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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 27, 1869.

MORAL DESTITUTION

is much more general than is supposed by most persons. In our own midst there is a vast amount of it of which Christians do not seem to be aware. Distance evidently causes us to see it more clearly, for we do not often take notice of it abroad than at home? We are called a Christian people, and our country a Christian land. Our religious privileges are without doubt very great; and we do much to send missionaries to preach the gospel in heathen lands, and in other ways to disseminate the saving truths concerning the Saviour; and all this time the fact is too often overlooked that multitudes are perishing in our very midst. Take the population of any of our cities or towns, and then note the average attendance at our churches on the Sabbath, and it will be found that at least one-fourth or one-third never attend God's house, or pay the slightest respect to the sacred obligations of the Sabbath day.

Passing through the streets, scores and hundreds are met who Sabbath after Sabbath do nothing but loiter about the corners indulging in low slang and blasphemy, seeming to have as little thought of their highest interests and the real object of their existence, as they have of their accountability to God or the society of the day they so rudely violate. Then there are entire communities where the gospel is but seldom preached, there are families without Bibles, and where the voice of prayer is never heard. This destitution might, and should be reached. Wisely directed efforts on the part of the church would very soon do away with much of the immorality at first referred to, and would make provision for the last named.

We do not believe, either, that to accomplish this it would be found necessary to lessen a single effort for the enlightenment of the heathen—not a dollar less need be contributed to sustain Christian enterprises abroad, nor a prayer less offered for their success. On the contrary, we incline to the opinion that if the work at home were vigorously prosecuted, not only would those of our own cities and villages who live "without God and without hope in the world" be found sitting at the feet of Jesus, "clothed in their right mind," but zeal for the evangelization of the pagan world would be increased. What is most needed at home is not money, but that Christians feel their obligation to engage each in faithful, prayerful effort for the welfare of every careless, ignorant, godless person with whom they come in contact. There would soon be less neglect of religious interests did all Christians avail themselves of the opportunities of imparting religious instruction so abundantly multiplied about them, and would leave unused no direct or personal effort to bring men to Christ. So let your light shine before men, that others seeing your good works may glorify your Father which is in heaven.

OUR INDIA LETTER.

[MIDNAPUR, India, June 15th, 1869.]

MR. EDITOR.—In a few days, I shall complete my fourth year in India; and as my mind naturally dwells at such a time as this, upon the prominent phases of our work, it may not be amiss for me to speak of several points which will serve to illustrate our present position.

In the first place, it is very gratifying to notice that there has been a marked change in the attitude of the people toward idolatry. These Hindus are coming to see more and more clearly the utter foolishness of worshipping idols of wood, and stone, and metal. It is interesting to observe how satisfied men seem to be, that the day of image-adoration and bowing down to senseless objects, is well nigh past. In the bazar we often hear it said—"Oh yes, all the gods are done with now, and our missionaries need not trouble about them." Each year I notice that there is less noise and parade in the street when an idol is being carried through, than before. People seem to say—"Go along to ruin, you old stupid thing! our fathers used to bow down to you, and tremble before you; for we would as soon kick you about as not."

