

ciples, so called, have no pastor, or claim connexion with the churches at a great distance.

About twenty-five of the [Native] pastors, voluntarily signed an agreement to give at last a tithe of all their income to the Lord. Their example we hope will lead in time to the general adoption of this rule.

HENTHADA KAREN MISSION.

For the first four months of the year commencing Oct. 1, 1869, this station was still without any missionary, either Burman or Karen, to look after its interests. During these months, however, good leaves, traceable in part to the last meeting of the Convention in Rangoon, had been quietly working in the hearts of many of the native pastors, so that on his arrival in the latter part of January, the missionary was gratified to find that many of the leaders of the people and some of the disciples were already "forward to do that" to which they were immediately exhorted—viz. to give a tithe of their last annual income to the Lord. Many of the delegates to the last meeting of the Convention returned to their homes, determined to exhort pastors and members of the churches in Henthada to the duty of increasing their religious contributions. The result of these efforts was most happy, and manifested itself at the last meeting of the Association in March, not only in the large increase of contributing one third more than in any preceding year during the history of the mission, but also in the heartiness with which those who had so contributed, engaged in consultations and plans for the enlargement of the Saviour's kingdom. They suddenly found themselves a richer and more prosperous people than they had supposed, and began to calculate the possibilities of a not far distant future when every pastor and church member should feel it a privilege to make a tithe the minimum measure of their pecuniary obligations to the Master.

One of the events of special interest which has occurred during the year, was the formation of the Henthada and Tharawadi home Mission Society. The object of the Society is the evangelization of portions of the District not yet reached by the gospel, the rendering of assistance to feeble churches in the support of their pastors, and the prosecution of such measures as promised beneficial results to the field at large. This Society was organized in the month of May last, at a full meeting of delegates and pastors, and at once several most promising fields of Christian effort among the heathen were selected for occupation. I cannot but feel that the formation of this Society, more their own act than the act of the missionary, is a step forward in the direction of ultimate independence of foreign supervision and aid.

Still though a step, it would be a mistake to regard it as more than a fair and promising start in the right direction. The mission has experienced a loss, too, in the death of an aged disciple who deserves special mention. She was one who with her husband, waited for the salvation of God. On hearing, years ago, of the arrival of the "white teachers" in Burmah, they unitedly cast aside their heathen beliefs and practices and "wished for the day." While in that attitude of expectancy, her husband was removed by death. Uncertainty with regard to his condition in eternity, was a life-long burden to his bereaved widow, and she frequently enquired of the missionary if any hopes of his salvation could be entertained. While exhorted to leave that matter with Him who could in no case do wrong, the inquiry was at the same time suggested, "could the severing of his connection with his heathen hopes and practices" his evident disposition to be guided by what he might learn on the arrival of the herald of the Cross, be regarded as tokens of a real change of heart? Can we not hope that he, of whom he had not yet distinctly heard, but in whom he was waiting to believe, could say likewise of him, "of such is the kingdom of heaven"? Soon after his decease, the teachers arrived, and his widow at once believed and was baptised. When the writer first knew her, she was led by the hand of a little child, who introduced her as his blind grandmother. Such a spectacle of uniform Christian cheerfulness, of genuine love to Christ and his religion, of delight in the word of God and the ordinances of his house, combined with industry in the discharge of those domestic duties compatible with her blindness, the writer has rarely witnessed. "Her prayers and her alms" came up for a remembrance before God. Her mite was always and literally the "widow's

mite"—for it was all her living. It was composed of such little sums as she could earn from time to time, and these were carefully hoarded during the year, and at its close, equally divided between her pastor and general religious objects. Her prayers will be missed. Would that her mantle might fall on multitudes of the "wise and prudent"! Now, her eyes behold the King in his beauty—her faith is changed, to sight and her prayer to praise.

In town, owing in no small degree to the valuable accession to our working force of Miss DeWolfe, the school has been unusually flourishing.

SHWAY GYEN KAREN MISSION.

