by the necessities of the churches, Mr. Lehmann had recently visited England to collect pecuniary aid. He obtained in all less than \$1,900.

An upper room is in process of erection at Hamburg, over the old chapel, for the purpose of accommodating a number of theological students the present year. Twenty young men, recommended by the churches, will repair to that place very soon, that they may be trained for the work of the ministry.

SWEDEN.

The recent Triennial Conference was made glad by the presence for the first time of friends from Denmark and Finland—the latter, the first-fruits of the gospel in that country. The letters from the churches were full of interest. A general revival has occurred among the Baptist churches in the north of Dalecarlia, originating, humanly speaking, in a spirit of prayer on the part of several Christian sisters, who met together to pray for such a blessing. In Skane there has been a general revival for the last two years. The work is making interesting progress in Finland, and a regular church now exists in Jacobstad, the capital. The first baptism took place there—two candidates—July 14, 1869—administered by a native of Aland.

RUSSIA.

During several weeks Mr. Ocken has been laboring in Southern Russia, among both Russians and German colonists, and has everywhere met a favorable reception. Forty Germans have been baptized, and two new churches formed, numbering 300 baptized believers. In the villages where one of these churches is situated, Lutheran worship has been relinquished, and the church has been given up to the Baptists. Children are no longer sprinkled, and the villagers have unanimously elected the Baptist pastor for their spiritual guide. Twenty-eight Russians have been baptized in Alt-Danzig; they have fraternal relations with the German brethren, and are formed into a separate church.

ROMANIA.

An interesting account is given of a priest, and his desire to possess the Word of God. Seeing the colporteur with a copy, he instantly ran and embraced it, and then, having no money, offered first a sheep for the treasure, and then his wife's necklace, composed of old coins, saying, "Take what you please; the book is worth more than them all." He received the book, and promised to teach his people from the Bible at every opportunity. The Jewish and Muslim women show the greatest interest in hearing the Word of God.

TURKEY.

A missionary in Turkey tells of the efforts of a native church to build a chapel. They thought that besides supporting their preacher they might possibly raise 10,000 piasters, about \$600. When the house was ready to be dedicated, their enthusiasm was roused, and they actually raised \$1,840.

The native young men in the church go out on the Sabbath, two and two, to talk with the villagers, and to preach the gospel. At one station, the missionaries proposed to occupy eighty outstations with evangelical labors the present winter. At Cilicia, in

Turkey, from which the missionary was formerly expelled by the people, they have now of their own will, without a missionary or native assistants, established three large schools, which are attended by about 1,000 pupils. Nearly all the young people have learned to read, and nearly every family has procured for itself a Bible in Modern Armenian.

AFRICA.

An interesting revival is reported in Monrovia. Some hundreds, of different denominations, have professed conversion. One of the churches was thronged for two weeks from daylight till late at night, various kinds of services being kept up continually, and scarcely a family has been passed by without some drops of the heavenly manna. Nine teachers in one Sabbath school are among the subjects, and of the scholars "quite an army." Several young men are said to be looking forward to the ministry. The work of revival extends to other places also. In Corisco, lately, at the close of morning service on the Sabbath, four adults and three youths stood up before the congregation, and boldly professed their determination to forsake heathenish practices, and to seek the living and true God. The people manifest an increasing thirst for knowledge.

SPAIN.

The work of the gospel in Malaga goes steadily forward. Schools are multiplied, and there is an earnest call for books and teachers. In the Christian schools in Madrid there are four hundred adult pupils; in connection with them six nights in the week meetings are held, and a Sabbath school on Lord's days. Efforts are in progress to secure the use of a hall for public worship, capable of accommodating 1,500 persons. New centres of operation have been occupied in the city. A young Spaniard, full of zeal for the truth, preaches the gospel four times a week to an attentive audience of from 800 to 250 persons. Public services were first held in Madrid in November, 1868; now there is a church attended by nearly 900 people, and on week days by nearly 500; three Sabbath schools, attended by 200 children; and four mission centres, where the gospel is preached every day in the week to audiences which average together about 600 souls. The church numbers 540.

On the island of Minorca, the work advances favorably. Fifty Bibles and as many Testaments were sold within ten days. Some of the young converts go out into the vicinity of the city on the Sabbath to read the Bible and pray. Many of them willingly offer to become tract distributors, and cheerfully suffer shame for Christ's sake. Christian hymns are now becoming the music of the poor, while they work at shoemaking.

The heaven of Baptist sentiments, planted by the New Testament, is beginning to be decidedly felt in Spain.