Another thing that assumes importance, as a sign for good in this pagan land, is the ardent desire of many Hindus to become acquainted with the Sacred Scriptures. Not very long ago it was looked upon as a downright disgrace to visit a Christian family or own a copy of the Bible. A man would be hoisted for reading a Christian book, and his caste friends would at once upon a course of persecution against him. I have no need to furnish your readers with illustrations of what I say, for these are familiar to all people who are even moderately informed on modern missions. But I assure you, that it is most gratifying to see the great change that has come over Hindu society in this respect. Now nobody seems afraid to have it known that he has a Bible. Even the most learned of these Bengalis, are now anxious, for no more perhaps, than to save their own credit, to become acquainted with the Sacred Scriptures. More than a year ago, while we lived in tents, on the site where now stands our bungalow, I had a call from some Pandits, or learned Bengali teachers, connected with the Midnapore Vernacular Normal School. They came to ask about the Bible, and wished to borrow a copy to examine for themselves. I loaned them a large Bengali Bible, which they brought back after several days. I wish I could say that their hearts were opened to receive it as the Word of Life. I could see nothing of this, however. All they could say about the book of books, was to call my attention to several defects, as they considered them, in the translation. But you can hardly conceive how great a thing it is, for such we count it, to get the Bible recognized and read by these Hindus. Once in their hands and homes, it is sure to speak to their hearts by the blessing of God upon it. During the last cold season, I sold many copies of the Gospels, and several New Testaments. Both Hindus and Mahomedans took them, and I have not a doubt that they will be read. I expect to set a greater number next season upon our tours through the country. Thus wonderfully is God breaking down the ancient barriers and sending His own most holy truth into the homes of these superstitious people. It is already regarded as a sort of disgrace to a man of any literary pretensions, to know nothing of the Bible. One sign of this, is, that more people than formerly, lay claim to a knowledge of the Christian religion. A while ago, right in the heat of an animated discussion in the bazar, a young babu stepped forward, saying—"I wish to argue with you out of the Bible." The re-

mark struck me very strangely, and the audience seemed to be taken quite by surprise. I found the youth far too ignorant of the Scriptures, to conduct even a fair show for an argument, so was obliged to drop him and proceed with my regular address to the congregation; but the circumstance was interesting and instructive, as indicating that Hinduism, no longer disposed to defend itself, now means to fight us on our own ground. Your readers will readily perceive, that much has been gained; inasmuch as the old arguments in favor of idolatry are seldom heard. All such rubbish is fast disappearing, and the missionary is enabled to go directly to work, in holding up the Saviour of sinners.

I shall not be able to speak further here of the signs of that better day to come—when India shall know and love the true God. Our hearts are assured by the Divine promises, that that vast, bloated system of corruption, known as Hinduism, shall surely, yea, speedily pass away, and there come in the place of it, that reign of purity and peace, which shall make our earth the glorious abode of the righteous. Pious reader, do pray for us, that our faith fail not—that our hearts be filled with love, and our hands with labor for lost souls.

J. L. P.

For the Religious Intelligencer.

MR. EDITOR.—In the agitation of any subject affecting the interests of society, there are, invariably, individuals holding extreme views, and advocating extreme measures, either for or against, while a third party stands aloof, waiting for an opportunity to join in the victor's cry, triumph who will.

Nowhere can we see this more plainly illustrated than in the great temperance movement of the day, especially with the order of British Templars.

Some individuals, viewing the institution from their own standpoint, can see nothing good either in the aims of the institution, or in its practical workings, and, like Saul of Tarsus, think they are doing God service, by opposing it with their might.

Again, the opposite party sees in the Order of British Templars, especially the Lodge with which he is connected, everything that is desired. With them it is the perfection of beauty; only let them have Good Templars, and they are in the way to attain the highest point of human perfection—so they think; and thus in admiring the beauties of the Order, they become blind to its faults. Extremes meet, in this case; either course is productive of evil. He is sometimes the most dangerous enemy who admits our virtues without a word as to our faults, and he the best friend who does not conceal from us our faults, while admiring our virtues; and, as Shakespeare says—"The friendship that wisdom knits not, folly may easily untie."

In this case much has been said, and very justly said, in praise of the institution above named. Allow me, then, to give proof of my friendship by referring to one evil connected with its practical working. In looking over the report of proceedings of W. Grand Lodge for 1868, I find that no less than seventy-one of the two hundred and seventeen Lodges then existing hold their regular meetings on Saturday evening—the Counties of Charlotte, Westmorland, Queens, and Carleton, taking the lead in the pernicious practice. Now, it is true that, in some localities, there appears to be a show of reason for such proceedings, viz., where some of the members are employed at a distance during the week, and can only attend on Saturday evening, as is the case in some parts of Charlotte County. But even then we fail to see reasons sufficiently strong to warrant a practice which we have no hesitation in saying is wrong, and, if persisted in, cannot fail to result in injury to the cause of temperance as well as to the Church of God.

