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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., JUNE 4, 1869.

"PECULIAR LOGIC."

In our issue of March 12th, there was an article under the above heading, in which some of the pillars of the propagation of the doctrine of universal salvation were combated. A day or two since we chanced to come into possession of a copy of the *Gospel Banner*, a paper published in Augusta, Maine. It purports to be a "Religious" journal, and then avows its devotion to "Universalism." The copy of this paper before us (May 1st), devotes some space to the article in the *Intelligencer* referred to. We have read the *Banner's* comments two or three times, with considerable anxiety to discover the point or points the writer wishes to make; but we hope we will receive pardon when we acknowledge that our search has been a vain one. It is true that it ridicules the Bible idea of punishment for sin, and laughs scornfully at all who, differing from it (the *Banner*), embrace that idea; but it is beautifully barren of any Scriptural argument, to show that universal salvation is a doctrine of Jesus Christ. The writer says: "The Bible nowhere inculcates the idea that Christ came to save man from hell in the future world, or from endless punishment." * * * "The declaration of the angel who announced the birth of Christ was, 'Thou shalt call his name Jesus, for he shall save his people from their sins,' adding with seeming gratification—'not from endless suffering.' The writer would fain indicate that there is something very peculiar in the words 'from their sins,' as he emphasizes them quite strongly. If the *Banner's* quotation read 'he shall save all men in their sins,' it would then sustain its doctrine that there is no future punishment for sin. Then would be true what is the substance of Universalism, that he who sins most enjoys bliss equally with him who lives nearest to God, and whose character wears most apparently the impress of the Redeemer's approbation. It appears to us, however, that it is scarcely possible to separate sin from its consequences; at least we have not yet learned to do so, neither are we anxious to learn; for he who can continually indulge in sinful practices and pursuits, and all the while be void of a consciousness of the dread consequences of his sin, is in a lamentably hardened and dangerous state. Universalists make sin to be productive of no future consequences, by urging the greatness of God's love and mercy. They tell us that God loves the world, and that Christ 'is the Son of God, the Saviour of the world.' This last we do not doubt, but rather rejoice that it is so. It does not prove though that all men receive salvation: it only brings us the glad tidings that God's love has made provision whereby all men may (if they will) have eternal life. The Israelites in their journey were provided with manna from heaven; had they satisfied themselves with knowing that the provision was made, or with thanking God for His manifold kindness in thus making provision for them, they would have perished, and their blood would have been upon their own heads. God's kindness would have remained the same; the wilful neglect of those whom he sought to benefit would not have made Him any less their benefactor than if they had eaten and lived. Just so it is in the Gospel of Christ. God has made it possible that all may come to a knowledge of the truth and live, and the urgent nature of the Gospel invitation convinces every man that he will be welcome; but if some do not come, is there less of 'goodness, mercy, benevolence' in God? No, his love is just as deep and broad as when he had accepted His gracious offer. No persistency in rebellion on the part of those for whom He has sacrificed so much can for a moment cast a cloud across the sun of His great love, or blot out a letter of the expression so full and emphatic, 'God is love.' Universalists make a great and fatal blunder in thinking that because Christ has died all men must necessarily be saved; when the truth is that His death has only brought them into a state where they can be saved. Bringing men into a salvable state, and offering them salvation, was God's work; the responsibility is now our own; for the gospel does not save men indiscriminately, without any reference to their own will—it is the power of God unto salvation only to 'every one that believeth.' Universalists lose sight of the fact that salvation is conditional and not only conditional, but optional. Man can choose to or reject it, as he will. To know that salvation is conditional, (and who can help know?) is all the proof necessary to shun the fallacy of the doctrine, that God has made the salvation of all men a certainty.

