

The Religious Intelligencer

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FOR NEW BRUNSWICK AND NOVA SCOTIA.

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Pastoral Care.

BY REV. NICHOLAS MURRAY, D.D.

The grand object of the Christian ministry is, through Christ, to induce men to be reconciled to God. To secure this result they are bound by their vows of office, to use their ability to the utmost, to be diligent in their calling, and fervent in spirit, to preach the gospel publicly, and "from house to house" to be as faithful as pastors as they are as preachers of the Word. It is in this way only they can prove themselves worthy of double honor.

There are some ministers who are excellent preachers—orthodox, learned, logical, impressive, but they are no pastors. That is, they never, or but rarely, visit the families of their charge, and know but little about them, save in the general. There are others again who are excellent pastors but poor preachers. The first class give an undue proportion of time to study; the second, to visitation. As they are both very important parts of a minister's work, the aim of the pastor should be rightly to divide his time between them, and so as to perform both duties well. As a preacher, he instructs the congregation; as a pastor, the individuals who compose it. As a preacher, he announces the truth; as a pastor, he inquires how it is received. As a preacher, he instructs those who come to hear him; as a pastor, he seeks out those who do not come, and seeks to draw them to ordinances by the cords of love. As a preacher, he has to do mainly with great general principles; as a pastor, he inquires into the cases of the members of the flock, so as to advise, reprove, instruct, correct, as may be needed.

The true emblem of a good minister, as a shepherd at the head of his flock, and a parent at the head of his family. The shepherd has an equal regard for all the flock, for the lambs as for the sheep; he seeks the wandering; he applies remedies to the diseased; he gathers the lambs with his arms; he collects them into the fold at night, and counts them as they enter, so that none may be left without; and he leads them forth in the morning into the green pastures and beside the still waters. His care and watchfulness descend to all the flock. And so, the father of a family exercises special care over every member of it, and seeks, with equal care and diligence, the best good of them all. He exercises a general care over all, and a special care of each. So that a good minister should care for his people as a shepherd cares for his sheep; as a father cares for his family; as God promises to care for Israel when he says, "I will feed my flock; I will cause them to lie down. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was weak." And if the Great Shepherd condescends to such duties, on what ground can under shepherds excuse themselves from it?

The duty of pastoral visitation is a most important one, to pastor and people, and should be diligently and conscientiously performed. How, otherwise, can a people know their minister so as to love him? As a preacher they may respect him, but he must be a pastor to be loved of them. And he must be loved to be extensively useful. How, save by pastoral visitation, can he know the opinions, feelings, spirit, wants, or the peculiar circumstances of his people? How, otherwise, can he discover the roots of bitterness that trouble; the besetting sins, that eat away character as a moth doth a garment; the lukewarmness that paralyzes; the contentions that separate brethren? How, otherwise, can he awake the sleeping, or warn the self-independent, or temper the over zealous, or comfort the mourning, or raise up the bowed down, or direct the inquiring, or visit the fatherless and widows in their affliction? The preparation of sermons, and the preaching them is about one half the work of a minister, if so much; the other half is to be performed among the people, going, as did the Apostle, "from house to house."

This bringing down of pastoral care to the families of a congregation, and to the individuals of each family, is laborious or otherwise, as a pastor may make it. When pursued as a regular weekly duty, it becomes easy, and a thing of course; when pursued occasionally, and in a hurried way, it becomes wearisome, and a task, and of course useless. It may as well be left undone, when it is done as a task! When the pastor is weary of the work, the people get weary of the visit. But when a pastor, with a heart full of love to his people, goes from house to

house in a pleasant, cheerful, familiar way, to speak to them of the things which concern salvation; then it is he can most effectually apply to individuals the great and practical truths he proclaims from the pulpit. And thus it is he can best acquaint himself with the wants of his people, so as to be able to render to each a portion in due season.

