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TERMS AND NOTICES.

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Religious Intelligence.

SAINT JOHN, N. B., AUGUST 20, 1869.

BE ZEALOUS.

There is too little enthusiasm in the things of religion. Men are inclined to be too tame by far. While they grow enthusiastic in commerce and politics, they are satisfied to manifest too little concern in religious matters. That this is so needs no proof; but why it is, is not always easy of explanation. The concerns of personal religion are sufficiently great and important to demand the most intense devotedness and ought to fill men with the deepest emotion. All men praise him who pursues his legitimate business with so much industry and shrewdness that he accumulates a fortune. And yet all he has accumulated is not gain if he lose his soul. To possess the whole world will profit him nothing, if, to gain it, he has lost sight of the interests of his soul. Surely, the gaining of heaven is an object grand enough to awaken an enthusiasm that will rise above all other feelings.

Then, aside from personal interests, there are the great interests of the cause of Christ. The world is to be saved. How earnest we ought to be in using the means which, with God's blessing, will accomplish this end. In things of the world enthusiastic men do all that is done. In the cause of God, the great interests cannot be effectually promoted without a hearty Christian zeal. All that is great and good is the result of the zealous exertions of God's faithful people, which have ever been crowned with His blessing. "It was Christian zeal—enthusiasm—that made the confessor and martyr; zeal that raised and sustained the Reformer and the Puritan; zeal that gives men the missionary spirit, and supports them in their spheres of self-denial and suffering." Christian zeal is much needed to-day. Men are perishing; our friends, our families, and the heathen world are all in danger; and we are not without power to do something to help them. Let us zealously perform our duty. If they were in danger of bodily death, how enthusiastically we would labour to deliver them from their peril. Should we not be more enthusiastic in efforts to save them from eternal death? The Saviour was filled with zeal. All who have been at all instrumental in overthrowing error, and in promoting the truth, have been men of Christian enthusiasm. There is no time for idleness—no time for apathy. Work while it is called to-day. "Be fervent in spirit," "zealous in good works."

DO GOOD.

Behold, the light shineth! It streams through various avenues; it comes from a thousand suns, in their meridian glory. The Spirit illuminates, the word of God reveals, the church instructs, and conscience bears witness.

Since the sunlight of truth falls all around us, certainly duty is made plain. None can be ignorant of the claims of God and of humanity unless they, from choice, close their eyes. The Father of all our mercies, who is infinitely good, takes great pleasure in doing good. To this the king of Israel testified, saying: "Thou art good, and doest good."

Again, the Lord is good to all; and his tender mercies are over all his works. The king, in the fervency of his soul, prays on this wise: "Do good, in thy good pleasure, unto Zion; build thou the walls of Jerusalem."

Not only the Father, but the Son, even Jesus, the great teacher, was most active in doing good. He went about doing good, from city to city and from village to village, teaching in the synagogues, and preaching the gospel of the kingdom. He healed all manner of diseases, multiplied the loaves and the fishes, calmed the storm, cast out devils, raised the dead, and gave his own precious life to save a rebellious race from ruin. Greater love hath no man than this that a man lay down his life for his friends, but Christ died for his enemies.

"Oh, for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak."

Where, oh, where, was ever such disinterested goodness displayed as was in the life of the blessed Son of God? What more could he have done for us than was done? His whole life was spent in incessant toil for our good. This exhibition of divine goodness is enough to draw a world of sinners vile to his loving embrace.

Christian, what are you to do? Is it not, since He has left you an example, to follow in his steps? Should you not have the mind that was in Him—a disposition to do good? His life was crowned with acts of goodness. Now He says to you, "Go and do likewise."

The great Apostle Paul prayed and desired that the brethren might walk worthy of the Lord unto all pleasing, being fruitful in every good work; also, that they might be established in every good work and word. Are we willing to do good, and yet feel that we are too weak? If so, he will surely help us; for "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." "Likewise, the Spirit also helpeth our infirmities."