In our last report we mentioned the names of two deceased preachers, Tah-koo-fu and Tah-ree. In this we mention the name of Doo-Moo (Du-Mu) who has, from the commencement of this Mission been known to be an energetic, faithful, and successful preacher of the gospel. He died in January, the week before the Association. He had anticipated meeting his brethren, and of inviting the Association to meet with his church the coming year.

A few days before his death, he gave some directions about the preparation of his grave. It seems he did not want his grave to become obliterated, but so made as to stand a witness for him to the living that he died in the faith of the gospel which he had preached to others. "Blessed are the dead who die in the Lord." About six months after his death his son, the only surviving child by his first wife, was killed by a tiger while he was following his buffaloes and barrow in the rice field.

The Statistics show that in 1869 and 1870 there were 1088 Baptized, 195 Restored, 283 Excluded, and 508 Died. There are 19846 members of churches, besides six or seven thousand nominal Christians. Their contributions to Religious purposes amounted to 27927 rupees, and about half that sum for schools, books, &c.

There are 416 Churches, 78 Ordained Native Preachers, and 393 Unordained Teachers. This may be regarded as a most gratifying state of efficiency, and perhaps one of the most successful Missions of modern times. The share that our Nova Scotia, New Brunswick and P. E. Island Churches have been permitted to take in this work calls for devout thankfulness, and should inspire us with new strength and zeal in the work.

Religious Intelligence.

BEACH STREET CHURCH, BOSTON.—Rev J. B. Dunn, Pastor of this Church, recently preached his third anniversary sermon. Mr. Dunn, in a recent note to a friend in Halifax, says:—During three years 610 have united with the Church—402 on profession and 208 by letter. Within the last two years we have started four other congregations in Boston and vicinity, and go next week to look over the field for another one.—*Witness.*

A "CATHOLIC UNION" has been organized in New York, which is to have branches in every diocese in the country, and to be closely connected with a similar society in London. Its object is to consult and act in defence of the interests of the Romanists, and to unite in unceasing efforts for the deliverance of the pope "from the hand of his enemies, and for his speedy restoration to the plenitude of his sovereign rights."

SUCCESS OF A FREE CHURCH.—The Brooklyn Tabernacle, the Rev. DeWitt Talmage, pastor, having been enlarged to seat about four hundred more people, was re-dedicated on Sunday, the Rev. Dr. Tyng preaching in the morning, and the pastor in the evening. The announcement was made that the voluntary contributions to the support of the church had been during the year \$18,899.82, an excess of \$1,500 over the expenses, and that a debt of \$21,000, incurred in erecting the Tabernacle, was the only drawback on the prosperity of the congregation. The people came up and subscribed the whole sum. A Baptist, the Hon. G. DeWitt, of Belleville, N. J., offered \$900 if a baptistry were put in. Mr. Talmage accepted the offer, and will baptize when requested by candidates for admission to the church.

The *Daily Witness*, which was started in New York, on the 1st of July, as a religious daily newspaper, has reached a circulation of more than twelve thousand copies. It has met its promise of giving the people a good, wholly moral, penny paper, to the letter, and deserves the appreciation it has received.

Sir Francis Lytett intends to support, for four years, four additional Wesleyan ministers in parts of London, G. B., most needing such help. This will involve an expenditure, it is said, of £6,000 or £8,000.—*Freeman.*

The collection at the Metropolitan Tabernacle on Tuesday week, after Mr. Punsdon's sermon for the Metropolitan Chapel Build-

ing Fund, amounted to £107 7s., being at the rate of about fivepence for each person present.

WEEK OF PRAYER.—A circular has just been issued by the Evangelical Alliance, calling upon Christians of all nations throughout the world to make arrangements for setting apart the week commencing January 7, 1872, for special humiliation, thanksgiving, and prayer. The circular, after suggesting suitable topics for exhortation and prayer upon the successive days of meeting, touches upon the necessity of united prayers, especially for heathen lands, and cites the astounding fact, that while 500,000,000 of the entire population of the world consists of Protestants, Roman Catholics, Greeks, Jews, and Mahomedans, the others 788,000,000 are entirely Pagan.

