

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 13, 1867.

"TEMPERATE IN ALL THINGS"

No. 2.

Temperance implies much more than merely abstaining from the use of spirituous or intoxicating liquors. He who would follow the above injunction will find much to do, and many points to guard. In what he eats, the clothes he wears, the language he uses, in his amusements, his labour, his sleep, his rest, his study, in his expenses, and, in a word, in "all things."

We are aware there are many who think there is but little, if anything, to be gained by taking heed to this injunction, and pass on regardless of the consequences. But, alas! how many have learned from experience that the laws of God cannot be violated with impunity. If we treat the laws of nature with neglect, sad experience will soon teach us that nature must assert its right and break down all opposition, or death will follow.

Let the laws of health be tampered with, how soon will aches and pains teach us to be cautious. Let the laws of rest be constantly violated—give, for instance, one eighth only of our time to sleep, how soon will the transgressor be taught his folly. So with the violation of any and all of the laws of nature. How much more shall we pay the penalty if we violate the revealed word and law of God, as recorded in the Bible.

We need not go back to Old Testament times for proof that to transgress God's holy law is to incur, sooner or later, His sore displeasure. Cain went out a vagabond from His presence. The adulterers paid the penalty of their crimes at the hour of the flood. Miriam had to have intercession in her behalf; and Moses frequently pleaded with God on behalf of His rebellious children. Any one taking up the Old Testament and reading its history carefully, cannot fail to see that the judgments of God speedily followed every transgression; and if, in those days, He could not look upon sin with allowance, have any reason to believe that He is now any more merciful than He was then? Don't let us be deceived. "God is not mocked;" "whatsoever we sow, that will we also reap;" just as much so as those did eighteen hundred years ago. We have to do with a Being who is unchangeable; His justice is as eternal as His mercy. "But" says one, "if I should deny myself and become temperate in all things, what gain or profit is there?" Gain! we have everything to gain. One very important thing we shall gain, or what is still better, retain, is health. As soon as we disobey the laws of God, we will, sooner or later, lose that all-important element of happiness, "health." The young lady who in dishonouring God by attending the ball-room, now pines away in sadness by a wasting consumption; the glutton who, to gratify an unnatural appetite, now lives in constant misery, with the gout as his companion; he who, through ambition or covetousness, labours day and night incessantly to treasure gold, now regrets during the night season as rheumatic pains disturb his slumbers; and so with the licentious, the drunkard, and the profane; each is taught from sad and bitter experience, the truth of Holy Writ—"The way of the transgressor is hard." Independently of earthly comforts, the person who denies himself must feel a consciousness that, like one in olden times, he pleases God. He who obeys Him, must please Him, from which an inward evidence will arise that will give peace unobtainable. To feel that we please God, who would not be willing to deny himself? On the contrary, to feel that we displease Him through disobedience, unless his conscience is seared, who would be satisfied to indulge in that which is unbecoming? He that becomes "temperate in all things," must be brought in obedience to Christ, and hence will have "peace with God through our Lord Jesus Christ." In a word, by obedience to this precept, we have health, peace of mind, earthly blessings and pleasures, and best of all, a bright hope of eternal life, of the joys of heaven. Who, then, will refuse to make this his motto through life—"Temperate in all things?" Young man, say to thy heart as you step forth into this sun-beset earth to make your way through life—"By my Maker's help, I will be 'temperate in all things.'" If you do, God will assist you. Let us, then, one and all, resolve to adopt this as our motto through this brief life on earth—"Temperate in all things."

For the Religious Intelligencer.

CHRISTIAN BENEVOLENCE.

No. 1.

"Ah!" says some good, pious soul, as he opens the *Intelligencer* this week, and runs his eye over the headings of the various articles, "ah! that's the subject—Christian Benevolence—an old story that Ministers can hardly preach or write about anything else now-a-days. It's a kind of favorite hobby with them, and they have ridden it pretty nearly to death, and their hearers and readers must be heartily sick of it by this time!" Now, my friend, if you will do me the kindness to take off the spectacles of your prejudice, and follow me for a few moments, I should like to have a word with you on the subject you affect to dislike.

