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## Religious Intelligencer.

SAINT JOHN, N. B., JUNE 18, 1869.

### SYSTEMATIC BENEVOLENCE.

It would be unjust and ungrateful to say that the churches of our denomination are not liberal. Their contributions are large and are cheerfully given. There are but few, if any, religious bodies so young and unpresenting, that have done more, considering numerical strength and wealth, to support the Christian institutions of the day than our own denomination. But there is yet room for improvement. Giving is good—it has two good sides—it does good to the recipient, and to the donor as well. But what we want now is more system in our giving. This we have frequently urged, believing it would be profitable to all concerned. After having been shown the necessity of giving, men should be instructed in the duty of attending to it as systematically, promptly, and cheerfully as to the business transactions of their every day life. As it now is there is too much waiting for special appeals in aid of gospel enterprises. To have the different branches of our church's work which requires financial aid properly and satisfactorily supported, we need a system by which the treasury of our churches for the maintenance of the settled ministry, as also the treasuries of the mission societies for the spread of the gospel at home and abroad, shall be kept plentifully supplied with funds. The salary of the pastor and the expenses in connection with the Sabbath school, are of course the first things attended to. These generally receive the first and most liberal contributions. But there is no church that cannot do something (however little) for the support of other branches of Christian effort without robbing it of ability to fully meet its local expenses. It is not a difficult thing to arrive at quite a correct idea as to what a church should give, and with the matter properly explained, and followed by a little earnest effort, it would not, it appears to us, be an over-laborious task to get all that is required. Will not the ministers and prominent members of churches give this matter a little serious thought, and see if something cannot be done towards systematizing the liberality of our churches. A writer in the *Star* urges the necessity of system for several reasons.

1. Benevolent causes need constant and regular support. Men are employed as missionaries and teachers, and they must have their food and clothing regularly and continually in order to enjoy health and perform the duties which are constantly before them; and for this support they depend on your benefactions which must be as regular as the consumption, or else embarrassment and want will be the result; so that the necessities of the case demand systematic benevolence.

2. More will be accomplished by system. This is seen everywhere in the common affairs of life. Business men are aware of it, and they are very careful to secure it. They know that system in every department gives facility and efficiency. Men can do more and do it better, and do it easier also. They become workmen—experts in their business whatever it is. Go into a watch shop, or any other extensive manufactory and you will be astonished to see how system facilitates the various operations and improves success. It is also true in private labor. The farmer, mechanic, or housewife who acts upon it will accomplish far more and do it much easier on account of it.

This same principle applies to raising funds. Its advantages here are even more apparent. Facts demonstrate it. An exchange says that by its adoption "some of our churches, which heretofore did almost nothing, are now raising hundreds of dollars. One church of our acquaintance by adopting the envelope system, has raised more money since the first of January than they were in the habit of raising before during the whole year." We have seen the same in successful operation in some of our churches, and we have no doubt of its utility if it were adopted by all our churches. We should then raise double, triple, or quadruple what we do now with greater ease and promptness. It would save an immense amount of friction, labor, fretting, bawling with avarice and parleying with conscience. It would save a great deal of time, and the suffering of those causes which are to be thus supported, and the necessities and almost incessant begging to which they are compelled to resort for the bare privilege of continued existence.

Again, if we are not mistaken, the Christian requires it. God requires it. It is the Bible plan which makes it just as much the Christian's duty to give systematically as it is to pray or worship systematically. There is a good deal of truth in the old tract, "Pray less or give more." Praying and giving were designed to go together, and the man who gives nothing cannot pray as he ought. For instance, how can he pray for missions if he has not interest enough in it to give anything for its support? The Bible rule is a feasible one. It is, give not as your rich neighbor, but "according as God has prospered you"—no more, no less.

The Lord has promised a liberal promise to this command as well as others. "The liberal soul shall be made fat, and that which watereth shall be watered also himself." "There is that scattereth and yet increaseth." "The Lord loveth the cheerful giver." "Cast thy bread upon the waters, and thou shalt find it after many days." "It is more blessed to give than to receive." It is twice blessed, first to the receiver, and secondly, in a greater measure, or "more blessed," to the giver. If Christians all appreciated this fact would they ever be reluctant to secure the blessing?