MEXICO.

A young Mexican not long since received a New Testament from a sea captain. He read it, and it brought salvation to his soul. Amid obloquy and persecution he began to read and expound it to others, and procured more Bibles and Testaments for distribution, and opened a Sabbath school. He also lost a valuable office on account of his change of views, and his teaching others what he believed and felt. As the result of his faithfulness, several hundreds became earnest readers of the Scriptures, of whom some gave evidence of saving illumination. Not less than 400 in the place now read the Bible. He lately came to New York for the purpose of pursuing a course of study; but felt constrained to return to his home, having received an urgent letter from the Governor of the province requesting his aid. This wonderful work of the Spirit seems to be, under God, the fruit of his single agency.

CONCLUSIONS.

Thus the work of God goes forward in every quarter of the globe. Christ will have the heathen for his inheritance, and the uttermost parts of the earth for his possession. The fulfillment of the promises has tens on ten. Let the church abound in prayer. Let the pastors explain to the people the nature and demands of Christian stewardship. And let the disciples everywhere act out the spirit of the Christian hymn—

"Were the whole realm of nature mine,
That were present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

COMMENDABLE.

Our readers will remember that (twice we had the pleasure of acknowledging handsome donations to our Foreign Mission Fund, from the Messrs. Vanwart and others in Helena, Montana Territory. Two of the brethren—John Vanwart and Coles P. Vanwart, came home some time ago. Bro. Wm. H. Vanwart, com. of Bro. Geo. Vanwart, Queensbury, remained there. We received a letter from him the other day. It speaks for itself. He writes:

"Since the last donation from this place most of the donors have returned to their homes. Looking over your paper I noticed that the Mission fund was quite small, and I thought it my duty to forward a few dollars to you, though small compared with what has been sent heretofore. Enclosed is \$5.00 for Foreign Mission and \$2.00 for Home Mission. I hope next time to be able to send a larger sum."

The above is exceedingly creditable to our young brother. We trust his remembrance of God's cause will bring him increased prosperity spiritually and temporally. Helena, though so far away, has done nobly in helping to sustain the Mission enterprise. Many communities nearer home might without injury follow the example.

FOR THE RELIGIOUS INTELLIGENCER.

ANGELLO PEACE JUBILEE.

The great National Peace Jubilee, held in Boston last summer, is still fresh in our memory, and will go into history as the greatest concert of the age. The music was surpassingly grand. The bold blast of trumpets, the roll of drums, the discharge of cannon, the anvil chorus, which stirred the soldier's breast to its very depth; the plaintive strains that breathed a requiem for the noble slain; the anthem of peace and liberty so dearly bought, has been termed the noble music that ever fell upon charmed ears and seemed to bear the hearts of the many thousands there assembled on its voices of sound up to the very gates of heaven. But what was all this in comparison to the angelic song in the air. What glorious tidings the angel brought to the shepherds! For unto you is born this day in the city of David a Saviour which is Christ the Lord. Never did his heart thrill with such joyous emotions. Well might he say, "Fear not, behold I bring you good tidings of great joy, which shall be to all people." He and those who accompanied him had witnessed many august scenes, and it was not the first song they ever sang to the praise of their Almighty Creator. Job tells us they were present at the creation. "The morning stars sang together and all the sons of God shouted for joy." But when they saw the Son of God, the Anointed of days, stoop from the throne and become a helpless babe, they lifted their notes still higher in the gamut of adoration. With folded wings and sorrowful faces, they had seen time and again the sad effects of the Fall. No wonder they sang on this eve to be remembered evening! They commenced their song of praise, it rises from rock to rock; the seraphim and cherubim catch the note, and it widens, swells on from choir to choir, awaking the outskirts of creation, sounding like the voice of many waters. "Glory to God in the highest," and then swelling upward gently vibrating over the

plains of Bethlehem as soft as the music of Eolia's harp, "Peace on earth, good will toward men." This song may be justly called a peace jubilee, and undoubtedly the most magnificent one ever held in the universe of God.

B. MINORD,
New Hampton, Jan., 1870.

HOME MISSION SOCIETY.

To the Rev. G. A. Hartley, Cor. Sec. of the Home Mission Society:

DEAR BROTHER—Another month has passed, and I am reminded of my duty, to send you my monthly report.

Since my last writing I spent a pleasant week at Lower Southampton with Elders McDowell and Currie. The little church at that place, under the earnest faithful labors of the former, has been much strengthened and blessed, and many wanderers have with penitence and tears returned to their Father's house.