The Creator, in love and kindness to His creatures, was pleased to establish the rest of the seventh day; and in every Christian land it is hailed as one of the greatest boons Heaven has bestowed upon man. Evidences are not wanting to prove that they who honor it most prosper most, and enjoy most of the Divine approbation. Do we make too bold an assertion when we say that the practices above alluded to invade the sanctity of the Sabbath day? We think not. "We speak that we do know, and testify that we have seen." Some of our Lodges have a radius of five or six miles; frequently members do not leave the Lodge, some before eleven o'clock, and quite as often another hour and a half elapses before they reach home and retire to rest; thus actually violating the law of the Sabbath. But this is not all. The loss of rest renders them unfit to engage in the duties of the Sabbath day; the exercises of the day fail to benefit them, and those who are Christians consequently become shorn of their spiritual strength. But what of the young and unconverted? Will they arise sufficiently early to attend the Sabbath school and the morning meeting? and if they do, will their minds be free from the business, the pleasures, and incidents of the previous night? I fear not; instances prove the contrary.

Again, can a Christian minister attend such places, suffer the loss of rest which necessarily follows, and on the Sabbath discharge the duties of his office in a manner that will do justice to himself and congregation? Do not such Lodges say plainly by their practice that they do not wish the attendance of the ministry? and does it not appear like a desire to be divorced in interest from the Christian Church?

If they do not wish to be understood thus, why do they practice that which robs her of her strength and of her influence over men?

I do not write to censure unjustly, nor do I wish to be thought an enemy to the Order of Templars. I stand connected with the Order, and am prepared to defend them when their course is consistent with the law of God. Their influence, when rightly directed, is calculated to do much for the benefit of mankind. It has brought many men in a position where the Gospel could reach them, and where their minds could receive and grasp its saving truths.

But when Lodges cross the path of the Church, and hinder her in her mission, should they not beware "lest they be found fighting against God." Others may think differently, but I confess that when I see a company of one hundred or more persons in a Lodge Room at eleven o'clock on Saturday evening—many of whom will not reach home until the Sabbath commences; when I know that some of their places will be unoccupied at the Sabbath school; when at the morning services I see empty pews on one hand and drowsy occupants on the other—I am led to fear that in the aggregate the evil outweighs the good.

Members of the Order of Templars, shall we not strive to pursue such a course that our good will not be evil spoken of?

Christian brethren and sisters, let us remember that though belonging to an institution having for its object the promotion of temperance, yet the Christian church has higher claims upon us, and the tie that binds us to her should be stronger than any earthly attachment. Cleave to her, let all other institutions that will not work in harmony with her be discarded. If the light in her becomes extinguished, all the systems devised by men will be in vain.

Ministers of the gospel, is there not a growing tendency in the present generation to undervalue the church of Christ? Let us guard against it, speak boldly the truth as touching the things that are evil, and let us also beware lest the interests of any order should so engross our attention that we be led to neglect the spiritual welfare of ourselves and churches.

Our spiritual unity once gone, "leaving" is written upon our walls, and our influence on earth for good is over. See to it then that "the light that is in you

become not darkness, if so how great is the darkness.

More hereafter. Yours, G. W. McCL.

Carleton County, August 1869.

HOME MISSION REPORT.