As to the usefulness of pastoral visitation very much depends on the way and manner of it. Mr. A. is a good minister, and wishes to be a good pastor. But he is impressed with the idea that dignity must be always maintained. And before he goes out to make his calls, he buttons himself to the chin, and puts on his gloves, and taking his dignified air, with a solemn step goes forth to his work. The children hear of his coming, and fear it, and often run away. The parents, ill at ease in the presence of a pastor so starched, are glad when the visit is ended. The questions are formal, the answers constrained. The visit is ended; all rejoice; but no good is done. These revered Buckram do little good anywhere.

The Rev. Mr. C. is an excellent preacher and a most beloved pastor. He visits his families alone. He gives two afternoons in each week to the work, when he can conveniently. His visits are long, or short, according to the circumstances of each family. He prays with them, or not, as may be proper. He is social, familiar, perfectly accessible, and can make religious conversation as easy and familiar as talk about the weather. He knows the name of all the children, and taking the younger one on his knee, he examines the others in the catechism. His visits are looked forward to with pleasure, and are hailed with joy. He is the most welcomed of visitors. And whilst he is useful in the pulpit, he is doubly useful by his pastoral visits. Here he is a model.

Is not this very essential part of ministerial duty going out of fashion? It was an essential part of the primitive ministry; as it is now of our missionaries at home and abroad. Of some of the early fathers it is said that they knew every person of their flock. Baxter, himself eminent as a pastor, says, "ministers should know all belonging to their charge." Cotton Mather set great value on this part of his work. He sought himself more useful as a pastor than as a preacher. "I now resolve," says Baxter, "(1) to take more particular account of the souls committed to my care; (2) to visit the whole congregation, and to learn particularly the circumstances of the children, and servants; (3) to make as exact a list as I can of those that I have reason to believe are unconverted, wakened, fit for communion, or already in it; (4) when I hear anything, particularly concerning the religious state of my people, I will visit them and talk with them; (5) I will especially be careful to visit the sick. Lord thou knowest I am desirous of proving myself a faithful servant of thee, and of souls. O watch over me that I may watch over them; and then all will be well."

"Acquaint yourself," says Matthew Henry, "with the state of your people's souls, and then you will know the better how to preach to them." And Dr. Miller said that "the minister who desires to be useful, without being much among his people, will surely be disappointed. And this is quite reasonable. How can a physician prescribe for patients without examining each case? And how can a minister give to each their portion in due season, but as he understands their state of mind? And how can he know this, save by a constant intercourse with his people. "The three great books for a minister to study," said an old Puritan "are the Bible—himself—and his people." And the pastor who studies his people most, is the one who usually preaches to them best. He knows their mental cultivation, their weakness, their spiritual trials; and he will adapt his preaching accordingly. However excellent a sermon may be, but little of it is retained by the mass of hearers; and a pastor may do a troubled sinner, or Christian, more good in a private interview of twenty minutes, than by all his sermons in a year.

That pastoral visitation is falling into neglect, is painfully obvious. The complaints of the people are many and serious on this point. We have been told, by families of higher respectability, that their pastor had not been in their houses for years; and never but when sent for. The Rev. R. is a pastor of a large congregation, and never even visits the sick, but when formally invited! And he is esteemed accordingly! The Rev. S.—became pastor of a large and fashionable congregation, which worshipped in an elegant church, finely located. He is a good man, and preacher. And that congregation has dwindled away, simply for want of pastoral care, and sympathy. Many have gone into other churches and denominations; and the young, chilled by his stately formality, have wandered away from the church of their fathers! Such ministers are icebergs in the garden of the Lord, chilling everything within the reach of their influence.

From this important department of ministerial duty many excuse themselves, and for various reasons. Some say they have no taste for pastoral duties. But what has taste to do with duty? Others say that they have no time for them. This at once reduced them to things of little or no importance,—that may be put aside at pleasure,—that may be attended to, when we have little else

to do. Yet others say that their visits are not acceptable. This may be so in some exceptional cases; but, as a rule, the visits of a pleasant simple pastor are received with pleasure and in multitudes of cases they have known them to be means of converting bitter opponents into attached and reliable friends.