It is true that ministers have been in the habit of saying and writing a good deal on the subject of Christian benevolence, but it is not true that they have chosen it as a "hobby," or that they prefer to bring it forward and discuss it, either in the pulpit or through the press, to the exclusion or neglect of any other subject of equal importance. If the people are reminded of it more frequently than of some other things, it is because, for well understood reasons, they are more apt to lose sight of it, and require, every now and then, to have their pure minds stirred up by way of remembrance. Besides you will bear in mind that ministers are public men; they are daily brought into contact with all sorts of people; they have easy opportunities of studying character, and they are never in want of a subject on which to exercise their powers of discrimination. There is a good deal amongst professors of religion that looks well, but they soon learn that "all is not gold that glitters." They bear the stamp and superimposition of the sovereign, but they don't give out the peculiar ring of the true metal. They have all the bloom and foliage of the "tree planted by the rivers of water," but they "bring forth no fruit in their season;" a little sifting shows how much more chaff than wheat there is in them. They discover great pretensions, but little reality. They are much more ready to talk than to work. They find fault with others, but they never see any in themselves. They are better at precept than example; they exhort others to love and good works, but take good care to avoid both. They have all the features of Christian character, except sincerity; they are liberal with every thing but their money. They believe in be-

nevolence, of course, but never practice it. They wish well to, and occasionally pray for all good institutions, but give nothing towards the support of any.

Now I am afraid there are too many such in all our Churches—Baptists and Free Baptists. We see them annually at our Conferences, Associations and Conventions, where they meet in holy convocation to "transact business for the Lord." It is interesting to notice them at such times, especially when the Missionary and other Christian enterprises are under discussion. How their countenances will light up with a glow of sympathy for the poor benighted heathen, and the multitudes perishing for lack of knowledge! It is easy to speak to them then, for they listen with marked attention, and every appeal to their tender sensibilities is met with a decided response. The only difficulty in the whole matter is, that they listen with their ears in place of their hearts, and the response comes from their lips, instead of their pockets.

Spirited Resolutions, however, bearing on the subject are passed "unanimously," placed on the Minutes, and sent forth to the world, and it looks as if something was really about to be done. But when the ministers return to their churches and ask the people to carry out the pledges they seemed so ready to record, they find, to their utter amazement, that the dear brethren "didn't mean it; it was only a little temporary excitement, got up on a public occasion;" or, to be plain about it, it was nothing more or less than a solemn farce, played off with all the apparent seriousness of men who are really in earnest!

In speaking thus, I will scarcely be charged with putting the matter in too strong a light, or with exposing too severely the inconsistency of many professedly Christian people with regard to it. The duty of giving "as God has prospered us," is admitted by all; its importance is readily acknowledged, and to all that is urged respecting it they yield a seemingly cheerful assent. But saying is one thing, and doing is another. For some it would seem a vastly more difficult thing. Talk is cheap, and unaccompanied with anything more tangible will accomplish little. Promises and pledges unaccompanied with worth, resulting only in disappointment to those who look to, or depend upon them. And are they not many amongst us very guilty in this matter? Are they not systematically "robbing God?" Is it asked, "In what are we robbing him?" "In tithes and offerings." And thus he is dishonoured, his claims practically repudiated, his cause neglected, and souls of priceless value are left to perish in their blindness and ignorance. Are ministers to shut their eyes to these things, or seeing them must they be silent, lest by speaking the truth they might perchance disturb the conscience or expose the penuriousness of some soulless professor of religion, who, knowing his duty, is too mean to do it? By such a course would we not be partakers of other men's sins, and be held responsible for the evils we did not try to remove. So much, then, in justification of a minister's right to discuss the subject of Christian benevolence. In future articles the subject itself will receive more particular attention.

J. C. HENK.

Fredericton, Sept. 1867.

PREACHING FOR ETERNITY.

