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TERMS AND NOTICES.

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Religious Intelligence.

SAINT JOHN, N. B., JANUARY 28, 1870.

FAMILY PRAYER.

It is good to call upon the name of the Lord and to give Him thanks for all His benefits to us. How pleasant and blessed it is to be in the family where the little group is gathered to send their united supplications to "the giver of every good." How much of sweetness is thus added to the cup of domestic happiness! What a hallowed influence is thrown about the little ones! Its effect upon a family can only be estimated by those who have tried it, and know the good it accomplishes. Whilst it is of divine obligation, like all other matters which are taught us in God's word, its results can be seen, and are so sensible that we feel assured heavenly wisdom could alone have devised it. It is sad to think of the thousands of households where there is no altar of prayer—no recognition of God. It is sadder to know that many parents, professedly Christian, never gather the members of their families about them to humbly thank the Father of mercies for His manifold blessings, and crave His continued blessing upon themselves and their substance. Some content themselves with having prayer on Sabbath morning, which is about as good as no prayer at all. Such a course says to God "we have no time for thy service on the other days of the week," and the children soon come to think that their parents' religion is Sunday matter, and not one that enters into all their relations. God is not thus honored. Many things are urged as excuses for not having a permanent family altar. The alleged inability of the head of the household to lead the devotions is often given as a reason why family prayer cannot be maintained. This, with all the similar reasons, is no excuse at all; for the service, however poorly conducted, is better than none. The evil one has more excuses to keep people from praying than from any other Christian duty. He knows that when they cease to pray they very easily become his victims. It is not surprising to find displays of pride, passion, envy, hatred, malice, uncharitableness, strife, heartlessness, and worldliness in every form in the household where the God of all is not recognized. A prayerless household is a godless household. However much its members may profess to the contrary, such is the fact. If there were more family altars, many evil propensities would be counteracted, and more godly young men and women would grace society. The time spent in earnest prayer exercises a tranquilizing influence upon every heart, and each goes to his respective duty feeling that God's blessing, thus sought, accompanies him. Christian reader, do you sustain prayer in your family? If not, what excuse can you give that will bear the test of God's word, and an enlightened conscience?

WORK, CHRISTIANS, WORK.

"Lord, what wilt thou have me to do?" should be the habitual query of every Christian. To do something for Christ should be the chief aim of those who have taken upon them His name. God has given each a sphere in which he may be active and useful. Every where the people are busy pressing forward, and alas! many are pressing on to ruin. You may do something for Jesus. You labour with some; some are in your employment; others are of your own families. They are perishing. Press upon them a sense of the worth of their souls, and the necessity of their seeking the salvation of Jesus Christ. "Run, speak to that young man," who is prostituting his abilities to the getting of gain, or to more worldly pleasures, tell him of the fearful work that must attend his present course, and point him to Jesus who is "the way, the truth and the life." God "expects every man to do his duty." Why then be silent or inactive? Perhaps the very one you would most dread to speak to, is waiting anxiously for you to introduce the subject of his personal salvation. Who can tell? And if you much longer delay, he may become deeply and permanently prejudiced against religion, because of your evident lukewarmness in the matter. Are you willing to incur so great a responsibility?

SYSTEMATIC CHURCH WORK AND ITS RESULTS.

One year ago the Beach street Presbyterian church in Boston was struggling for existence. The congregation numbered about one hundred persons, and only \$1,900 was raised by them for all purposes. More than two hundred and fifty persons have since been added to the church, their house of worship is crowded, and they are thinking of sending out a colony; \$8,000 have been raised for current purposes, and a debt of \$30,000 wiped out; from four hundred to six hundred is the usual number present at the prayer meetings. How has this change been effected? By God's blessing on work; plain, old-fashioned work, with no new measures, and no outside help. The *Christian at Work* tells how. The work was divided into twelve departments, and assigned so as to give every member something to do, on the following scheme:

RELIEF.—Which attends to all classes requiring material aid.

CARE OF SICK.—The members of this department visit the sick, high or low, as nurses or night-watchers, as the case may require, call in the pastors or officers of their church district, or apply for aid to the Relief Department; in a word, carry help and sympathy to all the suffering.

