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TERMS AND NOTICES.

The Religious Intelligencer is published weekly, at the Office of Messrs. BARNES & CO., St. John, N. B.

TERMS—\$2.00 per annum.

PAYMENT IN ALL CASES IN ADVANCE.
JOS. MCLEOD, Editor.
REV. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, over the letter.

All communications for insertion, should be addressed, Messrs. BARNES & CO., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

SAINT JOHN, N. B., JUNE 19, 1868.

In our last week's issue, we gave notice, by request, wishing, all the friends of Education in the Denomination, to come to the front, at the next meeting of Conference. We then expressed the hope that some well defined plan of action may be submitted and carried out.

Our responsibility, in this respect, is every year becoming greater; as our numbers increase, just in proportion will we be held responsible, not only in the eyes of the world, but in the eyes of the Most High.

Our numbers are yearly increasing—our influence as a people, is annually spreading; and, as our numbers and influence extend, in like manner must our responsibility increase in the matter of the education of our people. If we are guided by the practice of the age, we will no longer exist as a denomination, without putting forth an effort to establish an institution for education. If we are influenced by the experience of other denominations, we will make no delay in the matter; and, if guided by sound reason and a desire for self-protection, we will engage speedily in arranging for the education of our sons and daughters—at our own schools and academies. Probably, at no former period were we so well prepared for this work, as at the present.

Free Baptist students are graduating at the University, and some, at least, intend devoting themselves to teaching; hence we have the right men for the work, should we decide to open Free Baptist Schools; all that seems required, now, is to put them in the right place. We will not stop in this article, to speak of the advantages of education; for, we presume, few, if any, of our readers, require to be told of its utility and blessings; but, we pass on to urge our friends to make a united and determined effort to start a school during the present year. Let 1868 be the date of the commencement of a Free Baptist Institution that will be fostered and cared for, when the present workers of the denomination shall have gone to their reward.

We do not ask for display, either in building or in staff of teachers, but we ask for an humble beginning—an institution which we can call *ours*; one, to which our people can send their children, and feel they are *at home*. We do not wish to be misunderstood on this point; we acknowledge the existence of many good institutions of learning in the Province, and we are happy to believe they are not only on the increase, but regularly improving; yet, in this fact, we can find no excuse for inactivity; let us do our part, and add to the number; there are no fears of schools increasing or improving too rapidly. Is there any reason why Free Baptist families should not be encouraged to find and prepare their children to reap the benefit of the institutions of our common country? Certainly not; and in what way can we encourage this so readily as to have schools of our own? Thousands of dollars are spent annually, from the public revenues, to maintain the University of this Province; and, until quite lately, what direct advantage have we drawn from it? It is true, we have some students there at the present time, but, not from denominational effort. Had our people started a Free Baptist School years ago, to-day we would have had, no doubt, more than double the number in that institution we now have.

We cannot believe our people will be willing, for the want of a few dollars, to allow our young men who are about to graduate or have graduated, to pass away and build up institutions for other denominations, when their services can as well be secured to build up the cause among ourselves. Shall it be said in future years with regret, we let the opportunity for starting an institution slip, and we suffered a loss thereby, which we can never repair?

Time will tell. We hope wise counsel will prevail. Before the close of the present year we trust we shall be able to chronicle the existence of a Free Baptist Educational Institution in this Province.

LETTER FROM INDIA.

Midnapore, India, April 18, 1868.

To the Editor of the Religious Intelligencer:
Our Church Classes.—Two Working Children.—All Hands at Meeting.