The weakness of the ground taken by some, that full punishment for all sin is administered in this life, is too apparent to need refuting. There is nothing to be gathered from any source to sustain such a position. And there is no one who does not know that very often the truly pious suffer far more keenly than the most wickedly wicked. The wicked flourish like a green bay tree. Early in life they harden their hearts against everything good, and often enjoy long years of uninterrupted prosperity in worldly affairs. While on the other hand, there are not a few of those who with pure hearts are endeavoring to serve God, that experience fully the truth that 'many are the afflictions of the righteous'—whose whole lives are but scenes of persecution and hardship, brought on by the opposition of the wicked. 'Faithful unto death' though, they 'receive the crown of life.' But then the doctrine of Universalism, if correct, would make those very wicked their companions in bliss—they would have victors' crowns too. This is the way the writer in the *Banner* puts it. Referring to the Bible idea of future punishment for sin, he says:

'Is not such an act on the part of Deity "more strange" than that an innocent person should suffer for a few years in this life in consequence of the cruelty of others? especially when they shall be made to see and know in the future life, that God, their heavenly Father, permitted, or caused or gave to be endured in this life—no tear to fall, no sigh to be uttered, but in love, and for a benevolent end; a fact that shall fill them with peace, and cause them to strike the song of Redemption on a still higher and diviner note of praise.'

The idea in the above quotation is just this: The writer cannot understand, even with the positive declarations of the 'word of truth' before him, how it is that God can administer future or endless punishment to those who are finally impenitent. He admits too, that an innocent man may be made meet for heaven by enduring hardship as a good soldier. But then his doctrine compels him to another idea—ones rather difficult of a satisfactory explanation we think, i. e. that the person who was the cause of the inno-

cent man's suffering is to enjoy, in the future world, the same measure of happiness as his victim. The persecutor and the persecuted—the very opposite in life and in death—are to be allowed by a "just and holy" God to be equally rewarded in eternity. There is but one solution to this strange case, which is that the wicked man was expressly commissioned by God to inflict cruelties upon an innocent man, and that having well performed the task assigned him, he receives the commendation, "Well done," while the pious but afflicted one receives a like commendation for having meekly borne the cruelties of the other. Such a doctrine is repugnant to every feeling of the soul; and yet such is Universalism—nothing more, nothing less. That endless punishment will be found to be a reality is a solemn fact taught everywhere in the word of God. That it should be so does not appear to be at all inconsistent with God's benevolence. It is perfectly true that with the Lord there is mercy, and with Him is plentiful redemption; but then it should not be forgotten that this mercy is offered only in a certain way, and also that God has nowhere said he would save those who live in sin, who continue impenitent and ungodly. The language of God's word is uniformly this, "Except ye repent, ye shall all likewise perish." * * * "Without holiness no man shall see the Lord." * * * "He that believeth shall be saved, but he that believeth not shall be damned." * * * "The wicked shall go away into everlasting punishment, but the righteous into life eternal." The *Banner* in this connection makes a most daring and heart chilling assertion. It says:

'God, of His own sovereign will and purpose, creates his children; and if they are to be endlessly damned, he created them for this purpose, and knowing absolutely that this would be the result of their creation.'

To assert that God creates men purposely that they shall be lost, is fearful. That He knows the destiny of His creatures no one will deny. Were He not a Being of infinite knowledge, He would not be God. But because He knows all things, it does not follow that the knowledge He possesses of our acts is the cause of those acts. It must be remembered that all men are morally free; and that God's omniscience does not in the least trench upon our freedom. And yet the *Banner* lays particular stress upon the fact that God knows what will be our destiny, and would persuade us that His knowledge is the cause of our acts. Here is what Rev. Dr. Butler says on this point: "I cannot perceive that this omniscience of God at all interferes with human freedom. Knowledge is according to fact. If our moral acts are free, they are known to be free. The knowledge of God cannot be the cause of our acts. Knowledge is not cause at all. Our acts are not performed because God knows them, but God knows them because they are performed." But, says the objector, 'if God knows that a moral being will act in a certain way, can he act differently? Certainly he can. God knows that moral beings have the power of contrary choice, for He has endowed them with that power. Else they would not be moral beings. Now, to assert that His knowledge divests them of the power He has conferred on them, or is inconsistent with his exercise, cannot be admitted. If any one had chosen to act differently from what he does, then the act would have been known in that way. It is objected that this makes the knowledge of God dependent on our acts. Granted, so far as that knowledge relates to our acts. But this implies no limit of His knowledge. Those limit His knowledge who assert the contrary, viz.: that He cannot foreknow a free act.' We hope the *Banner* will now understand that God's foreknowledge does not necessitate our acts, for were this the case, God would be responsible for all the sins committed in the world.