Then, with God to help us, let us renew our covenant and enter the field at once. It is wide; room enough for all. No one need be idle. Not a day passes but that we may do some good act, or speak some kind word, to promote the happiness of those around us. If we will, we can let our light shine before men that they may see our good works and glorify our Father who is in heaven. Shall we employ all the powers God has given us for the glory of his name and the good of his creatures? May the Holy Spirit lead us all to a higher plane of usefulness.—W. J. Pruner in Telescope.

WHY AM I NOT A CHRISTIAN?

Many and varied are the excuses offered when the above question is pressed upon the attention of those who are yet out of the "ark of safety." Let each unconverted reader ask of himself the following:

1. Is it because I am afraid of ridicule, and of what others may say of me?
2. Is it because I am ashamed of me, and of my words, of him shall the Son of Man be ashamed?
3. Is it because of the inconsistencies of professing Christians?
4. "Every man shall give an account of himself to God."
5. Is it because I am not willing to give up all for Christ?
6. "What shall it profit a man, if he shall gain the whole world and lose his own soul?"

5. Is it because I am afraid that I shall not be accepted?
6. "Him that cometh to me I will in no wise cast out."
7. Is it because I fear I am too great a sinner?
8. "The blood of Jesus Christ cleanseth from all sin."
9. Is it because I am afraid that I shall not "hold out?"
10. "He that hath begun a good work in you, will perform it until the day of Jesus Christ."
11. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?
12. "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all."
13. Is it because I am postponing the matter without any definite reason?
14. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."
15. Is it because I am trying to save myself by morality, or in any other way of my own?
16. "There is none other name under heaven given among men, whereby we must be saved."
17. Is it because I do not clearly see the way to be saved?
18. "Repent ye, and believe the gospel."
19. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

LETTER FROM REV. A. B. MARSH.

DEDICATION, ETC.

DEAR BRO. McLEOD.—Having been invited to attend at the dedication of the new Free Baptist Meeting-house at Wheaton Settlement, on Sabbath the first day of August ult., we embarked on board one of the finest steamers on the river St. John, the *David Weston*. The courtesy and kindness of her officers is remarkable, while any one observing the care and anxiety manifested by the Captain for the security and comfort of his passengers, will easily understand how he and his splendid steamer are such general favorites with the travelling public.

Circumstances detained us at St. John until the hour for the evening train to leave, when we took the cars for Sussex, and were pleased to recognize in the conductor our old friend and schoolmate, Mr. Peck, who has been lately promoted to this high and responsible situation. At Norton we met with Dr. E. N. Sharp, who is one of the most influential men in King's County—his practice is very extensive. He is also a man that fears God, and delights to be in the service of his fellow-men. We are indebted to him for a letter of introduction to Dr. Burnett, at Sussex, who, with his Christian lady, showed us much kindness. Dr. B. also hired (at his own expense) an Express to take us to Upper Sussex, where we hoped to go in company with some friends to the Meeting, but being disappointed in this, we took the same Express on to Petitcodiac Station, where we arrived about half-past two o'clock, A. M.

On our journey we were pleased to hear of our new and much valued friend Dr. Burnett's eminent success as a physician, and of his increasing popularity. After a few hours rest we were summoned to a good breakfast in a most excellent hotel, to which we did ample justice; when we heard the familiar voice of our old friend and schoolmate, the Rev. J. W. Parker (Wesleyan Minister), who had made arrangements to be present at the dedication and spend the day with us. He had now called expressly for us. After a very pleasant drive we reached Wheaton Settlement, which is a very central place; there are several settlements and two villages but a few miles distant. In these parts many of our brethren have labored, but none more successfully than our greatly beloved and much lamented brother, the late Rev. E. McLeod. We have often listened with interest and pleasure to many friends when speaking of his burning zeal and entire devotion to the cause of Christ.

About eighteen months ago, we visited these parts, and held special meetings for three months, during which we enjoyed a blessed revival and baptized seventy happy converts. And now we had returned to preach the dedication sermon of a new meeting-house, which is some of the fruits of that memorable work of grace.

