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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 9, 1870.

SMALL MEETINGS.

Small Prayer Meetings are discouraging to most Christians. They sometimes indicate a lack of vital activity in the church, and seem frequently to have little influence in removing the apparent coldness. But these discouraging features are often less real than they seem. It is true, those church members who do not attend this means of grace must suffer loss in consequence. But the strength of faith, the earnestness of prayer, the humble trust in God, the thorough sense of the church's wants, and the full presentation of them before God, are as often with the few as with the multitude; rather with the few who through all seasons stand firmly by and maintain these privileges, than with the multitude who are attracted to them only when to be there is somewhat fashionable. The real benefit of a prayer meeting, to any church or community, does not depend on the number merely who attend it. The promise is not limited to the multitude; it is to "two or three" as well. Is it not likely the Saviour had in his mind these small assemblies when he gave that encouraging promise? Were there nothing in prayer but the exercise of the devotional faculties, as some assert, then the more that engaged in it the more benefit would result. But prayer has a different object and, thanks be to God, a different result. What would become of the church, what would become of the world, were there no answers given to prayer? The very exercise itself would cease, and the mind of man become in a short time a chaos of polluting and polluted elements.

But it is not only in the effectiveness of the exercise, so far as interior results are concerned, that small meetings should not be discouraged, but also in their direct influence on the minds of those who engage in them. Many a trembling believer finds in them a more encouraging opportunity for exercising his gifts than in any larger assembly. In them he opens his heart more freely, and pledges himself more firmly, than he ever could be induced to do before a multitude. And this exercise is of far more value to him than a more restrained one would be even if he should make it. A word spoken ever so faintly in favor of any cause, if spoken openly before even a small assembly, has very great influence over the mind and conduct of the speaker, however it may affect others. It is like a chord to the defence of that cause. A word spoken for the cause of Christ, or a prayer offered to God, before a number of witnesses, tends greatly, as a simple fact, to cause a young believer, or any professing believer, to consider his walk and conversation in the world. It marks that individual as one who has pledged to love God, to shun evil, and to walk uprightly; and there is a moral power of great force in one's knowledge of the fact that he is expected to do right. No one likes to be less before men's eyes than their expectation of him, even in religious concerns; and when most other things would for the time fail to bring a man to his duty, this fact compels him. In moving forward publicly at all, a position is taken which cannot readily be given up, even when circumstances change to what would at first have prevented any public movement; one is committed before men and angels and God to a course which he knows he is required by God, and expected by his fellow-men, to follow through every trial and difficulty. It is not easy then to turn back; and there is less difficulty in going forward, as by the exercise strength has been gained. How many souls have been thus incited to duty and earnestness continually, and kept from falling away into sin and death. They put on the harness with trembling and hesitancy, but it has kept them in the way; the simple effort in the humble prayer meeting has had glorious results in their behalf, and who can tell the effect and consequences to others? To those who never put on the harness, there is no obligation of this nature. Their souls remain weak and empty. The small meeting soon loses all attraction for them, and only the fashion—not the religion—of the larger ones brings them in or interests them. They have no place in the house of God; nobody is disappointed when they do not speak or pray, or expect them to be over particular in their walk or conversation. They are not bound by chords to the cause of Christ, and have no responsibility. How much better for them would it be were these influences operating upon them in their souls' interest, were the simple exercises of the small prayer-meetings engaged in, while greater gatherings seem to present too great an obstacle. To have a place in the house and regular worship of God, is a more important matter than some seem to think. The continual testimony of God's daily dealings with a soul is, in some instances, a far more serviceable testimony in convincing the unbeliever of the truth and certainty of the Gospel, than the most elaborate argument of the theologian. It is a continual reproof to sin, and an encouragement to piety.

DENOMINATIONAL.

*The annual meeting of the Churches of the Fourth District will commence to-morrow (Saturday), with the Church at the mouth of Orancton.

*The protracted meeting with the Church at the mouth of Presquidale, which began on the 27th ult., has resulted in a good religious work. Last Sabbath three converts were baptized by Bro. Connor; and many more are enquiring. "What must we do to be saved?"