Being disappointed in not reaching Staples settlement (for which place I started), in consequence of the impassable state of the roads, I spent a week with the friends in Lower Queensbury, pleasantly to myself, and I trust with some profit to them. I held one meeting at Lower Prince William, and then returned and held several meetings with the little church at Ed River. There some interest was apparent; several who for a long time had been silent gave in their testimonies, and the prospect for additional good was very encouraging.

They have not, at the present, a comfortable place for holding meetings, but are hopeful they will be able to occupy their new house (in course of erection) in the spring; at which time I have promised to return and hold a series of meetings with them.

I have now spent three months in the home mission field. During that time I have travelled over a large extent of country, have visited ten churches, and as I have gone well to preach Jesus. I hope the good seed sown will fall on good ground, and bring forth an abundance of fruit to God's glory.

Reviewing my labors for the past three months, although I have not been entirely destitute of God's love, and have experienced many tokens of his favor, yet how little, comparatively, has been done to advance his cause and save sinners.

Truly the harvest is great, and the laborers are few. May the good Lord of the harvest not only give an increase of help, but by the influence of his spirit render more efficient those already in the field, until the golden sheaves gathered into the garner house of God, through their instrumentality, are abundantly increased, "and they who sow, and they who reap may rejoice together."

It has been to me a source of great pleasure to visit those churches, where in former days I have seen God's power manifested in the conversion of sinners, and give to them the words of counsel and encouragement on the christian journey. Although I have not seen as much revival as I have desired, yet I trust my labor has not been in vain in the Lord.

I have collected for the mission this month \$9.25, and also have some pledges.—Yours, &c.

A. KENT.

To the Editor of the Religious Intelligencer.

SIR—The enclosed letter of condolence was read in 400 Lodge, of British Templars. Whereupon the Lodge passed resolutions, joining their sister Lodge in sympathy with the friends of their deceased brother; and also directing their Secretary to forward to the same the *Religious Intelligencer* for publication, which I now do, and request that you will publish it in your next issue.

Yours very truly,

WM. WHITEHEAD, Secy. Batory Lodge.

Woodstock Lodge B. Templars, Dec. 9, 1869.

DEAR SIR—We, the officers and members of Woodstock Lodge, British Templars, desire to express to the parents and other relatives of our lately deceased brother, Charles E. Kilbuck, our sincere sympathy with them in the very painful bereavement they have recently sustained. The principles of our Order teach us to feel for those who are in sorrow; and from a higher authority, we learn to "weep with those who weep." It becomes, therefore, our duty to tender to you in this time of affliction, words of condolence; and in doing so, we beg to assure you that we cherish, with every feeling of respect, the memory of the esteemed brother so suddenly removed from us. The position he held in our confidence and esteem, is shown in the fact that at the time of his decease, his name stood on our books as our Treasurer elect. We need not direct you to those rich and holy consolations which the religion of the Gospel inspires. The hand that has smitten, can heal the wounded heart; and if the cheerful heart be ministered by our Heavenly Father answers its intended purpose, we shall at length happily reach the land where sorrow is unknown.

Signed on behalf, and by order of the Woodstock Lodge,
SAMUEL WATTS, F. C. T.
HENRY ALLMIST, Secretary.

CITY RELIGIOUS ITEMS.

THE REVIVAL under the labors of Elder Knapp continues. The meetings are held in the Gormain Street and Leinster Street churches every day. Congregations are large, and the interest seems increasing. On Sabbath last there were thirty-seven converts baptized by Revs. Messrs. McKenney, Carey and Titus. We trust this good work may be shared in by all the churches in the city.

REV. J. T. PARSONS, pastor of the Free Baptist church in this city, is holding special services, which are being attended with some blessing. The interest is steadily rising, and some have professed conversion. We are glad to be able to record the prosperity of this church, and hope it may have large additions.

PREACHING IN THE GLOBE.—Religious service was held in the Debater's Hall of the Gal. Lat. Saturday afternoon, at the request of the ladies. Rev. Messrs. Lathern and Stewart conducted the services, taking their stand opposite the cell of John A. Munroe, so that he also might receive the benefit of their kindly christian ministrations.

CENTENARY CHURCH.—A series of monthly sermons by Rev. A. Lathern, on the first Sunday evening of each month, embracing a consideration of some leading religious questions, addressed especially to young men, is in course of delivery in the Centenary Church.

DEBATE.—The new Wesleyan Mission building, corner of Carmarthen and St. James streets, in this city, was dedicated on the 3d instant. Rev. Messrs. Lathern, Stewart and Woods took part in the services, which were of a very interesting character.