Our space will not permit us to pursue this subject but little further. We append the following lines, which teach what Universalism is in very pointed yet truthful words:

"When seas shall waste, and skies in smoke decay,
Rocks fall to dust, and mountains melt away,
In adamant chains shall death be bound,
And hell's grim tyrant feel the eternal wound."
But all his children reach fair Eden's shore,
Not e'er to see their Father Satan more.
The tottering drunkards shall to glory rise,
And common harlots endless pleasure find.
Blissed are the haughty who despise the poor,
For they're entitled to the heavenly store.
Bliss'd all who laugh and scoff at truth divine,
For bold revilers endless comfort find.
Bliss'd are the clamorous and contentious crew,
To them eternal rest and peace are due.
Bliss'd all who hunger and who thirst to find
A chance to please and to be kind.
Such die in peace—for God to them is given
To be unjust on earth, and go to heaven.
Bliss'd are the wretches whose bowels never move
With generous pity or tender love.
He shall find mercy from the God above.
Bliss'd all who seek to wrangle and to fight—
Such mount from seas of blood to worlds of light.
Go riot, drink, and every ill pursue,
For joys eternal are reserved for you.
Fear not to sin till death shall close your eyes,
Love as you please, yours is the immortal prize.
Old Satan, ban! thou shalt not be a just reply
To mother Eve, "Ye shall not surely die!"
But reader, stop! and in God's holy fear,
With sacred truth these tones first compare;
Your Saviour's sermon on the mount peruse—
Read with attention to the same result!

As the *Banner* advised the *Intelligencer* to "study its Bible more and its creed less," it may not be amiss for us in conclusion to suggest a word of counsel in return, which we do by simply directing its attention to the Scripture which says:

"Now be ye ye not still needed * * * but yield yourselves unto the Lord * * * and serve the Lord your God, that the fierceness of His wrath may turn away from you," remembering always that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

WORKING AND WAITING.

One of the first lessons for the Christian worker to learn is that of patience. And yet, there is in all the range of human experience scarcely a more difficult lesson. Christ and the apostles comprehending both the importance and the difficulty attending the exercise of this virtue, and hence, omitted no opportunity to enforce its importance. "Let patience have her perfect work," was an injunction which James and his fellow-apostles in common with all Christians had much need to remember, and we at the present day none the less so.

Such are the difficulties attending all human endeavor, that between desire and realization there is a wide difference. We make promising plans and proceed to work them out, and then find, after weary effort, that either we have planned unwisely, or the difficulties in the way of success are more serious than we had anticipated; so that, after all, we had little to show for all our painstaking. Then it is that we have need of patience. The element of the human mind which furnishes the world with its motive power, is just this element of restless endeavor to reach our ideal in something—this planning and working with all the energies of our being, hoping, yes, expecting, to reach our goal. In the development of the character, the men who work for merely selfish ends, with a selfish ideal built up of money or pleasure or place, become not only restless but desperate under failure, and are quite as likely to snatch the coveted success from other toilers by dishonest means as otherwise—then only to learn the bitter lesson of success. Men are, after all, not so adverse to working as to waiting the result of working—not so much inclined to make some effort to reach and pluck the fruit as to pluck it before it ripens. Working, even though the brain tires and the muscles weary, is not so very difficult if we

can but see the prize waiting for us just ahead. To perform an unceasing round of toil in dark uncertainty as to results—to wear out brain and muscle in continual doubt of the end to be attained—this requires endurance.