*A protracted meeting was commenced with the Church in Upper Brighton on Saturday last. Brethren Connor, Sipprell, Vanwart, DeWitt, G. T. Heston and others were present. The meetings on Saturday and Sunday were good; many hearts seemed deeply impressed; and we hope to hear of many being brought to a knowledge of the truth as it is in Jesus.

*From a report of the Aroostook Presbytery Baptist Quarterly Meeting in the Star, we learn that the 1st Port Fairfield and 1st Presquidale Churches, Rev. C. Farrington, Pastor, notified the Quarterly Meeting of their determination to withdraw from it, that they might remain independent churches, outside of any denominational association; whereupon it was unanimously resolved to withdraw fellowship from them.

A STINTED MINISTRY.

The following elegant but very forcible English of Dr. Guthrie refers to a widely-existing evil:—
"The calamity which I stand in dread of, and which is next to the withdrawal of the Divine blessing, the greatest a church can suffer, is that the rising talent, genius and energy of our country may leave the ministry of the gospel for other professions. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family a good education, to bring them up in what is called genteel life, and to deny him the means of doing so, is enough, but for the hope for heaven, to impute existence. In the dread of debt in many daily mortifications—meeting, perhaps, some old acquaintance, whom he dare not ask to his table lest his more prudent wife should frown upon his extravagance—in harassing fears of what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than the privation of the poor. It is a bitter cup and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals."

Recently a brother was on a visit to a charge in another part of the state, and, on his return, made to us some painfully interesting statements concerning the living provided for the pastor. He had been promised, at the beginning of the year, a salary of about five hundred and fifty dollars. The close of the year was now near at hand, and of this sum one hundred and seventy-five dollars remained unpaid. The occasion was that of the last quarterly meeting, and the last regular effort of the stewards to raise money had been made. Three hundred and seventy-five dollars, all told, with a possible chance for an addition of a few more dollars, constituted the entire support of this pastor and his family. Yet that family consisted of himself, his wife, and five children! It would be difficult to believe it, did not reproachfully common experience verify the fact, that in a country where wealth almost everywhere abounds, a people could put off their pastor with so scandalous a support.

We make special mention of this case, not because it is representative, that is, one of a large class. If such cases were few there would be in them only that which would excite our pity for the suffering of individual families. Now common they are the reports of the ministers at any of our annual conferences show. And it is this exceeding commonness, the fact that they are widely the rule, and not the exception, that excites something more than pity. It raises our apprehensions for the future of the Church.

The poverty of the parsonage, it has been forcibly said, develops itself in the poverty of the pulpit. There will always be exceptions to this. Some men in the extreme poverty will preach as well, and be otherwise useful, as they would if every needful comfort were afforded them. But it is not so generally. There are but few men that can develop into their best strength and usefulness when they must wage an incessant war with the wolf at the door. It is simply impossible that a minister who hires a house worth twenty-five dollars a year, and tries to provide in it a home for a family of six or seven, shall be able to bring the best he is capable of into the pulpit.

The crippling of the ministry is a direct and unwarrantable evil resulting from this wicked system of starvation. Many of our best preachers and most industrious pastors realize every day the depressing influence of an insufficient living. From a sense of duty, and a strong attachment to the Church and the cause of Jesus, they remain in the ministry, but they labor under the feeling that they are limited in their ability to attain their highest usefulness. With such men, life is one long struggle with powerful temptation, though they may not care to say much to their parishioners on the subject of their own wants, or urge them to a duty which they ought of their own accord to perform.

Another evil of the system is that it keeps from the pulpit men who ought to be in the service of the Church. It will not do to say that if men are called to the work they will go into it whether a competent living is provided or not. There is good reason to believe that there are now a considerable number of men in the Church, filling useful relations in local societies, who nevertheless realize in their own hearts painful barrenness and backsliding because they are not in the pulpit. The prospect of attaining their families all their days has appalled them, and they have preferred to render to the Church in a more private way such measure of service as they could.