MR. EDITOR.—My class has just gone out and I will tell you about it. It is a *Church class*. We have two of them; one meets at Dr. Bache's, and the other here, once a week. This is conducted somewhat after the sort of the Methodist class-meetings at home. We instituted them here a year ago, and have found them to be a decided advantage. The brethren and sisters come in, and most of the time is occupied in relating their personal experience for the past week. Some come to speak of trials deep and dark where Satan has buffeted them, and others to talk of God's manifold mercies. This morning we had quite a variety of testimony. A brother spoke of great comfort during the week in searching the Scriptures. He had been ill, but even then could not forego the privilege of reading at least one *verse daily*, and on that one verse his soul had rested. Another said he had been suffering for his poor blackened wife, who was far from Christ. He longed to see her in the Good Shepherd's fold again. Another brother spoke of domestic trials. He and his wife are both new converts, and as yet have not come to that thorough understanding of the Bible which will solve all household perplexities and make life's path smooth and shining. But this couple are doing remarkably well. I have seldom seen young converts at home so earnest in quest of spiritual knowledge as these persons have been since their baptism two years ago. A sister told us how the Lord has been her constant and abiding helper for the month past, and how her heart had been overflowing with joy and thanksgiving. A child we have several in the church said that the Lord had helped her in all her temptations, and given her strength to work for Him. This little girl and one other belong to our Home. They were *Jamine orphans*. I baptized them in February, and since then, I rejoice to say, they have made a straight path. They may be ten years old, and are very much attached to each other. So little while ago they were wandering about, it may be without a rag to cover them, begging from door to door. Then they did not know each other, and neither of them knew the precious Saviour. Now hand in hand they walk the heavenly road. And what cheers me most is that these dear children are at work for Jesus. The other

evening, upon riding up to the door from the bazaar, I found all our girls having worship on the south verandah. It was rather an unusual thing to have a meeting at this hour, and upon inquiry I learned that these two girls had, of their own accord, begun to hold meetings with their companions. They had divided all the school girls into two classes, and each took her class by itself, and there they were reading the Bible, praying and singing, and every now and then I heard the voice of the little leader explaining a verse, or telling about Christ's love and service. It was particularly pleasing to see that all the school so respected these two girls that every pupil went to these little meetings, even some who were several years older than the leaders. Thus, you see, the children are at work. Pray for these lambs of our flock.

Every member of my class was present this morning save three brethren who are away from the station just now. One has gone to visit the branch of our church in Sila, one has taken leave for a while to visit his friends, and another is off looking up a wife. How good a thing it is to have all *accounted for* at such meetings! I presume some of the pastors who read the INTELLIGENCER know how unpleasant it is to meet one-fourth or one-third of the people at the prayer-meeting, and to wonder where the rest are, and why they did not come. These church classes help all the other services. The members feel more of a personal responsibility, and hence are more faithful to their daily duties. At any rate, here in Midnapore, we have found that these church classes have proved a good thing for our membership, and the reader is welcome to the benefit of our experience in this respect.

JAMES L. PHILLIPS.

FOREIGN MISSIONARY REPORT.

Accompanying the letter from Rev. J. L. Phillips, which we publish in another column, was the following Report, which shows the progress of the mission work in that part of the great field occupied by the missionaries of the Free Baptists of the United States and the missionary of our own denomination. The Report will no doubt be found interesting to the friends of the mission cause.

With unfeigned gratitude to Almighty God for His manifold mercies, and hearty thanks to our many kind friends for their sympathy and support, we present our annual report. This year has been a year of great trial and of great blessing. The work in the schools, the Zonanas, the Bazaars and the Districts has been regularly carried on, and with what degree of success the station reports will show. Perhaps in no former year since the establishment of the mission have we had so great occasion to thank God and take courage.

The opening week of January, now so extensively known as the *week of prayer*, was devoted to special religious services at the stations and the blessing of the Lord rested upon us. These meetings were conducted very much as they have been in previous years. For united prayer were presented each day at the sunrise service, and in the evening there were brief discourses followed by social exercises suited to the occasion.

The year will mark that the year comprised in this report has been one of spiritual refreshing to our little churches. Particularly has this been the case at Jellapore, where a large number of the girls in the Orphanage have publicly confessed Christ and united with the church. There is perhaps no more encouraging feature of our mission work at present than the early conversion of these school children at the stations. We have hope that they will become useful agents in carrying forward the work of evangelization among their own countrymen. Young men to preach the Gospel and conduct the schools, and young women to labor in the domestic and social fields are greatly in demand, and we cherish the hope that in God's good providence this demand will be fully met.

In April Rev. E. C. B. Hallam returned to the Orissa field, having been absent in America four years. And we are encouraged to believe that a new access will be made to the laboring force of the mission before the close of the current year.