While enjoying a hearty welcome from many of our old and valued friends, we met with Father Weyman and Bro. Perry, who had arrived the previous evening for the purpose of assisting us in the dedication. It was here that we first heard of the death of the late Rev. Robt. Dobson. It was decided at once to postpone the dedication, which was appointed for ten o'clock, A. M., until three P. M., in order that we might all be in attendance at the funeral, and pay the last tribute of respect to our deceased brother in the ministry.

Long before the hour appointed, an immense concourse of people had gathered to be present at the dedication of the new meeting house, which is a fine, well-finished building, painted white, in size 30x33. It was also well furnished, with a sofa behind the pulpit, and chairs, table and platform in front; the pews are of modern style, and very comfortable. It was built by Mr. William Wheaton, who, although not a rich man, took upon himself the responsibility, engaged workmen, and erected a house for the worship of God.

Mr. Wheaton, although not a professor of religion, has been the subject of many deep and serious impressions. His pious and godly mother early consecrated him to the service of the living God, and it was her earnest desire in life and in death that he might become a subject of divine grace, and do something for God and the glorious cause of Christ. In compliance with his deceased mother's earnest wish, and seeing that the Settlement needed a suitable place of worship, he engaged (using his own means) in this most noble work for God. Mr. Wheaton is also about to erect (at his own expense) a large and superior school house, near to the meeting house, and to place suitable fences around both buildings, which I trust will remain for many years as a monument to the great benevolence of so kind hearted and well principled a man. And will not the many hundreds of readers of the RELIGIOUS INTELLIGENCER make this benevolent man's case one of special earnest prayer that he might not only do something for God, but become the subject of divine grace, i. e., be truly converted to God, without which he cannot inherit eternal life.

The meeting was opened by the Rev. John Perry, who gave out the first hymn, after which the Rev. J. N. Parker read the Scriptures, when the dedication prayer was offered by the Rev. John Perry, after which the Rev. Mr. Wayman read the second hymn. The sermon was preached from Haggai 2d chapter and 7th verse, by the Rev. A. B. Marsh, after which the meeting was addressed by the ministering brethren, and then closed by singing and prayer. In the evening a large congregation assembled to hear the Rev. Mr. Perry preach. The services of the day were solemn and impressive.

On Monday morning we met for the sale of pews, when the meeting was addressed by the Rev. Messrs. Weyman and Perry. The pews were very readily disposed of, after which we bid our friends farewell, and after a short drive we were again comfortably seated in the cars, on the way to our respective homes.

Yours, &c.,

A. B. MARSH.

[The above letter was, we learn from a note accompanying it, intended for last week's issue; but it did not reach our office until late on Thursday night, hence it had to be kept over.—Ed. INTELL.]

CANNING.—Rev. B. Mearns writes that during the summer three persons have come forward in the ordinance of baptism, and united with the Church in Canning. Bro. Mearns expects to extend his circuit the coming year.

A WORD FROM MAINE.

DEAR BRO. McLEOD.—I receive the RELIGIOUS INTELLIGENCER weekly, and peruse it with pleasure and profit. You will pardon me for saying that its spirit is so similar to our own Free Baptist spirit in the States, that I conclude if we are not denominationally the same, we must have the same Father and belong to the same family.

Ever since my very agreeable visit at your place, and at the Nova Scotia Conference of Free Baptists, nearly two years since, I have almost constantly desired to meet the brethren there *once more*, at least. And now, since our own Yearly Meeting (the Maine Central) has so kindly appointed me its delegate to the Nova Scotia Conference, I am delighted with the prospect of greeting Christian friends, both old and new, in that Province in September next. Still, such is the treacherous state of my health, and so uncertain of accomplishment are the purposes we here cherish, I dare not feel positive of the opportunity I anticipate.

I hope the gathering of God's people, at the expected time, will be one of special blessing to you. That, like a great central heart of life and power, its pulsations may be felt reanimating the whole body, and giving strength and efficiency to all the activities of the Church every where.

Our own Yearly Meeting was characterized by an excellent spirit. The preaching was full of Christ. And when the delegates from abroad made their reports, mingled with us in our social religious services, and preached the gospel to us from the sacred pulpit, we could say, in truthfulness, "How good and how pleasant it is for brethren to dwell together in unity."