Were we to paint in words a Christian minister we would take as our model a kind intelligent father, instructing, guiding, and governing his children, and so as to maintain his authority, and to secure their reverence and love. His people are his children; encourages the desponding,—he warns the rebellious; he directs the straying,—he instructs the ignorant—he comforts the aged—he gathers the lambs with his arms, he mourns with the mourning, and weeps with the weeping. Their joys and sorrows are in a measure his. Such a man, like Oberlin—like Felix Neff, like McCheyne,—like Chalmers, will triumph over all opposition, and will enthrone himself in the hearts of his people. Our ministers of high position, and attainments, and character, of whom we rejoice there are very many, should remember that the most remarkable pastor of modern days was Dr. Chalmers, who when preaching those sermons which have attracted the attention of the world, was not neglectful of the poor, of the barefooted children of the street, nor of the servants of his parish. Never is a minister so great as when he ministers to and mingles with the poor.—N. Y. Observer.

Tour to Grand Falls.

MESSRS. EDITORS—

Thinking it would not be amiss, I forward you a brief sketch of a pleasure excursion to the Grand Falls. A number of us from different places who had been to Fort Fairfield, Aroostook County, attending our first District Meeting held in that place, at the close of the Session, concluded to take a tour to the Grand Falls. The party was composed of the Rev. C. E. Bell and wife, of Brighton, Mr. and Mrs. G. R. Boyer, of Victoria Corner, Mr. and Mrs. R. Holmes, of the same place, and Mr. and Mrs. E. Noble, of Bridgewater, Maine, being eight in number.—We left Fort Fairfield at ten o'clock, taking our course down the Aroostook River. Although the day was somewhat disagreeable on account of a very high wind from the North West, with sudden dashes of rain, yet the beautiful scenery around us made the day pass quite agreeably.

Fort Fairfield is a beautiful locality, situated on the South East side of the Aroostook River, about ten miles from the River Saint John. It is thickly settled on both sides of the river. A large number of splendid buildings are erected, together with Saw Mills, claspboard and shingle machines, and all kinds of mechanics. The soil is excellent for agriculture. As we passed on down the river we saw on both sides large and beautiful fields of grain already in harvest. We had a good view of the Aroostook Falls. The rocks on each side, and the narrowness of the place through which the water tumbled, made it exceedingly majestic. We then passed on until we came to the bridge crossing the main Aroostook river, one mile from its mouth, which is most splendidly constructed and of great permanence, reflecting credit upon the Commissioner of the Board of Works. The road leading from the bridge to the Grand Falls extends through a large tract of good farming land, called the Portage, some portions of which seemed to have been settled some time. Large fields were cleared, producing hay and grain in abundance; other places looked as though the possessors had neither energy nor taste for agriculture. We arrived at the Falls at half-past four, p.m., and after tea was much pleased to have the company of Mr. Herbert Beardsley to conduct us to the place where the great bridge is being built; a narrow bridge, one hundred and ninety feet in length, and one hundred and ten feet perpendicular is suspended in wires, used by the builders as a foot bridge, over which Mrs. Bell and Mrs. Noble, accompanied by Mr. Beardsley, went as soon as they came to it. Mr. Bell went over alone; the rest of the party would not go on any consideration. It being then late we returned thence to our lodging. The next morning being quite pleasant, we went out to take a more extensive view of the Falls and vicinity. This is a splendid locality for a town, being a point of land from one-half to three quarters of a mile square. It is both high and level, and in appearance has improved remarkably during the last five years.—They have now a splendid and substantial Court House and Jail, and a Register office with several other beautiful buildings in course of erection. The streets are well arranged.

One New store was opened the day we were there by Mr. J. D. Beardsley. There is only as yet two houses erected for worship, an Episcopal Church and a Roman Catholic Chapel; C. Hammond, Esq., has a large Hall, in which the Methodist and Baptist occasionally preach. After taking a view of the town, we went to the Bridge which is now being rebuilt. That part of the former Bridge which yet remains appears to be permanent. It is very interesting to watch the workmen, as they are engaged in their respective branches of labour. Some were quarrying, some splitting, and others hoisting stone. They raise them a distance of from thirty to forty feet. Others were engaged in dressing and preparing them for the towers, while another party were building the towers, and preparing

the Cement. One man was employed constantly with a small bucket bringing sand from the opposite side across the suspension foot bridge, others again were on the shore with drills and powder, blasting out the rocks, preparing places for the fastening of the cable. All seemed to understand their business, and the work went on harmoniously. According to the information we received, the Bridge will be completed in the early part of next winter.