The mission work has been regularly carried on in the Bengali, Oriya and Santal languages. English is also taught in some of our schools.

The year has been one of arrangement of the topics treated in this report is the same as last year. A simple classification of the different branches of our work will be found in connection with each station report. And at the end of this is appended an acknowledgment of all subscriptions and donations received by the missionaries of the mission, and the liberal contributions of Anglo-Indians. *"God loveth a cheerful giver."* *"The liberal soul shall be made fat."*

MIDNAPORE.

Missionaries.—Rev. O. R. Bache, M. D. (1840); Mrs. Bache, (1847); Rev. J. L. Phillips, M. D. (1865); Mrs. Phillips, (1865); Miss J. E. Phillips, (1866).

Native Preachers.—Mahes Choudhury, (1846); Dinku Phillips, (1855).

Lay Preachers.—Madhu Das, (1865); Sarada Khatu, (1867).

The native Christian community at this station has been steadily increasing during the year. The Santal boys' school, being in the hands of a native religious instructor for a while and then return to their own homes. The Press and Dispensary too have a tendency to draw people to the Mission premises, and it is hoped that much good is done in this way by bringing men under the influence of the Gospel. Still there are great objections to native Christian villages which are keenly felt, and the policy that prevails in some Missions of letting every convert stay where he is in the bazaar and villages has much to recommend it.

The chief need of our native Christian community is to-day that self-dependence which will promote energy and thrift. Thus far our people have leaned too much upon the missionaries, and we hail with great joy the signs of a reform in this respect in some of the Indian Mission communities.

In November a beautiful site for mission buildings was secured in a central part of the town and within the old Cantonment lines. Here a suitable house for the Girls' Home and Dr. Phillips' bungalow are now being erected.

The usual Sabbath services and the weekly lecture and prayer-meeting have been regularly maintained at this station during the year.

THE CHURCH.

We are permitted to speak of an encouraging degree of progress in connection with the church here. While there has been no great increase of the general tone of piety there has been decided progress in some other respects.

1. In the disposition to study God's Holy Word there has been improvement. The character of our preaching, being in a great measure catechetical and expository, tends to promote this, and the exercises of the Sabbath School, in which all bear a part, greatly tend to excite thought and encourage research. 2. The working power of the church has been increased. Our young people have been encouraged to make personal efforts for the salvation of those around us. They speak more to those with whom they come in contact. They go out into the villages and talk with the people. They encourage, and not without pleasing success, our teacher neighbors, both children and adults, to attend the Sabbath School, while two or three have a greater opportunity for similar efforts in visiting the schools in the country.

3. The duty of contributing a tenth of the entire income to the Christian purposes is almost everywhere enforced and rendered practical. The result has been Rs 480 contributed during the year. This has kept one native preacher constantly in the field, paid all our church and chapel expenses, and has left quite a sum for the relief of the heathen poor. In our Christian community we have no poor. All are not only self-supporting but are also able to do something for the benefit of others.

The little branch of our church in Sila, thirty-five miles distant, continues to afford much encouragement. The experience, somewhat new among us, is being tried. Very few of our converts have hitherto remained among the heathen after their conversion. These have remained entirely isolated with only a monthly visit from some one of our party,

either missionary or native preacher, yet they have been steadfast. The result of this experiment has been thus far highly gratifying. During the trying time of the famine, when from the character of their business they might have enriched themselves at the expense of the suffering, they continued true to their Christian principles. In this they are worthy of great praise. One family, or rather the head of the family, has joined them so far as to renounce caste. The wife is now forcibly detained by her friends, but with the prospect that she will soon be permitted to join her husband.

Statistics.—Received by baptism, 6; Received by letter, 3; Excluded, 2; Died, 1; Present number, 81. Besides these there are several resident members of other churches, whose connection will probably soon be transferred to this church.

We have found a weekly class meeting to be a decided help to our people. The church members have been divided into two classes, one in charge of each of the missionaries, and an hour has been devoted to prayer and mutual conference upon the practical bearings of Christianity on our every-day life and labor.

THE SABBATH SCHOOL.