STRANGERS.—This is the "hand-shaking" committee. Neither man nor woman can show themselves twice at church before these loving carriers have scented the game, and if the stranger has no church relations his name and residence is reported to the pastor's list of new comers; he receives a cordial welcome, and is made a willing captive.

DOCTRINES.—Remembering that all human distinctions fade out in presence of the one lofty title—Children of God—the church has brought in very many of this class, and made them feel welcome and at home. With great wisdom the committee which looks after them, and all its officers, are selected from such of their own number whose engagements or the kindness of their employers give leisure for their service.

TEMPERANCE.—The duties of this department are obvious. Much attention has been given to this subject.

MUSIC.—The singing in Beach street is congregational, led by a strong, well-trained choir of Christian men. The congregation meet an hour before the Friday evening prayer meeting to sing and practice the hymns for the following Sabbath. Attendance on this service from three hundred to four hundred. The singing on the Sabbath is, of course, unusually full and fine. The committee is also responsible that there be good singing at all church and neighborhood prayer-meetings, etc.

TABLE.—This committee has in charge the monthly Social Gatherings, provides entertainment,

and attends to all arrangements. Here the pastor and church officers get ready access to the people, and they become acquainted with each other. Many a soul has been quietly led to Christ by a word spoken here. "More than one member of the church," says the pastor, in a letter to me, "has told me that their first awakening was by words privately spoken to him in one of our Social Meetings by Rev. Dr. John Hall of New York, who happened to be present."

SABBATH SCHOOL.—To visit sick and absent scholars. Many of the Sabbath School teachers are domestic, and male and female clerks and operatives, whose time is not their own.

MISSIONARY.—To look after the church and Sunday school missionary meetings and collections, and get all, even the little ones, to do their part.

DEVOTIONAL.—This committee has charge of the church and neighborhood prayer meetings. It is their duty always to be present to take part or lead, as the superintendent of the committee shall direct.

YOUNG WOMEN'S DEVOTIONAL.—Has charge of the young ladies' prayer-meetings on Monday evening. Average attendance sixty or seventy.

SPIRITUAL.—The oldest and ripest Christians to aid the pastor, and in counseling inquirers and back-sliders.

The superintendents of these departments male and female, each elect a member. Fitness and efficiency is the only test. In one or more of them, as duty may prompt or their pastor advise, all are expected to be employed, unless excused by sickness or God's providence.

The superintendent directs the work of the committee, and the pastor looks to and acts through him. Results are, of course very great under such thorough system, and any emergency is promptly met.

A Reading Room is attached to the church, and open every night. There is no institution better supplied with periodicals and current literature in Boston. The average attendance is fifty or sixty. This is open to males and females. The social influences are cultivated. The rich and poor meet together in genuine, hearty sympathy. The deepest, most intelligent of all appears to be, this is our Father's house and our church home.

OUR INDIA LETTER.

CAMP BERRILL, INDIA, Nov. 15th, 1869.

MR. EDITOR.—Our touring has begun, and we are in camp among the people. These few months of cool weather I hope (N. Y.) to devote to travelling among the Santals, in order to acquire their language, and get a better idea of their habits and customs. Indeed it would seem that my work, is for the present, to be mainly among these sons and daughters of the forest. As far as my own preferences are concerned, I am sure nothing could please me better than to devote myself to this department of labor. To do this well, I.e., so that it might be an advantage to all concerned, I must live in the jungle among these wild men, so as to learn their ways, and enter into full sympathy with their method of thinking and feeling. I hope to say more of this at no distant day. But this month I wish to speak of our semi-annual meeting, which closed last week at Santipore.

From the morning of the 6th inst. to the evening of the 10th, we were in conference, upon matters pertaining to the carrying forward of missionary work in the broad district committed to us of God. Your readers may be interested in some of the more prominent features of the late meeting. I can speak of these only in brief within the compass of the present letter.

A very pleasant feature of our late meeting was the presence of visiting brethren from other bodies. Rev. T. Bailey, and two native preachers were present as corresponding delegates from the Orissa Mission of our General Baptist brethren. And Bro. L. Skerfving, a Norwegian Missionary among the Santals in the district of Biramun, was also of our number. You can hardly conceive how much we value the presence and counsel of brethren from other sections of our beloved Zion. It is so rare a thing for any of our fellow laborers from other fields, or even from other parts of the same field to meet us on such occasions, that I assure you we esteem it a choice privilege indeed to welcome any such to our meetings. How much cheer and comfort and sweet counsel too, would the presence of some of our dear friends across the sea bring us; could they look upon our deliberations! These visiting brethren did us much good by their kind words, and we thanked God for their helping hands and hearts. It may be long ere we have seven (rather fourteen, reckoning the sisters) missionaries together in our own mission at such a meeting.