What is now wanted in order to sustain the gospel at home and abroad is that the churches adopt and carry out some systematic plan of giving or paying into the treasury of the Lord for this purpose. Then all could do something, both the poor and the rich, and the gospel would be sustained and speedily proclaimed throughout the whole earth.

In order that this may be done, the pastors and other officers of our churches must inaugurate the plan and see that it is carried out. It is too much to require our pastors to take the lead in this matter? To deduct from their salaries? No, never! I will show, if this is wisely managed, that they are the right kind of pastors who do not leave out this part of the gospel which is based on that principle of love that personates God and is exhibited by him in the gift of his Son, and by the Son in the gift of himself as a sacrifice for sin, and which Paul declares to be greater than faith or hope. What pastor then will hesitate to do his duty in this matter.

Bro. W. H. Mills writes from Mayville, Me., that the work of grace which we previously noticed as being in progress in that place, still continues. He says: "God is pouring out His Spirit in a wonderful manner, and sinners are moving to the mild scepter of Jesus. Fifty have been baptized. I love the service of Christ more and more; and feel that I have great reason to praise Him that He has blessed my labours in His cause. My prayer is that the good work begun here may still continue. Pray for us."

The Woodstock Methodist Church was dedicated to the worship of God on Sabbath, the 6th inst. The dedicatory sermon was preached by Rev. W. W. Currie. The attendance throughout the day was large. At the sale of pews on Monday there were forty disposed of, realizing about \$1400. Of the building the *Sentinel* says: "Externally and internally, it is one of the prettiest and best wooden churches we know of in the Province."

### HELP EACH OTHER.

"Bear ye one another's burdens," is an injunction urged upon every follower of the Saviour, and that it is of importance and should be heeded, we learn from what follows—a seeming key or explanation, showing the force of it—"and so fulfill the law of Christ." All Christ's laws are of the highest importance, and this one not a whit less than any other. It reveals to us one of the beautiful principles of true religion—unselfishness. Who that knows anything of religion does not know that the heart in which it is has no room for selfishness? It teaches them not only to regard God with deep reverence and affection, but it causes them to treat their fellow-men with kindness and sympathy. Leading men to love God, it leads them also to love those created in His image, and the objects of His care. The law of religion is love, and its requirements demand that a spirit of tenderness and loving kindness be evinced towards all men; and doing thus the Christian grows in the likeness of Christ. Allowing his heart overflowing with compassion to go forth and meet the sorrows, the trials and anxieties of his suffering fellows, he fulfills the law of Christ. Neither is it a matter of choice; it is rather an imperative duty, the performance of which is a strong evidence of regeneration. No Christian is exempt, the old and young, the strong and the weak, are alike bound by it, and are expected, as far as in them lies, to bear each other's burdens. Such a spirit—leading one to aid and bear with another, to encourage him—is what is needed in the Christian church. Were such a spirit prevalent, Christianity would speedily assume a different aspect, a revival of vital, saving godliness would shortly be produced, because every professor would then be a bright and shining light, would in his life be exhibiting Christ the Saviour, and would thus lead those around him to glorify God. It is a fact that worldly men in this day are somewhat deficient in sympathy. A man's thoughts are all engrossed in his efforts to secure personal gain; he lives in and for himself, and he looks only upon his brother who is perhaps less successful than himself. Instead of judging men by their true worth, they are judged by their surroundings. This same habit is not unknown in the church. Some members there are who seem to think they would compromise themselves by any connection with the more obscure and comparatively unknown members. This, however, is not according to the law of Christ. No man should be high-minded; he should remember that he is himself dependent—on all the good that he has received from above. Let him rather show a willingness to bear the burdens of others; he should not be ashamed of the most lowly in social position of the Christian brotherhood, but should strive by every means to gladden the hearts and lighten the burdens of his fellow travellers to eternity. This principle should govern in all relations of life. It involves a regard for the reputation of our neighbor, for his religious standing, and for the estimate in which he is held as a man. True Christians must necessarily feel that they are bound together by a common tie, that they are members of the same body, that they have interests in common, and are all pressing towards a glorious prize. There can be no place for jealousy, no cause for neglect. Each participates in the suffering of the others, and if one rejects the others will be shamed by him. With such a spirit the church would appear to better advantage. With it the weak would be rendered active, and the strong would be more considerate of the weaknesses of his brother; pity that now slumbers in the heart of the possessor would become a living reality, making itself felt upon the world. There would be said of Christians, "Behold how they love each other." No man liveth unto himself, therefore remember that we must bear each other's burdens.