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

DEAR BROTHER.—The time has come for me to report my labors as your missionary. I left home for Stanley on the 16th ultimo, and arrived at Brother William Merrill's on the same day. Our Brother continues to suffer from the cause which will ere long bring him to the end of his race, when he will receive the crown of eternal life. I preached in his house on Saturday afternoon, and attended a Temperance meeting in Stanley in the evening, and I obtained leave of the British Templars to preach in their Hall. On Sabbath morning, I preached at Bro. Merrill's, and in the afternoon in the Hall in Stanley. On Monday, I visited Green Hill in company with our afflicted Bro. Merrill, and preached at Bro. Stephen Merrill's in the evening. This church is small, and they reside far apart, but are united in heart, and have been doing all they could to sustain the cause of Christ. But surrounded as they are by other denominations, and having had but little labor, they have done well. No doubt, but some of our larger churches under such circumstances, would have lost their visibility. They have been looking for missionary labor for a long time, and had almost begun to despair of getting it. Bro. Merrill and others have been praying for the Lord to send them help. This is a large field; and could they have efficient labor, I believe would become one of our largest churches, and I feel anxious to see it so. I have been trying to do what little I can. There is a strong current to stem, and it requires time and labor to build up the cause. The congregations were quite small at first, but they are on the increase; and sometimes it looks as though we should enjoy an outpouring of the Holy Spirit. The church is working well. I have meetings every day, and visit the families during the day. On the 24th ultimo, I held social conference, and the Lord was with us. Two came forward for baptism. The Lord is working. Convictions have fastened on many minds, and the prospect is increasing. On Sabbath, our meetings were largely attended, especially at the baptism. I have visited a number of adjoining Settlements, and there is a moving on the minds of the people. Sinners are coming forward for prayers, and are making the enquiry—"What must I do to be saved?" Some are praying God for salvation, and the prospect is encouraging. Oh for a greater consecration to the work!

I have baptized four happy converts, and added seven to the church. I expect to have another baptism next Sabbath. Our congregations are large, and the work looks as though it had just commenced. Pray for us. I have collected \$14.07 for Home, and \$1.00 for Foreign Missions.

Yours in cherished bonds, AARON KINNEY.

Stanley, Aug. 18, 1869.

SABBATH SCHOOL CONCERT.

The Sabbath School in Jerusalem settlement, Q. Co., gave a very interesting concert in the Free Baptist meeting house, on Sunday, the eighth inst. The weather was favourable, and the musical talents and ability of this school being well known, the attendance was unusually large. It was under the superintendence of Mr. Hiram Folkins, the District School Teacher (a very superior young man, who is highly appreciated in the settlement), assisted by Miss Alice Smith and Mr. B. Clark. Many of the children who took part were very young, but they, as well as the older ones, acquitted themselves very creditably, reflecting much honor on their able instructors.

The meeting was addressed by Mr. Redstone (the Deacon), the writer, and Leonard S. Vanwart, Esq., after which a collection was taken up for the presiding Elder, and the meeting closed with singing of the Doxology, and benediction. In the evening a large congregation gathered to hear preaching by the writer, who addressed them on the subject of Prayer. It was a solemn and impressive service, in which we trust much good was done.

A. B. MARSH.

READING OF THE BIBLE.

Henry Ward Beecher, speaking of reading the Bible makes the following remarks: "This is the way some of you read the Bible: You get up in the morning, and say, 'It is the calm of the morning, and I am going over into the city where I shall be tempted, and I must read a little before I start.' You do not know exactly where you will read; but you must read somewhere. So you turn over the leaves at random. You happen to stop in the book of Acts. When you have read eight or ten or twelve verses, you think you will stop. Then you say to yourself, 'This is rather pinching the matter; the chapter is not very long, so I guess I will read to the end.' The next day, quite having forgotten what you read yesterday, you read a chapter near the beginning of the gospels. But you do not go back to that spot for months. You do not join what you read to what you have read. Suppose a man should read the life of Washington as you read the life of Christ; suppose you should begin the first of January to read the introductory, and read an account of Washington's parents and lay the book aside, and not touch it again till two years afterwards, and then say 'I am reading that life,' suppose that then you should read half a page more; suppose that, a month or two afterwards, you should read a little more; and suppose a few months later, having become tired of reading by course, you should begin at the other end, and read a paragraph there; and suppose that after a while, you should turn to the middle, and read something there; what would you know about Washington? If you were asked what you know of him, you could say he was a great man; and that would be about all you would know about him. Who would form any conception of a man's character in the way in which you are attempting to form a conception of the Lord Jesus Christ's character? If a man reads his Tribune or his Times before breakfast, he reads more than the whole evangel of Matthew. You can read more than the whole evangel of Matthew than you can sit down and read a modern newspaper. If a man should take a whole evangel, and read it through at one time, he would say, 'That is rather overdoing the matter.' And yet the true way to read the life of Christ is to take in the full picture; to look at the whole picture; to bring the whole character up clearly before the mind. No person can form a distinct conception of the Saviour, as he is in the heavenly land, until he gets the data, the basis, from the history of what he was in his earthly state.