We are permitted to speak of considerable encouragement in this department of our work. During the year the average attendance has been about one hundred. Our people manifest a much greater interest in these exercises than formerly and are rarely absent save for good reasons. It is a cheering sight to see whole families come together to the Sabbath School, and to see the children, who are the future of the church, so interested in the study of God's Holy Word in company. One full hour is given to the Scripture lesson, and each teacher aims to fill that hour with suitable instruction. There are twelve classes and all study the same passages and are questioned upon it at the close of the hour. By this system of teaching, and to study God's Word, is actually broken up, and the children and youth roused to a living interest in what is taught them. One little expedient has greatly stimulated the children's eagerness at searching the Scriptures. Each week a word is given out for the succeeding Sabbath, and the boys and girls find all the Bible verses containing it, and note them on a slip of paper. The person who has found the greatest number rises and reads them off one by one while all who have books look for the passage. Whoever first finds it reads it aloud. Some of the children are so interested in this, that they are actually finding Scripture passages. The responsive reading of the Bible lesson begun in the School last year has been transferred to our morning service, in which it takes its regular place before the sermon. The monthly concert has been held throughout the year and various new and interesting exercises have been introduced. The little Library has been somewhat increased by funds contributed in the school. Besides these indications of growth we are happy to speak of several conversions. This after all must be the real test of Sabbath School's prosperity. Are the pupils really Christians, which have great value, is the seed sown bearing fruit? No amount of excellent regulations, no perfect recitations or practical singing, no books or charts, no punctuality, order or quiet can compensate for that which is the chief end of Sabbath School's existence, the conversion of souls. Much machinery, much machinery, well arranged and lubricated, may come short of this result, but earnest work joined to true faith and zeal must by the Divine blessing achieve real success. During a good portion of the year a weekly teachers' meeting has been held, in which the teachers of the school met. Not only the lesson for the Sabbath but kindred topics connected with a teacher's duty are discussed at these meetings. The sense of *personal responsibility* which is so lamentably weak in natives generally, has thus been considerably strengthened. The reports of the teachers, which have been several of the classes. We ask for the prayers of all Christians in behalf of our Sabbath School, that it may be the sure promoter of early and earnest piety. We must gratefully acknowledge our indebtedness to the kind friends and gentlemen of the station, for the great interest which they have taken in our work, and for the help which they have given us in our laboring for the dear children. Their presence has helped us to sustain an interest on the part of the bazaar and village people, a number of whom have been regular attendants throughout the year, and their words have greatly cheered our teachers. We hope to receive such visits frequently in future.

EARNEST WORK FOR CHRIST.

Harlan Page said to a friend who came to watch with him during his last illness: "Brother, when you meet with impenitent sinners, don't merely say, 'Friend, you are in danger,' but approach them with a holy violence, and labor to pull them out of the fire. They are going to perdition. There is a heaven and a hell." Here is a fine illustration of the earnestness that should characterize every believer in his efforts to save souls from ruin. We should not be content to calmly say, "Friend, you are in danger," but should invite sinners with an urgency that would make them see that we were sincere; that we had an interest in the welfare of dying men that we had in nothing else. We should be impelled by an earnestness and a depth of feeling that would bear no denial; and, if we should go to sinners in the spirit, feeling that their salvation depended upon our personal efforts, they would be brought to Jesus; they would be compelled to turn from death, and would seek life. Had we the earnestness and kindness of our Master, we would not be compelled to see so few brought to the Saviour through our labors. The cold, formal way in which warnings and invitations are given to the poor, perishing millions is likely to create within them a distrust in our sincerity rather than produce saving convictions in their minds. To pull sinners out of the fire of their unbelief, and to bring them to the light of the exalted social position, is not necessary; but that which we most need, indeed, that which we most have, is a burning zeal for the glory of God, a deep and tender interest in the salvation of lost men, and a confidence in the efficiency of Jesus. We are earnest to pull men out of the fire, and the gospel is lost by the heartless and unfeeling way in which it is in these days being presented to the unsaved. Would the believing world see the impenitent sinners going down to hell? Were it moved by the constraining love of Christ, if given after that passion, "to pull men out of the fire," none of us would lie down to sleep with the sad truth hanging over the bed of death, that during our whole life, we never won a single soul to Christ. It was no fine talent or commanding situations that made Baxter, Knox, Wesley, and other such powers for good, but it was their earnestness, their laying hold of the people with a "holy violence," "to pull them out of the fire."—Ez.