The remedy for these evils lies with the people. It is in their power, on almost every charge, to provide a fair, and on the great majority of charges an ample living, if they were so disposed. In many places these meagre salaries are the result of pure stinginess. In others, the people have never been taught liberality. On the charge, for example, to which we referred at the beginning of this article, resides a brother whose wealth reaches sixty thousand dollars, and who has never been assessed more than twenty dollars a year for the minister. He is reported to be, in fact, liberal-hearted, and would pay more if he were asked. Why does not his steward ask him for forty instead of twenty? He would no doubt pay it, and the year following fifty. He ought not to pay under one hundred at the very lowest, and if his income is at all in proportion to his capital two hundred would be only a moderate stretch. With such paying pastors would not be compelled to labor for the humiliating pittance that is now doled out to them. With such paying, too, the Church would grow in liberality and in the success of all her enterprises.

One painful fact must be admitted, and that is that in many instances the amount now paid is all the preaching is worth, considering it in the light of a marketable article. Ministers are not wanting who, if they were employed in other avocations and did not bring more energy and success into their business than they do into the pulpit, would not net more than they now receive. But such ministers are the legitimate production of a system that is potent only to depress and dwarf, and which offers no more for superior talent and energy than it does for mediocrity or that which falls still lower.

The question whether our ministry shall, in the future, attain steady growth in power and efficiency and influence, or whether it will deteriorate, is one of the most thoroughly vital interest, and the subject of salaries has much to do with leading to an affirmative or negative decision.—Telegraph.

*The *Prohibitionist*, of Chicago, asks why the Editor of the *Intelligencer* did not call at that office. He did do himself the honor of calling, but, unfortunately his old friend and acquaintance—Maud Hartley Jones—was not on duty in the office—about, we understood, at a State Temperance Convention, or something of that sort. He purposed calling again, but was disappointed. The *Intelligencer* feels much interest in the *Prohibitionist*, partially perhaps because one of the hands at the helm is a daughter of New Brunswick, but more particularly because its mission—the overthrow of the rum power—is the cause of God and of suffering humanity. Long may it live, with success ever crowning its labors.

IS PROTESTANTISM A FAILURE?

So it has been confidently asserted among us. A New York Doctor of Divinity has even written a book to prove it. A correspondent of the New York Herald has recently returned to the charge. But let us look a little at the facts in the case. A recent French writer gives the following statistics bearing on this question:—

Taking Great Britain and Prussia as Protestant countries, and France and Austria as Catholic nations, we find that where twenty Catholics can read and write in the former, but thirteen, or little more than one-half as many, can do so in the latter. In sixteen European countries one in every ten is at school in the Protestant nations, but one in 124 in Catholic countries, or more than twelve times as many Protestants as Catholics are thus educated.

If we take six leading Protestant countries in Europe and six Catholic, in the former one newspaper or magazine is published to every 315 of the inhabitants, while in the latter there is but one to every 2,175; that is, about ten times as many newspapers and magazines in proportion to the population are published in these Protestant countries as in the Catholic.

The value of what is each year produced by industry in Spain is six dollars to each inhabitant, in France seven dollars and a half, in Prussia eight dollars; and in Great Britain thirty-one dollars, or nearly five times as much as in Spain and France. There are about one-third more paupers in the Catholic countries of Europe than in the Protestant, owing mainly to the numerous holidays, and the ignorance, idleness and vice of Catholic lands.

Three times as many crimes are committed in Ireland as in Great Britain, although there are three times as many inhabitants in Great Britain as in Ireland. There are in Ireland six times as many homicides, four times as many assassinations, and four to five times as many thefts as there are in Scotland. In Catholic Austria there are four times as many crimes committed as in the adjoining Protestant Kingdom of Prussia.

It requires unusual powers of discernment to see a failure in all this. Protestantism a failure! Then how happens it that the Protestant nations of to-day are in the advance in the march of civilization and morality, as well as religion; that Protestantism is everywhere extending and strengthening its influence; that the most successful missionary and philanthropic movements of any age are those which are carried on in the interests of Protestantism; that while Protestant nations are increasing in power, culture and wealth, Rome strives vainly to maintain her prestige and influence in the Old World, and confesses that she would yearly lose ground in America were it not for immigration?