"We would be glad if some brother would represent the INTELLIGENCER at the approaching N. S. Conference. In case no brother undertakes this duty, subscribers will please remember that subscriptions may be paid to any of the ministers, or authorized agents. We should like to have a number of renewals that are now due.

A picnic was held on the grounds of C. B. Harrison, Esq., Margerville, on Tuesday last, under the auspices of St. Ann's Lodge, B. T., and York Division, S. of T. The weather was fine, and the day was enjoyed by all.

We are indebted to a friend for late San Francisco papers.

"IT IS ALL IN THE FAMILY."

The above is an expression not unfrequently used by some people in the following extract it is made the text from which is taught a very useful lesson, capable of quite general application.

Calling upon an aged parsonage some time since, I found him in his garden, digging his early potatoes. He said that he had sold them to his son, at so much a bushel. I told him that potatoes were selling for more than that, and that he might have obtained a higher price. After considering upon it for a few moments, he replied: "No matter; it is all in the family." What was his loss was his son's gain, and he was satisfied.

And would it not be well for us all, in our dealings with our fellow-men, to carry out this principle more broadly? Would it not be well for Christians to remember this in their business transactions with one another? Instead of seeking to drive a sharp bargain, and to take advantage of each other; would it not be better, in all cases, to deal fairly, and to seek a brother's good not less than one's own; satisfied that what may have been his loss, has proved his brother's gain? Christians all, belong to one great family, of which Christ is the head. They are the household of faith. They are brothers and sisters in Christ; one in him. They have a common home in heaven. They will all soon meet there, to dwell together in friendly intercourse forever.

And whilst on their way thither, would it not be well for them always to feel a brotherly interest in one another, to seek each other's good, and to rejoice in each other's welfare?

And would it not be well, too, for all the members of the great human family, to consider the relation which they sustain to each other, and in all their dealings to act accordingly? How different from this is the case almost universally? How true is it of the race, that "all seek their own"? How rare are the exceptions? Brother strives to get the better of brother in all dishonest ways. The more he cheats him, the more he wrongs him and gets out of him, no matter how, the better.

But it ought not so to be. However little we may think of it, we are all brethren. Rich and poor, high and low, black and white, we are all descendants of a common ancestry; all children of the same first parents, we are all mutually dependent. We are all bound to the same great future, and are all to stand before the same judgment bar. And why should we not all feel in each other a brother's interest? Why should we not always cherish toward each other a spirit of love and good-will, and ever be ready to contribute to one another's necessities, and to bear each other's burdens? Happy day, when this shall be! The blessed time is coming, when all the millions of the great human family shall be Christians, when all shall love one another as brethren; and when, instead of seeking to do each other harm, it shall be their delight to do each other good.

HOLIDAYS ON THE UPPER WATERS.

BY VIDL

No. 2.