There is this constant tendency to discouragement on the part of those who work with high and worthy ends in view, and who would contribute to the lasting good of the world rather than to the present gratification of selfish desire. Results in the field of Christian effort are so far away that when we sink to the level of mere human calculation, we very naturally allow doubt and despondency to take the place of cheerful expectation. We are slow to remember that precious fruit is long maturing, and that the most important results cost most of time and labor. Pebbles can be had for the picking up on the seashore, but diamonds must be earned by severe toil before won. Results in the moral world must necessarily be mainly in the future, for result here is the product of numberless influences, which can be estimated only when combined in the future consummation of all things. It is because the result of Christian toil and sacrifice is often so remote, that we are schooled by the Great Teacher, as Christians, in a life the chief element of which is faith. God sees where we are in darkness, and though we may become impatient of waiting, and weary of the working, infinite wisdom knows the end, and infinite goodness directs that end as a seed in the soil. We are slow to learn the lesson furnished in the contemplation of nature's method of rearing the plant, bestowing months of weary labor before we pluck the ripened grain. So God would teach us that if we cast our bread upon the waters, "It shall return again after many days."

It is not unfortunately true that ministers and churches allow themselves to get dependent, and find themselves on the point of giving up the struggle at some given point of severe labor, because results have not been reached such as have been desired and expected. It is hard, it is most assuredly discouraging to the earnest toiler to sacrifice for years, and bear burdens well-nigh crushing sometimes, for the sake of Christ's cause, without seeing corresponding results. But do we forget that this is the very experience to which we are called as Christians—that we are ever to "sow in tears," and be constant burden bearers? True Christian fortitude is exhibited best when we are called to lead a forlorn hope, if we obey the call with cheerfulness and determination. It is enough that God says, "Go labor in my vineyard: what is right, that will I give thee," and if we labor as best we may in the field where the Master thrusts us, we may surely trust Him for the rest, and

"Though we're long waiting,
The heavenly peace and rest,
We'll wait and work, enduring,
Till 'tis sent at God's behest."

—Exchange.

CONSIDERATION NECESSARY.

Enterprises hastily engaged in, are almost invariably fruitless. To be at all sure of success, consideration is necessary. Christian institutions especially, demand serious and prayerful consideration. If the consequences are carefully considered, and the plans formed accordingly, it will be well; while on the other hand, if there is no thought beyond the present—no consideration as to what must result from the present action, it will be ill. In the organization of churches, there sometimes appears to be but little thought as to the consequences. A writer, in an exchange, on this subject, refers to the fact, that church organizations are the forces to oppose the enemy; and as such, they should always be under arms, and ready to carry out the designs and well-regulated plans devised by infinite wisdom, to suppress and effectually destroy the works of Satan. That churches may be the power for good which it is designed they should be, and not be a weakness to the common cause, he suggests that it might be well before organizing, to make the following inquiries:—

1. Is there enough material in the vicinity, not connected with any church, to make a self-sustaining one?
2. Is it a growing place where the organization is contemplated; and are those that are expected to compose the church permanent residents or only transient people?
3. Will the organization be likely to demonstrate, that we are at strife with other denominations, by crowding into a community where they have the precedence, and where but one church can be supported?
4. It is a very necessary that every new organization be taught not only personal piety—active employment in spiritual as well as temporal things—but what Christ and the denomination expect of them. What must be taught the meaning of labor. It is a great wrong to the people, as well as the denomination, to organize a church by holding out inducements that nobody else will bear the burden and foot their bills.

Now, Mr. Editor, I have no difficulty from this standpoint, in seeing the fruitful source of unpopularity as well as unpaid ministers. And it would not take very powerful argument either, to prove that such churches are the cause of many incompetent preachers being in the field. I have penned these thoughts after careful observation, and still there remains much that ought to be said. I forbear, however, at present, and hope that for the interest of the cause of Christ such are the cause of many incompetent preachers being in the field. I have penned these thoughts after careful observation, and still there remains much that ought to be said. I forbear, however, at present, and hope that for the interest of the cause of Christ such are the cause of many incompetent preachers being in the field.

LICENSED TO PREACH.

Rev. J. L. Phillips writes to the *Morning Star* that at the semi-annual meeting of their Association, held in Balasore in the latter part of March, there were three young men licensed to preach to their Pagan countrymen. One of them he says:

"He bears the name of your esteemed brother, Caleb Hodgdon of Maine. Born and reared in the mission, educated thus far in our own schools, a working member of Balasore church, and a speaker of much promise, of the English Baptist mission. Both of them appear well, and have made a good impression since coming to us. Their names are Dinanath and Simeon. The former accompanied us on the tours during November and December last. He bids fair to become a useful laborer. Of Simeon I know less. He practices well in the bazar, and is applying himself commendably to his work. He is to be located here for the present, while Dinanath remains at Jellassore and Caleb at Balasore."