Protestantism a failure! No. Protestantism, which is but another name for New Testament Christianity purified from the corruptions and false dogmas of the Papacy; which since the days of Luther has been steadily gaining strength, coherency and power; which has gathered around it some of the greatest names in history which is indissolubly connected with all that is noblest and best in civilization and religion for the last three hundred years; which is the corner stone of republican liberty; which has given us our Sabbath schools and our churches; which has secured to us an open Bible and an untrammelled conscience;—this, which we call Protestantism, is not a failure, it is a success.—E.

THE WAR IN EUROPE.

The *Morning Star* says "the great war marks the second stage of the reformation. Protestantism is henceforth to rule Europe. Papal usurpations, Concordats and Bulls are no more to be dreaded. The Papal nations can not withstand the moral influence of Protestant Prussia and England. The intelligence, power, enterprise and prestige of the world will be on the side of Bible readers. Can there be any doubt about the ultimate results of this state of things, upon Italy, Spain, France and Austria? The bands of superstition and religious despotism will be dissolved. If Papacy stands it will be in spite of advancing light, sharp discussion, severe criticism, general education. And this state of things must greatly improve the religious condition of Prussia itself, the more liberty she has, the more will be demanded; and the separation of church and state will come in due time. That will be a grand deliverance to religion. A pure, vigorous Christianity is next to impossible under state patronage and control. When religion in Germany is entirely free and voluntary, when it is thrown upon its own resources, and left to fight its own battles, it will become more spiritual and vital, and make headway against both Papacy and infidelity. A state religion is always heartless, servile and powerless, and tempts thoughtful men to scorn it all as a show and delusion. Hence, with strong desire and hope, we anticipate that the coming civil liberty for the German nation will bring complete separation of church and state.

When England and Prussia stand with America on that basis, Christianity will be clothed with irresistible energy and aggressive power. That day will surely come. Europe travels to-day for its birth. The destiny of the future is involved in the tremendous struggle on the banks of the Moselle and the plains of Châlons. The question of dynasty is nothing, but that of what ideas shall rule, is vital.

No nation in Europe is so susceptible to American influence as Prussia, and she will feel that influence all the more in her new position of freedom. And Germany wields a tremendous influence over our destinies, and the more free and just and Christian she becomes, the safer it will be for us. Indeed, the course of Christian civilization, the world over, is largely involved in the issues of this war. France represents the selfish, despotic ideas of Rome; Prussia the progressive, reformatory ideas which tend to pure Christianity and genuine liberty.

CHRISTIAN UNION.

We cordially approve of the *Congregationalist's* definition of Christian Union and the proper methods of laboring to secure it, as given below. In promoting such a union as is here indicated we are always ready to co-operate heartily with all believers in the atoning work of Christ.

"Christian union is the oneness of Christ's people in Him. The last clause expresses that which distinguishes that from every other union. It is the oneness of believers, not in external organization, not in methods of work, but in Christ. It is the oneness of the branches in the vine. It is the oneness of all parts of the tree in the root. It is not an external, mechanical tying together of the branches; it is an internal and vital union; a union of the branches produced by their deriving their life and beauty from one common source. Christian union is that oneness of believers which is caused by their being 'in Christ,' and Christ 'in them.' Jesus prayed: 'That they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one.'

And again 'That they may be one in us.' This kind of oneness is not an external, artificial unity; it is not such a union as may be produced by constitutions and creeds and organizations. It is not the binding of believers one to another by some external ligament, as you might bind all the branches of the tree together in some futile attempt to make them one. It is the union of believers, not directly with one another, but in and through Jesus Christ. It is union and liberty. It is unity in great variety. It is the oneness of believers occasioned by their being bound in love and faith and

service to one common Lord and Saviour, and by their receiving from him one common inspiration and purpose.

What will promote Christian union? Anything which will promote oneness with Christ. To increase that oneness of believers for which Jesus prayed, unite such believers more closely to Christ. Make no attempt to bind them together externally; bind them to Christ. Pray and labor that they may be more 'in Christ,' and Christ more 'in them.' It is when Christians are most Christ-like that there is the most Christian union.