The falls of the Madawaska, near its entrance into the St. John, are scarcely more than a rapid in high water, the fall in low water being not more than three or four feet. Having towed our canoes through this by hand, we pushed on slowly through the strong water which prevails for the distance of two or three miles; after which the river gradually deepens and the current becomes less rapid. Immediately upon entering the Madawaska the character of the country changes, becomes more abrupt with narrow terraces, backed by bolder highland. The country is not much cleared for several miles from the mouth; then the terraces widen, the hills recede, and the settlements are more frequent. The Madawaska has a wealth of beauty, peculiar to itself; bolder and more striking than that of the main river below. Its waters are clear as crystal, and sweep on with that quiet flow which deep waters always have, unrippled except where now and then a rapid rushes, or farther up where it plunges over a ledge of rocks, scattering its spray to the sunlight. The banks are covered with a luxuriant growth of forest, and below the river bank its forest top, quivering and swaying in every branch and leaf—the exact reflection of that above. Out from the growth of birch and poplar which covers the hillside yonder, rise tall branchless trunks of hundreds of pine, gray and bare from the fiery affliction through which they have passed, showing that must have been the beautiful garment that mantled the hills years ago before the sweeping fires held their revel here. Soon the sun's sloping rays, now scarce touching the river, then only glancing from the hill tops, bring us to the end of a day's hard labor; our canoes are drawn up on the beach, tent pitched, supper cooked and heartily demolished; then wrapped in our blankets, with a coat for a pillow, and a blazing fire at our feet, we resign ourselves to the ministry of the "heavy eyed god" who warms his sleepy wand above us, while all night long light-footed fairies flit to and fro laden with dreams from the golden gate. Visions of Elysian fishing grounds flash through our brain, giant trout sport before us; now every muscle seems to quiver as we grasp the rod, while at the line's end a very King of the finny tribe tugs and twirls, then with a jerk his hands at our feet; we feel the tremors of our dying body, when lo! by some strange mutation of our dream, our spotted beauty turns to a monstrous chub—and in very disgust we awake to find our hands nervously clutching the folds of our blankets. Alas, I stand on a jutting rock, jump, jump, the shiners snap at the fly—when behold! one far beyond all other plumps at the hook, turns with a whirl and whizz, and plunges away to the deep. In vain I try and pull; he is too strong for me. My hands seem glued to the rod, my relentless sport drags me away, and like some "merman bold" I whirl through the lake, taken by one vision I thought to capture, while his scaly brothers float around in wild joy, grinning at my discomfiture, till in very shame I start up, to find the sentinel stars pacing the sky, and a great roll of fleecy mist floating up from the river. Oh, the wild fantasies of dream-land! Tinctured with our hopes, born of our thoughts, freed from the strong lash of will, the imagination drives its fairy chariot through all the ideal realm, conjures up forms and faces that long since have lain in the misty past, rings out the notes of almost forgotten music, plunges through sorrow, till the bosom heaves with fancied grief, rends in pleasure, so real like and palpable, that we awake with the pressure yet on the lips, the thrill in the heart, and the music of voices still trembling on the air.

The next morning at six o'clock sees us three miles from our night's camping ground, just crossing the mystic line that divides New Brunswick from her large sister, Quebec. No feeling like that of entering on foreign soil takes possession of us. We know we have left our own home land, but we are still on our country's soil, the same in law, religion and loyalty, all Britons and loving Britain's Queen. Three miles further up we again ground our canoes. Here there are two courses open to us. Either to pole directly up stream and so gain the Lakes, or to cross a portage of four miles east, and then strike the course of the main branch of the Madawaska, and then sail with the current around through all the Lakes and down the stream to where we now are. We adopted the latter course, saving much hard labor, and having engaged men and horses to carry our craft and baggage overland, camped at nightfall on the shores of Beardsley's Lake, the source, as I have said, of the main Madawaska. This, however, is but a small sheet of water, about 1/2 mile by 1/2—with a shallow mud bottom, abounding in leeches, and out of which a narrow thoroughfare, some eight miles long, leads to the next Lake. Next morning "bright and early" we launched our craft and, three hands to each canoe, paddled down the Lake, with a song which woke the forests from their stillness, and sent its echo back from the distant hills. Dragging our canoes through

two or three miles of shallow thoroughfare, with the water sometimes up to the waist, sometimes scarce over your boot-sole, though awfully like work, became sport when engaged in with the spirit of fun, heightened vastly by some unlucky wight chanced to lose his foundation and sit ungainfully down in a foot of water, or your own avenging Nemesis, exasperated by your ill timed mirth at another's downfall, gave you a "soupe" in the same unstable element. This passed and the deeper water gained, we dropped rapidly down. "With song and laughter," on past beach and bank, now scudding down a rapid, then floating lazily over still, deep water, gazing at the ever changing scenery, and always with nature's grand stillness about us. A noble large mountain skirted our way for a considerable distance, just before coming to the Lake. At one time the current would bear us directly towards it, and it would loom up larger and grander as we neared its base, then with a sharp sweep our backs would be set towards it, and we would be borne away out among the low growth of the plain, then as if relented it would run again to the mountain's very foot, and leave its slope with the clear water. Soon the widening lowlands, the still deep water, and the absence of mountains admonished us of our proximity to the Lake, and about twelve o'clock we paddled out from the thoroughfare, rounded the point, and in all its quiet beauty, nestled cosily in the lap of the hills, lay before us.