Bro. Phillips mentions another interesting feature of the meeting. A letter was received from the Jellassore church, requesting that Silas Curtis, a native preacher, be made over to them, the church agreeing to be responsible for his support, thus relieving the Foreign Mission Society from the expense. This is a very encouraging feature in the mission work. The minister above referred to is now drawing his salary from a native church. There are without doubt other churches that will adopt the same course so soon as they are able. Bro. P. says:

"This is the first case of the kind in our mission, and deserves to be regarded by our friends at home with special interest. It is a fact in this part of the country, but he shall never put his foot upon it, or he will never leave it alive. We will never allow a heretic to live amongst us. So if he puts his foot on these lands he will be shot dead. The ball is ready for him. This is no idle threat, so help my God.—One of our friends."

time to the duties of his vocation. This move, then, on the part of the people at Jellassore, is cheering in the extreme; for it indicates a desire to bear their own burdens and assume the responsibility of carrying on the gospel work at their own station. We hope the day is not far distant when each of our native churches will support her own pastor. Two things are required to be done in order to bring this about. First, there must be natives trained and prepared for the pastoral office, and secondly the churches must be educated up to the true idea of independence. We see signs that the good time is coming, and are doing all we can to hasten it to our doors. Bro. Hallam told me during our meeting that the Jellassore church are coming up well on the matter of giving tithes, and that they had already thought of asking for the privilege of maintaining their own preachers. The heaven is working and the whole lump must soon be permeated by its power.

A VISIT TO STANLEY.

Mr. Editor—I have paid a short visit to Stanley, having for some time felt a desire to visit the little vine planted there some years since. I thought I saw more signs of real life among its branches, than in some of our older churches that are blessed with more gospel preaching. How much more will these have to answer for?

The journey, in company with Bro. Michael White, was as pleasant as could be desired; but the end of our journey was all but pleasant. Oh! how true it is, that if one of the members suffer, all suffer! Deacon William Merrill has been suffering for nearly two years with a cancer in his face, and it is really fearful to look at. He has not been able to do much to maintain his family, and the prospect of soon leaving them with a debt on his place, makes him feel as a father and a Christian cannot but feel. Bro. White and myself think Mr. Merrill's generosity in former days, and his willingness to sustain the cause of God far beyond his ability, commands him to the prayers and sympathy of his brethren. We hope they will think and act.

Bro. Merrill wishes me to say to the brethren that he is still at his post. He rose from his bed as soon as I was done preaching on Sunday morning, and being assisted in dressing, he came to the door of the room, and spoke of his confidence in God and his hope in Christ, and of his determination to hold fast to the end. Many wept during his speaking. I thank God for a religion that lifts men's hearts above the pain of a burning cancer that is gradually eating his life away. As Bro. Taylor says, there is something more than what is in the blood.

Stanley and Cross Creek is a large field; why could not our interest be extended to by some missionary? The crops are nearly all in, and the people at leisure. Much good could be done there. Will Bro. Vanwart go? Since his last visit to them, the people's minds have been on him; and they wish him to return and finish the work he commenced.

Yours truly, W. KINGSBORN.

We hope the large number of our Subscribers whose renewals are now due, will not fail to make early remittances. We are publishing the cheapest religious journal in the Province; and prompt payments are necessary to enable us to carry on our business.

DIRECTORY.—The Prospectus together with specimen pages, of the Canadian Dominion Directory, for 1870-71, to be published by John Lovell, Montreal, in September, 1870, is received. It will be a complete business Directory, containing the names of professional and business men, and the principal inhabitants in the cities, towns, and villages of Ontario, Quebec, Nova Scotia, New Brunswick, Newfoundland, and Prince Edward Island. A similar work—though necessarily much more limited—was published by Mr. Lovell, in 1867-68, which received the highest commendation from all parties. The present undertaking will involve a very heavy expenditure—about \$75,000; and the publisher proposes to circulate not less than ten thousand copies. The greatest care will be taken to have the work as correct as possible. To business men it will be valuable as an advertising medium. The advertisement in another column furnishes full information concerning the work.