A number of ministers were once in council in Europe, deliberating on the best method of preaching in order to suit the times. Various ways were suggested and considered, and finally they agreed upon a certain order of sermonizing. During their deliberations all seemed interested, and took part, except one old man. When they had reached their decision, and were about to adjourn, the old man arose and said, substantially, the following: "Brethren, I have laboured with great interest to your deliberations. I am an old man; my head, as you see, is white, and I cannot long remain with you. Over forty years I have been labouring in my Master's vineyard, and my days for rapid improvement are gone. My feeble and unprofitable labours will soon be over, and I have one request to make of you. Will you grant it? They all loved the old man, and with one voice they agreed to grant him all he desired. "Well" said he, "I thank you for your kindness, and will on that account more freely make my request. As I said, I will very soon be gone; and as you are young and active, and may live to preach many years after I am no more, I think there are enough of you to preach for the times, and I ask that you allow one feeble old man the privilege of preaching for eternity! I am very soon going there, and I want to put in my few remaining days with reference to it. Brethren, do you grant it?" All were silent for a few minutes. Blank looks were exchanged, for a new idea had struck their minds. Preaching for eternity! "I move," said one, "that we reconsider our former action;" and it was immediately done. Another then moved that from that day they would all preach for eternity; and without a moment's discussion it was unanimously agreed. Tears stood in the old man's eyes as his younger brethren gathered around him and poured into his ear and upon his heart many a "God bless you."

Preaching for eternity! How solemn and dreadful is this thought! A mortal man standing on the shores of time, among the dying and the dead, and speaking words that will reach even to eternity—Solemn and awful as this is, it is nevertheless true. Many of the works of men relate mostly to this world. They build cities, palaces and monuments, that will wither and rot. But the work of a minister, whether for wealth or for woe, has to do with both time and eternity. He deals with truths as eternal as God himself. And although time shall be no more, and the works of man cease, yet truth will never perish. His sermons, whether delivered to a multitude or to a few, will be heard in eternity; and he must meet them again. If they have been truthfully and faithfully delivered, they will stand in his favor; but if he shunned to declare the counsel of God, they will be swift witnesses against him.

It is to be feared that not a few of the ministers who occupy the sacred desk, and deal with immortal souls, are precluding for the times. They do not feel the responsibility of their office, nor consider the consequences of their work. Many consult the tastes and wishes of their people, without any special reference to the dreadful eternity to which they and their people are hastening. Sins that are leading souls to ruin are allowed to go unrebuked. Some, for the pleasure of the worldly-minded, and others for money, shun to declare the whole counsel of God. Bitter a thousand times, give offence to the many and save the few, than to please all and save none. The preacher should always remember that the sermon he is preaching may be the very last that some poor soul before him will ever hear. Some members of his congregation may go quickly into the presence of God. Let him place himself in one of the following conditions every time he attempts to preach: "Now this is the last sermon I will ever preach; to-morrow I will die and appear before God." Would he not, under such circumstances, counsel for eternity? Who knows which may be his last sermon? The last will come ere long. Let him suppose he is talking to a man just going into eternity, and he is giving him his last counsel. Would he not, under such circumstances, counsel for eternity? Or, suppose the Lord Jesus was sitting before him, and noting down his words; would he not then preach for eternity? Let it never be forgotten that though the Lord is not visibly in the audience, yet he hears every sermon that is

preached. He sees, too, the state of the heart, and understands the motives by which the minister is impelled forward.

Ministers of the gospel of Jesus, suffer us to address a word or two to you. You are ambassadors for Christ, and co-workers with him. Your work is full of dreadful responsibility. There are cares and conflicts, losses and crosses, heart aches and discouragements; but it is noble and praiseworthy. You have united your destiny with Christ in suffering immortal souls. Then stand up for the truth, cost what it may. The conflict will soon be over, and with immortal honors you will come to Zion with songs and everlasting joy, and crowns of unfading glory upon your heads. You shall obtain joy and gladness, and sorrow and sighing shall flee away. "He that goeth forth weeping shall come again with joy, bringing his sheaves with him." Preach for eternity.—*Am. paper.*

For the Religious Intelligencer.