### DIRECTIONS OF CHRISTIAN EFFORT.

If any one has a journey to perform or any matter of business to attend to, he keeps the object before the mind, and as a wise man he goes directly to work to accomplish it. Not that he should be rash, hasty, or inconsiderate, but deliberately and wisely he should go to work, lay his plans, complete and execute them.

In Christian effort the same principle obtains. Men should have an object and keep it before the mind. There are too many aimless, desultory efforts in religious matters. Men act without any definite object, system, measures, appliances. They wish to do right and see the prosperity of God's cause, but they are too general in their ideas, and too spasmodic in their labors. There is too much hesitancy and uncertainty in their minds about the whole matter. They would not expect to prosper in any business operation if they pursued the same course; and how can they expect to in religion? Is not the object as great and as good, and are not the legitimate means as indispensable and the demand for patience and constancy as absolute? Yet it is sad to think that religion is so generally made a by-business—that professed Christians instead of seeking first the kingdom of God, or of making religion the first business of life, as they ought to do, make it altogether a secondary matter. The business of life to them is something very different. It is to accumulate wealth, to secure honor, position, pleasure, and it is anything strange that their Christian efforts prove abortive and they apparently fail to accomplish anything in the vineyard of the Lord?

If a man of the world wishes to build a house, buy a farm, go a journey, or bring about and perfect any other worldly scheme, he carefully keeps it before the mind to the exclusion of all conflicting interests until the end is gained. In no other way does he expect success—in no other way can he attain it. An objectless man, who is necessarily changing his plans and veering to every gale, never succeeds, he cannot succeed because he has nothing before him long enough to succeed. It is unfortunate for a man to be found in such a position here in this life, but how much more unfortunate is it for a Christian to be found in any such dilemma! His object towers so far above every other object, and ought to be so much more engrossing that he has not the shadow of an excuse. If it stood on a level with others, there might be some ground for hesitancy and delay—for deliberation and doubt. Now "the kingdom of heaven," which all should seek, and of which they should become the subjects, is so supreme in its claim upon us that the neglecter will be silent in his confusion. "Seek first the kingdom of God and His righteousness, and all other things shall be added," is required of every one, and the requirement is imperative as well as remunerative.

Here then is the object before us involving, first our sincere, earnest attention to our personal salvation, the demand for which is laid deep in the necessities of our being. "Ye must be born again." We are so connected with our fellow men that we cannot seek our own salvation without affecting theirs. We are in a certain sense the almoners of divine grace to others. Acting for Christ we may become the instruments of their salvation, and such is the nature of our relation and of our religion, that what we do for the spiritual welfare of others re-acts upon our own hearts and promotes our own spirituality and progress. There is no way in which a man can "work out his own salvation" so significantly as when he, with disinterested benevolence, labors earnestly for the salvation of his fellow men. He may ignore and forget himself in his assiduous efforts for the souls of others, and find that he is promoting his own advancement even more effectually than if he made it the direct object of his thoughts and labors. Then,

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instead of self being the great object of life, to do good to others being the precedence, and everything else being subordinate. This Christ taught by example as well as precept. He went about doing good, and inculcated the same principles on his followers,—love to neighbor as to self, and love even to enemies. On this love, first bathed in the sunshine of the Divine pleasure, hangs the self propagation of the gospel. On this ground Christians go to the work of disciplining all nations.