Another very interesting feature of our meetings was the earnestness manifested by the dear native brethren in the work of publishing the gospel among their countrymen. One evening we had a very excellent discourse from Saem Sahu, one of the Outcast preachers. He brought out very clearly the weighty responsibilities resting upon Christian Hindus, to spread the gospel among their own people. It was really refreshing to see how forcibly this converted Oriya presented to his brethren the duty and the privilege of holding up Jesus Christ before the perishing millions of this their native land. All our hearts responded to this brother's hearty appeal in behalf of his poor degraded countrymen, and we prayed more fervently for the coming of that glorious day when even benighted India shall be given to Christ for His inheritance, and all the earth for His possession. I wish that some of you, my dear brethren in N. B. and N. S., could have heard the earnest prayers of these natives whom our Redeemer has redeemed with His own precious blood. In these hearty prayers we discover unmistakable traces of a true devotion to the cause of Christ. O that we had twenty or a hundredfold more of these good and devout native preachers to go up and down this desolate land.

One more thing about our meeting. All our exercises seemed to be directed and abundantly blessed by the Holy Spirit. How dry and dreary a thing even the best conference of this kind is without the presence and power of the Holy Spirit! In all our prayer meetings, in all the preaching, and in all the business sessions we felt the Divine influence moving and helping us. An excellent feature of our meeting is that so much time is devoted to direct, religious services. Let the business be never so important nor never so pressing, time spent in social worship is by no means time wasted. We have found ourselves in that they give a proper tone and tendency to all our business. When we have been most imbued with the true spirit of prayer and most filled with devout praise, then have we been best prepared to deliberate on matters pertaining to Christ's Kingdom on earth, and best calculated to raise ways and means for the pushing forward of the conquests of the Redeemer's cause among such a horde of ignorant and superstitious people as these Hindus. Be it at home in the Foreign Mission Board or abroad in the field force, what is most needed now is prevailing prayer, and corresponding effort for the pagan world.

J. L. P.

MORE COMPLAINTS.—We find that subscribers in Hatfield, Brighton, as well as those in Waterville, complain of irregularity in receiving their papers. These irregularities are a great annoyance to us, as well as to the subscribers. We do not exactly understand the cause, but we promise to do our best to discover it. In the meantime we hope our friends will exercise all the patience possible. If subscribers in other localities do not receive their papers as promptly as they should, we will consider it a favour if they will inform us. Occasional irregularity may occur by mere accident, but where it is continued something is wrong.

The "Montreal Witness" has not been received for several weeks. We miss it.

THE CHURCH ITS OWN PASTOR.

Henry Ward Beecher, in a recent "Lecture-Room Talk," says:

The great taxation of brain under which I am continually kept in the organization of materials for my ministerial work, and for my public work outside of the pulpit, uses up my strength to such an extent that I cannot be a pastor. I cannot go from house to house. If I do, I cannot preach in the pulpit. I have strength enough to fill either the office of preacher or that of pastor, but not enough to fill both, in so great a congregation as this; and I simply have no strength to do both. But, though there are many disadvantages arising from this fact, it has not been so disastrous as it would have been had it not been for the fidelity of the brethren of the church. And in thus making up for the want of a pastor, the brethren of this church are doing just what every Congregational church ought to do. The church is, in the sense that one member takes care of another.

There are many men who find it difficult to do all the pastoral work they would like, and that the church needs. Mr. Beecher's idea of making the church its own pastor is good. Where the members show a lively interest in each other, and a kindly regard for each other's feelings and welfare, all will be more closely built together in heart, and stronger to do the Lord's work. The pastor's work is not interfered with by lay visitors.

THE PAPACY.