We think our good Bro. Porter, from the Nova Scotia Free Baptist Conference, must have enjoyed his visit with us, if the spirit with which a minister preaches, and the style of his social habits among the brethren, are any substantial evidence of the fact.

Just now, we are suffering from drouth. Our fields are parched. Vegetation, in many places, is at a stand-still, or actually declining. The potatoes crop must be light; corn is a little doubtful; but enough will come from some quarter, so we will not fear, but trust in the Lord.

Yours, sincerely, A. H. MORRELL.

Phillips, Me., August 12, 1869.

NOVA SCOTIA HOME MISSION REPORT.

To the Rev. C. W. Weston, President of the Yarmouth and Shelburne C. M. Home Mission Society:—

MY DEAR BROTHER.—It again becomes my duty to inform you of my doings for the last month.

The first Sabbath was spent at Barrington, and the second and third weeks at Beaver River. At that place the people are pretty low, religiously, but are attached to the denomination, and are anxiously hoping for better days. I held quite a number of meetings thereabouts in the different communities within the limits of that Church; and found an increasing interest. I did not make any special effort, as it was a very busy season of the year for farmers; and as Bro. E. Raymond, who employs a large number of men, was just getting ready to launch two new vessels, it was difficult to get a congregation at a week-day meeting. Our Sabbath congregations were large and attentive; and, I have no doubt, if that Church could have proper pastoral care, it might become one of our most efficient Churches. The fourth Sabbath was spent at "Bear Point," Barrington, at which place I met a large congregation, and had considerable liberty in speaking to them the word of life. That is a small and rather weak Church, but they have a very nice Meeting House, favourably situated for gathering a congregation, and I think it an important field to be cared for by our denomination. I expect to return immediately to Beaver River, and shall probably remain there for some weeks—perhaps until the Yearly Meeting.

I have collected, during the month, towards the funds of the Society, \$9.87.

I am, yours, in Christian fellowship,

WM. DOWNEY.

Barrington, August 1st, 1869.

ROMANISM IN THE DOMINION.

It has been repeatedly stated, that if the Pope were again driven out of Rome, he would seek the asylum in Canada; and nowhere, perhaps, has this wish, a more devoted, solid phalanx of followers, than in the Province of Quebec. This may seem strange, while even in Spain, the people's representatives have shaken off the incubus of a State Church; while Austria kicks at the Concordat, and all the Catholic people of the Old World are becoming permeated by the principles of a better faith and more tolerant views. The one million of Papists in Quebec seem stolidly impenetrable to any such impressions, and hold in full force all the extreme dogmas of their Church. They are at the same time giving evidence of an aggressive spirit, whose already achieved success should startle all true Protestants in the Dominion into renewed and earnest battle for the maintenance and extension of their principles.

There are some easy-going Protestants, who are prone to think and talk as if the Romanism of to-day was as modified and improved by contact with the enlightenment of the age; that it is not now so baleful and as dangerous, as when in the centuries past, it lighted the martyr's fire, or revealed amid the infernal horrors of the Inquisition. In these superstitious of their mistaken charity, they would accord to Rome a credit she herself could never claim. They forget that their position is directly opposed to the proud dogma of Romanism—her infallibility. *Rome never changes*; and to admit that one wrong, one error, had been done by the Church, either in Council or in deed, would be to break this chain of her infallibility. This stretching through the whole length of her history, connects the massacres and martyrdom of the past, with the sinister policies of the present; and force the conviction that the spirit of Romanism is the same in all ages, and is only modified by the lack of power, or upon grounds of expediency.

In the Dominion, this Church is wealthy to an extent far beyond any other; and her vast possessions of seigniorial lands, the large properties in the cities of Montreal, Quebec, and other cities; where black and white of magnificent edifices are owned by some corporation of "Sisters" or "Brothers" or "Nuns," grey or black, by their extent and value alone, give an impression that materially assists in her aggrandizement. Then, too, by her gorgeous pageants and the pomp of her religious ceremonies, she brings to bear a potent influence upon those not prepossessed by a diviner power and better faith than hers. Everywhere throughout the Dominion, in Protestant Ontario or New Brunswick, as in Catholic Quebec, her churches are the finest. At Toronto, Kingston, or Ottawa, hers are the largest edifices, the tallest steeples, and the bells whose call is farthest heard. Down by the sea, at St. John, what church compares in splendour with the Roman Catholic Cathedral? And in Montreal, what Protestant church is comparable with that of Notre Dame, which, with the largest bell in America, summons the worshippers of "Our Lady," and lifts its twin towers upward in proud emulation of its namesake on the banks of the Seine?