This is the object which the Christian should have in view when he can apply to his conduct fully, hopefully, and what is better still, successfully. He should always keep this object in view. How many there are who forget it! Self comes in and monopolizes their thoughts and efforts, and they become selfish in their good. Thus the law of Christ, God suffers, and souls are lost to perish. True Christianity should make everything subservient to his great object, the salvation of souls. This principle is recognized elsewhere. A man is getting money to make a purchase, and every cent he can spare is carefully preserved to that end. A young man is bent on getting an education and he lays everything visible under contribution to his purpose. Whatever he does has reference to it, and he will make it count something. Even his adventures will only serve to nerve him up, and develop those faculties which will insure success. He never forgets his object. Wherever he is or whatever he is doing, that is before him. So it is with the aspirant for enlightenment or fame.

In these cases it may make a man a book-worm, avaricious and selfish, but in the case of the Christian the more he keeps his object in mind, the more unselfish and benevolent he becomes. He makes his wealth and talents assist him in reaching men and bringing them to Jesus. Whether he goes out or comes in, whether in the shop or in the street, or in the field, wherever he meets the sinner he does not forget the relation which he sustains to the Saviour and to him. He avails himself of the opportunities of prosperity and joy, of poverty, sickness and death, to make a purchase, and a possible win a soul to Christ. He is instead of a miser, a miser of sin, a miser of sin, rebuking, exhorting with all long suffering and doctrine.

His object exists not only in theory but in practice. It has a controlling power; he sticks to it; he lives for it; it is his life, his meat and drink, nay, his very life, to do his will. While the object is distinctly before him the question is, how he is to attain it; and our answer is, March directly to it. Not go over it or round it or under it, but go straight to it, as the Christian is, and that he was going to attain it. They are the great secret of the success of our revivalists. They go to work just as if they knew their labors would be successful—that souls would be converted, and that immediately. Every effort implies it, and they are not disappointed. Faith which goes directly to the object triumphs.

The great fault with many is a want of directness and faith which anticipate immediate results. They do not approach David with a specific account of the poor man's luck, or if they do, they forget the application. "Thou art the man." They are too general and indefinite and obscure. There is a want of vitality and application. Christ used illustrations which had point and cut to the quick. He seemed to recognize the fact that men would not long be satisfied with a mere statement of the truth, but they wanted something practical, direct, life-giving—something to be felt and acted upon. If we should take Christ for our example; let men the truth and force it home upon the heart; and with the assistance of the Spirit, expect the legitimate result, we should see it. Then what would we say to the Christian who is, remember you are living to do good—to save souls, keep the object distinctly before the mind, and go to work directly to accomplish it just as if it entirely depended upon yourself, relying at the same time on divine assistance and through faith awaiting the result.—*Star*.

### COME TO CHRIST.

The most blessed fact in all human history, is the invitation of God to man. His government and will He reveals, but does not press upon our attention. They are put behind His throne, and we are to remember you are living to do good—to save souls, keep the object distinctly before the mind, and go to work directly to accomplish it just as if it entirely depended upon yourself, relying at the same time on divine assistance and through faith awaiting the result.—*Star*.

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the lad to go with him to his home. There he entered into conversation with him at some length, and showed him the school where other boys were learning to read, and asked him if he would like to join them. He said, "Yes," and seemed greatly pleased. The next day he came to the school, and was allowed to be one of the scholars. He made rapid advances in learning to read, and in all the studies to which he was introduced by his teachers. The truths of the Bible which he was also taught, proved good seed, and brought forth fruit. The boy "Abel," because, what his name imports, a "son of God," without rebuke in the midst of the perverse people about him. From step to step in morality, knowledge, piety, and position, he has advanced, until he now holds the place of head teacher in one of the flourishing schools for boys in this metropolis of Egypt. Diligent, earnest, yet very modest and unassuming, his influence shows itself in unnumbered forms in the school-room and homes of his pupils. When last I saw him, my heart asked the Lord to spare him, and make him long useful in the great work of evangelism in Egypt?

### JESUITS IN DISGUISE.

"It is reported in some of the English papers," says the *Boston Journal*—"that Dr. Pusey, the High Church leader, has been found to be a real Jesuit Priest. The revelation purports to have been made by a Jesuit priest on the Continent."