Mr. Editor—(Many of our churches are, to some extent, interested in both Home and Foreign Missions. Others do little or nothing for either, unless a direct appeal is made by some Home Missionary or other person particularly interested. Now sir, I believe the Home Mission is the basis of the Foreign; and as a body could not so easily be sent out and supported by Bro. Phillips, or any one else, to the Foreign field, had not a large amount of mission labor been expended at home. In order to keep plenty of Home Missionaries in the field, who shall labor to build up our old churches, and organize new ones, we want the hearty co-operation of all our churches in subsidizing largely to the funds of our Home Society. The call for laborers in destitute places increases as the amount in the Treasury increases; and the more we can increase the work at home, the easier it is to support our Foreign Missionaries. Each church should hold at least one meeting during the year in aid of our Mission Societies. Our meeting as it is held, might be reported through the *Intelligencer*, thus stimulating others to "go and do likewise." Many are afraid to make the attempt because of the small amount they would be able to collect. Let none be troubled on this account; brooks make rivers, and they flow into the sea. If but \$10 could be raised in each church the whole would amount to about \$1,000. The destitution is great; many of our churches need help; applications are being continually made, with a promise of at least partial support. I would recommend that churches which have not yet secured a pastor, call meetings, see what you can raise, and then if you cannot get one, apply to the Home Mission Board, which will no doubt send you help. Any church can have a preacher that will provide for his support. No man can support a family on the small salary offered by some of the churches. The H. M. Board makes a fair bargain with a man, so that he knows just what to expect. I hope some means may be furnished for carrying on the mission work, so that both home and foreign labor may prosper.

Yours as ever,

WM. KINGDON.

MISSIONARY REPORT.

To the Gen. Sec. of the Home Mission Society.

As noticed in the paper I started on my mission the 19th day of July; and the Woodstock churches being without a pastor, spent the following Sabbath with them.

It was both pleasant and profitable to myself, and I hope, of some benefit to the people. While there several generous subscriptions were handed me for the support of the mission. I then proceeded to Upper Brighton, where brother and sister Babar, with other friends, who are alike devoted to the cause of Christ, gave me a hearty welcome. The cause was exceedingly low, and our prospects very dull. As the people were actively engaged in harvesting, their attention at worship was consequently very irregular. However, a series of meetings being appointed, they were continued once and twice a day until August 31st, the results of which were:—the church was much revived, many wanderers reclaimed, and six consecrated themselves to the service of God, and professed conversion; one was received under the care of the church; another being advised, was baptized by Brother Hartley and received into the Woodstock Church. The remainder were baptized, and received into the church at Brighton. Being in the enjoyment of good health, I often held three meetings a-day, visiting Simonds and the church at the mouth of the Backgamine, where I am now holding some special meetings. Over twenty souls came out at Brighton professing to seek salvation, whom I trust will not feel satisfied until they—

See all their sins on Jesus laid,

The spotless Lamb of God.

Having on Sabbath-school, and deeply feeling the need of one, they are adopting measures to secure a superior Sabbath-school library, and form a school in the coming spring. On account of some objections to bazaar and tea-meetings, the ladies have resolved to form a Knitting Society, and dispose of their articles by private sale. I was favored with a visit from Brother White, who remained with us several days. Young Bro. Kingdon, a member of the Woodstock church, was with me three or four weeks. He has greatly endeared himself to the people by his devotedness and zeal, and was the means of doing much good.

My receipts for the month are \$23.12 I expect shortly to proceed on to the River, visiting the churches as I go, but will remain where a special effort is necessary and practicable.

Yours &c., in Christ,

A. B. MAIR.

COMMENDABLE.

Our readers will be pleased to learn that one of our Sabbath-schools—the one in connection with the church in St. John—has offered to be one of thirty schools that will adopt Bro. Phillips—now in India—as their missionary, and become responsible for his salary (\$700). This offer is in answer to the appeal to Sabbath Schools by Bro. Kingdon in the *Intelligencer* of the 30th ult. Will not this generous offer stimulate others to make efforts in the same direction? It would certainly be creditable to the fullest sense of the word, if others of our Sabbath-schools would "go and do likewise." Perhaps some may not be able to raise a like amount, but all can do something; and by concentrating their efforts we have no doubt the necessary amount could be raised, and Bro. Phillips would then be the Sabbath-school's missionary. Shall we not soon hear from others willing to engage in this praiseworthy enterprise? Whether you do little or much, if you do what you can, your reward will be ample and everlasting.