Rev. Dr. Vermilye, correspondent of the New York Observer, was at the opening of the great Roman Council. After referring to Rome, the Cardinals, Bishops, Priests and other church dignitaries that now throng its streets, and the opening ceremonies of the Council, he says:

Have you reflected upon the strange course of the Papacy of late years? It seems, in some directions, to spread as with us, and to gain strength. But it certainly loses its hold and grows weak in its old haunts in Europe, and seems to be in a necessity for unwarmed efforts. And also, in this age of activity, thought, independence, it has taken occasion to utter positive affirmations on points that in its meridian it would not have dreamed of touching. I suppose it was so monstrous as to shock the common apprehension and fill considerable men with scorn. Is it still filling up the measure of her iniquity by thus completing her system of monstrous dogmas, insisting to the human understanding and to God? I suppose she will be left to do so when her time draws near. Are we then beholding the beginning of the end?

Yet we should not deceive ourselves. Popery has still a terrible vitality, and is a power in the earth. No one, after all, can contemplate this paganist, not in process, nor look upon the intelligent countenances of many of these Popish dignitaries—nor observe the strong hold it has upon masses, here in Europe—not consider its impudent boldness in our own country and city, without the conviction that, though yet weak and feeble, and its fate sealed, it may yet work terrible evil in the world. I do not feel alarmed; yet I do feel that instead of supineness, every energy should be enlisted to combat and repel and subdue the monster. I have just been reading the very interesting account of the meeting of the General Assembly. I am now ready, as I was not some time ago, to encourage the union of all the Presbyterians in one solid phalanx, to do the Lord's work everywhere; to fight Popery and the Devil in all his boldness; to keep the church, and that all Protestant Christendom could so unite, not perhaps organically, but in one spirit; that our means and energies should be concentrated; that we should, in mutual, well becoming rank, march all one way, "under the one Captain of our salvation, to go up and possess the land."

AN EXPERIENCE.

Sunday School Teachers may find great encouragement in the experience of one who says:—

I was a Sabbath School Teacher. Entered it the Sabbath after I united with the church, in March 1847, being then just twenty one years of age; had a class of boys given me out of the infant school, and determined, God helping me, to keep that class, and that all Protestants were converted; was teacher of it for a period of over fifteen years, during which time our organization was preserved as the same class; in all, I had sixty scholars during that time, and have endeavored to follow the Lord to the present.

Five of these are, or will be, if their lives are spared, ministers of the Gospel; one has been a missionary in Burma for four years, and thirty eight are faithful Sunday school teachers. Not one, so far as I know, has ever been guilty of a flagrant crime, though one for whom I have labor is keeping a drinking saloon. I mention these facts, not I trust, egotistically, but for the encouragement of all who labor in this department.

HOME MISSION SOCIETY.

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

DEAR BROTHER.—Another month has passed away, and with it carried many into eternity to meet their Judge, and yet there are thousands living destitute of a preparation to meet their God. I have spent the past month with the church in this place, have held 37 meetings; the Lord has been with us. The church has been much encouraged and strengthened—one has been converted, baptized, and joined the church. There are a number in this place desiring salvation; the congregation on the Sabbath is large and attentive. The travelling has been very much against us, there has not been more than three days sleighing. The church is anxious to secure the labors of an efficient minister; one that believes and preaches Free Baptist doctrine, and is loyal to his denomination. The people are kind and liberal, willing to support the gospel. I have collected for the Home Mission Board in cash \$25.11, in pledges \$31.64. The people are liberal to support the gospel. My prayer to God is that the church in this place may be saved.

J. GENTLE.

Coverdale, January 21st, 1870.

DEAR BROTHER.—Doubtless you think it strange that I have not written you before. The reason is I have only spent three weeks in labor since I wrote you from River Du Chute. I was obliged to return home in consequence of sickness in my family. But was enabled to spend a week at River Du Chute, and while there six were added to the church. From thence I went to Tobique, and commenced holding meetings in a house erected for school and worship, near Bro. J. Henderson's. I labored, visiting from house to house, and publicly, anxiously desiring the revival of the work of God. Our congregations were at first small, but the Lord was evidently with us, and they gradually increased, and the interest with them. There is no organized church in that place, and but few Free Baptists. But the few that are there were very much strengthened, and encouraged by my visit. The Sabbath before I left two were baptized, and a number more profess to have found peace in believing in the Saviour. I intend, the Lord willing, returning there next week.

Since I came home, I have attended a number of meetings at Lower Southampton with Elder McMullen. The cause of God has been a good deal strengthened in that place through his labors. Collected for the mission, \$6.67.