Nothing can exceed the industry, the energy, and the unrelenting activity of her emissaries in extending the principles of the Hierarchy. And in too great proportion to these efforts, has been the success of her proselytism. Her's is a zeal, no doubt, backed by sincerity, which is worthy of imitation by those who believe Romanism a grand apostasy. Could a

record be published of all who within the past ten years, have renounced a nominal Protestantism and embraced Romanism, it would excite the deepest concern among the friends of Protestantism everywhere. When a person, in either high or low life, secedes from Romanism, the persecutions he meets with from those of his former faith generally, so call attention to the fact, that every such instance becomes widely known. It is different where a Protestant becomes a Catholic, unless the case be that of a person of distinction, whose change of faith is necessarily conspicuous. Several cases, in which entire families have gradually embraced the Romish faith, have come under the cognizance of the writer here; yet in none of these, has the fact apparently elicited more than a passing remark. In one of these cases, the head of the family, himself an Episcopalian, died. Immediately the widow was made the subject of numerous visits by the "Sisters;" soon she began to attend mass; and now, she with her family, openly profess the Romish faith. In another instance—but one which I cannot particularize for obvious reasons—the lady of a prominent public office being ill during the absence of her husband, was attended by the "Sisters," whose first insidious visits and kind attentions eventually excluded those of her own former faith, from the bedside of the dying lady.

We have here free schools, supported by assessment, and very excellent schools they are in many respects. But it is authoritatively stated, that with a single exception, not one child of Catholic parents attend them. Such of these as attend the common schools, go invariably to the separate schools supported by the Catholic population, who are at their option, free from the general assessment of this contribution to the support of their own schools. Strangely enough, many of the children of Protestants attend these separate schools.

In the higher education here, the Catholic Church has had almost a monopoly of the schools. Previous to the present year, there were a number of these High and Ladies' Schools, in all of which, the higher branches were taught. Recently, however, two additional Roman Catholic schools instituted upon a large scale—the two largest hotel buildings in the city being secured for the purpose. One of these, the "Revere House," was a cut stone building of very large size, and was purchased outright for the purpose; the other, the "Victoria Hotel," situated immediately in front of the Public Buildings, and which was patronized by H. R. H. the Prince of Wales, when here—a magnificent building containing a hundred and fifty rooms—has been leased. It has recently transpired, that no fewer than 500 persons of Protestant families, were attending these Romish schools! In these, the doctrines of Romanism are most obtrusively taught; and all that Protestantism protests against placed in daily lessons before students. Yet strangely enough, the direct parents were only awakened to the dangers they were exposing their children to, when they discovered their children *crossing themselves* and reciting prayers to the Virgin! At length, aroused to the danger of allowing this state of things to go on, leading men of different denominations have been induced to commence an effort for the establishment of a Protestant College, where their children may have access to the higher branches of a useful and ornamental education without *unlearning* the religious faith in which they are instructed at home.

Politically, the aggressions of Romanism in the Dominion, can be shown to be equally insidious and successful with those of a moral and religious character, to which I have adverted. But upon this part of the subject, I shall not at present enter. Nor do I fear that Rome can ever again rule the world politically. But I have written enough to show that beneath an apparently quiet and passive exterior, she was never more actively aggressive—more energetic or more unceasing in her efforts. And it is a strange commentary upon the uprightness of Protestants, that her aggressions could have been pushed so far in a Protestant land, without awakening them to strong concern. Beyond a doubt, while it is unwise and undesirable to awaken sectarian antipathies, it is indispensable that the dividing line between Catholicism and Protestantism should be clearly drawn, and that no easy dalliance with the less repulsive features of an apostate creed, should lead the unitary to—

"First endure, then pity, then embrace."