We have now before us that glorious work, the "Pilgrim's Progress," translated into Chinese, well illustrated by native artists, and beautifully printed. It forms an exceedingly handy pocket volume, without the usual miserable minuteness of typography which distinguishes pocket volumes in English. It is somewhat strange to behold our good friend Christian adorned with a pig tail, but the world-wide diffusion of the great Christian allegory is matter for devout gratitude. It was first given to England in 1678, and who could have anticipated its acceptance and usefulness reaching to nations and tongues then unknown. Its success is a grand argument for evangelical religion. The representation which it gives of the gospel is a faithful picture; mankind attest the truths of their great common need, and the suitability of the great salvation by their universal recognition of this "similitude."—*Freeman.*

A PRACTICAL ILLUSTRATION OF UNION.—A few weeks ago the Rev. Dr. Guthrie, of Edinburgh, paid a short visit to a country district where he is in the habit of spending a short time almost every summer. The Rev. gentleman has been accustomed to preach a sermon on each visit, at the request of the inhabitants of the place; but on the present occasion the Rev. Dr. Ker, of the United Presbyterian Church, Glasgow, happened to be in the neighbourhood, and a suggestion was made that, as he was a stranger, the sermon should be preached by him. The proposal was heartily supported by Dr. Guthrie, who volunteered to take part in conducting the devotional exercises. The matter was thus settled to the satisfaction of all parties; but at the last moment something like a difficulty arose as to who should discharge the duties of precursor. The difficulty, however, was soon got over in the happiest possible manner by a minister of the Establishment offering to undertake the duty. The service was as enjoyable as it was unparalleled in the history of Presbyterianism. A United Presbyterian minister preached, a Free Church minister prayed, and an Established Church minister presented.

PHILADELPHIA.—Dr. Boardman, pastor of the First church, arrived home on Wednesday the 13th ult. A cordial welcome was accorded him by his congregation the same evening. The steeple of the church edifice was magnificently illuminated to the very top, and was plainly visible for a long distance. The school-room, where the reception took place, presented a beautiful appearance, being adorned with a fountain and a profusion of flowers. Near the entrance was a gas jet with the letters in fire, "Welcome Home."

Dr. Boardman did not reach the church until about 9 o'clock. The exercises commenced with a song of welcome by the choir, after which prayer was offered by Rev. Mr. Jones. An address of welcome on behalf of the church was then delivered by the President of the Board of Trustees. The young people of the church also presented an address of welcome. A communication was also read from the Young Ladies' Bible Classes, expressing their great delight in the return of their pastor, and requesting his acceptance of a small token of their love. It consisted of a beautiful rustic stand of flowers, over five feet in height. After an appropriate response from Dr. Boardman, the vast audience formed a line, and as they passed shook their beloved pastor by the hand. The occasion was an exceedingly pleasant one, and could not fail to increase the affection that already exists between the church and their pastor. While looking upon this scene of tender Christian sympathy, the thought came flashing upon the mind, how easy it is for a church to afford the highest gratification to their pastor, and to bind his heart forever to them. These tokens of affection, these manifestations of appreciation cost but little, and yet they return a hundredfold in ministerial labors of love. Blessed is the preacher that can always bare about with him the assurance that he is "esteemed highly for his work's sake."

The Queen and Dr. Guthrie are troubled, we hope not greatly, each about a case of conscience. Her Majesty is naturally desirous to hear the celebrated preacher. He has been presented at Court, was an honoured guest at the marriage of the Princess Louise, has since visited the Queen. No wonder so good a judge of the qualities which make up a genial genius—for such Dr. Guthrie is—should wish to be one of his occasional hearers. But then, her Majesty has scruples respecting the propriety of attending worship at other than a church belonging to the Establishment. In other words, the Queen fears an