Some suppose that when they are laboring for organic union, they are laboring for Christian union, and they imagine that those who oppose their attempts to bind Christians together in organizations, are opposing Christian union. This is a great mistake, and to our apprehension, it betrays alarmingly superficial and erroneous views upon this whole subject. Organic union is not Christian union. It is often just the reverse of that, as some painful experiments have shown. Organic union does not necessarily promote Christian union; it may promote, as we have too often learned to our cost, nothing but disunion and conflict. If there is need of more Christian union between two brethren, make them both more Christ-like. Do not attempt to bind them together by some external, material bond. The attempt will almost certainly prove a failure."

For the Religious Intelligencer.
EVENTFUL TIMES.

MR. EDITOR.—Are not these eventful times? At this moment the fires are raging fearfully in all parts of this continent, or at least in many parts, and perhaps my first statement is correct. Last October the arm of the Almighty was unbound in mighty power, when in the omnipresence of His greatness He prostrated whole acres of forest trees in all parts of this continent, and then, as a terrific sequel to that display of His power, He seized this earth in His fists and shook it fearfully, as if it were lighter than vanity; and to-day we have the fire blazing to the summits of our forest trees, and with an awful roaring rapidly rushing on its destructive march, through valleys and over hills, everywhere destroying the frail power of man to arrest its progress. I feel to-day that God is speaking to us as a people to tear down denominational walls, that have ever been the stigma of our noble Christian religion, and with one accord unite for His worship, to plead with Him, not for our righteousness, but for his mercies' sake, that he will open the windows of heaven and send rain upon this earth. Is it not a time for prayer? Is it not a time for united prayer? Should there not be a public proclamation from the Governor of this Province that a day of fasting and prayer should be set apart for the especial purpose of confession of sin and special pleading for, not only the temporal blessing of rain, but for a gracious shower of Divine grace, to refresh our thirsty souls. Oh! I think we have justly brought this punishment of fire upon us. Think of the vast impiety and profanity, and intense worldliness of this lumbering interest in all parts of our Province. I have heard from good authority that our lumber camps, on winter nights, were scenes of the most shocking profanity and blasphemy. Can it be that a jealous God can long permit this without sending down his messengers to do his bidding and show his rebel creature man that he cannot with impunity go further without feeling the rod of affliction. The talk is life on every hand to-day, and we hear it from all parties. "If we don't have rain every thing will be burnt up." True! very true! but can we be otherwise, and yet behind all that, I believe there is a cause for this affliction. When Israel of old worshipped idols, or sinned in any way, they were punished by God, and when in their dire extremity they confessed their sin, and with one accord lifted up a mighty cry of entreaty to God, He heard them and delivered them.

This is a time for prayer; private prayer, and searchings of heart, and for self-examination. Let us away to our closets, my brothers and sisters, in Christ Jesus, and there, in deep contrition of soul, acknowledge our sins in heart and life, and plead for mercy at the hand of our God.

I feel that this is a time of peril, and I pray that out of this fire, as out of a furnace, God's people may come forth purged from dross and better fitted for the Master's use.
J. H. BARKER.

AN ADDRESS.

Presented at the close of Blissville Superior School by the Pupils to their Teacher, G. E. Foster, B.A.

DEAR SIR.—Since first we assembled in this place with you as our teacher, you, by your kindness towards us, your untiring zeal in the discharge of your duties, and your vigilance in the cultivation, not only of our minds, but of our souls, have gained our individual and united respect, and we sincerely regret that we are called upon to separate. As a faint yet tangible evidence of our respect for you, and our appreciation of your valuable services, and the progress we have made, we have prepared this address, and we trust, in this volume, it is our most sincere wish that, in your new field labor, you may be as successful as you have been here, and that happiness, health and prosperity may attend you through life.

To the Students of the Blissville Superior School.

I scarcely know in what words to reply to your kind Address, or how suitably to acknowledge your valuable present. I feel deeply touched, as will you, and he will progress, and we will progress, in this volume. It is our most sincere wish that, in your new field labor, you may be as successful as you have been here, and that happiness, health and prosperity may attend you through life.