In a word, let us be pronounced Protestants, upholding the religion of the Bible without compromise, and guarding with jealous care against the encroachments upon our religious, educational, and governmental institutions. There is need of this; and, if with faith in God, and a zeal and energy equal to that which Rome displays, we set about it, we shall not fail of success.

Ottawa, Aug. 6, 1869.

HOLIDAYS ON THE UPPER WATERS.

BY VIDE.

No. 1.

If there is any one thing more than another which is rapidly becoming an institution among the hitherto staid people of our province it is that of holidays. Business men now live so fast that a year of work is made up in a few months, and so much labor, taxing to mind and nerve is performed, that relaxation becomes a positive necessity. The fact that the mind depends for its health and activity on the body, and the body on outdoor exercise is every day becoming more fully understood. That grumbling dispositions and sour tempers are induced by over confinement and want of pure fresh air is more plainly perceived, and as men take grumblers, and as cheerfulness becomes to be sought after as a habit of mind conducive to both individual happiness and social comfort, so in proportion will men shake off, as opportunity offers full care for a time, and recruit body and mind in free careless pleasure amid the haunts where nature lives and speaks. Nearly all the pleasure, and full half the religion we possess are nourished through the medium of the eye and ear, and when one's eyes have looked for months on little else than dead walls, or porched over invoice and ledger rolls, and one's ear been saluted with the jingle of exchange and the din of stocks, little wonder that his happiness is transient or his religion wasted to a mere skeleton. As sea calldeth to sea so outward beauty speaks to the sense of beauty within us, and our best feelings are stirred and quickened by the mysterious influence which the rich nature around us exerts on the deep nature we possess. Life in towns, immersed in business, makes us artificial and consequently slavish; a run among the fair free scenes of this beautiful world God has given us, snaps these bonds asunder, and we become free citizens in the enjoyment of our birthright.

After all man is something more than a mere business machine—a revolving automaton—to have his brain wheels always blurred with dust, and his heart wrapped in a bundle of bills and accounts. He is a creature of love and imagination and feeling as well, and owes it to himself that these be properly sustained, and if God has given him these capacities, and spread all around him the means for their gratification, shall he throw contempt on the rich endowment and the free gift, and shut himself up always in his little room of dust and noise. For the farmer, who daily takes his medium of pure air, and worships among the beauties of earth and sky, holidays may be less of a necessity, yet in how far they may give him breadth of thought and change of position, and thus materially benefit, are worthy of consideration. But to the business man and the professional they are a necessity. What time the new things of earth spring forth in beauty and freshness, when out from the bed

