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TERMS AND NOTICES.

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

TERMS—\$2.00 per annum.

JOHN HARRIS IN ALL CASES IN ADVANCE.
PAYMENT MAY BE MADE BY CASH OR BY CREDIT.
All Communications for insertion, should be addressed, Messrs. HARRIS & CO., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

SAINT JOHN, N. B., MAY 6, 1870.

SPECIAL INDUCEMENT!

ABOUT MONTHS FOR \$1.00!

Our list of Subscribers ought to be increased. To effect this, we make the following liberal offer:

To any new Subscriber remitting One Dollar, we will send the INTELLIGENCER till JANUARY 1st, 1871, thus giving to those who subscribe at once, eight months for the price of six!—Two Months for Non-Residents!!

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CO-OPERATE.

In all our churches there should be the fullest and most ready co-operation—a free and hearty oneness in all that affects the interests of the body. No church can prosper which does not have this principle largely developed. We do not, by this, mean merely a raising of the minister's salary, the erection of a place of worship, or the support of the Sabbath School, but we mean that when anything is required to be done, whether it relates to the financial, moral, or spiritual interests of the church, that each member should come forward with the talents and substance with which God has blessed him, and spend and be spent for the good of the cause. That church member is to be pitied, who, seeing his brethren struggling to uphold the cause, or to forward the interests of the church, in a cold and formal manner folds his arms and persistently refuses all assistance; and that church is in a most deplorable condition when a want of co-operation is the leading principle in it.

Who does not know that, in by far too many of the Christian churches, the work which is being accomplished is effected by a few warm-hearted, zealous members, under whose labors, despite a want of co-operation of their brethren, the work progresses. Did it ever occur to the reader what would be the result did all the professed followers of Christ cordially enter into the work of God on earth? We know of churches numerically small, yet being fully united, are instrumentally a power in the world, for the spread of truth, the increase of righteousness, and in saving souls.

If the minister needs support, the Law of God directs, let each contribute as God has prospered him, and no one will be burdened. If the Sabbath School is to be sustained, all the young and the older should rally to its support, each doing what he can to increase its usefulness and secure its efficiency. Then it must prosper. When the prayer and social meetings of the church are held, every member should feel that he has an individual responsibility in the matter; he will then not only attend, but will be in a position to take part in the exercises of such meetings, and in that way help to make them a success.

As our missionaries visit our churches in different parts of the Province, what is the almost universal report? "The cause of God is low," or "The people are scattered and need help." Would these reports reach us were the church members heartily co-operating in the work of God, and laboring to build up the walls of Zion? Brethren, be of one mind, live in the bonds of peace, and be a unit in the great work of saving souls. We firmly believe that could a hearty co-operation be secured in the churches that a constant and uninterrupted ingathering would follow. Co-operate then with your minister in his labors of love. Co-operate with the officers of your church in keeping free from financial embarrassment. Co-operate with your Sabbath School superintendent in keeping up an efficient school, and above all unite with your brethren and sisters in keeping up your prayer and social meetings, so that God may be glorified, sinners be converted to Jesus, and your own spiritual life advanced.

WELL-DOING.

Strange notions sometimes exist in reference to what constitutes well-doing. Many consider a man "doing well" in business because he is getting rich. The world often judges by visible results, without reference to the means employed to produce these results. If the agencies used were to be examined, many a man's well-doing would be found to be ill-doing; and if the final results could be foreseen, the same conclusion would be reached. Judging only from what is seen, how natural to say, when one looks at the fine mansion, the elegant carriage, the princely steeds, "He is doing well." Yet these may have been dishonestly acquired, may even have been bought with the price of blood, and in the eye of God may represent evil and groans, and tears. So people are frequently said to be "doing well" merely because the marriage brings money, even though with the money comes misery. The tokens of the money are more readily seen than the evidences of the misery.

No man does well unless he does right. It seems strange that so simple a proposition should need demonstration. In truth, it does not need it to a well-balanced mind; to such it is an axiom. But, unfortunately, there are many minds that are not well-balanced; many that are dazzled by the seeming brilliancy of results—without considering the causes which produce them, nor thinking of other but more remote consequences that are sure to follow. Such need to be told—more than that, to be taught—that well-doing, in its real meaning, is right doing. Right doing may for the time be unprofitable, apparently unprofitable, and positively painful, but in the end it will work out well.