The Bridge being only a short distance below the falls, it gave a most delightful view of the water, tumbling as it was with tremendous force over the rocks. From this we went about one hundred rods below the Falls to what is termed the Wells. This was the most remarkable scene to me of the whole. The water being low, the rocks were uncovered from ten to fifteen feet in height, and in those were wells from 6 to 20 feet deep, from two to four feet in diameter, some of them were partly dry on account of seams, through which the water ran into the river. Others were still full of water to the top. After contemplating this beautiful scenery, we returned to our place of boarding, and about half past three left the Grand Falls, and was on our way home.

ONE OF THE COMPANY.

Letter from the Rev. D. M. Graham

INCIDENTS.

In one family where I spent the night, a bright eyed girl of only a few years took a very special interest in the work in which we were engaged in New York, in striving to save some of the tempted children of that great Vanity Fair. As I did not rise very early in the morning, she remarked to her father that I was probably waiting for the people to pray over the object I had presented, so as to decide upon the amount duty required them to give. She further told her father, she had prayed over the matter, and had decided to give one dollar, if she could procure it. Of course her father furnished her the dollar. Her trusting heart helped the Master's cause.

A mother in mourning for the death of her only son, one day brought me a gold dollar the departed had left her. "Too sacred," said she, "for me to use in an ordinary way. Charles Henry has gone to heaven, and I believe he would choose to have this used to help other children thitherward." So she said in effect as she brought me the dollar and with it the picture of the departed boy, while a fresh gush of grief found relief in a flood of tears. One of my own departed ones had left me several dollars which I could not employ for the ordinary purposes, and I knew too well how to appreciate that mourning mother's emotions. That gold dollar; what a history it has! It must be the last I pay over to our treasurer when my agency is brought to a close. With what memories consecrated! It does me good to look at it and show it now and then to others who know how to appreciate it. Think you that dollar was given without prayer? Think you that it is laid up in heaven?

We have read or heard of the dying daughter, who when struck with death, she thought of her father who had cost him to take care of her a year. The astonished father thought the dying one had already lost her consciousness. She still insisted, and he answered a hundred or two dollars said she to her father. "Devote an equal amount yearly to causes of Benevolence." So saying she died, and the father carried out the wish of his sainted daughter. Years afterwards, in speaking of his experience, he expressed the thought that he daily experienced blessings from the mission of his departed daughter; being dead she yet spoke and acted. Why should not our departed ones have the influence to draw our hearts heavenward! One of the most sure tokens of apostasy, it seems to me, is to have grief and in greed. What a field for a fine volume, the mission of the departed.

One more case—I was just leaving a rich man's door without anything but words that indicated that I had found a house where I was not welcome. Upon opening the door we met a poor woman who had seen me pass her house without calling. She had hurried over to her rich neighbor's to bring some money for our cause. She said she feared she would lose the opportunity of handing in her mite. I think the rich fainter who was witness to this scene carried an aching heart all that day. If he did not he is lost beyond hope. She experienced—It is more blessed to give than receive.—D. M. G.

TAKE UP THE CROSS.—Every day deny yourself some satisfaction; your eyes—objects of mere curiosity; your tongue—every thing that may feed vanity, or vent enmity; the palate—dainties; the ears—flattery, and whatever corrupts the heart; the body—ease and luxury; bearing all inconveniences of life, (for the love of God), cold, hunger, restless nights, ill health, unwelcome news, ingratitude of friends, malice of enemies, calumnies, your own failings, lowliness of spirit, the struggle in overcoming your corruptions; bearing all these with patience and resignation to the will of God. Do all this as unto God with the greatest privacy.

Thus spake one of the best men of this day. But a greater than he even Jesus, said "If any

man will come after me, let him deny himself, and take up his cross and follow me."