of winter come creeping forms of grace and embodiment of loveliness, when earth is alive and the air vocal with nature's holiday songs, instinctively man longs to go out and gather youth from the young life about him, and mingle in the general gladness. What time the hot sun scorches down on house and pavement, when streets give back a reflected glare and heat seems to shoot out from brick and board, when close offices grow closer with the temperature of an oven, and nerve and muscle are melted with the constant blaze, then let men deep in business divest themselves of it and its cares for the nonce, let lawyers quit their briefs and book-keepers vacate their stools, let students throw aside the dusty classic, and schoolmasters out from their lives, and with a loud hurrah for the holidays scour away to lake and river, over hill and mountain, anywhere, where nature lives in her glory and nature's balm may act without stint or hindrance on these half-worn out minds and bodies of ours. So thought the writer when the first July days burnt the roads to dust, and each stone and pebble became a radiator of constant heat, and leaving the school room, the old scene of eleven months' labor, felt himself free to roam anywhere, where the fresh air blew or the water ran, and nature seemed instinct with health. The old question "where to go?" caused me scarce a thought. No crowded town with its bustle and noise and glare of lights for me. Enough of heat that I needed seek no hotter. Enough of form and ceremony and masking, that I wanted to throw off all restraint and live for a while, myself, free among the free things of nature. A great book of crowded leaves waited to be read, myriad beauties lingered in among the trees and fluttered their garments in every breeze, loveliness painted itself on earth and sky, and spread its mantle wherever the brook sang or the broad lakes slept in the lap of the hills. So away to the woods and the lakes was the cry and fortune favored the desire. The waters of St. John and its upper branches take their rise in many large lakes, and report had spoken much of their beauty, and the abundance of fish which sported in their clear waters. Curiosity was awakened, and a number of persons determined to venture an expedition thither, spend a few days upon those lakes, and prove the truth of report by actual experience. Accordingly at an early hour one fine July morning, one might have seen (as novelists say) four canoes laden with provisions for a fortnight, cooking utensils, camping apparatus, fishing tackle, &c., starting gaily out from the Upper Basin at Grand Falls, pointing their prow northward under the impelling power of pole and paddle of twelve happy aspirants, combining a due sprinkling of age and wisdom with the more reckless thoughtlessness and eagerness of novices, as some of us were big with anticipated sport, and eager for the journey. The current of the river above the Grand Falls is in many places strong, and poles were in constant requisition, and by those unaccustomed to their use were, you may be sure, at first quite awkwardly handled. Use teaches dexterity however in this as in all else, and after sundry unaccountable lurches which sadly shocked one's sense of the equilibrium, after several desperate cluttings of the boat sides in the vain attempt to keep our head-piece from unpleasant contact with the water, and teach our knees the advantage of upright posture rather than inclination, we went at it like men and pushed steadily up stream at the rate of three miles per hour against wind and current, and the next day at noon arrived at Little Falls, a distance of thirty-eight miles from our starting place. The river above Grand Falls has few points of special interest, —the whole stretch is lovely. Broad flats spread back from the banks and rise gradually into the high land beyond, and between these the river lies in deep bends, and wide stretches. The channel of the river constitutes the boundary between us and our Maine neighbors, and we noticed that the flats were nearly equally divided between each. Several rivers make into the St. John from the New Brunswick side, Grand River, whose head waters nearly join those of the Restigouche, Green River, with its range of high hills, and Quisibou, with its islands at the mouth. A few miles below Little Falls is a very large and pretty meadow land, around which the river makes a long bend. This is Saint Basil, than which no finer view can be seen on the whole river; thickly settled, with nice dwelling houses, a large chapel belonging to the Roman Catholics, capable of holding two thousand people, an Academy, and superior residence for the parish priest. I remember when this view first opened to me from the higher ground below one evening in September, just as the sunset threw its golden glory over it. The river seemed all aglow with purple, the tall trees along the bank gleamed in the sleeping sun rays, and so quiet and peaceful it seemed as if it lay lingered to look upon its beauty longer than its wont. At Little Falls the Madawaska joins the St. John River, and near its mouth are the rapids and falls that name the place. The village itself is a small place, of little pretensions, built on the high ground between the confluence of the Madawaska and St. John. Its appearance indicates want of thrift and energy, though the disadvantage it contends with in being so far from commercial towns on either side is some apology for this. Its trade is chiefly with Montreal via Riviere du Loup, involving a land carriage of some 80 miles from that place.

NEWS AND NOTES—RELIGIOUS AND SECULAR.

TEMPERANCE is looking up in Montreal. Two open-air Temperance meetings were held on Tuesday evening of last week, and were so successful that others will be held.

REV. HENRY WARD BEECHER is hard at work this summer completing his work on the "Life of Christ." It will soon be published.

INFALLIBILITY.—A writer in the London Record, speaking of the Church of Rome, and its asserted infallibility, says: "There is one kind of infallibility belonging to this Church which ought to be noticed, which is, that it is always infallibly wrong. There is no truth which it has not perverted, and its whole system is full of error, misrepresentation and falsehood, from beginning to end."

Mrs. KELLOGG, who is engaged in Zenana work in Furruckhabad, Northern India, says that she is now asked on every hand to teach the women to read. Only one who has been acquainted with India can appreciate the change of sentiment which this indicates. She mentions a keen young lawyer, professorly a Brahmo or Deist, who asked her for a Catechism to teach his wife from. Said Mrs. Kellogg: "Have you taught your wife to read, then?" "O yes; she can read anything." "But why teach her the Catechism?" "I want her to read some religious book." "But you do not believe in Christ?" why teach her Catechism? Will you teach her a lie?" This staggered him a little; but he replied, "I do not think it is such a lie as will hurt her—it is the best thing I know." From all parts of the North India Mission there are similar reports of increased interest in the work among the women. The better class of natives are getting to be ashamed of having ignorant wives.