Well-doing comprehends the duties we owe to God and the obligations we are under to our fellow men. The former implies love to God and faithfulness in his service. It includes a renunciation of self, and a triumph over the perverse tendencies of the soul, which hinder us from serving God as we ought. The latter arises in general from the common brotherhood of man, and especially from the various relations of life—social, domestic, civil, ecclesiastical. We are not doing well in the correct sense of the term unless our conduct toward God and man is properly adjusted. Wealth, position, fame, or pleasure, obtained in violation of the great law of love, is no evidence of well-doing, and, sooner or later, all seeming prosperity based on a false life will be shown to be deceptive. This deceptive prosperity often betrays its true character in this world, as the coming of a man's large and famous bubble bursts; but sometimes it maintains an outward appearance of soundness even to the hour of death. The sinner may preserve wealth and all other tokens of worldly success up to his last hour, but, "after death the judgment." That fearful testing time will show the false foundation of many a reputation, and bring disappointment to many a proud heart.

That there are difficulties in the way of well-doing, it would be folly to deny. Men get discouraged in their efforts to conquer self. Hidden weaknesses develop as the work of self-conquest proceeds; but sometimes it maintains an outward appearance of soundness even to the hour of death. The sinner may preserve wealth and all other tokens of worldly success up to his last hour, but, "after death the judgment." That fearful testing time will show the false foundation of many a reputation, and bring disappointment to many a proud heart.

success becomes a source of torment; in the fight, the soul grows weary and desponding. Could such fainting hearts but see the supernatural help which God provides, they would take courage and continue the conflict unto victory. One victory prepares the way for another, until conquest becomes a settled habit with the soul; a habit—be it remembered, however, by way of caution—that can only retain its conquering strength by constant vigilance and perpetual preparation for every foe.

There are also discouragements in our efforts to do good to others. There is often a want of appreciation of effort on the part of those we seek to benefit. The acts of kindness, the words of counsel, seem to be received with coldness. The pastor labors long and sore to fruit; the Sunday School teacher works faithfully, yet his scholars are unconverted. "Good men and women who are trying to benefit their fellow-creatures often find themselves disappointed. They often feel the need of the stimulants which success gives. The hearts of these faithful laborers become tired and sick. There is frequently a want of cooperation on the part of those who might and who ought to help, but who do not; they prefer ease to self-denial, and throw entirely on others the burden which they ought to aid in bearing.

These discouragements often arise from the mistaken notion that all of success we have at hand; we see; whereas, we never see any of it until it is fully developed, and much of it we may never see at all. If we put seed into the soil and complain after a few days because we do not see it grow, any farmer's boy could tell us that it is under the surface where our vision cannot reach, that the seed begins to sprout, and that all we ever see of its growth after it reaches the surface will have its root still beyond our sight. So great truths germinate in the dark; unseen by the faithful workman who has placed them there, they strike their roots deep down into the heart. They will come to the surface by and by, and show their presence by their fruits.—Ed.

OUR INDIA LETTER.

CAMP BARIAH, India, Feb. 14, 1870.
MR. EDITOR—Our tent is pitched under a beautiful tamarind tree, in the centre of a large Santal village. We came on Saturday evening, have rested here over Sabbath, and to day have been visiting several of the adjoining villages. To-morrow we move off into another section where Santals are said to abound, and we shall find plenty of work. Last month I wrote you from our camp in the Santal Pargannas, many miles north of home. Since then we have travelled many miles and preached to multitudes the glorious things of salvation through Jesus Christ. This is our second trip, and we are working chiefly among the Santals to the west of Midnapore. The past week our way has been through hills and jungles, infested with wild beasts. We have more than once seen the immense footprints of wild elephants and the tracks of bears and deer. Several times we have heard the ugly bears fighting with one another close by camp, and one evening in the clear moonlight, I saw a large bear leisurely walking about within rifle shot of our quarters. The elephants sometimes destroy whole villages in these hills. They easily knock off the straw roofs of the huts and trample down the walls in order to get at the paddy or rice stored away within. I have seen some little villages completely destroyed on this account, the bare broken mud walls and shattered roofs left to tell the story of elephant depredations. The bears do mischief chiefly to the crops. They are excessively fond of sugar cane, and often spend their nights in such sweet pastures.