ADDRESS.

The following is the address presented to the Rev. Thomas O. DeWitt, at the time of the donation; an account of which we gave last week:

"DEAR BROTHERS—We, the members of your congregation, meet here this evening for the purpose of presenting you with a token of our esteem and friendship for you, and appreciation of your labors as a pastor.

"In reviewing your past labors, it must be an encouragement and a source of deep gratitude to God to have witnessed those of your young associates—those of your own native place—brought to Christ. God has made you a blessing to us as a church and people; and no doubt there are those, even in this little community, who are glad that your lot was cast among us; and to-day you enjoy more deeply the esteem and sympathy of the people than at any previous time. We may safely add that the tie which binds pastor and people, is to-day stronger than ever before. While here, we are reminded of the great gift of God to man—a gift surpassing in value anything which heaven could bestow upon mortals. Eighteen hundred and sixty-eight years ago, Christ took upon him the form of humanity. Ever since that glorious event, Christianity has made its steady, onward march; and the command which He gave his disciples, 'Go ye into all the world, and preach the gospel to every creature,' has been literally obeyed. What is the effect? The light of civilization and the gospel have spread their benign influence over the greater portion of the globe. All nations have felt its power. And may the destined time be hastened on, when righteousness shall cover the earth, and all nations shall come under the power of its enlightening influences.

"We pray, dear Brother, that you, as one in the vast army going forth to accomplish this great work, may be very successful in your efforts, and may you have the co-operation of those under your charge, and experience your most ardent desire for the prosperity of that cause which you endeavor to maintain; and may we all act well our part, so that when life's work is done, pastor and people may have a happy reunion in that world where no separation exists.

THOS. E. SMITH.

SEVENTH DISTRICT MEETING.

The Seventh District held its Annual Meeting on the 13th and 14th instants, with the Church in Carleton. An encouraging and comforting season was enjoyed in the Conference on Saturday morning. In the afternoon the meeting was organized by electing Rev. F. Babcock to the Chairmanship. Of the nine Churches comprising the District, eight were reported. The Church at Whitehead was not formally reported. Three of the churches have decided to adopt the circuit system; five have decided against it, and from the other we heard nothing except that it had decided against. Some of the reports were quite encouraging, but the cause is not so prosperous as we could desire. The effects produced by the reading of the letters and the addresses which were delivered were highly encouraging. The business was done on Monday. As nothing requiring much time was introduced, we did all before 10 o'clock. The next annual meeting is appointed to be held with the Church at Beaver Harbour provisionally. Should the time for holding our General Conference be changed to the 1st of October, as is contemplated in the revised Constitution, it will be held then the third Saturday in September 1869. Should it be continued as it is at present, it will be held with the Church in St. John the third Saturday in June, 1869. The delegates appointed to attend the General Conference are: brethren D. W. Clark and Mark Daggett, with Walter MacGillivray and Charles Jones, substitutes.

The elders present were Weyman, Merritt, Gunter, Babcock, W. Downey, Barnes, Read, and G. A. Hartley, with licentiate Halse.

Elder Merritt preached on Friday morning, and Elder Babcock on Saturday evening. On the Sabbath, there was preaching by Elder Barnes in the morning, Elder Downey in the afternoon, and by Elder Read in the evening. The Lord's supper was administered in the evening. The day was fine, and the meetings all interesting. In the St. John Church, Elder Read preached in the morning, and Elder Merritt in the evening; and Bro. Babcock at Indianstone in the afternoon. Brother Downey supplied the Methodist pulpit in the evening. Bro. Halse preached on Monday evening. The preaching was good, and the influence shed very favorable. May the Lord make it abundantly profitable.

G. A. H.

WESLEYAN CONFERENCE.

The following arrangement for entertaining the ministers who will attend the Wesleyan Conference to be held in Fredericton, commencing on the 24th inst., has been handed us by Rev. John Lathern, with a request for publication. We insert it with pleasure, not only for the benefit of the friends connected with the Conference, but because many others of our subscribers will be pleased to obtain the information.