THE BIG SQUAT.

NEWS AND NOTES—RELIGIOUS AND SECULAR.

The Montreal Witness publishes letters from two Roman Catholics, addressed to their priests, in which they renounce the Roman Catholic religion.

NO FUNERALS ON SUNDAY.—It is announced that more than a dozen Philadelphia clergymen have united in a determination to attend no funerals on Sunday, unless the necessity is certified by a physician.

REV. DR. EWALD of London has baptized thirty-two Jewish converts during the present year, and one hundred and thirty-six in eighteen years. Besides these there is a large and respectable body of English Jews who have embraced Christianity; some of them are clergymen, and others belong to the higher classes of the English Jewish community.

A COMBINATION OF PRIESTS in Mexico who have withdrawn from the Romish Church, applied some time ago to the Episcopalians for aid in establishing a Protestant Episcopal Church.

THE FREE BAPTISTS OF CHICAGO have just sold their church building to the seventh Presbyterian Society for \$25,000. The object in selling was to remove a debt of \$5000 which had been the cause of some embarrassment. This they will now be able to do, and then have a sufficient sum to build a good house—which they propose to do—on a cheaper lot. The Church before selling voted to incur no debt—a good idea worthy the consideration of all churches.

THE BRIGANDS are disappearing from Italy.

CHILDEA IS MAKING fearful havoc among the Spanish troops at Neuvas, and two hundred are dying daily of disease.

MR. SPURGEON HAS FOUND it necessary to deny formally the oft repeated slander that he believes "there are infants in hell a span long." He says: "I have always believed in the salvation of infants, and I intensely detest the opinions which your opponent dared to attribute to me. I do not believe that on this earth there is a single professing Christian holding the damnation of infants; or, if there be, he must be insane or utterly ignorant of Christianity."

MISS RYE HAS BOUGHT the old Niagara gaol at Niagara, and intends converting it into a home for young English emigrant girls. She will soon commence the necessary alterations. She designs to bring out fifty girls during the present season. The people of Niagara have given a warm welcome to Miss Rye, and will actively assist in carrying out her plans.

Jerusalem, for 1800 years, has been ruled by seventy-two alien kings, and has experienced twenty-three changes of government. Under Vespasian the Jews were conquered after a desperate resistance. Grecian princes were the next rulers, and then the khans of Mecca and Bagdad, the Tartars, the Europeans and now the Ottoman—each in turn has ruled the Sacred City.

EVERYTHING OF A RELIGIOUS CHARACTER has now been expelled from Harvard College. A few weeks ago Prayer was excluded and forbidden! This is what New England Unitarianism leads to.

FRUITS OF ROMANISM.—Statistics given in the London Examiner, in regard to crime in Romish and Protestant countries, are full of instruction. The proportion of murders to the population in England, is one to every 178,000; in Holland, one to every 165,000; but in Spain, it is one to every 4,113; and in Rome and the Papal States, one to every 750! The nearer we approach the centre of the Romish marriage relation is disregarded. The per centage of illegitimate births in the following cities tells a plain story; London, 41; Paris, 48; Brussels, 53; Vienna, 118; Rome, 248. Nearly two and a half to one born in lawful wedlock! Such is the Romanism.