During the past week we have visited on an average seven villages a day, and always found the people glad to see us. Among these hills the settlers have heard very little of the way of life. In many places no Christian ever went before, and not a word of the Sacred Scriptures was ever seen or heard until our visit. As we enter a village, frequently the entire population will turn out to hear us, the children and women forming the extended background of the large audience of men, who sit on the grass eagerly catching every word we utter. We usually begin by singing a Santal hymn, which always helps fix the attention by checking the murmur of many happy voices. We have several excellent Santal hymns. The best of them were composed by Dula, whom some of your readers may recollect, as he once accompanied Dr. Bacheiler in his travels through New Brunswick and Nova Scotia. Dula has been with me this cold season, and rendered efficient service in the Santal work. He always works to the best advantage among his own people, and I have been pleased to observe how naturally and how simply he introduces the important topics of Christianity to the blinded and darkened minds of his poor, ignorant countrymen. O that we had a score, even a hundred native preachers for the Santals! As yet we have only stepped on the borders of the immense Santal country within our reach and unoccupied by our own Mission. Should it be the Lord's will that I devote myself to this people, I hope to travel extensively through their wild, hilly country to the south, to the west, and to the north of Midnapore.

An interesting feature of the Santal work just now is the desire of the people for education. In some instances this desire seems really intense, and manifests itself by eager, earnest requests for schools. Dr. Bacheiler had several schools in this section, but they were all broken up by the famine of '66. I find a few traces of learning among these people which are truly cheering. Several years ago there was a school of some kind established at Ghatiali, the capital of the raja's territory, of whom and his court, you may recollect, I wrote you three years ago. That raja—profligate that he was—is dead, and the large estate is in the hands of Government, because the prince is yet a minor, only about nine years old, I learn. We shall probably visit the court in a few days to preach and leave Christian books. Well—for I see I have lost the thread of my narrative—it appears that several young Santals attended that school of the raja's and learned a little Bengali. Three or four of these youths served as teachers of our schools in this section before the famine. I have recently met them, and am glad to find that they have not forgotten what they knew, and that they are anxious to learn more. And in several large villages a party of the people earnestly petitioned for schools, so that their children might not remain illiterate and ignorant like themselves. And what I wish to do is to come and put up a little dwelling among these Santals of the hills and jungles and organize a number of schools in the larger and more central villages, and then devote myself to travelling and preaching throughout the country all around these schools. In this way it seems to me, more might be done for these poor people. We need to live among them, and to labor for their enlightenment and salvation. We need to sow over the land we have ploughed, then water where we have sowed, and then be ready in God's good time to thrust in the sickle and reap. Another point is this, that in order to acquire a thorough and ready knowledge of this difficult language, we need to be among the people who are speaking it. I thank God for helping me learn enough of it to tell the story of the cross to these eager listeners. It is a life long occasion for devout gratitude to God to be able to publish the glad tidings of salvation in a new tongue. Whenever I try to preach in Santal my heart overflows with thankfulness for so exalted a privilege conferred upon me. Do pray for me, dear Christian friends, that I be not found an unfaithful holder of this new talent. O for more grace to hold up Christ before these precious, unfaithful promises, which are treasured up for us in the Bible! No mere human heart can fail to falter at times in the presence of a work so vast and so imposing, and no unaided human zeal can fail to flag in the front and rear of a contest with Satan so fierce as that now being raged in pagan lands. Remember,

my brethren, that your missionaries are but frail men, and on your hearts bear them daily before the blessed mercy seat.
J. L. P.

For the Religious Intelligencer.

THE DUTY OF THE CHURCHES.