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All of you go forth in some one or other of the many paths of life which are before us. Labor, with the hands, the head, or the heart, as you labored. Take it up cheerfully, perform it honestly, and I will bring it your reward. Evils will not you yield on the whole armor of honesty, truthfulness and purity, and the heart will be void of its effect, borrow and joy you will meet also; learn to do counter each with an equal mind, for both are necessary in the human economy for the development of the perfect man or woman. In all your gettings, get true wisdom, and let it be your highest aim always to possess in this life a few sincere words of offense towards God and man. Life is real, life is earnest, be not deceived, men and women then in this life. Place your aim high; take "Excellence" for your motto, truth for

your bosom companion, and work out faithfully and patiently your life work, whatever it may be. And now, I bid you all, as students of mine, a kind farewell. Memory shall often point your finger to pleasant places in my short sojourn with you. Hopshall often look forward to meeting you again, with rich treasures and noble deeds for each to recount; the former you cannot take from me, the latter you may help me to realize. Again I thank you for the kind remembrance you have given me, and I shall be one aim of my life never to forget the place I now hold in your esteem and good wishes.

Pen and Scissors.

THE EARL OF ABERDEEN.—One of the most remarkable feasts of folly that we have heard of for years is the story of the present Earl of Aberdeen. A few years ago, when Governor Gordon was at Fredericton, the young Earl came as a seaman, to St. John. He has never since gone home to enjoy his ancestral estates. He is grandson of the well-known statesman who was at the helm in Great Britain when the Crimean war broke out. The last time the young Earl has been heard of he had shipped on board a merchant vessel to the United States. He was mated of the vessel, and was to sail on this singular conduct is entirely matter of conjecture; but it is thought that the young Earl, believing his estate to be encumbered, has resolved to live by his own earnings until his accumulated property is sufficient to pay off the mortgages on the property he inherited. Another instance of the same kind, of a young man of rank becoming disaffected with his position by birth and adopting a laborious career, is to be found in Viscount Ockham, the grandson of Lord Byron, who had lived, would now be known as Viscount Ockham, as well as his grandfather, Lord Byron, drawn to the order of Viscount Ockham, presented himself in his working clothes at the bank, in London, to draw the money. On being informed by the paymaster that the paper was drawn to order, and needed his lordship's countersign, he signed the check, to the indignation of the clerk, signed a pen and scribbled "Ockham" on the back of the paper. The teller then ordered the arrest of the supposed forger, who was almost immediately released on being taken to the bank parlor, where he was recognized.—*Pres. Witness.*

A London telegraph confirms the report that the Earl of Aberdeen above referred to was drowned on a voyage from America to Melbourne.

THE POPE.—There is recruiting still for the Pope in Lower Canada. What a pity his Holiness would not recognize the true way of saving souls, and not require the sword! There does not seem to be much exertion on the part of the young Canadians to go to Rome. The recruiting Committee in Montreal, after all their efforts, could get only forty to go. They departed last week by way of New York. Nearly all are young, under 30 years, while about a dozen are more or less over 30 years of age; and as to their physique as soldiers, the most enthusiastic recruiting officer of a skeleton militia regiment would at a glance reject them as "unservicable." They may spare themselves the pains of going to Rome. The "Temporal Power" will suddenly collapse one of these days, and then these poor young fellows—what will become of them?—*Es.*

IS JESUS IN IT.—The *Watchman and Reflector* tells of a pastor who in his usual brief, pointed style, said in an evening meeting:—

We have, as you know, in our congregation, a little deaf and dumb boy. On Sunday he loves to have his mother find him the words that we are all singing, though the music never thrills his quiet heart, nor touches his little heart. He looks at the hymn, glides his little finger over every word, and then he sings. "If he finds a 'Jesus' there he is satisfied and absorbed to the close of the singing, but if the word 'Jesus' is not there, he closes the book and will have nothing more to do with it. So should we test the religion of the day. If we find Jesus the central thought of every system of theology, it is good, it will do for us; if not, turn away and have nothing to do with it.