S. E. CURRY.

Queensbury, Jan. 10, 1870.

HARMONY QUARTERLY MEETING.

The Harmony Quarterly Meeting convened, according to appointment, with the church at Port Montserrat, Queen's County, N. S., Dec. 31, 1869, at 2 o'clock, P. M.

Owing to the scattered situation of the churches, and the bad condition of the roads, there were not a great many present from abroad; yet some of the churches were well represented. All who came, seemed zealous for the advancement of the cause of Christ.

Reports were received from the church in Queen's County; some of which were quite encouraging.

Rev. W. Downey of New Brunswick, who had been laboring as a missionary in the Province the last year, and who was then returning home from

visit to the Harmony church, was present with us. Rev. J. I. Porter, Corresponding delegate, from the Yarmouth and Shelburne Quarterly Meeting, was also present. The presence and hearty cooperation of those two good brothers during our business and religious meetings was very timely and encouraging. Several items of business were transacted, among which, were the following:

Bro. Lewis Minard tendered his resignation as Clerk and Treasurer of the Quarterly Meeting. His resignation was received, and Theo. H. Crowell was elected to fill the vacancy.

A Resolution was introduced, and, after considerable discussion, was passed, recommending that the Quarterly Meeting be divided:

The great distance and the natural division between the churches in Queen's and those in King's and Hants, were some of the reasons why such a change would be advisable. A committee was then appointed to draft a circular, touching the matter, to be laid before the churches through the Religious Intelligence.

It was resolved that the next session be held in July instead of April.

On Friday evening, held a religious meeting. Bro. Downey preached a short sermon, founded on Psalm cxvi. 3. His remarks were very interesting and timely, and were followed by a large number of warm and spiritual exhortations. It being the last evening of the old year, there was called to remembrance the Lord's dealings during the year, and many were enabled to say, that he had "done great things for them." Especially was this the case with many of the people at Port Montserrat, for the church had been greatly revived, strengthened, and increased in numbers; and many who one year ago were in the broad road to ruin, that evening were rejoicing in a Saviour's love.

The Conference Meeting on Saturday afternoon was good. A large number spoke of their christian experience, their desire to live more devoted to the Saviour and their hopes of Heaven.

On Saturday evening, we held our Home Mission meeting. The attendance was good. The object and doings of the Society were stated by the President, and the subject of Missions was very clearly and earnestly presented by Bro. Porter and Downey. Collections were taken, and sums pledged to a considerable amount, in aid of the funds of the Society.

On Sabbath, the weather was quite rainy and windy, which prevented a great many from getting to the house of worship; but yet the congregation was quite large during the day. Some met for prayer in the morning before it was time for the regular public services. Rev. W. Downey preached in the forenoon. The sermon was very impressive, and the congregation seemed to be deeply interested and greatly benefited.

The Sacrament season after the close of the forenoon services, was a time of refreshing from the presence of the Lord. The interest had been gathered, the hearts of christians had "burned within them," as they had met, mingled in each other's society, and communed together, and now they seemed to be "filled unutterably full of glory and of God." Rev. J. I. Porter preached in the afternoon with earnestness and good effect. The theme was, "Jesus precious to the believer."

In the evening, the exercises were interesting and profitable. Bro. Downey opened them with a short and appropriate discourse. Many took part, and seemed to feel that the Lord was there, that it was his house and the "gate of heaven."

The brethren from abroad and those residing in the place, all seemed to enjoy the meetings very much, and to be well repaid for their trouble. We felt that it was a very profitable season. To God be all the praise.

On Monday morning, all of the visiting brethren and sisters left for their homes, we trust, with an increased desire to live for Christ and his cause.

The writer remained in the place and preached on Monday and Tuesday evenings. As the weather was fine, the congregations were large, and the meetings good. The prospect is good for a continuation of the work of the Lord in that place. Theo. H. CROWELL.

Q. Meeting Clerk.

Port Medway, N. S., January 1870.

DEATHS ON GRAND MANAN.

Death is doing its work on this island of the sea.