From the *Christian Visitor* we learn that the revival in Dorchester is still progressing. Fifteen have been baptized, and there is promise of a still greater ingathering. From the same journal we also learn that in St. Andrews five have been added to the church by baptism.

On Sabbath last Rev. Mr. Harvey (Baptist) baptized two persons at the mouth of the Keswick.

Rev. George W. McDonald has taken the pastoral care of the Presbytery Church. He left Fredericton on Thursday last to assume his new duties. We wish our brother every success.

JERUSALEM IN THE MARKET. WHO'LL BUY?

The story is current that the Sultan has put Jerusalem upon the market. His necessities are compelling him to dispose of the chief pearl of his crown. Should this be true, no little commotion would possess Europe. A new crusade might break out against the successful purchaser, or against any purchaser. The very thing the Christians, above all things else, desired for half a millennium, they would now as anxiously dread. The possession of Jerusalem by any single body of the Church is impossible. France will never allow Russia to own it, nor Russia France; nor will either of them allow the treasure to pass into England's hands; nor will she and Prussia allow any other party undisputed ownership. Nor can the Rothschilds be permitted to buy it for their people; for the Christian powers will not grant the Jews such a privilege lest their own rights be disturbed by the possible fanaticism of reviving Judaism. So jealous are these powers that to-day each Christian claim holds semi-fortified posts, in or near the Holy City. Russia has built an enormous convent near the Damascus gate, expressly for its Church, actually to control the city. It has the solidity and proportions of a fortress, and is admirably situated for military purposes. The church built by England and Prussia on Mount Zion, had political and military, as well as ecclesiastical ends in its location; and France received as a gift from the Sultan a site on the northeast tower of the city, not far from the tower of Antonia—the Latin square where it was in the days of Pilate—as finely adapted to the same idea, as are England's and Russia's. The Jews have hospital grounds with fine stone buildings, opposite the Joppa gate. So that four powers surround the Holy Sepulchre to-day, armed as the legions of Pilate, Herod and Caiaphas in that solemn midnight centuries ago. In the northeast of it stands the Roman Catholic; on the northwest the Greek Church; on the south the Protestants; on the southwest the Jews.

Jerusalem can never be sold to either party. An attempt to thus dispose of it would create great commotion than the offer of Constantinople to England, Greece or Russia. The latter only involves commercial problems. The former strikes its roots into the centre of all modern life. Jesus Christ is yet the head of the nations. Petty pignions of local presumption may fancy that they have abolished him, because they have shut their eyes to the brightness of His shining; but He still governs the earth. Not a step can be taken in any direction save under His permission. The consolidation of the peoples, the unification of man, is going on under His supervision, around His cross. When these hostile sects are reconciled, and the Jews are ready to acknowledge Him as their Messiah, the Mussulman will unloose his grasp, and Jerusalem will be once more the centre of the world, the joy of the whole earth.—*Zion's Herald.*

SELECTIONS.

The *Galatian Mercury*, the oldest newspaper in Scotland, after an existence of more than two centuries, has ceased to exist.

The population of China is about four hundred millions; that of Japan forty millions more. These two countries contain nearly half the population of the globe.

There are 18,000 professing Christians in Madagascar, and the Queen, by a treaty with England, has granted full religious liberty to all her subjects. There are 79 churches under the care of 7 English missionaries, ninety-five native pastors and teachers.

Rev. Dr. Norman MacLeod, of the Barony Church in Glasgow, Scotland, and well known as one of the chaplains to the Queen, and also by his various writings, has been appointed to the charge of the mission of the Established Church of Scotland in India. He will be absent about six months.

A Quaker gentleman, riding in a carriage with a fashionable lady decked with a profusion of jewelry, heard her complain of the cold. Shivering in her lace bonnet and shawl as light as a cobweb, she exclaimed: "What shall I do to get warm?" "I really don't know," replied the Quaker solemnly, "unless this should put on another heat-proof."

Mr. Richards, one of the Boston remissers testified that "he wanted a license law to protect him in his business—to make it more respectable to sell—and to increase his traffic." We commend this to the people who advocate and vote for license, and thus aid in rendering an infamous traffic "respectable"—giving it the sanction of law.