Harper's Monthly for June is received. The table of contents presents an interesting variety. The principal papers are: The Aurora Borealis, or Polar Light; and Military Protocols of former days. For sale by J. & A. McMillan.

The June number of the *New Dominion Monthly* has been laid upon our table. It is quite up to its general standard.—Published by John Douglas & Son, Montreal.

The *National Temperance Advocate* and the *Youth's Temperance Banner* for June, received.

Report of the Chief Commissioner of Mines for the Province of Nova Scotia for the year 1868 is received. The report says:

In a review of the mining operations for the above-named period, I am happy to be enabled to report a state of progress which I cannot but think satisfactory. During the year, there has been remarkable activity in prospecting and in opening new mines, both in the old and new districts. Eleven new Grubbers have been licensed, and there are six others in the course of erection. Financially, the success has been more than was expected—the receipts being larger than in any previous year.

The Metropolis Church, Washington City, the key-stone of the arch over the pulpit is from Solomon's Temple, the panels of the pulpit are of wood from the Garden of Gethsemane, and the caps of the posts from the Mount of Olives.

ROMISH INTOLERANCE IN IRELAND.—The *Dublin Record* of a recent date prints the following notice, which has been served on various landlords and tenants in the Romish districts of Ireland:

Notice.—March, 1869.—Sir—You have let to a tenant of your estate, a farm in this part of the country, but he shall never put his foot upon it, or he will never leave it alive. We will never allow a heretic to live amongst us. So if he puts his foot on these lands he will be shot dead. The ball is ready for him. This is no idle threat, so help my God.—One of our friends.

The London *Christian Times*, in commenting upon the spirit of intolerance which always characterizes Rome, states that no Protestant, Englishman, or Scotchman, dare buy land in any part of Romish Ireland with a view to living on it. Secret murder would follow at once, all the country conspiring to shield the murderer. No manufacturing or enterprise of any kind can be undertaken by British capital. It would be thought an intrusion on the rights of the native community. If local opinion permitted, the vast bog of Ireland would soon be drained, its ditches quickened into new life, its fields enriched by wide harvests, its quays made busy with growing exports; but the spell of Rome, forbidding the "heretic" a foothold on the island, condemns it to lose the magnificent prospect.

BAPTISM OF A MINISTER.—The *Canadian Baptist* says: The ordinance of baptism was administered by Dr. Caldwell last Lord's day evening to two candidates, in the presence of a crowded and attentive congregation, in Bond Street Baptist Church, Toronto.

One of the candidates was Rev. Robert Cade, for 17 years an esteemed and useful minister of the Primitive Methodist Body. His mind has been much exercised on the subject of church ordinances, and under the influence of a considerable length of time, so that his decision has been deliberately and calmly reached. Bro. Cade preached an excellent discourse from Rom. 1: 16, "I am not ashamed of the gospel of

Christ: for it is the power of God unto salvation, to every one that believeth," and closed by referring to the privilege and pleasure of obeying Christ, exhorting his hearers to examine the question of baptism and follow the example of Jesus.

We trust that a field of usefulness may be opened up speedily for our brother in the province, and that his labors may be crowned with blessing.

The Lord's Supper was celebrated on Easter Sunday in Madrid Spain, in the Protestant fashion. Fifty communicants participated in the service. This is the first observance of this ordinance of religion in Protestant form since the time of Philip the Second.

ARISTOCRATIC SECESSION.—The bishop of Salisbury, in a charge shortly after his consecration, said; "I feel that the blood of the apostles (so to speak) is in my veins, and that by it I have been emboldened. I fear not to say that I have received, by the putting on of apostolic hands, the spirit of power, and of love, and of a sound mind." We would be rather excused from participating in this blood of the apostles if it passed through the veins of Pope Alexander the VI., Pope John, and others of that ilk, before reaching us. Flowing through such polluted channels it must have lost ere this all its virtues.