The *New Dominion Monthly* for the present month has some very nice reading. For illustrations it has the Queen, Sir Wm. Logan, and a Fashion Plate.

We have received the Journal of proceedings of the Eleventh Annual Session of the Worthy Grand Lodge of British Templars of Ontario. The Order seems to be in a flourishing state.

Subscribers who have not yet renewed, are most respectfully requested to renew at the earliest possible day.

TO CORRESPONDENTS.—W. D. Rockland: We have directed your number to be changed. C. S. Maitland: Your paper has been ordered to go in Chas. Steele's bundle. If any more irregularity should occur, please inform us. J. E. H.: There is not a Barnes' Almanack to be had. If the Minutes are to be had we will send them.

Pen and Scissors.

The demand for Protestant Bibles and tracts in Hungary is increasing.

The confusion of tongues is so great in the Council at Rome that the fathers have been divided into groups according to their nationalities, to discuss important matters separately in their native languages. They then each choose two men to discuss the affirmation before the Council.

There are 14 colored churches in the Philadelphia Baptist Association. One of them has 818 members.

Father Hyacinthe is said to be in Rome, and to frequent the quarters of at least one of the Bishops.

JAMES LENOX.—This gentleman is following the example of Mr. Peabody in administering his own will. He has given lots, of great value, in the vicinity of Central Park, New York, for a Hospital, and also a public Library, and \$300,000 to erect the buildings for the Hospital, and gives \$300,000 more of the choicest collection of books and cabinet of paintings and statuary in America, to the Library. The spirit of Christ is truly moving the wealthy to noble deeds.

FREE COMMUNION.—A religious service of great interest and solemnity was held at Newport, R. I., on the Sunday evening which closed the week of prayer, when four churches, the Congregationalist, Second Baptist and two Methodist, celebrated the Lord's Supper together. The service was held in the Methodist church, and the ritual and ceremony used were therefore those of the Methodist denomination. A vast assembly crowded the church edifice, and marked tenderness and religious fervor characterized the whole service, which continued two hours.

MONTEANA.—Of the weather in Montana, Bro. Vanwart writes: "The winter has been very mild so far. We have had very little snow, not enough to make sleighing. The mountains are for the greater part bare, excepting the timber portions. The winters that I have experienced in this country have been much milder than in New Brunswick."

INDIA.—Rev. Mr. Bachelor, of the Orissa mission, writes in a late letter: "You have heard of the recent baptisms. We are just now organizing the converts into a working body. We have been preparing for this work among the Santals for years, and it now seems as though God's time to work for their redemption is at hand. There have been men enough who have boldly professed their faith in Christianity, and some have been praying men, but all this excited no opposition. Four months ago, we organized a class of inquirers who publicly proclaimed themselves Christians among their countrymen, and nobody seemed to care for that. But their baptism has raised a breeze! Outsiders all at once refused to eat with them, and they are reproached and threatened. Children are withdrawn from the schools lest they should become Christians. All this indicates life, and it enables the converts to show what spirit they are of. The three brothers,—two of whom were baptized a month ago, and the other to be baptized next Sabbath,—are probably the wealthiest Santal family in this district."

SPERMATIC PRIST.—A quaint writer compares a certain class of professors to "sheet-iron stove heated with shavings." When there is a little reviving in the church, they all at once flame up and become exceedingly warm and zealous. They are ready to chide the pastor and elders for their coldness and inactivity. But alas! the shavings are soon burned out, and then the heat goes down as it went up. They are never seen in the prayer room, or any more spiritual meetings of the church again, until there is another excitement. If such people had not souls of their own to save, they would not be worth taking into the church. They encourage it, though they may themselves receive a benefit from a connection with it.

AN EFFECTIVE PLEA.—The *Boston Transcript* tells of a colored preacher, of good ability, and of excellent character and influence, who had been for many years permitted undisturbed to hold religious meetings with the colored people, even without the presence of two white persons, as the law required. At last, on one occasion, with seven of his followers, he was arrested by some mischievous young men, who proposed to whip "Uncle Jack" and his fellows. One of the young men said to him:

"Well, old fellow, you are the ringleader of all the meeting, and we have been anxious to catch you—now, what have you got to say for yourself?"

"Nothing at all, master," was the reply. "What! nothing to say against being whipped? I am not a white man, and I have been whipped a long time, and I know it was that so good a man as the Apostle Paul should have been whipped three times for preaching the gospel, while such an unworthy man as I should have been permitted to preach for twenty years without ever getting a lick."