In this statement our Exchange comments thus: We should not be surprised were this report to be proved. The record of Dr. Pusey for the last thirty years is not inconsistent with his truth. The Jesuits have always and every where acted in disguise, occupying positions in church and State where their true characters and aims were not recognized, and where they yet actually did mischief. Deception has been their essential characteristic. By subtlety and the most attenuated of all cunning they have insinuated themselves where no other craft could enter undetected, and by processes all their own, they have effected the disintegration of the reformed national forms and policies. Should it be proved that they have worked their way into the Church of England and been quietly working out the results now apparent in the Ritualistic developments, however mortified might be thousands who have supposed themselves perfectly safe, there are those who have more than suspected the presence in the English Establishment, not only of Jesuitism, but also of Jesuits, and have openly intimated their apprehension of the consequences. A pastor in this country, recently plotting the disintegration of the English Church, said in his pulpit, twenty-five years ago, "Do not hastily pronounce me a gratuitous alarmist. I express my expectation that Dr. Pusey, Dr. Newman and a few of the other English Clergy should yet be known as having been Jesuits in disguise, secretly plotting the disintegration of the establishment, transferring large portions to Rome, and leaving the remainder to be disestablished. Some of you may live to see non-existent that proud organization which has long and superciliously boasted itself the bulwark of Christianity." The Christian world was startled, in 1840, by the publication of No. 39 of the Oxford Tracts. The evangelical portion of the English Church were alarmed and made apprehensive that "perverts" would be multiplied. They expected that Dr. Pusey would follow Dr. Newman to Rome; but none of them tolerated the suggestion that either of them was a sworn Jesuit. Had they been really so, how could they have executed their mission more skillfully or successfully? Whether they were or were not, they have done the real work of Jesuits, and the fruits of their policy are not ripening with accelerated rapidity. How sorrowfully the ghost of Henry VIII. and of the virgin Queen hover over the undoing of their work! From the days of the former, the Papacy has been intent on the recovery of the recalcitrant Isle, and there has been no time for rest. England has not been content with the prediction that Protestantism would have to retire from the land of Latimer and Cranmer and Ridley, and the desecrated abbeys and cathedrals be restored to their former uses. The Catholic servants, Irish and all, have long said, "You Protestants of England and America, now build your chapels and meeting houses; but we, sooner or later, shall have them all." We believe nothing of the kind; but we see Jesuitism steadily, persistently at work in that direction, and how far the process may be successful we see partially indicated in the semi-Protestant Episcopal Churches of England and America.

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TO ALL WHOM IT MAY CONCERN.  
MR. EDITOR.—In the INTELLIGENCER of the 21st of May, I noticed some Resolutions respecting the death of Mr. James R. Murphy. The preamble reads as follows: Whereas it has pleased the Supreme Temporal, &c. Now, I object to this system of humanizing God; and believe that when, by our unjust conceptions of Him, He is made to act as ourselves under certain circumstances, great injury is done in the church and the world. We should have correct ideas of God, His nature, power, will, justice, goodness, and truth. We should not think of Him as actuated by such passions as man. We ought by all means separate Him in our minds from everything earthly, human and feeble. God cannot possibly be like man, feel like man, or act like man; therefore He cannot be a Supreme Being Temporal. This lowering the Almighty to a level with ourselves belongs to others than the writer of the above "preamble." Read 2d Thess. ii. chap. 3rd and 4th verse. I have no fault to find with British Temples or kindred institutions; but I know that many of my Christian brethren must feel as I do about the language made use of.

Now, Mr. Editor, if you think this word of caution is timely, please publish it; while I subscribe myself Yours, W. KINGSTON.

THE ENVELOPE SYSTEM.—This name has been given to that substitute for the pew rent system, which secures an income for the church by taking a written pledge from each attendant on the sanctuary, that he will give a certain sum each Lord's day towards the support of the Gospel. The seats are of course free under this arrangement. It has of late years been adopted by St. James Episcopal church, Milwaukee, Wis., and of the result the *Gospel Messenger* says: Since the introduction of the envelope system into St. James church, Rev. J. Wilkinson, rector, the annual income from the church, containing only 78 pews, has for the last three years averaged nearly \$3,000. The pledges ranged from 10 cents to \$10 per Sunday. The people once trained in the system of joining their prayers and their aims, "as an act of worship, will give for any other object with the same freeness and liberality. Evidence of this is afforded in this parish by their raising and paying out within the last fourteen months over \$38,000, without selling or leasing a foot of the new church, or even having resorted to a fair or any other expedient.