A Scotch woman came to London once, and went out morning to a Puritan church, where they had processions, and candles, and every thing of that kind; and afterward some one asked her how she liked it. She said, "It is a very fine show; but it is an awful way of spending the Sabbath."

Caste in India has received a death-blow. Many respectable women in Calcutta, associate and eat with the families of the missionaries, and accompanying their husbands, speak with the missionaries as if they were their mothers or sisters. Hundreds of girls' schools are opened throughout the country, and zenana missions are successfully carried on.

At the Royal Palace at Berlin, 40,000 wax candles are instantaneously lighted by one single switch. The mode of proceeding is simple enough, the wicks being previously all connected by a thread upon which a button is fastened, and every one of the candles is lighted simultaneously, and thus the whole of the 700 apartments are illuminated at once. In Russia the same method is employed for lighting up the churches on grand occasions.

When a counterfeit is presented at the Bank of England, the gold is instantly paid for it. If it comes from some known person he is only asked where he got it. If from a stranger, the cashier says, "I don't see it," and the offender is taken to the office of the detective who is always in waiting, and the offender follows secretly. Before many hours the Bank is in possession of the stranger's biography. The offender once arrested is likely to be tried, convicted and sentenced within two days.

ORIGIN OF THE TERM NEWS-PAPER.—In Hadley's Dictionary of dates, it is said that news is not, as many suppose, derived from the Latin *novus*, but from the Saxon *new*, and all four of her sons have fallen in the service of their country, two in the 51st Foot, one in the 7th Foot, and one in the 55th Foot. One was killed at Rangoon, one at the Crimea, and two died in India, leaving her in the deepest poverty.

Some people talk a great deal about ministers and the cost of keeping them, paying their house rent, table expenses, and other items of salary. Did such croakers ever think that it costs \$25,000,000 to pay the salaries of American lawgivers; that \$12,000,000 are paid out annually to keep our criminals, and \$10,000,000 to keep the dogs in the midst of us alive, while only \$9,000,000 are spent annually to keep 6,000 preachers in the United States? These facts, and statistics will show them to be facts. No other thing exerts such a mighty influence in keeping this republic from falling to pieces as the Bible and ministers.

WEALTH OF BRITAIN.—A few facts illustrative of the greatness and wealth of Britain:—The wages of the laboring classes amount to over two thousand four hundred millions of dollars per annum. Last year she imported 90 million pounds of tea, 16 million cwt. unrefined sugar, nearly 12 millions gallons

wine, 40 millions pounds of tobacco, besides other heavier articles in proportion, while immense as her imports were, her exports far exceed them. It is also an important fact that more than half of the cotton and wool imported to England come from her own possessions, India and Australia; her timber was almost entirely from British North America, and her meat and breadstuffs can be obtained from the same source, if the other nations of the world conspire to starve her out.

"DOING" THE PARIS EXHIBITION.—To view the Paris Exhibition it is necessary to devote on an average 15 minutes to the glass case of each exhibit. These numbers it is stated, 45,000 it would, therefore, take 225,000 minutes, making 3,750 hours, or 156 days 6 hours, that is, 5 months 6 days and 6 hours, reckoning 24 hours for each day. But as the interior of the palace can only be visited from ten o'clock in the morning till six in the evening, there are only 8 hours at the visitor's disposal instead of 24. One would, therefore, be occupied in the inspection 15 months 20 days 2 hours, supposing that he entered the building every day at ten o'clock and did not leave it until six. From this calculation it will be obvious that it is by no means possible to examine the whole of the Exhibition during the period of its duration.

WORK OF A MISSIONARY PREACHER.—Mr. Smith, of the Henthada Mission, gives the following account of the work of a missionary in the new field in which he labors:—My field covers upwards of one thousand square miles, no railroads, no highways, and 1,556 Karen disciples looking to me for care and superintendence. These disciples are scattered over sixty-five little settlements; each settlement to have a native teacher, a primary school for the children of the Christian, and at least half of the support of these assistants and teachers to be secured by me, and passed through my hands. Every difficulty serious enough to suggest a legal settlement must be rehearsed before me (not that I require or desire it), and the teacher's advice, and perhaps help, sought. All the teaching the regular routine of a minister's life at home, preaching on Sundays, visiting the sick, &c.