Will you do it? Or will you go away sorrowful that the terms discipleship are so strict? They cannot be altered. What will you do? Decide some thing, decide soon, or death will decide for you!—A. Herald.

Touching.—A few days ago, a bright little girl of probably three or four summers, who recently lost her father, came up to Professor Wise at the Jones House, and said:

"Mr. Wise, won't you take me up with you in your balloon?"

"Why do you want to go, my dear?" replied the Professor.

"I want to see my papa," was the touching response.

A tear visible in the aeronaut's eye as he assured her that it was impossible for him to take her high enough to see her papa.—Lafayette Jour.

MAMMON.

His throne is built in hearts unnumbered; vassalage to him is rendered willingly by every class; Solicitous he is; unsolicited, Unclaimed, uninterrupted reverence; The very air of loyalty; Devotion undistracted; worship fixed, Unwearied, constant, hearty, liberal! He's never mocked; no lifeless forms benumb His worshippers; no rites somnifac blind The wakeful eyeballs of his devotees; And no hypocrisy is ever found In the professed attachment of the crowds Who throng the temple gates that Mammon owns.

"The miser, in his attic, haggard, lean, Half-dead and wrinkled wretch, is one who pays Since-rent homage to the god of wealth, By kneeling o'er his much-loved bags of gold, That attic, temple, and its owner priest Of Mammon..... And character and home and hope and peace, And every joyous prospect—all are thrown With reckless ardor on the insatiate shrine Of this most hateful demon! Love of gold Has sacrificed its millions; millions more, With mad velocity, are rushing on Though warned, implored, beseeched to meditate, And pause, and turn, before the final step Is made upon the highway to disgrace!"

RULES OF LIVING.—Hugh Peters, an English preacher of the seventeenth century, left as a legacy to his daughter, in the year 1660, some rules of living, of which other persons would read the benefit, if they would conform to his excellent standard. "Whoever would live long and blessedly, let him observe these following rules, by which he shall attain that to which he desireth. Let thy

Thoughts be Divine, awful, godly. Talk Little, honest, true. Works Profitable, holy, charitable. Manners Grave, courteous, cheerful. Diet Temperate, convenient, frugal. Apparel Sober, neat, comely. Will Confident, obedient, ready. Sleep Moderate, quiet, seasonable. Prayers Short, devout, often, fervent. Recreation Lawful, brief, seldom. Memory Of death, punishment, glory."

HOPING AND HAVING.—There is a vast difference between hoping for salvation, and actually having it. Many never seem to get beyond the former, though it is their privilege to enjoy the latter. Wherever the gospel is received in its divine fullness, it proves itself to be "the power of God unto salvation." (Rom. i. 16.) Its language is, "This day is salvation come to this house." (Luke xix. 9.) It "gives knowledge of salvation unto his people, by the remission of their sins." (Luke i. 77.) In every case in which the gospel is really laid hold of, it imparts peace and gladness. When the Ethiopian eunuch received it, through the preaching of Philip, "he went on his way rejoicing." (Acts viii. 39.) The Philippian jailer "rejoiced, believing in God with all his house." (Acts xvi. 34.) "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.) It could not be the gospel—God's good news—were it to leave one in doubt. How could God send glad tidings to people to leave people in doubt. Impossible. When God speaks, his Word must impart a certainty equal to itself.—If a truthful person tells us a thing, we feel certainty; and our certainty will be in proportion to the truthfulness of the witness. Were we to be uncertain, we should simply be calling in question his veracity; or at least, we imply that his word is not sufficient to satisfy us. Now, "if we receive the witness of men, the witness of God is greater; for this is the witness of God which he has testified of his Son: He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." (1 John v. 9-11).—British Messenger.

CHRISTIAN CHARITY.—Let the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it, and is so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—Leighton.

FROM OUR LONDON CORRESPONDENT

LONDON, Aug. 26th, 1859.