There is not the first reason yet existing why ministers should make more sacrifices for the cause of religion, than the membership in the churches should make. Or in other words, why the lay members in the churches should not, in their sphere, make as large sacrifices for the cause, as ministers, in their sphere, are expected and required to make. This seems to be self-evident. Yet such has been the manner of thinking and acting on this subject, for years, this truth may not be at once seen and acknowledged. This much must be admitted, that each and every Christian was required to give up all to Christ, and to seek first the kingdom of God, and the favor of God is forfeited. Now then, this really and truly implies that each must do what he or she can to build up Christ's church on earth. If the Christian is confined to the farm, the shop, or elsewhere, then here lies his way of duty. But this does not relieve him from duty to Christ in church building and the conversion of sinners. He must work for Christ in the social meetings, and by personal effort among his associates. But the sphere of labor to which I wish in this article to call special attention, is the support of the gospel through the contribution of money. The Lord permits the member to remain in his usual employment, wherein he can secure a support for his family, and usually something more. The minister is called away from such employment, and finds his greatest usefulness in devoting his whole time to the welfare of the churches and the salvation of souls. To do this, he must be supported. The churches need all his time. Now, is it not apparent, that here is a mutual relation, which shows that the minister should give his whole time to the work and the good of the churches, and the membership should from their business contribute suitably to comfortably support the minister and his family? But how many there are who, being destitute of preaching (this article is for such), say the ministers do not come near us. They forget, merely did, but now we are neglected. Neglected are you? But have you not neglected the ministry? When a minister has visited your place and preached to the people, you have been glad, and received him with open houses and warm hearts. This is well; but have you contributed liberally to supply his needs? One of our old ministers, now gone to his reward, was many years ago riding with a good deacon. The minister was endeavoring to convince the deacon that ministers ought to have a good support—or salary, if you please. The deacon says, "Elder P., when you come to my house, put up your horse and give him the best in the barn. Come into the house yourself, and you shall have the best bed to sleep in, and the best there is in the house to eat." The reply of the minister was short and conclusive, "My wife and children at home need something to eat as well as I and my old horse." The story is that the deacon rode more than an hour before he spoke again, for the reason that "he had nothing to say."

I hope these "remarks" may set a good many Christians thinking about their duty in this direction, and their own minds thus thinking will supply much that is suggested by the above.

The practical application of my discourse is as follows:—

Let each and every church, whether it has a pastor or not, but more especially if it has not, go to work and raise all it can for the support of preaching. Let it do as well as the churches in St. John, Carlton, Fredericton, and other places, which support preaching in proportion to its ability. Let each member do as much as he can. Let him even make some sacrifice in this. Then you will have a fund from which you can do simple justice to a minister and his family when one comes among you. More than this, I feel assured that every church doing this will soon come to have stated preaching some portion of the time.

MR. EDITOR, I feel assured that there are scores of churches in your Conference which will arise to new life by adopting this course. It is for the benefit of such that I now write. How my soul longs to see it tried in all your churches, for their own prosperity and the good of the cause. "God helps them who help themselves."
C. O. LIBBY.

For the Religious Intelligencer.

SPRING.

DEAR BRO. McLEOD—Spring has come again with its many charms. The earth that was shrouded with snow and appeared insensible, like a wan corpse, is vast reviving; vegetation resurrecting from its icy tomb, and prophesying plenty of good pasture and hay, a fruitful season, and an abundant harvest.

Last autumn, much of the animal creation fell into a torpid sleep—some to be transformed, and others to awake as they were; consequently, we see caterpillars, moths, &c., bursting their fibrous prisons and assuming a bird-like appearance, soon to break their fast on the juices of the honeysuckle, the rose, and the jasmine; and reptiles creeping forth from hollow logs, decaying stumps, filthy swamps and ditches. The serpent is as venomous as ever, and the toad still delights in spitting poison.

These natural, familiar, though surprising occurrences, bear the mind forward to the spring of the sleeping dead, when He, who is "the resurrection and the life" shall say to the scattered dust, moulder- ing bones, grinning skulls, partially consumed and just interred tenants of the valley, come forth. They who sleep in Jesus, having the impress of his character upon them, will leave their diseases, disquietudes, besetments, and mortality in the grave with the yellow linen, napkin, shroud, and coffin, and arise in immortality entirely free from a world of turmoil, to take possession of the kingdom, to praise Him day and night. But he that is filthy shall be filthy still. The sweeter still curses his maker, the drunkard parches with thirst, the worldling whose heart is absorbed in gold, grows under a load of care, and the sloth who spent her life in vanity, fluttering from flower to flower of pleasure, like a painted idol, sighs for the excitement of theatre, opera, and ballroom. Their portion is everlasting destruction from the presence of the Lord.