THE GOSPEL IN VENICE.—While England, once the noblest stronghold of Protestantism, is lapsing into Ritualism, Italy, so long denied the open Bible, is hungering for the bread of life. A correspondent of the *Times* writes from Venice:—"A part of Italy has yet given better hopes of receiving the Gospel than this province of Venice, and especially this town of Venice. The ground seems to have been happily prepared for sowing the seed of Christ. The public prints, the people and the police are decidedly in favor of the Gospel. The Government has the immediate necessity of respecting the first article of the Constitution, which proclaims the papal faith the religion of the State. There are seven colleges in the city, and all report excellent sales. Principals offer to print on their own responsibility discourses of the evangelists, who are sold at a cheap rate. Several proprietors have offered to hire halls to the Evangelists, and two of the most commodious and best situated localities have been gratuitously placed at their service. One, the private palace of Mr. S. of Irish extraction, has been accepted by Garzanti, and nightly seven hundred people listen to the teachings of the eloquent evangelist. So intense is the ardor of the people to hear the Gospel that Garzanti has also a series of lectures in the forenoon in his old hall, which contains five hundred hearers. All the preaching places are crowded, and numbers have to leave who can not get within hearing.—*Tele. scope.*

A SILLY BISHOP.—A French bishop, one of the many faithful who assisted at the great celebration at Rome, has issued a circular letter to his clergy which makes him the laughing-stock of Europe. He disapproves, it seems, not only of the Great Exhibition, which now attracts the eyes of all the world to Paris, but of exhibition, in general, unless they partake of an ecclesiastical character. He has therefore forbidden his clergy from visiting so dangerous a locality, warning them against the Palace of Industry and its contents and attractions as the work of the arch-enemy of souls, but does not attempt to explain how it is that the Pope has permitted so many of his subjects to contribute to this diabolical and dangerous institution. This incident is a striking illustration of what the Papacy would do if it could once more attain its ancient power. We may reasonably laugh at those who apprehend the return of such a calamity; but, after all, such an instance of intolerance and tyranny as this should teach us to be jealous of our Protestant liberty, and to resist in the beginning every attempt of the Romish clergy to extend their power.—*Exchange.*

WHAT AFRICAN COLONIZATION HAS DONE.—The *African Repository*, the organ of the American Colonization Society, speaks of what has been done within a few years for the moral renovation of the African continent as follows:—

"On the Western coast alone within the last fifty years, some two hundred Christian churches have been organized, and upwards of fifty thousand hopeful converts have been gathered into these churches. Two hundred schools, several seminaries and a college at Monrovia, are in operation; and not less than twenty thousand native youths are receiving a Christian training in those institutions at the present day. Thirty different dialects have been studied out and reduced to writing, into most of which large portions of sacred Scripture, as well as other religious books, have been translated, printed, and circulated among the people!"

INCOMES OF NEW YORK EDITORS AND PUBLISHERS.—By the following publishing incomes it will be seen that the editorial and publishing fraternity are getting along very comfortably:—

Horace Greeley, *Tribune* \$87,000; J. H. Raymond, *Times*, \$40,000; Erastus Brooks, *Express*, \$34,000; W. C. Bryant, *Post*, \$81,000; C. Nordhoff, *Post*, \$6,100; Thurlow Wood, *Commercial*, \$62,000; Robert Bonner, *Evening*, \$29,700; Wm. C. Swinton, *John R. Young*, *Tribune*, \$23,700; Wm. C. Price, \$18,900; Moses Beach, *Sun*, \$71,000; Wm. C. Price, *Journal of Commerce*, \$32,000; James Gordon Bennett, *Journal*, \$22,000; James Gordon Bennett, *Jun.*, \$7,000; John B. Stockton, \$18,000; G. Smalley, *Tribune*, \$8,000; J. H. Thompson, *Independent*, \$10,000; W. H. C. Hosmer, \$2,000; Wm. C. Price, *Evening*, \$1,000; E. P. Dewey, \$5,000; Frank Hall, \$21,000; G. A. Townsend, \$11,100; Chas. Halpine, *Citizen*, \$61,000; Stanton Martin, *World*, \$13,000; W. H. Hurtut, *World*, \$12,500; C. A. Davis, \$72,000; C. H. Switzer, *Evening Gazette*, \$5,700; Fletcher Harper, \$307,000; Thomas Nast, \$27,000; G. W. Curtis, \$14,000.