On the 29th Sept., 1869, Joseph A. Thomas died of fever, aged 21 years; also, of fever, on the 2nd Dec., Franklin J. Thomas, aged 18 years. These young men were the eldest children of John R. and Eliza Jane Thomas. They were noble young men indeed. The eldest professed religion a few years ago, and was baptized by Rev. J. T. Parsons. He always tried to exemplify his religion in his life and conduct. Sad as it was for the parents to lose such noble sons, the loss was borne with true christian resignation. But death was busy still, and on the 11th inst., our dear brother John R. Thomas, father of the young men above named, passed peacefully away to a better home on high, leaving a disconsolate widow and five small children to mourn their loss. Bro. Thomas experienced religion some years ago, and was baptized by the writer. He united with the Free Baptist Church here, of which he remained a very worthy and consistent member until his death. Our hearts feel sad at this dispensation of Divine Providence, for we shall miss him very much in our meetings, where he was always very faithful. We mingle our tears with the widow, our dear sister, in this season of her deep calamity. As a husband, father, friend, citizen and christian, he was all that could be desired. He wished no tears shed for him; continuing to declare that his only hope was in the blood of Christ, and with that all was well. May our death be the death of the righteous, and our last end be like his.

It is also our sad duty to record another death, that of Winslow Flagg, who died, of fever, on the 27th December, aged 30 years and 7 months. Bro. Flagg took upon him the name of Christ a few years since, and was baptized by Rev. J. T. Parsons. He was a faithful member of the Free Baptist Church here. Bro. Flagg lived his religion; it was a marked feature in his every day life. For the last three years he had been away from home, engaged in the deep sea fishing, sailing out of Cape Ann. In the vessels engaged in this business the crews are noted for their impiety, but even among these wicked men the power of a holy life was felt, for they frequently remarked, "If there is a christian on earth Flagg is the man." The Bible was his constant companion; kindness and love his constant action and aim. He came home sick, and told his friends he had come home to die. He remarked to his step-father that he had no fears about dying, his hope and trust were in the Lord Jesus Christ. Thus trusting in the Almighty Redeemer he passed calmly away to his rest on high. Though numerous friends mourn his departure, their loss is his gain.

Thus are seen the ravages of death on this island. Our hearts are sad, but we are cheered by the consolations of God's Word, believing he doeth all things well.

North Head, Grand Manan, Jan. 17, 1870.
[To all the afflicted by such sad deaths we extend our fullest sympathy.—ED. INTL.]

TO CORRESPONDENTS.—"J. C. P." Studholm—Your directions were followed at the receipt of your first letter.

"Rev. T. O. DeWitt"—The books were sent by stage on Thursday, 27th inst. We will write in a day or two, and explain.

DENOMINATIONAL.

REV. F. BARBER spent Sabbath before last at the mouth of the Orontes. He writes: "It is a working church, they have good meetings, and there is some revival spirit among them."

We have been informed since that Rev. J. N. Barnes is there, and that he is to have the care of the pastoral church there, and also of the one in Gary.

REV. AARON KINNEY went to Stanley last week intending in a few days to proceed to Newcastle. We trust that God may greatly bless his mission.

For the Religious Intelligence.

DEAR SIR AND BROTHER.—Templarianism has taken a powerful hold on the public heart and conscience in this country. The entire scene is dotted over with, in general, active and prosperous societies. We hope that their material and moral interests, and secure, if possible, the services of a staunch prohibitionist for the assembly at the approaching general elections. We believe that all true temperance men should act on this principle, and as far as in them lies carry the same out in their respective localities.

We believe that the *essence* of moral *salvation* as a principle is included in the command, "thou shalt not kill." I am pained to say that in many localities we have to encounter a violent and most unchristian opposition.

Our opponents of the Rum party are quick to take advantage of this fact, and say that we are divided among ourselves about this matter. We believe that "pure religion and undefiled before God and the Father," should invariably sympathize with, be in alliance with "good works," and in the spirit of its divine master "go about doing good."

We had the pleasure of attending on the 20th, one of the regular public meetings, under the auspices of "Crystal Fount," No. 137, at the Wesleyan Chapel, Jackson-street. Temperance music was furnished for the occasion by an amateur temperance choir. Miss S. Burt presided at the piano.

The speakers were Bro. Wm. Ristren, Rev. George Payson, Bro. Bailey, J. W. H. Hart, J. W. S. Barker, T. Bailey, &c. The trumpet gave a most unmistakable sound on the prohibitory principle, and the meeting in every respect was a decided success.