MR. JOSEPH NISHIMA of Japan graduated on the completion of the course of study in Amherst College, the first Japanese that has ever graduated, it is said, in any American College. He is a promising young man, and is preparing for the ministry.

The question of including religious statistics in the census to be taken next year in England has considerable importance. The dissolution of Church and State is likely to be brought into greater prominence, and if correct religious census could be taken, the figures would prove, no doubt, of great value in the discussion. It is estimated that if each of the denominations of Great Britain would take the trouble to compile its own statistics, the Wesleyans, or the majority of religious sects in this country, a true result would be much more easily obtained. It is now estimated that a religious census will be taken in Ireland and Scotland next year but not in England.

An attempt was made in 1851 to number the communicants of the Established Church and the Dissenting bodies, with, we believe, an entirely unsatisfactory result.

NEWSPAPERS FOR CHILDREN.—The following gives a good hint to parents about a very important matter:—

A child beginning to read becomes delighted with newspaper because he reads news which are very familiar to him, and he progresses rapidly. A newspaper one year is worth a quarter's schooling to a child, and every father must consider that substantial information is connected with this advancement. The mother of the family being one of the best, and having a more immediate charge of the children, should be instructed. A child who is occupied becomes fortified against the life of life, and is braced for any emergency. Children engaged by reading or study are of course more considerate and more easily governed. How many thoughtful young men have spent their evenings in a tavern or grog-shop, who ought to have been reading; how many parents who never spent twenty dollars for books for their families, would gladly have given thousands to reclaim a son or daughter who had ignorantly and thoughtlessly fallen into temptation.

It is said that there are now eighty-six missionary societies and 10,000 missionaries in the field. The word of God is preached in 15,000 localities in the heathen world; \$5,000,000 are annually collected to sustain them; 657,000 converts are enrolled in Africa, and 115,000 in Asia. The whole amount contributed last year by Christians of every name for the spread of the Gospel among heathen nations is estimated at about \$4,000,000.

THE FEAT ALMOST ACCOMPLISHED.—The little boat City of Raguas, which is attempting to make the voyage from Liverpool to New York, was spoken Aug. 27, in Lat. 41, lon. 66. She was then making the port of Boston. Her captain stated that he had enough provisions for last six months. All hands well. She left the English coast with two men and a dog on board.

A FEW MAXIMS FOR YOUNG GENTLEMEN.—Never make your appearance in the morning without having first brushed and arranged your hair, and dressed yourself neatly and completely. Keep your clothing in perfect order. Never let pins do the duty as buttons, nor strings take the place of proper bands. Examine every garment when it comes from the wash, and, if necessary, mend it with neatness and precision. Do not sew up the holes in your stockings as we have seen some gentlemen do, but take in a broad margin around the hole, be it small or large, with a fine durable needle and darning cotton, and cover the fracture with an interlaced stitch, so close as to be strong as the body of the stocking, and fine enough to be unobtrusive. Train yourself to useful occupation. Remember it is wicked to waste time, and nothing gives such an impression of vanity and absolute silliness as a habit of idling and never having any thing to do. If you are in your father's house, take some department of household labor upon yourself, and a part of sewing, and make it your business to attend to it. Do not let a call from this idle girl, or a visit from that, or an invitation from the other, interfere with the performance of your duty. If you can cultivate to perfection some art by which you can gain an independent livelihood, do it, whether there is a necessity for it or not.

ADJUSTMENT.—*L'Espresso* contains a copy of a letter dated Aug. 11, addressed by Eliza Sargento spouse of B. S. Stackhouse, of St. Ande Argento, to the Rev. Mr. Chevrelle, Curé of the Parish, notifying him of her declaration of Roman Catholicism, and her union with the Church of Jesus Christ, as defined in the Gospel. The letter points out that the Church of Rome, burdened as it is with human inventions, cannot be the Church of the Gospel, which never changes, and no man has any right to add or to subtract from it. The Confessional is also referred to as an infamous institution, and the statement made that if husbands and fathers knew the nature and details of all that was there asked of their wives and daughters, they would never allow them to lay bare to a man faults which God alone should know, and which He alone can forgive.—*Witness.*

An army may as rationally leave the battle to be fought by the officers alone, as the Church leave the conversion of the world to the minister of the Gospel.