The young men, after hearing, not his defence, but his reason for not making a defence, without further threatening or annoyance released him and his trembling associates.

ANOTHER BEARS TESTIMONY.—A Nova Scotia writes to a Halifax paper from California the following address to his countrymen:

TO NOVA SCOTIANS—CALIFORNIA AS IT IS.

"I have been in California about six months, and when I think of Nova Scotia I feel as though I were almost destitute—cases which have frequently come under my observation—I feel it my duty to say a few words to my fellow country people, respecting emigrating to California. Undoubtedly you hear at home that here is the place to accumulate a great fortune with very few efforts, but California is now past that period, if there ever was such an auspicious time. The Union Pacific Railway, which gave employment to so many, is now completed, and with its hundreds of workmen out of employment and the constant rush of the Railway and ocean steamers are very high. I have been here from all quarters of the globe, it stands to reason that California cannot, however willing, give employment to the whole world. Consequently wages are falling, and the few mechanics already employed to work in this city for less than two dollars per day. Suppose even a man could get four or five dollars per day, he has to pay in support of his family, such prices as most soon run him. Beef is 25 cents per lb., butter 50 cts.; eggs a few weeks ago were \$1.00 per dozen; but are now 55 cts.; tea \$1.00 per lb.; molasses \$1.00 per gallon; and indeed almost everything else in proportion, with the exception of flour and potatoes which are cheap. You cannot get three rooms for less than fifteen or sixteen dollars per month; four rooms twenty to twenty-five dollars per month. Fuel is also very high. A dollar's worth of wood here would not last six or eight days—this is evening and morning. I have tried all this and know it to be a fact, and I cannot hold out any inducements to people to come to California, beyond a fine climate. These remarks refer particularly to the laboring classes of the people; but to those who have money, it may be truly said money will make money here as well as any where else."

CHINA.—Mr. Doollittle, in a recent letter in the *New York Evangelist*, speaking of the Foochow missions, thus contrasts the present with the state of things thirteen or fourteen years ago: "Instead of there being no Protestant chapels in the adjacent country, and but five or six small buildings erected to serve as chapels in the city and suburbs, there are now 60 church buildings, chapels, and preaching places in the city and surrounding country. * * * The work extends in all directions from Foochow as the centre; on the east about 40 miles to the ocean; on the south nearly 100 miles; on the west about the same distance, and on the north 70 or 80 miles. Instead of no native helpers, they have now about 40. Fourteen years ago there was not a church nor even one baptized Chinaman in all this region; now there are about 60 churches and over 900 baptized Chinese in connection with the three Missionary Societies laboring here."

HARD TO PLEASE.—A writer in the *Christian Union* gives the following objections against six ministers who had presented themselves as candidates before a vacant church, and another of whom they had heard: "The first minister was too old; he would not suit the young folks. The second, just out of the seminary, was too young; the old folks said he had not experience. The third had experience. He had been in a parish three years. He was still young, and with the elastic hopes and strong enthusiasm of youth. But he was a bachelor. The people pretty universally declared that the minister should have a wife and a house. The women all said there must be somebody to organize the sewing circle, and to lead the female prayer meetings. The fourth was married, but he had three or four children. We could not support him. It seems to be no longer true that 'Blessed is he who quivers is full of them.' The fifth was a most learned man, who told us the original Greek or Hebrew of his text, and, morning or evening, never came nearer to America than Rome under Augustus Cæsar. He was dull. The sixth afforded us a most brilliant pyrotechnic display. He spluttered and fizzed and banged, as though Fourth of July himself had taken orders and gone to preaching. The young people were carried away. But the old folks all said he was sensational. Then, besides those we heard, there is the Rev. Mr. C., who has the reputation of being a most excellent pastor. He is indefatigable in visiting the sick, and in comforting the afflicted, in dealing with the recreant and the unconverted. But Mr. Wheaton says emphatically 'he will never do for our people.' 'He is no preacher, Mr. Leucius,' says he; 'and our people demand first rate preaching. You must remember that in the summer we have between two and three thousand New York men here; men used to good preaching; men who know what a good sermon is. We must have a man that can draw them, sir; a man as good as they have in New York.'

TYPOGRAPHICAL ERRORS.—Looking over last week's *Intelligencer* we were pained to notice no less than nineteen typographical errors. In some instances the wrong words were inserted, causing the sentences to be very ungrammatical; in others, the spelling was very bad, while in two or three cases the sentences were so distorted as to destroy entirely the writer's meaning. We hope our readers were able to get through without having their patience put to too