The amnesty which the French Emperor has felt himself safe in proclaiming, was no doubt a master stroke of policy. It has diverted criticism from the limping conclusion of the Italian campaign, and has awakened hope in regard to a liberal system of internal government which will be so much political capital put to the Emperor's credit. His other movements, also, in reducing both the land and sea forces to a peace footing, have given general satisfaction; although as to the sea, we may demur a little to the propriety of such language, when we contrast the marine equipments of France under the "Citizen King" with those which now exist under the Imperial Restoration. If Louis Napoleon is haunted by a notion that his destiny involves a war with England at one time or another, he is acting with extreme prudence to stave it off as long as possible, and to make it when it comes as terrible to his antagonists as he can. Our dockyards were never busier than they now are—the manufacture of the Armstrong gun is proceeding with fresh success since it has been found that the old smooth-bore cannon can be transformed into the new sort. Experiments are in progress to guide the construction of the steam ram; and we seem receding, in short, from the Day of Millennium peace, when men shall learn war no more. This may be but in appearance; for it cannot be doubted that a deeper sense of the moral evils connected with war is taking hold both of potentates and peoples. Have you seen the account which attributes to Napoleon III. a nervous malady of the most frightful character, consisting in the presentation to the mind, in the most lively manner, of the slaughter of Solferino, as seen by the amateur generalissimo—the ghastly vision being so vivid, especially at night, as to scare away sleep from the wearied body? The Pope, it is added, has sent a nun with a spiritual message, and by the combined power of both the sufferer is reported to have received some relief. This disease is said to have commenced after the battle, and—if the report is even substantially true—may have conduced to the armistice and treaty. His being so affected abolishes the idea of his possessing the iron nerves ascribed to him; indeed the acknowledged alarm which followed the Orsini attack dispelled that illusion, and may rob him of the laurels which are watered by the bloody rain of battle.

How Italy will fare is still uncertain. The Plenipotentiaries have been doing business; but if their business has been confined to the transfer of Lombardy to Piedmont—as seems probable—the most delicate part of their task is yet before them: if, indeed, it will form part of their task at all, the opinion gaining ground that the Courts of Vienna and Paris will settle by direct communication the other topics of the treaty. France is represented as urging a European Conference and Austria as resisting it; and our wonder at this difference cannot be other than small. France has reasons for wishing the Duchies and any future Confederation to be free from Austrian influence, and a European Congress would be sure to favor such a arrangement. Hence Austria's demur. That France is disinterested in her views is not very clear. Those who regard themselves as far seeing ones—political prognosticators—insist upon it that the French Emperor desires the Duchies to have freedom of election, only some French Prince—Prince Napoleon it is whispered—may be chosen Grand Duke or King. It may happen after all, that while the principals are disputing, the little Duchies may unite to defend their own independence. Tuscany has voted the dismemberment of the Hapsburg-Lorraine dynasty; Modena has appointed a Dictator; and these, together with Parma, seem zealous for union with Ferdinand. Should Victor Emmanuel refuse—as he may do under French dictation—the Duchies may form a Republic Confederation of themselves, or offer Garibaldi the Crown as they have already offered him the leadership of their troops.

The latest news announces that the Sultan of Turkey is ill and that the Pasha of Egypt is increasing his army—an ominous assignment, particularly if it is true that Russia is again renewing her "feelings" on the "sick man" and his treatment.

Our domestic intelligence has not many salient points. The prorogation of Parliament was preceded by several elections, hotly contested, and I am glad to say that twice, at Davenport, within three weeks, the Temperance voters have turned by their efforts the scale of the election—the two successful candidates being pledged to forward the discussion of the Permissive Bill in the House of Commons. Mr. Cobden had a grand reception at Rochdale on the 17th inst. by his constituents, and on the 18th he addressed a meeting of the non-electors. His reason for declining a seat in the Cabinet was an indisposition to be thought to have changed his views on the "defences of the country" question. It is a rare thing for so high a post to be refused, and none can doubt the integrity of Mr. Cobden in the course he pursued. His speeches at Rochdale were very clear in style, and well balanced in sentiment. One Tory newspaper has advised Mr. Bright to try a trip across the Atlantic in order to acquire moderate moderation.

The "great strike" between the master builders of London and their men still continues.—About 20,000 men are out of work, and the