THE ALNWICK INDIANS, near Coburg, have formed a large Lodge of British Templars, for the purpose of redeeming their people from the influence of intoxication. The Sun says it had the pleasure of printing the British coat of arms on their regalia, and admired the taste and beauty with which they had been prepared by the Indian women, the number and officers titles being prettily worked with beads. May Lodge 845 continue to prosper.

REPORTS FROM THE JAPANESE COLONY in Eldorado County, California, are favorable. The colonists had been sick, but are now recovering. The tea and nuts which they planted are now up several inches. They are all tea growers, and expect to make tea their specialty, and have no doubt of success. They also planted mulberry-trees, all the varieties of which they brought from Japan. Next year rice will be planted. The colonists are delighted with their situation, and write letters to Japan earnestly entreating their friends to come to this colony.

THE BISHOP OF LONDON lately attended at the partially built church of St. Mathias, West Brompton, for the purpose of consecrating the church. The altar was furnished with cross, candlesticks and flowers, standing upon a table which rested upon it. His lordship ordered the removal of the cross, which was taken from the altar in the sight of the whole congregation. This has greatly scandalized the High Church newspapers, while it has delighted the Evangelicals, who look upon it as one of the most hopeful signs which has yet occurred since Dr. Jackson entered on his new office.

THIRTY THOUSAND BARRELS OF WHISKEY, valued at \$5,000,000, were consumed in the fire at Philadelphia, on the 4th instant. Walls sixteen inches thick, iron shutters and doors, were no more than paper to the fearful heat. Several lives were lost. How many lives would have been lost had the whiskey burnt men's vitals, instead of being burned itself? How much more money, too? If it were not to be replaced by another thirty thousand barrels, the nation, but for the loss of life, would rejoice at the disaster. When will this iniquitous traffic cease?

FIRE IN A CROWDED CATHEDRAL.—During the celebration of a great festival in the Cathedral of Trani, Sicily, the 4th of July, a fire broke out. The church was crowded at the time. The congregation was seized with panic, and a rush was made for the doors. In the confusion sixteen persons were trampled to death, and a large number were badly bruised. The fire was easily extinguished before any considerable damage had been done to the Cathedral.

PEER ISLANDS.—It is well known that the Wesleyan Methodists have been very active, and also very successful in these South Sea Islands. It is reported now, that out of a population of 300,000, at least 50,000 attend the worship at the various mission stations of the Wesleyans. It is often and very readily answered to such reports, that a great deal of all this is unsubstantial and unsteady. This may be, as it is of similar facts here in Christian lands; but while such may be the case, it is certain that, to a good degree, a very permanent impression must, under such circumstances, be made. An effectual work is certainly done.—Prot. Churchman.

MADAGASCAR.—It has been said that the Queen of Madagascar, who recently made a profession of the Christian religion, had fallen under the influence of Roman Catholic priests. In a letter to the English Independent, M. Pool denies this statement, and asserts that the Queen heartily and intelligently accepts evangelic truth.

REMARKABLE RELIGIOUS REVOLUTION IN RUSSIA.—Those who are acquainted with the Russian Church will remember that the clergy were a caste—a Levitical tribe—by themselves, strictly separate from the people. The priest's family must be priestly. It was not always thus; the strict caste regulations being first enforced by Peter the Great. The families of the clergy came to number about 700,000.—They were rapidly increasing, and it became extremely difficult to provide for all the children. Well, the Emperor, who a year ago emancipated seven millions of serfs, has recently issued an ukase abolishing the caste restrictions of the clergy, and the hereditary claims of the priesthood.

Saidem, says the Moscow Gazette, has any great reform so carefully avoided the infringement of justic in respect to vested interests. The children of the clergy lose none of their rights with the abolition of the hereditary character of the clerical office. If from priests or deacons, they will in future have the status of "personal nobility" (i. e.,