ecclesiastical scandal. Perhaps the fear is not groundless. Her Majesty is already suspected of Broad Churchism—she would be forthwith condemned, and (who can tell?) may be by the Lower House of Convocation, should she stray beyond the sacred precincts of a State Church into the forbidden realms of Voluntaryism and Freedom. But could not Dr. Guthrie preach in the old Kirk? The doctor also has a conscience. He is a seceder. Does not the Kirk of Scotland retain lay patronage and other evils which Dr. Guthrie could not endure? The free-man questions whether he should appear in the pulpit of the bond-servant. He has chosen Christ in preference to Cæsar, and he finds it difficult to serve God and mammon. And so the great Free Church doctor cannot officiate in a church which her Majesty can enter. How pleasing a task to liberate both Queen and preacher from the thralldom by separating Church and State. If there were no Establishment the Queen would be free to hear Dr. Guthrie anywhere he might preach, and Dr. Guthrie free to preach in any Presbyterian pulpit.—*Freeman.*

MR. SPURGEON ON BAZAARS.—A new Baptist chapel has just been erected in Grosvenor-road, Brixton-road, Brixton, which is intended to be opened for Divine service on Sunday week, and on Tuesday a bazaar was held in the chapel on behalf of the building fund. It was opened, with an inaugural address from the Rev. C. H. Spurgeon. The rev. gentleman, in the outset of his remarks, said that in his time he had opened a good many bazars, and was thought by some persons to be a great sinner for so doing. His conscience, however, did not accuse him of being one for taking part in them, and until it did he should not consider it any sin whatever to open a bazaar. It had always appeared to him that a bazaar was one of the most legitimate, and certainly one of the happiest modes of obtaining money for a good cause, whether religious or otherwise, because those who were not enabled to render support by the contribution of money had at least, by a bazaar, the opportunity of aiding it by their time, and this was in many respects more valuable than the contribution of money, which in most cases was soon forgotten, while the recollection of having devoted one's time to the pecuniary aid of a laudable object was both pleasurable and enduring. A bazaar was almost universally successful, for those engaged in it were always heartily united in order to make it so, and he sincerely hoped that that would be the result in the present instance.

A NOVEL ENDOWMENT.—The Trustees of Cumberland University, Tenn., commend the plan of the agent of the St. Louis Mutual Life Insurance Company to endow that institution by securing policies of life insurance in favor of the Board of Trustees. He proposes thus to raise an endowment of \$500,000, and is meeting encouraging success.

1820 VERSUS 1870.—In the year 1820 only 357 Protestant missionaries had gone from Europe and America. In 1870, a total of 1,949 were at work in the fields, besides 11,000 native preachers and teachers, converted, trained, and rendering most effective assistance. In activity the present age of Christianity however lukewarm it may seem, will compare favorably in history with the most famous ages of the church.

Dominion & Foreign News.

THE PACIFIC RAILWAY ON BRITISH TERRITORY.—We learn from the *Quebec Chronicle* that there is truth in the story recently set afloat to the effect that Vanderbilt, Jay Cooke & Co., and other leading capitalists and railroad kings of New York, offered the Dominion Government to build our Pacific Railway on certain conditions, including, of course, extensive grants of land. The Ottawa Ministers did not see fit to accept it, or take any important steps in the matter till the meeting of the Federal Parliament. Meantime it is reported that a Canadian firm, at the head of which is Sir Hugh Allan, contemplate undertaking the work, and making proposals to government. The surveyors are out on the plains, and moving toward the Rocky Mountains, and probably their reports as to the nature of the country and the best route for a railway, will be made up by the next session. Then an intelligent estimate of its cost can be formed, and we doubt not, capitalists either here, in the United States or in England can be found to undertake the great work.

HAY IN DEMAND.—Large orders are being received at Montreal from Europe and the United States for hay, and a large trade is expected to be done. The price stated is \$18 per ton, packed by hydraulic pressure.

It is stated that the Imperial Government has in contemplation the conversion of Quebec into a naval station, in which event a heavy armament will be added to the *Levis forts*.

At the annual meeting of the Ontario Agricultural Association, in Kingston, Ont., on the 28th ult., a resolution was adopted formally declaring in favor of holding a Dominion Exhibition.

NEW BRUNSWICK.