Two of the Presbyterian churches of Newark, N. J., are following this plan with good success, securing an adequate income, and perceiving no diminution in their contributions to benevolent objects.

Rev. S. E. Currie has again returned to the First District under the direction of the Home Mission Board. We hope to hear of much good resulting from his efforts.

See his appointment, for next Sabbath, on third page.

Rev. THOS. CONNOR left Grand Manan about four weeks ago. He found a short absence necessary owing to ill health. He does not intend to return to the island till after Conference. He is now on a visit to Long Island, and he purposes visiting the churches in that district, the scene of his former labors.

A Tea Meeting is to be held in the Meeting House, Lower Wicklow, on Saturday, the 26th inst. The proceeds to aid in completing a School House now in course of erection.

HINDOOS WAKING.—At the last festival in honor of Juggernaut, there were no devotees eager to draw the car. The second day a few persons aided the priests to move the car slowly, but no enthusiasm was manifested. No body attended the Hindoo's devotion by being crushed under its wheels.

OUR MISSION SOCIETIES.—The Third and First District Meetings so soon to convene, will not forget to have the claims of the Home and Foreign Mission work brought before the people assembled. The semi-annual payment of our Foreign Missionary, will be due in July, and considerable funds are needed to place the Treasurer in a position to make a prompt remittance. Delegates and others, who purpose being at the meetings referred to, must be careful to go prepared to do all they can for these Societies. The work is good, every day accomplishing good. From India, good news is wafted across the deep. The work is steadily progressing. God has promised that land, with all other heathen lands, to his Son or an inheritance, and the promise cannot fail. Let us, then, cast our votes into the Treasury, which supports the means God is using to bring about the accomplishment of this glorious promise. Home Missionaries, too, are being blessed in their labours. Weak churches are strengthened, and sinners are being saved through their instrumentality. Should not we who are enjoying the benefits of gospel labor, aid in supplying those of our brethren, who from various causes are deprived of it? Understanding our duty, let us discharge it.

SAN BENEVOLENCE.—A correspondent of the San Francisco (California) *Times*, writing from Klamath, Lake County, Cal., sends the following account of the death of six children in a single family during the short space of three weeks: On the 9th of April, Charles, aged nearly four years, died. On the 12th, Clara, aged sixteen, died. On the 15th, Anna, aged five, died. On the 17th, Edward, aged fifteen, died. On the 19th, Asa, aged nine, died. On the 28th, George, aged two, died. Six children of A. A. and Anna Slocum, of this county. This is the saddest bereavement of which I have ever heard.

JUST KIDNEY.—Waldeck, a German town, has given public notice that no license to marry will hereafter be granted to any individual who is addicted to drunkenness; or, if having been so, he must exhibit full proofs that he is no longer a slave to this vice. The same government has also directed that every party shall distinctly state whether either of the parties desirous of entering into matrimonial connection is addicted to intemperance or otherwise.

A letter, which we (N. Y. *Observer*) have just received from San Francisco, says: "Sixteen years ago the writer was a hundred and thirty days in coming with a good team, from the Missouri River to the Sacramento; until very recently nearly all the travel between here and the East was by steamer, via the Isthmus; three months ago, our mail was brought to us part of the way on an wagon, some of it being several months behind; and now we can go from this city to New York in a week; and we are talking seriously of gathering delegates from the different States for a National S. S. Convention here. Surely, the world moves, in material progress at least. May we not hope, in that higher advancement, which is preparing it for the exciting coming of the Lord."