Rev. Dr. John P. Newman, the popular minister of the Metropolitan Methodist Church in Washington, and the Chaplain of the United States Senate, preached some time since a sermon upon the great wickedness of the system of Mormonism in Utah. Having been challenged, as he understood, to preach it in Salt Lake City, he went thither for that purpose, and though denied the liberty of doing so in the great Mormon tabernacle of Brigham Young, he delivered it in the presence of thousands in that city, and has held a debate with Orson Pratt, one of the Mormon leaders designated for the purpose, and it is believed, has done much to open the eyes of vast numbers to many of the wicked and most revolting abominations of the system.

*In the hall where the Papal Council met there is a picture representing an assemblage of the apostles and brethren of the church in Jerusalem, with Mary, the mother of Jesus, as presiding officer. This Romanists are pleased to call the first council.

*The *Montreal Witness* of the 27th ult. contains a protest signed by 120 French Canadians who have left the Church of Rome. The protest states briefly the scripture grounds for their action. Many others are following. The movement towards Protestantism in Lower Canada is in advance of anything ever witnessed in America.

The *New Dominion Monthly* for September contains the usual quantity of good reading. It also has portraits of Count Blomack and Marshals Bazaine and McMahon.

The News and the Press.

SAINT JOHN, N. B., SEPTEMBER 9, 1870.

The Trustees of the Estate of Geo. P. Sumner, the absenting Cashier of the Commercial Bank, have submitted a report, recommending a dividend of five cents on the dollar.—Win. and John Fain (brothers) were drowned last week near Annapolis, by the upsetting of a boat. The body of one was found.—The salary of the City Chamberlain, J. R. Rud, Esq., has been increased to \$3000.—The *Freeman* evidently feels badly over the serious reverse of the French. A portion of a column is devoted to an attempt to prove that Napoleon is not a Roman Catholic. It says, "the chief if not the sole reason why he is today a prisoner in the hands of the Prussians is that he never was a Catholic." We hope the effort to establish this assertion has afforded relief to that journal's wounded feelings.—A little girl fell about 30 feet down one side of Fort Howe and received a serious injury.—An attempt was made a few days ago to set fire to the woods on the mountain at Montreal. Fortunately it was discovered in time to prevent its spread.—In North Carolina the Ku Klux Klan are becoming more and more lawless. Their outrages are beyond description.—John T. Alexander, the great Illinois farmer, has thirty-four acres of improved land. Last year he paid \$75,800 for wages, and sold \$408,000 worth of live stock.—The crops on the south shore of the below Quebec, have suffered from drought during the last two months, though they will be scarcely weeded. The Scotch settlers at Miramichi are as it is affirmed in Ministerial circles the mission of the Hon. A. England was a complete success. Is, however, that the correspondence of the mission will be published in the *Parliamentary*.—Two Montreal women keepers, named Miranda and Bonnier, and a LaSalle, have been arrested for highway robbery. They are also suspected of having a young man from Burlington, named name, who has been missing for some time, have been remanded for trial.—Reginald Doyle in Prince Edward Island, a Report says he has been seen in that island. Stephen is about purchasing a steam launch. On Tuesday evening last, a fire occurred in the room occupied by Mr. Moir, who was put out before much damage was done.

EUROPEAN AND NORTH AMERICAN RAILWAYS.—The following are the traffic results for the European and North American Railways for the month ending 30th day of August, 1870, and the corresponding periods of 1869 and 1870.

1869. 1870. 1870.

Passengers, \$5,570.25, \$5,440.21, \$10,925.69.

Freight, 6,599.62, 7,084.70, 9,441.13.

Mails and Bundles, 1,181.50, 944.58, 805.67.

Totals, \$10,851.38, \$13,469.49, \$21,172.48.

The Estate of S. J. Scooby.—At a meeting of the Creditors of the Estate of S. J. Scooby, held Wednesday,