CONFERENCE ARRANGEMENTS.

The following ministers will attend the Conference, and will be accommodated by the friends whose names are here given:

Pauson, Wm. D. President, by Judge Wilnot.	Geo. A. Perley.
David, H. H. Co. Delegate.	Spafford B. Parker.
Ridley, Dr. E. M. Co. Delegate.	W. A. Clarke.
Angwin, T. S.	R. Estey.
Angwin, Jos.	W. A. Clarke.
Almon, J. S.	R. M. Halse.
Almon, J. S.	N. McCausland.
Barratt, G. F.	Hugh Wiley.
Bent, J. M.	C. S. Fisher.
Black, A. B.	Judge Wilnot.
Bottelwell, E.	Dr. Ellis.
Brown, W. C.	N. McCausland.
Burns, James	Barker House.
Burns, W. H.	George Thompson.
Buckley, James	Geo. Hatt, junr.
Crane, R. E.	Wm. Stephenson.
Cranford, H. L.	Hugh Wiley.
Cassidy, J.	Wm. Lemont.
Clark, J. A.	Geo. Hatt, junr.
Chapman, D.	A. Lottimer.
Currie, D. D.	J. H. Fraser.
Colter, J. J.	Wm. Stephenson.
Day, George	Hugh Wiley.
Davis, T. H.	Wm. Lemont.
Desbrisay, A. S.	Chas. Sampson.
Duncan, Robt.	Alex. Gibson.
Dutcher, G. W. T.	Thos. Smith.
Eggleston, J. S.	C. Davis.
Eggleston, J. S.	A. Thompson.
Fulton, J. McC.	H. H. Thompson.
Gaetz, Leonard,	R. Wiley.
Goddison, J.	James M'Pherson.
Hart, Joseph	L. Weeks.
Hart, Joseph	Wm. Lemont.
Harrison, Fred.	T. Logan.
Harrison, George	Robert Davies.
Heartz, W. H.	G. Todd.
Heninger, J. G.	Sheriff Temple.
Hewie, Isaac	L. Nason.
Hewie, G. O.	Mrs. Hogg.
Hewie, S.	W. Crothers.
Humphreys, S.	S. D. McPherson.
Johnson, Geo.	Wm. Leonard.
Johnson, John	H. Thorne.
Johnson, Levi	Hugh Wiley.
Lockhart, C.	A. Thompson.
McCarthy, Wm.	Geo. Perley.
Martin, S. B.	Sheriff Temple.
McLennan, A.	A. McPherson.
McLennan, A.	Mrs. Hogg.
McLennan, A.	W. Crothers.
Miller, George	C. Davis.
Moore, F. B.	W. Fowler.
Moore, F. B.	S. D. McPherson.
Morton, Roland	A. F. Randolph.
Morton, A. D.	J. L. Marsh.
Narraway, J. R.	Geo. Coulthard.
Nicholson, A. W.	J. Edgecombe.
Parker, J.	Martin Lemont.
Parkley, C. H.	T. Logan.
Payson, Geo. B.	John Fraser.
Peach, J. S.	Geo. Coulthard.
Perkins, W. W.	Wm. Fowler.
Phinney, J. S.	Martin Lemont.
Pickles, M.	Geo. Hatt, junr.
Pickles, F. W.	Geo. Hatt, junr.
Pike, J. M.	Geo. Clarke.
Pittulido, C. B.	J. Edgecombe.
Pope, Henry	J. S. Coy.
Prestwood, Paul	Henry Chestnut.
Read, J.	Geo. Coulthard.
Rogers, J. S.	James Tibbels.
Smallwood, F.	E. Vanwart.
Smith, T. W.	A. Robinson.
Scott, D. B.	M. Colter.
Shenton, Richard	J. Gibson.
Shenton, Job	Robt. Wylie.
Snowball, J.	Capt. Aclyrin.
Sponagle, J. L.	W. A. Clarke.
Sprague, W.	Geo. Hatt, junr.
Sprague, Howard	C. Robinson.
Stewart, Chas.	J. Edgecombe.
Strong, J. B.	Geo. Coulthard.
Sutcliffe, J.	
Taylor, James	
Taylor, Robt. H.	
Temple, Wm.	
Temple, Wm.	
Tweedy, Robt.	
Tweedy, James	
Wasson, Robt.	
Watkinson, J.	
Wilson, Robt.	
Wilson, W.	
Weddall, R.	