In the bursting buds, opening flowers, springing grass, the little warblers of the forest from sunny glades, and the farmer's plough, harrow, team, and satchel of grain, we read that this is seed time.

B. MINARD.

AN ATTEMPT TO SHOOT MISS EDITH O'GORMAN was made by Roman Catholics the other day in Madison, N. J. She was once a nun, but having effected an escape from the "religious penitentiary," she has been delivering lectures in which she revealed some of the internal workings of the institutions. This aroused the ire of Papists, which they sought to allay by taking the life of the young lady the way most natural to them. Fortunately the attempt to mob and shoot failed. It furnishes another evidence of the principle of Romanism, "as it was in the beginning, is now, and ever shall be."

The report that Rev. Albert Barnes, author of Barnes' Notes, was dying, is denied by the New York Observer. He is in good health, and recently walked four miles to attend a meeting.

SPIRIT OF THE PRESS.

The Era speaks of Christian discipleship. It says: "A man's Christianity is determined by the object of his life. If he lives for Christ and his fellowmen he is a Christian; if he lives for self he is an infidel and has denied the faith. Selfishness is practical atheism."

"Paul was laid hold of by Christ in order that he might do a specific work. Each disciple of Christ has been converted in order that he may do a work adapted to his talents and harmonizing with the tone of his temperament. The genuineness of his conversion is exhibited by his apprehension of the work and his assiduity in discharging its duties. He has no more right to accumulate a fortune for himself or to attain unto political or social position for his own gratification, or for the elevation of his family than has a soldier the right to use his genius for war and his opportunities for gathering the spoils of the enemy in order to advance his personal interest or to enrich his family."

The Examiner and Chronicle thinks that churches should be more prompt in paying their pastors, and regular business methods should be observed. It says:

"Not only between the pastor and the people, but between the individual members and the church, should the existence of business relations be recognized. The last bill that a man thinks of paying is for his ship rent," said a worthy church treasurer to us the other day. Surely it ought not so to be. More than this—the churches ought not to let it be so. If a man hires so much room for spiritual warfare, he should be paid as promptly and as fully as if that which room was hired for temporal purposes. If it is not thus prompt and full, the premises should be regarded as vacant, and filled with those who will show a more intelligent appreciation of the teachings of the Gospel. Both pastor and people owe it to themselves to see that the meaning of the precept, 'Owe no man anything but to love one another,' is fully understood."

The Interior enjoins up Christians to be earnest. It says: "The secret of success in every undertaking is earnestness. The great apostle explains at once the method of his large attainments in divine gifts, and the power of his influence as a preacher of Christ, when he says of himself, 'This one thing I do.' Upon the work of 'apprehending that for which he had been apprehended of Christ Jesus' he had concentrated all the energies of his soul; to it he had consecrated the powers of his mind and body."

"Whether, standing upon Aeneas, he 'preached Jesus and the resurrection' to the assembled wisdom of Greece, or wrought at the making of tents under the shadow of the temple of Diana, Paul was always equally carrying his life into the work of God. Into both vocations he carried the one animating impulse of his entire activity—consecration to the service of Christ."

"The grand difficulty with most Christians, is that they are doing too many things. Instead of making the practical knowledge of Christ and doing of his will and work the comprehensive, dominating purpose of their whole being, religion is but a subordinate plot in the great drama of life. They are unconsciously attempting the impossible feat of serving God and Mammon. They lack the moral earnestness which gave unity and the power of simplicity to the life of the Apostle to the Gentiles. They fail to see that even their secular work would be better done if done religiously. Moral earnestness is the very life-breath of the church, and without it little will be accomplished for Christ."

PERSECUTIONS IN JAPAN.

Intelligence has been received through the public press of severe persecutions of persons who have embraced the Christian religion in Japan—it being reported in these words in the London newspapers, copying from the newspapers in Nagasaki, Japan:—"For many years a large Christian community has been known to exist at the village of Urakami, and at different times—in 1857 and 1867—violent persecutions have been carried on against them at the instigation of the native Bonzes."