ENCOURAGING.—There is in San Francisco a Sunday school composed of Chinese. Of the pupils the Superintendent says: They are, without exception, models of order and docility, quick and eager to learn, and contrary to the belief of many Americans, they are very capable of not kicking the seats or spitting on the carpet. The scholars number 44, ranging from 10 to 60 years of age.

WHAT HEATHEN CONVERTS DO.—A missionary writes that a Nestorian convert travelled sixty miles through deep snow and piercing cold in the month of January, in order to be present at the administration of the Lord's Supper. How many members of the church in Christian countries do not travel sixty rods to enjoy such an occasion? The converted heathen furnish us many noble examples of Christian zeal.

A REMARKABLE CIRCUMSTANCE.—The *New York Tribune*, of May 7th, says: "If the morning Tribune contained an account of Tumor the Tartar, reported at a meeting of the American Society for the prevention of Cruelty to Animals, it would hardly seem stranger than the report we read the other day in an English paper of the remarks of his Highness the Maharajah Duleep Singh, on taking the chair at an assembly in Exeter Hall, in aid of the American Presbyterian mission in Egypt. Certainly it is a striking reminder of the progress of Christianity in those dark countries where

The gorgeous East with richest hand
Shower on her kings barbaric pearl and gold,
That we find this Hindoo potentate, grandson and heir of the terrible Sikh conqueror Ranjeet Singh, who overran the northwestern portions of India, founded the kingdom of Lahore, and pushed his victories even into the mountain fastnesses of Afghanistan; this 'king of kings,' who, if there were any virtue in a name, and a title, and a grand descent, ought to busy himself with inspiring converts, and burning incense, and such like games,—it is an eloquent commentary, we say, on the success of Christian missionaries that we find this blazing Hindoo passing around the elementary Latin in the chief centre of modern humanitarianism, and not only accepting the Gospel himself but trying to stir up old Christians to sending a little more of it into Egypt. So the Nile gets the Bible from the Indus, and a little company of American Presbyterians, preaching God under the shadow of the Pyramids, find an advocate and helper in the representative of one of the oldest and most horrible of pagan superstitions. The Maharajah, we should add, has long been a Christian, resides permanently in England, and is married to an English wife.

TORRENTS, NOT ACCORDING DELIVERANCE.—Some of the Christian natives of New Zealand captured in the recent battles with the Maoris, who were instigated to rebellion by French Romanists, were offered their lives if they would bow down to the heathen gods. They refused, and fifty of them were put to cruel deaths.

The receipts of George Muller, for his orphan-house, etc., in London, during the past year, were \$15,000, making nearly \$5,000,000 which he has expended, in all, for his orphan homes. His life of faith has been without its fruition. His peculiarities are: 1. To ask no one but God for supplies; 2. Never to contract any debts for supplies; 3. To be contented with what God sends.

GIFT ENTERPRISES.—A great many people eagerly grasp at the inducements (7) held out by the various "Gift Enterprise" Companies; and they almost invariably lose the money they invest. An American exchange says, lotteries, or gift enterprises, or dollar sales, are essentially swindles. In most states they are prohibited by law, but are conducted on a large scale in contravention of law, and by them thousands of people who wish to make fortunes more speedily than honest labor will produce them, are swindled out of their money. The Mayor of New York long since issued a manifesto on the subject, for the purpose of warning people abroad from falling in the numerous swindles that are clandestinely carried on in that city. It is as follows:—

To the Press of the United States:—I beg to caution strangers against New York circulars and prospectuses of tickets, shares, and chances in co-operative unions, or gift enterprises, or dollar stores, or in any other possible scheme whereby property or real estate is promised to be given away, or to be paid. Every such advertised scheme is necessarily a swindle and false pretense. There do not and can not possibly exist any such schemes in this city. Country newspapers which advertise them simply and solely for the purpose of obtaining money, would now make a point of publishing and reiterating this information they would charitably, and I think effectively, counteract the swindling intentions of those who use the mails for false pretenses and will also save the unwary hundreds of thousands of dollars.

Major of the City of New York.

We read in ecclesiastical history of two Christians who had quarrelled in the morning; in the evening one of them sent a note to the other—"Brother, the sun is going down." This reference to the apostle's injunction produced reconciliation.