Those who embrace the no soul delusion, are naturally led to adopt other errors quite as pernicious. A tract, issued by the Advent publishers, affirming Arianism to be truth, and denying that Christ is "God manifest in the flesh," confirms this fact. Those who believe that all Christ died for, would save a few tons of earthy matter, may easily at the next step affirm that the Saviour himself was but about 150 lbs. of earth. How strange the notion, that all the angels of God were bidden to worship a mere lump of earth! How strange that saints are bidden to worship a mere creature! How strange that he who laid down his life with power to take it again, should be regarded as a mere mortal! How strange that he who declared that before the world was, he existed, and that all things of creation were by himself made, that was made, should be held to be a being whose existence began in the womb of Mary! How strange that in the presence of other arguments equally decisive, too numerous to mention, such delusion should pass for truth! But these are but a few of the errors which are being propagated with a zeal and success, that are better cause, and such tares of the wicked one are being sown in every nook and corner where the soil is simple enough to receive it.—*Exchange*.

REFORM.—The papers announce a wonderful reform at Paris in the matter of Sabbath observance. The principal shops—including those of nearly all the linen-drillers, hosiers, silk mercers, and vendors of ready-made apparel—will henceforth be closed on the Sundays. The merchants have taken this step of their own accord, and their employees "appeal to the good-will of the public to aid them in making the measure general."

### THE NEWS AND THE PRESS.

JUNE 18, 1869.

THE ST. JOHN YOUNG MEN'S CHRISTIAN ASSOCIATION.—Rooms, Horton's Building, corner Charlotte and Union Streets. Regular meetings for Literary Exercises, every Tuesday evening at 8 o'clock. Pray or meetings, every Friday evening, at 8 o'clock. Bible Class, every Sabbath afternoon, at half-past 3 o'clock, for one hour. Citizens, and strangers visiting the city, are cordially invited to attend.

The object of this Association is a very commendable one, and in a large city like this, a very desirable one. Pleasant rooms, provided with a Library and a good selection of newspapers and periodicals, are open every evening. Here the members can resort, and spend their time pleasantly and profitably. To young men coming to the city, strangers, it is of invaluable service. They are here enabled to form the most desirable acquaintances, and thus escape the various contaminations to which they may be subjected when having no such place of resort.

We regret that while the members of this Association have been indefatigable in their efforts to sustain it, the public have been not equally mindful of them. Last winter, lectures were delivered and entertainments provided of an elevating and instructive character, yet the patronage extended was not commensurate with the labor expended. In a circular just issued, the Chairman and Librarian appeal to the members and friends of the Association for donations of books for their Library. At present they only possess 134 volumes, a supply entirely too limited to make it really valuable. They say: "It is needless to point out the value of keeping up our Reading Room and Library as places of resort for the young men—strangers as well as members—who frequent them; suffice it to say, that we consider our literary facilities as one of the props on which our Association depends for stability and permanency." Tuesday, the 29th June, inst., is the day appointed to receive all donations intended. We earnestly hope that a hearty and generous response will meet this appeal, and that our citizens, who, we believe, only require to be reminded of their duty to do, will cheerfully give in aid of this useful institution.

News of a sad and almost unparalleled tragedy reaches us from Fish River Lakes, in the northern part of the State of Maine. On one of these lakes was a lumber camp, in which were thirteen men. One Saturday night, almost three weeks ago, the "crew" of the camp left for the Settlements, leaving behind them provisions to last and their own provisions, but giving them instructions to come out on the following Monday. Monday, Tuesday and Wednesday passed with no tidings from the camp, when a party set out to see if anything was the matter. Arriving at the camp they found all quiet and apparently deserted, but on entering saw the bodies of the twelve men lying on the floor cold in death. Being somewhat exhausted by their journey, the relief party were about to warm some tea that was already made in the kettle, when an examination they found a large lizard in the kettle, which had been boiled with the tea. It is supposed that the drinking of this tea was the cause of the death of the twelve unfortunate men. A report of this tragedy has been some time in circulation, but we delayed publishing it until it was confirmed. We have now no more good grounds for believing it.—*Fredricton Farmer*.

We are indebted to a friend for late California papers.