It will be seen that the largest is that of Mr. Harper, of Harper Brothers, and the smallest, Mr. Switzer of the *Gazette*.

THE BIBLE AND THE KING OF BURMA.—From the last Baptist *Missionary Magazine* we copy the following narration of the presentation of a Bible to the King of Burma. We must not suppose that the conversion of the Burmese empire is now going speedily to ensue, or indeed, the conversion of the king even; because these dusky orientals have such strange notions of religion that they are not averse to any doctrine or religion; they do not understand religion in the light that we do; it forms no part of their internal and spiritual experience a great transforming power, any more than it does with Unitarians and Liberal Christians. God alone, can accompany his Word with power, and we trust that this Bible, in the hands of the Burmese monarch, will not furnish tears against Christianity, as the blessed God is made to do with some of our home brethren:—

Mr. A. Abraham, our Armenian convert, has recently been to Mandalay, partly on private business and partly to preach the gospel. On reaching the city, where he saw a daughter and son-in-law, he was anxious to be presented to the king, who has formerly known him, and to take as his present some Bible, which he had obtained of Bro. Simons, of Prome for that purpose. His Armenian friends, however, and others, endeavored to dissuade him. He insisted, nevertheless, on adding a box of candles to the Bible, he said, to be an accomplishment, as both are to give light.

The king received him very kindly, it seems, and not only took the Bible, but at once opened it in the city, and began to read and to converse upon it familiarly with one of the ministers, who himself was somewhat familiar with it. After the interview, which lasted about an hour, the King rose to retire, and was about to take up the Bible, when his nephew moved forward to take it for him. "Well," said he, "you take it and read it, and read it also to me." All present were greatly surprised, and the king so favorably regarded the Bible, and it became the sig-

nal for many who wished to take our books to apply to Mr. Abraham for them. Thus many portions of the Scriptures were distributed in the palace, and many persons called also at Mr. Abraham's lodging to supply themselves. While therefore it is not well, doubtless, to put confidence in princes, we will nevertheless rejoice in this, that a Bible is in the hands of Burmah's king, and some of its divine words have met his eye; and in consequence of his momentary favor, many have taken that Word to their houses, where, if God will, perhaps, especially if Christians pray for this object as we should, it will become a source of saving light unto many.

THE NEWS and THE PRESS.

SEPTEMBER 13, 1867.

THE ELECTIONS.

Nominations.	Pol. Reg.	Dist. Con.
St. John City,	Sept. 9.	Sept. 16.
Victoria,	" 10.	" 14.
King's,	" 12.	" 17.
Gloucester,	" 14.	" 18.
	" 15.	" 21.

The nomination of candidates to represent the City and County of St. John in the House of Commons took place at the Court House on Monday last. The Sheriff's Court was opened at 11 o'clock, and after the usual preliminaries, the Hon. J. H. Gray was nominated for the County and the Hon. S. L. Tilley for the City. Although a poll was demanded at this stage of the proceedings, no opposition candidates were forthcoming until two o'clock, when Dr. Day was nominated to oppose Mr. Gray, and Mr. John Wilson Mr. Tilley. The Court was then adjourned until 8 o'clock, p. m., to give the latter candidates time to file qualifications. Mr. Wilson produced his qualifications in due time, but Dr. Day failed to do so. Consequently Mr. Gray may be considered elected without opposition, while Mr. Tilley has to go through the form of a contest with Mr. Wilson. Mr. Wilson is a "ward politician" of little account, and remarkable for nothing that we can imagine, unless it be for his present position as a candidate in opposition to the Hon. S. L. Tilley. The result of the contest will probably be that Mr. Tilley will poll the largest vote ever cast in this city for any man, while Mr. Wilson will become conscious of the silly part that he is enacting.

The election