No. 137 is one of the most active Lodges in the country. We wish that the sister Lodges would emulate their example, and hold regular public meetings. A continual dropping wears away stone.—Yours, A. BRITISH TEMPLAR.

Pen and Scissors.

There is a boy in England who weighs 739 pounds, so the newspapers say.

Helena Mountain, claims 2,500 inhabitants, and an annual business of \$1,000,000.

It only takes fifty days to send tea from China to Chicago.

Last year, 7,700 miles of Railroad were built in the United States.

Queen Victoria has lately received a box of diamonds valued at £2,000, and a handsome time, Kaross, as a present from a Basuto Chief, Moseli, in South Africa.

The enthusiastic congregation to which Rev. Henry Ward Beecher ministers, voted him a salary of \$20,000 a year, a few days ago; but on the Sunday following, he publicly declined to receive more than \$12,500 a year, his present salary.

The Jews of New York are making preparations to care for several hundred families of their unfortunate brethren who are coming to that city from Western Russia, where they are no longer permitted to live.

Young Biland, who some time ago attempted to shoot the Rev. Dr. Heinrich, while performing divine service in the Cathedral at Berlin, has just been sentenced to twelve years' imprisonment. He was regarded as an atheistic fanatic, having given as a reason for his act, that Christianity was a falsehood and the clergy a company of impostors. He said he wished to avenge himself upon them for keeping him in the dark and to awaken his countrymen to a sense of their intellectual bondage.

The death of Rev. Donald Morrison, one of the missionaries of the Presbyterian Church of the Lower Provinces, in the New Hebrides, is announced. He was a native of Scotland, but came to Nova Scotia with his parents when a child. He was educated in the Free Church College, Halifax, and was a man of superior ability, and thoroughly pious and devoted to his work. He is the fourth missionary of the Presbyterian Church of the Lower Provinces that has fallen in the foreign field.

THE PACIFIC COAST.—The religious aspect of the Pacific Coast is not the most encouraging. Rev. Mr. Shearer, who has travelled during the last five months, over 12,000 miles in that section of country, says that the miners are the most destitute of religious means and the hardest men to reach, as they are never permanently settled. The trouble with carrying on the work is that the wealth of California is not sanctified. Infidelity of the worst kind exists everywhere. Roman Catholicism is also firmly established and wealthy. In the State of Nevada there is neither a Congregational nor a Baptist church, and the members of the Episcopal and Presbyterian churches do not amount to 500. In San Francisco horse racing and gambling are very openly practised on the Sabbath.

Five Jews have just been tried for murder at Tarnopol, in Galicia. The victim was Abraham Feldmann, who, it appears, had become engaged to a Christian girl, and had promised to become a Christian himself. Having heard of this promise, his father, Moses Feldmann and four other Jews, warmly upbraided the young man for his apostasy. The latter, however, remained obstinate, and during the altercation the father threw a sling rope round his neck, and pulled at it with the other men until his son was strangled. The men were brought to trial and found guilty. Two of them, including the father, were sentenced to be hanged, the other three to ten years imprisonment with hard labor.

A NEW RELIGIOUS SECT.—The Albany Knickerbocker gives an account of a new religious sect which has just been organized near that city, which bids fair to out rival the Shakers in the way of attractions during the coming season. This party is composed of men and women; they mingle together in a love feast sort of style. Music is their hobby, and through its influence they all expect to be saved. The members are principally musicians of some sort, and those who are not blow upon horns to the full extent and power of their lungs, in the hope that the noise, if not the sweetness of the notes, will secure their salvation. The members of the new society are now engaged in practice for the summer of 1870. A friend of ours, who was present at a late rehearsal, says it was terrible, the beating of bass drums, blowing of horns, troupes, flutes, pipes, etc., knocked the great peace jubilee into a cocked hat. It was fearful. There was no harmony or order, but all banged and blowed away on his own hook. One person is selected as chief. He is the favored one of the order, dressed like the apostles of old, who is elevated upon a platform, and instead of using a wand as leaders of orchestras usually do, he swings a huge mallet, which came down with great force upon some arrangement that vibrated far and near like the echo of a huge bell or heavy piece of ordnance. The whole arrangement resembles a huge burlesque, but the Knickerbocker's