But with few exceptions, the inhabitants have all remained true to their adopted faith. They have borne imprisonment and torture, and endured deportation without flinching, for the sake of their religion. Since 1867 they have up to this time been allowed to rest, and it is difficult to say to what cause the present ill-will toward them by the government is to be attributed. It might be that, having lately granted a number of concessions to foreigners—notably the right of constructing a railway from Yedo to Osaka—the Mikado's advisers think that they will have less difficulty now in refusing to listen to the remonstrances of the foreign representatives. But, however that may be, certain it is, that on the very day on which the Governor of Nagasaki received a visit from Sir Harry Parkes, in the course of which our Minister took occasion to plead for the Christians, he summoned the faithful inhabitants of the Urakami before him, and ordered them within twenty-four hours to recant their new faith. One and all refused to do so, and they were sent to prison. A few days later, another batch of seven hundred and fifty men, equally firm, were sent on board a native steamer, which, immediately on receiving her human freight, put out to sea—whether bound, no one knew. Eight hundred families were next arrested, and on the following days, troops of women and children were sent entering Nagasaki from the direction of Urakami, escorted by soldiers. On January 7th, the exodus began; boats, carrying from thirty to forty men, women and children, were constantly plying between the prison and the native steamers, sailing vessels, and junks that were lying in the harbor. The wretched prisoners torn from their homes, wives separated from their husbands, and children from their parents, the sick and dying crowded together with the strong and healthy, presented a heart-rending spectacle as they were borne off to the ships, ignorant of the fate that awaited them, but rejoicing in the faith. It is said that in the first fortnight in January as many as 4,200 were deported from Nagasaki alone. It has been impossible to discover whether they have all been sent, but it is generally believed that the majority have been landed on the island of Yesso, and the rest have been distributed among the territories of the various Daimios."

FREEDOM OF CONSCIENCE.

JOHN STUART MILL'S SPEECH ON THE ENGLISH EDUCATION BILL.

MR. MILL'S recent speech against the Education Bill was mentioned by the telegraph, and has now been received by mail. The objections to the bill at the meeting in St. James's Hall were threefold—first on account of its partial scope, insulating some parts of the army of martyrs. The missionaries had been received with kindness by the rulers of the country and not molested, but all at once these two recent converts were seized at their own homes. The fatal yoke was placed around their necks; they were tied with a cord through the hole of their ears, the cord was passed over a beam of the house of the principal man in the village, and their hands were tied very tightly behind their backs. In this painful position they passed the night. Next morning, after having commended their souls to Jesus, as did the dying Stephen, they were cruelly beaten to death with clubs. One of them left a wife with nine children.

LARGE CONGREGATION.—The New York Observer says that on a recent Sunday the Rev. Dr. Hall administered the communion to eleven or twelve hundred communicants in his church, both pews and aisles being crowded.

MOVEMENT FOR AN INEBRIATE ASYLUM.—We are glad to notice that a report has been made in the Legislative Council of Nova Scotia in favor of the establishment of an Inebriate Asylum. The Hon. Mr. Creelman, chairman of the committee, stated that he did not believe it would involve very great expense, as the institution would be largely self-sustaining. The Government highly approved of the project, but thought the expense, especially of buildings, would be considerable and that persons of wealth should take the initiative. An opinion was expressed that the cost of it would be too much for Nova Scotia alone. It was suggested that the Government should take the initiative and collect information on the subject. It might be well to consider whether or not

no compulsion—they are quite free to found others. It is necessary to say this, because, while the idea was in the bill, the House of Commons didn't seem to be aware of it; that such an idea charged with expelling religion from the schools, as if there were no schools to be had but those supported by the rates—as though we were going to interdict all schools except secular schools. The All we demand is that those who wish religious instruction shall pay for it themselves, instead of taxing other people, so that the conscientious scruples have nothing to do with the religious instruction, but is against paying for it; but the conscientious of our opponents requires that they should get it paid for by other people.

Is not this a singular spectacle of the richest and most powerful part of the nation, who wish two thirds of their expenses to be paid by the Privy Council or school rate, and yet cannot bear to do so with the smallest denomination of Dissenters cheerfully to pay for their own religious teaching? Is not this precisely because they are rich and powerful? The poor and weak never dream of thrusting their personal pecuniary obligations upon the public. It is a privilege only sought by those who do not need it, but who think they have the right because they have always had the power to exact it.