Rev. Mr. Punshon's lecture in Chicago realized \$20,000—the tickets selling as high as \$10.

MISCELLANY.

A HEATHEN TEMPLE IN THE UNITED STATES.—Chinese idolatry has fairly established a footing in the United States. Of a temple recently erected in Portland, Oregon, a paper of that city says:—

The Chinese Josshe house on Alder Street has just been completed, and the business of furnishing it is in active progress. The vestibule is furnished with two large oil globes, inside of which burn lights, which show to great advantage the cabalistic and heathenish figures painted on the outside. One of the transparencies exhibits the shadows of a procession of Chinese, some on foot, and some on horseback, representing celestial warriors or celestial saints. Whatever they are they go around and around, proceeding in some manner by a current of heated air, much to the delectation of the living Josses.

CAPTIVES.—A hundred British mechanics have been living in Paraguay for some years employed as engineers and miners; also several English medical men. These Britons now want to go home; but Paraguay is a kind of a large prison, easy to get into, but hard to get out of. Lopez will not let the Englishmen go. He has a passion for Englishmen when they are also engineers, miners, artificers, surgeons, or indeed experts in any trade or profession which helps him to strengthen his power. He treats them well, pays them well; will even provide for their families, he denies them only liberty. The engineer who created the works at Humatia, which have so long resisted the Brazilian fleets and armies, was an Englishman. He wanted to go home, but Lopez refused; and last year we have been told, in despair at his dreary imprisonment, the unfortunate fellow blew out his brains.

SALARIES OF COLONIAL BISHOPS.—The Canadian News, of the 21st of May, says that according to a return issued yesterday, we find the following are the annual salaries paid to the Bishops throughout the British North American Provinces. The Metropolitan Bishop Fulford (Montreal), £1,000; Bishop Lewis, (Quebec), £500, and certain grants; Bishop Croyn, (Huron), £600, and certain grants; Bishop Binney, (Nova Scotia and Prince Edward Island), £500; Bishop Medley, (New Brunswick), £1,000; Bishop Field, (Newfoundland), £1,200; Bishop Hills, (British Columbia), the interest on £1,500, and certain grants; Bishop Mackay (Rupert's Land), £500, and certain grants.

John Jacob Astor commenced commercial life in New York, in 1784, as a porter to Robert Brown, furrier, at the weekly wages of \$2 and his board, died in 1848 worth more than \$20,000,000.—Harper's Weekly.

A BURNING WELL.—Two years ago a hole was bored for oil at Rocky River. Not reaching oil, the workmen were driven off by a steady rain, which fire was afterwards set, and has been burning ever since, in a flame from six to twenty feet high.

A ROYAL CAUTION.—Her Majesty's most high attendance on Divine service, and notices the absence of any of her servants. On one occasion, at Balmoral, last season, she asked one of her attendants on Monday morning—"Why were you not at the service yesterday?" "Pardon me, your Majesty," replied the morning was wet." "Oh, he," said the Queen, "who could have expected a Scotchman to plead that excuse? It was not too wet for me."

THE BIBLE IN RUSSIA.—The Bible, heretofore so little known in Russia, is now being circulated to a remarkable extent throughout the country. By direction and aid of the Courts of the Greek Church, many hundred thousand copies of the Bible have been distributed among the people, while the clergy are very warmly encouraging the reading of them. Officers in the army and navy are directed to see that the men under them are taught to read, and as soon as they learn to read, copies of the Bible are put into their hands.

There is an individual in Detroit who proposes to sail over the Falls of Niagara in an iron boat. The shape of the boat, and the peculiar mode of its construction so as to make the operation a safe one, are fully described. Thirty thousand dollars is the price at which a man risks his life in this foolhardy experiment that can result in no good even if successful. If there is any accident, suicide on either side of the Niagara, surely this is a case that ought to be looked after.