MR. ANGLIN'S LITTLE GAME.—If we were to consult the official records of the election of members to represent this Province at Ottawa, we would find Mr. Anglin's name as the representative of the County of Gloucester. In this city, he is generally spoken of as "the member for Shippegan." How Mr. Anglin's presence at Ottawa is of any advantage to his constituents, is more than we can tell. In the columns of the *Freeman*, he succeeds very well in representing himself, misrepresenting Mr. Tilley, and Shippegan is not represented at all. How far this accords with the wishes of the people of Gloucester, we do not know—in fact it is not of the smallest consequence whatever to us—but when Mr. Anglin devotes the time for which he is paid, as his representative, to maligning and misrepresenting this constituency and its representatives, then we are disposed to take heed of him.

It is not necessary for us to recapitulate the career of Mr. A. previous to Confederation. The readers of the INTELLIGENCER are pretty well acquainted with his history—even that portion of it which relates to his public career in Ireland, and the cause of his precipitate retreat therefrom—so far as it has become public. How he became the proprietor of a newspaper and a printing press, is also fresh in their memories. How he succeeded in getting elected to represent this County in the Assembly at Fredericton; what dismay his election created in the party on whom he tried to foist himself; how willing said party were to dance to the music he played; and how unwilling to give him a hand in their "set"; how he wormed his way into the Government; what contention he there created; and how he finally brought the whole party to grief—is still remembered. When writs were issued for election of representatives to the House of Commons, Mr. A. signed for a constituency. His heart was set on St. John County—his interests were centered there; but past experience had taught him how vain were his chances. To offer, would certainly result in his ignominious defeat. Mr. A. soon made known his wants—his ho, es and his fears—which resulted in a "call" from Gloucester. But here difficulties—unmountable to an honest man—presented themselves. The North must be represented by a man pledged to the Northern route for Intercolonial Railway—Mr. A. had always contended for a Southern or Central. The North has various interests diametrically opposed to those of St. John—Mr. Anglin had always professed strong attachment to the city. The North must have a man with an eye single to her interests, and all others must become subservient to her—Mr. A. had been their most implacable foe. But to Ottawa this immoderate politician must go; he recanted all his previous political faith; abandoned Western Extension; revoked his opinions on Intercolonial Railway; turned his back on St. John; and left for Gloucester.

Meek and mild, he passed away to try his fortune in that far off county. The good natured but ill-advised people elected him, and he returned dashed with victory, dejected in manner—his treachery rewarded. We do not know positively what promises he made his constituents at the time; but from current report, are led to believe, he did not stick at trifles. By some means, the simple minded flock at Shippegan, began to see, in the future, the little town arise to the importance of a great city—the terminus of the Intercolonial Railway—rivaling in extent and wealth Halifax and St. John. Their Fisheries were to become the source of fabulous wealth to the men who "go down into the sea." With this great commercial importance attained through the great and redoubtable Mr. A., their representative, doubtless, some more far sighted, even beheld their flourishing city, as the capital of the New Dominion.

Thus it was the man who "could not speak harshly of the Fenians," obtained a seat in the Dominion Parliament. His labors in the first two sessions were scarcely worthy of notice, if we except the apologies he was ever ready to make for imprisonment and condemned Fenians. His policy during the present session is more striking. On the recent vote to fix the Governor General's salary our readers were doubtless surprised, to find Mr. A. supporting the large sum; although he had frequently protested in the *Freeman* against it. On various other occasions as well, we find him voting with the Government. What has produced this change? What new mischief is now brewing? Are the questions now asked. Mr. A. aspires to a seat in the Cabinet—five or six thousand dollars with honor and power pertaining thereto—having for him an attraction which he cannot resist. This is the secret of his unremitting and infamous abuse of the Minister of Customs, who stands in his way to preferment. Every issue of the *Freeman* contains more or less of the venomous productions of his prolific pen—base charges, gross misrepresentation and vulgar abuse of Mr. Tilley; who, it is said, is the only man who stands in the way of Mr. Anglin taking a seat in the Cabinet; dispensing the patronage and virtually representing this city there. To destroy Mr. Tilley with his constituency here, and curtail his influence at Ottawa, Mr. A. is now bending his energies. Selfaggrandizement is his sole incentive, and to it, he long ago sacrificed every principle of honor and manhood; and he is now just as willing to sacrifice the interests of this city and constituency as he was two years ago.