But it seems that some of these people have a conscience, though so extremely delicate that it is wounded, not while their own opinions, but when other people's opinions are taught in schools. The very idea of the existence of a secular school within the country, at least when aided by the State, is a burden upon their conscience as the existence of heretics was a burden upon the conscience of the Grand Inquisitor; and it is because we decline to defer to those remarkable conscientious scruples which disregard the rights of conscience in so far as it extends to the teachings of their own opinions, but not teachings of the opinions of other people. I dare say we shall be told next that we do not love of liberty because we do not permit things to take the liberty of hanging or guillotining people at their pleasure. But the liberty we stand up for is the equal liberty of all, and not the greatest possible liberty to one and slavery to all the rest.

There ought to be room in the world for more than one man's liberty, as there ought to be room in the world for more than one man's conscience. Let all parties have whatever religious teaching their conscience demands, and they are willing to pay for. When a man tells me that he is a Christian, and that other people shall have religious teaching, whether they want it or not, and have it in schools which they prefer to have it somewhere else, and shall not be helped in their secular teaching unless they take religious teaching along with it, I tell him that he wants no freedom of conscience, but to trample upon that of other people. If it is right of conscience it was bigotry and prejudice to complain of the persecution of the Vaudois and of the Protestants. The cause is not so flagrant, but the principle is the same.

DENOMINATIONAL.

WAASER, S. COUNTY.—Bro. McKENZIE has for several weeks been laboring in connection with the Waaser Branch of the Rusagornish Church. The meetings have been very interesting, and there have been several conversions. On the 24th ult., five were baptized, and more were to be "buried with Christ" last Sabbath. Bro. Solomon Smith was with Bro. McKENZIE part of the time, and rendered much assistance.

LAKEVILLE, C. COUNTY.—We are informed that Bro. VANWART administered the ordinance of baptism on Sabbath, the 24th ult. We have not learned how extensive is the religious interest in the community, but hope many may be brought to the Saviour.

COLDSTREAM, C. COUNTY.—Since the last report, Bro. DeWitt has baptized fourteen at Coldstream and four in Windsor Settlement. Among the converts were some parents, but they were principally young men. There is yet some interest, and Bro. D. expects to see others brought into the fold of Christ. The meetings in the first named place were held in the house of Deacon William Crandall, of whose kindness and interest Bro. D. speaks in the highest terms.

SOMERVILLE, C. COUNTY.—An obliging correspondent writes that Bro. J. R. Shaw and E. Sippell have held some special meetings in connection with the Victoria Corner Church, which have been attended with gracious results. Three have been baptized.

REV. G. A. HARTLEY has returned from his Southern tour. We are glad to learn his health is much, and we hope permanently improved. We were pleased to receive and publish his letters, and thus publicly tender to him our hearty thanks.

THIRD TERM, JACKSONTOWN.—Since reporting the revival last week, we received a more direct account from Bro. G. W. Boyer. Besides the twenty baptized, three others have joined the church. Bro. Pennington and Vanwart attended a few meetings with Bro. Hartley. We are rejoiced that God has so wonderfully revived this branch of the Church.

In our last week's paragraph, the printers made us say "G. T. Hartley," and not Bro. G. T. Hartley, as we wrote. This we regret, as it sounded very non-fraternal. The omission, however, was not ours, but the printer's.

Miscellany.

THE LATE BISHOP THOMSON, of the Methodist Episcopal Church, began the practice of medicine in Wooster, Ohio, when only nineteen years old. Although piously reared by a mother of highly superior mind, and whom he ever revered, he was a skeptic in religion, with an entire disbelief in the Bible and Christianity. With several other able and skeptical young men, he formed an infidel club to meet weekly, in order to seriously read and refute the Bible. The experiment soon resulted in Thomson's conviction of the inspiration of the Scriptures. This conviction was completed by hearing a powerful camp meeting sermon upon the evidences of Christianity, by the eloquent Russell Bigelow, whose name Thomson has embalmed in his works. Soon after this an intimate young medical friend of his, the gifted Coulter, was instantaneously killed by an accident directly in front of Thomson's office, and under his own eyes. This drove him to his closet in prayer, and in the solitude of his chamber God came into his soul and he arose in the new life of Christianity.