The scarcity of bricks will, say some of the St. John papers, necessitate the erection of wooden buildings on the site of the recent fire in that city.

HEAVY FIRE AT NEWCASTLE.—A fire broke out at Randie's Mill, formerly the Harding Mill, Newcastle, at an early hour this morning, which destroyed the Mill and threatened the town with destruction, burning also a large quantity of deals belonging to Mr. Ritchie. The loss on the Insurance Offices will be heavy.—The Liverpool, London and Globe losing \$8,000; the Queen, \$10,000, and the North British, \$2,000.—*St. John Globe*, 25th.

UNITED STATES.

The New York telegrams of 2nd:—

Correspondence has been developing a plan to put Napoleon on the throne of Belgium. The discovery occasions a sensation in Belgium.

The evacuation by the German troops of the four Departments contiguous to Paris is completed.

Jessup & Morse's paper-bag warehouse in Philadelphia was burned on Friday; loss, three hundred thousand dollars.

Oct. 2.—The Italian barque *Louise*, went ashore in the late gale. Six of her crew were saved, four starved to death in the rigging, and four were drowned.

By breaking of suspension bridge cable on Saturday, at Wheeling, West Va., 3 men were killed, and 3 dangerously wounded.

Great fires are devastating the lumber regions in Wisconsin.

MASSACHUSETTS.—The Republican Convention has refused to nominate Ben Butler as the Republican Candidate for the governorship. He may however choose to run the election independently of the party. It is probable that Mr. Washburne will be Republican nominee.

SALT LAKE CITY, Sept. 29.—General De Tropland, commanding camp Douglas, has prepared comfortable accommodations for Brigham Young at his own headquarters, in anticipation of Brigham's arrest.

The extent to which labor-saving machines have been introduced into agriculture was seen illustrated a few days ago in Wisconsin. A farmer was seated on a reaper, with gloves on his hands, and with an umbrella over him, and, with as much comfort as if driving a buggy, he was cutting oats, the reaper throwing them into regular and convenient sheaves for binding and stacking.

A lady of Mobile is said to be confined to her bed from the effects of poison, manifesting itself in sores about the mouth, caused by biting her thread while working with green sewing silk.

A mammoth cheese, weighing three thousand pounds—the product of one day's milking of 2,200 cows, yielding 30,105 pounds of milk, manufactured in Erie County—was deposited for exhibition in the International Industrial Exhibition at Buffalo, last week.

A package of live bees has passed through the Elizabeth, N. J., post-office. A fine wire netting kept the insects confined, and at the same time admitted air.

LATEST FROM EUROPE.

ENGLAND.

Mr. Gladstone made a visit to Aberdeen on Tuesday 26th and was presented with the freedom of the city at Mason Hall in presence of three thousand citizens. He made a speech, thanking the people for the welcome given him. He declared that he still looked onward and upward, and spurned all base motives. Government he said found the Irish question difficult but hoped to solve it.

Mr. Disraeli at a banquet at Hinchenden, proposed a toast to the Queen, and accompanied it with a speech of fervent eulogy of her Majesty. Her duties, he said, were excessive, and no Englishman had such complete control of the political traditions of the country as its sovereign.

Another paragraph of the same despatch strangely says: A special despatch to the New York World says that Disraeli declared the Queen morally and physically incapacitated from reigning longer, and also adds that the consternation is so great that some journals will suppress this portion of the speech.

The next day's telegram says in reference to this matter.

The *Pall Mall Gazette* denounces the *Daily Telegraph* this morning for the misinterpretation of a sentence in Disraeli's speech in regard to the Queen, as being as flagrantly dishonest as ever appeared in an English Journal, and declares that if Gladstone keeps such company as the editor of that Journal, none but the rabble will follow him.

The following telegram dated 28th has awakened the remembrances of "Grace Darling."

The Brig "Manly" was wrecked to-day off Drogheda, but in plain sight of the Life Boatmen, who refused to go to her assistance. During the prevalence of the gale six men were carried off the hull by the surf, which dashed completely over the wreck, and all were drowned. A lady put off from the shore in a small boat, and,