THE WELSH IN KANSAS.—The Welsh about Emporia, Kansas, have a church a year old, with nearly seventy members. Though most of them are poor, they have built a neat stone edifice, and with \$300 from the Congregational Union, have paid for it. They have called a pastor from Wales.

In California, six Congregational churches have been organized since March 1, 1868; nine houses of worship have been built and two are in course of erection—the eleven costing \$40,000. There are now 45 Congregational churches in the State.

One of the Methodist papers, in alluding to the itinerant character of the clergy of that denomination, who are transferred every two or three years from one church to another, states that they are subjected to an annual expense of more than \$1,000,000 for moving. Not a small item to come out of the small salaries. This does not include breakage and repairs, of which Dr. Franklin says that "three moves are equal to one fire."

ROMANISM IN CHINA.—Cathedrals are in process of building in Canton and Peking, China, each of which is to cost about \$5,000,000.

In our last issue, there appeared two or three typographical errors, which were not calculated to enlighten the reader. One of those errors is particularly worthy of notice. In an "Item," we intended to say that "the importations for present season were enormous," it read, "were encouraging." Now, we are bound to confess, that we can see very little

cause of encouragement or congratulation in the fact of our importations being large; but, on the contrary, do believe, that to some extent it is a source of financial difficulty. For many years past, our importations of some classes of goods, have been beyond all reason; more by far, than the population and resources of the Province warranted. And the evil appears to be rapidly on the increase. Take the item of Dry Goods. Immense importations of this class of goods are constantly being made. Silks, satins, cloths, cottons, haberdashery, etc., pour in upon our merchants by every available avenue. Each and every steamship and sailing vessel on their arrival, pour out on our wharves and streets—cases, bales, and bundles—to an almost unlimited number of goods in this line—of all qualities, shades and descriptions. This rush of business may bear a very beautiful appearance to the casual observer. It gives employment to our ships, clerks, teamsters, mechanics, laborers, &c., and helps to sustain steam communication with the old country; but yet it has caused a financial disorder, already in the chronic stage. We have only to glance through the advertising columns of our morning papers for evidence of the fact, that the market is glutted with goods; column after column appear, setting forth the advantage of buying, from this house or that; goods, if we are to believe all we read, are offered at ten or fifteen, twenty and twenty-five per cent. below their value. Stocks are constantly offered at "immense sacrifices." "Clearance-out sales" are of every day occurrence; and this mode of catching customers, is not confined to a few trades as when trade is healthy; but all appear to manifest an extra amount of anxiety to dispose of superfluous stock.

This, we feel, clearly shows the business to be overdone—the supply is greater than the ordinary demand, and our merchants are thus compelled to force the sales, to enable them to meet their liabilities. The system is bad; draining the country of money required for other purposes; crippling the importers and keeping our finances in a perpetual fever. The evil is not of sudden or recent date; but it has been going on and increasing until now; we think it time a change was effected for the better. But the change will not come, we fear, until financial disaster overtakes us, and compels a more restricted business.

General Thomas declined to accept the present of a house; and also refused to be the recipient of a public dinner. The money for the first, he thinks, might be more judiciously expended for the benefit of the soldiers' widows and orphans. As for the dinner he has not the time to spare to attend it.

A commission appointed by the government, for the purpose of examining into the feasibility of bridging the East River, to connect Brooklyn and New York cities, have reported favorably—and the work will probably be commenced at once.

It has recently been decided by the New Hampshire Supreme Court that travellers must withdraw their baggage from the keeping of railroad companies upon arrival; that the companies are under no obligation to store the baggage, and are not liable for its loss if "not removed within a reasonable time."

Some of the navy on the U. S. Railway adopted a novel mode of getting their pay from the Company. Mr. Durant, the President, while on his way to take part in the ceremonies of laying the "last rail," was taken from the train by the unpaid workmen and detained until he telegraphed for and received sufficient funds to liquidate their claims.

It is stated that eleven hundred and twenty Japanese families are now on their way to California, who intend to settle there and cultivate the tea plant.

The total cost of the Abyssinian expedition is now estimated by the British Government at \$2,770,000.