SUFFERING FOR CHRIST'S SAKE.—Two native converts of the Am. Presbyterian Mission in Laos—the country lying east of Siam—have recently been added to the army of martyrs. The missionaries had been received with kindness by the rulers of the country and not molested, but all at once these two recent converts were seized at their own homes. The fatal yoke was placed around their necks; they were tied with a cord through the hole of their ears, the cord was passed over a beam of the house of the principal man in the village, and their hands were tied very tightly behind their backs. In this painful position they passed the night. Next morning, after having commended their souls to Jesus, as did the dying Stephen, they were cruelly beaten to death with clubs. One of them left a wife with nine children.

LARGE CONGREGATION.—The New York Observer says that on a recent Sunday the Rev. Dr. Hall administered the communion to eleven or twelve hundred communicants in his church, both pews and aisles being crowded.

MOVEMENT FOR AN INEBRIATE ASYLUM.—We are glad to notice that a report has been made in the Legislative Council of Nova Scotia in favor of the establishment of an Inebriate Asylum. The Hon. Mr. Creelman, chairman of the committee, stated that he did not believe it would involve very great expense, as the institution would be largely self-sustaining. The Government highly approved of the project, but thought the expense, especially of buildings, would be considerable and that persons of wealth should take the initiative. An opinion was expressed that the cost of it would be too much for Nova Scotia alone. It was suggested that the Government should take the initiative and collect information on the subject. It might be well to consider whether or not

one Inebriate Asylum would not be sufficient for Nova Scotia and New Brunswick, and whether the necessary legislation and funds could be had for its support. Such an institution is urgently needed in this city and Province. If we were provided with it, many valuable lives might be saved and much misery averted.—*Pres. Advocate.*

Blossom Rock, an obstruction in San Francisco Harbour, was blown up last Saturday, by a charge of twenty three tons of gunpowder. About 5,000 people witnessed the explosion. The water was thrown to the height of 100 feet over the rock, but no great shock was felt. This enormous blast is considered a great engineering feat.

THE JEWS.—The Jews have erected a magnificent synagogue in a fashionable part of London, which has just been consecrated with imposing ceremonies. Many members of the community are in the enjoyment of a high business, social, municipal, and parliamentary position, due to their talents and intellectual attainments. It is a remarkable fact that Jewish synagogues are multiplied in this country, chiefly from family quarrels. Within the Jewish community here great changes are taking place. There is a growing conviction that they are too much bound by ceremonial fetters. A movement is proceeding for the performance of the services in English, and already numerous portions of the ancient service are either omitted or curtailed. It is evident that influences generated by Christianity are pervading that community, and we may hope that at no distant period the doctrine of the cross may find acceptance with large numbers of this ancient race. There are several societies in London for the conversion of the Jews, but their income is chiefly absorbed by sleepy officials; and no great effort would seem to be made by Christians to bring about the desired consummation. Surely the Gospel is as powerful now as when first proclaimed in Palestine, and the difficulties of access to the Jewish mind far less than those encountered by the apostles.

SPAIN.—The Christian Work, speaking of the sudden and remarkable opening for Christian effort in this magnificent country, says:—"Scarcely a year has elapsed since it was a dangerous heresy to present a single copy of the Holy Scriptures to a Spaniard, but now the precious volume is being circulated by scores of thousands. A few months ago, freedom of worship and even decency of burial were alike prohibited to Protestants. Now both are secured. The land which was the most bigoted in Europe and the most closely sealed against evangelical effort, is now urgently inviting from Protestant Britain and America an unlimited supply of gospel literature and of devoted ambassadors for Christ."

The desire of the people for spiritual instruction is really wonderful, and workers, especially in Madrid, are entering the field. A lady, who moves in the highest circles of Madrid society, who has always been a most zealous Catholic, who has founded a convent at her own expense, and whose whole life has been one of active charity and penance, by advice of her confessor, lately sought spiritual direction from a Protestant for the attainment of that peace she had so earnestly sought in vain in her former faith. In Seville a convent has been offered for Protestant worship.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION have rented the Lower Cove Market Hall, and, until further notice, will hold a religious service there every Friday evening at 8 o'clock, and on every Sabbath afternoon at 4 o'clock.

The Friday evening service will be conducted principally by young men from the Association, who will be pleased to welcome, at all times, any friends who can find it convenient to drop in and assist at the exercises, as it is desirable to make the meeting as varied as possible.

On Sabbath, it is expected, a short sermon