175 WHALES PENNED AND KILLED IN A HARBOR.—At Storoway, in the Hebrides, it was suddenly discovered, about 2 A. M., the 23d ult., that a large shoal of whales had wandered into the harbor. Such an event had not happened for 17 years, and immediately the whole town was alive with excitement, and a multitude of boats, well manned, were soon busily engaged in preventing the escape of the valuable fish. The exciting sport lasted 17 hours, all the town siding in relieving the fishermen at the oars. Finally the whales were tired out, and about 8 P. M. the first one was killed. The slaughter then went on rapidly, and 175 of these bottle-nose whales, measuring from 10 to 21 feet, were killed before the sport was ended. The value of this wonderful capture is upwards of 700 pounds sterling.

NOTE.—Corporal Cameron the young Highlander who recently won the Queen's Prize for the best Rifle Shooting at Wimbledon is a testator, and has been for eight years. This is the second time he has won the Queen's Prize against the best shots in England. He has won £250 sterling and a gold medal on both occasions. He is a steady, industrious young man. If he were not a total abstainer he could not have won.

THE POPULATION OF THE GLOBE.—There are on the globe 1,288,000,000 of souls, of which 580,000,000 are of the Caucasian race, 552,000,000 are of the Mongolian race, 1,000,000 are of the Ethiopian race, 176,000,000 are of the Malay race, 1,000,000 are of the Indo-African race. There are 3,642 languages spoken, and 1,000 different religions.

THE EUREKA WASHING MACHINE, a Nova Scotia invention, is very highly spoken of by those who have used it. Large numbers have been sold in Nova Scotia, and it promises to find quite a ready sale here. Its construction is very simple, and there is scarcely a possibility of the clothes washed by it being injured in the least. We notice that Mr. Eli Perkins is the sole agent for Fredericton and the surrounding country. He will be glad to explain the working of the machine to all who call. The price is moderate.

For the Religious Intelligencer.

CONVENTION.

The friends of Temperance and moral, social and political progress in Victoria County purpose to hold a public Convention at Tobique, on Wednesday, 1st September. All friendly disposed thereto are cordially invited to attend and participate therein. The Municipal Incorporation of the County, as a temperance and political measure, will be discussed, and the initiatory steps taken for the procurement of the same. Fellow citizens of Victoria, will you tamely submit to the arbitrary and unjust Government of the same for the future by an irresponsible "Court of Sessions," or assert the inherent right in you vested of doing so yourselves, through your representatives? In order to accomplish "this consummation most devoutly to be wished" unity of purpose and action is highly desirable. Think, act, and decide like free men.

Owing to the large attendance expected and the difficulty of providing entertainment for the same, we have decided to adopt the picnic plan for this purpose, and Lodges and visitors thereto will provide for themselves. The Convention will meet at the Hall of No. 225 at 10 o'clock, P. M. Several prominent Temperance advocates are expected to attend and address the meeting. A permanent organization representing the two orders, with an executive board of officers, and stated times of meeting, if practicable, will be formed. There will be a public discourse and meeting in the evening in Mr. Tibbets' Hall at 7 o'clock, under the auspices of the Convention.

JAS. A. MANZER, Committee of P. G. FRANK, Management C. W. S. BARKER, for No. 225.

THE NOVA SCOTIA CONFERENCE.—As will be seen by notice in another column, the next annual session of the Free Baptists of Nova Scotia will be held with the Church at Beaver River, Yarmouth County, commencing Thursday, Sept. 9th. We hope our brethren may have an interesting session. We are not able from the accounts we have occasionally received to judge what has been the general success attending the labors of the mi-isters; but there has from time to time tidings reached us of churches revived and sinners converted. We hope to hear that the aggregate is a large gathering—a manifest strengthening—a general triumph for the forces of the Most High. May God the Holy Spirit influence them in the approaching session to plan wisely for future action, and so quicken the hearts of all present that the influence may be felt throughout all their churches.

Owing to the change in the time of holding the New Brunswick Conference, no delegate was appointed to the N. S. Conference for this year. It is quite probable that one or more brethren will go however—we hope so at least. Who will volunteer?

BAPTISM.—We are pleased to learn from Rev. D. Oram that he baptized two converts at the mouth of Keswick on Sabbath last.

THE EUREKA WASHING MACHINE, a Nova Scotia invention, is very highly spoken of by those