

## THE RELIGIOUS INTELLIGENCER.

a glorious remedy by the atonement." These are among the best answers that can be given. They may not clear the matter of all difficulty, but there we must rest it, and make it our great business to be saved from sin, and to help others to be saved.

POSTAGE.—To prevent any misunderstanding or difficulty, be remembered, that no Post or Way Office can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

Some of our Exchanges are addressed to it. John. The Editor's Office is in Fredericton, and Publishers will confer a favor by addressing papers intended for him to FREDERICTON.

### TERMS AND NOTICES.

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## Religious Intelligencer.

ST. JOHN, N. B., DECEMBER 15, 1871.

### FREE BAPTISTS!—READ.

The General Conference of Free Baptists have at each Session for several years passed a resolution in favour of the INTELLIGENCER. The following is the one passed unanimously in October last in it. John:—

"Resolved, That this General Conference desires to give expression of its approval of the journal as 'able and manner in which the RELIGIOUS INTELLIGENCER has been conducted during the last year; and would strongly recommend our brethren to aid in its circulation.'

The commendation is highly appreciated, and we are ambitious to so conduct the paper that like flattering resolution may be passed again. The recommendation is also pleasing.

What say the members of Conference and the denomination in their individual capacity? Do they strive to carry out their own recommendation? Some of them do, we know. Cannot all do something in the direction indicated? Certainly they can. The INTELLIGENCER ought to be sent to every Free Baptist family. It may be so sent. To accomplish so desirable an end, however, the hearty co-operation of all Free Baptists who now take the paper is needed. Is it too much to ask such co-operation? What say the ministers, deacons, clerics, and brethren and sisters of all the churches? Will not each one do something—send at least one new subscriber? Some that are not Free Baptists are helping us; thus showing their appreciation of the paper. To you, brethren and sisters, we look especially. Let there be a long pull, a strong pull, and a pull altogether; and the result will be that every Free Baptist family will have the weekly visits of the INTELLIGENCER.

### OUR INDIA LETTER.

SANTOPIRE, India, October 14, 1871.

MR. EDITOR.—To my dear New Brunswick and Nova Scotia friends, who are doing so much for the heathen, it is but just that I should give every bit of cheering news, that may come to my knowledge here. Ofttimes we grow very discouraged by the slow progress of the truth among the Hindus, but then again it pleases God to send us some real encouragement. As I sit down to write, I am reminded of what a babe said to Jacob, one day when he was listening to the truth, who proudly whistled away, saying, "We have no faith in idols, who preach only for pay. You are only working for your living, as I am. We will listen to the sabbath, who has left home and country and all to come across the sea to teach us." Of course the babe was very sincere in this remark, for those at all disposed to hear the Gospel message from our lips, will surely listen to it from the lips of the native preachers. But there was, nevertheless, a great idea, and an important one, in what he said to Jacob. These Hindus must illustrate the true spirit of Christianity by their own self-denying lives; else the heathen will never be greatly impressed by the superior beauty and power of our holy religion. May the Lord deeply implant this truth in the minds of our native Christians.

Just now we are holding our semi-annual Conference at this place. There is a very good delegation present from each of our little churches, and the work is moving on smoothly and pleasantly. We began yesterday, and may be in session four days longer. The native brethren take hold of the hard work better than I ever knew them to before, and this is very cheering. All of the native preachers are here save Ramala Naik, who was ordained last March. He had to stay at home on account of illness in his family. But I assure you we miss dear Mahes, our senior brother in the native ministry, who last August was called home to his heavenly rest and reward. His face and voice always brought encouragement to our hearts, and he was a true yoke-fellow in the Lord. I hope the brethren in all your churches will think of this good man's death, and pray God to raise up many such bold defenders of the truth among these superstitious Hindus. How often have I spoken of dear Mahes in my letters to the INTELLIGENCER these six years past. He was much with me in my trips into the country, and I derived no little help from him in the first year or two of my missionary life. He so loved his work. How ready he always was to speak of Jesus' love to his poor countrymen! Many of the heathen will remember him. O, that they might treasure up his earnest words and heed his kind entreaties! I don't doubt that our departed brother will meet many of his hearers in heaven.

Last month I wrote you from here. For a full fortnight I labored here in protracted meetings and it pleased God to manifest His saving grace towards a goodly number of precious souls. This morning, in Conference, the Committee on Revivals reported in favor of recommending to all our churches that they hold protracted meetings at least once a year. The subject elicited considerable attention, and drew forth some very timely remarks from several members. It is truly gratifying to see our people waking up to hearty work for the salvation of sinners. I was pleased to see some of those who had been converted in the revival last month very interested in advocating this kind of effort for extending Christ's kingdom.

In the Missionary meeting this evening, Caleb, one of our junior preachers, presided, and a number of brethren and sisters manifested address. We are just on the eve of another cold season, and our eyes are looking out over the field whither we long to go carrying the precious seed of the kingdom. It does us so much good to see our native brethren eager and anxious for this our door-work—this going from village to village bearing the good news of salvation. And I can't tell you how very ardently I long to accompany them in this great and good work. Why should I be kept shut up in this

station doing a thousand things, such as printing, making medicines, superintending schools, and so on—(work that any Christian layman might do) and prohibited from engaging in my own chosen blessed work of preaching Christ to these perishing millions? Reader, can you answer this sober, earnest question? I long to go among the people as I used to do. Can't you send us a man for the day departments? The Lord keep and bless you and give all of us grace to see the right way and cheerfully walk in it. J. L. F.

### THE PRINCE OF WALES.

Disease and death are not respecters of persons. Human nature is liable to the same misfortunes—the same suffering, sickness and death, whether in prince or peasant, noble or plebeian. Rank in life is no indemnity against disease, any more than it is a warrant for goodness and true worth. The man who is great, who has many titles, who deserves and receives the esteem and confidence of all the noble and good, who holds a position of influence second to no other, is not thereby exempt from disease above the less favored brother who is unknown and unhonored. The man whom a vast nation owns a King, upon whose brow is the crown of Empire, and who sways the sceptre over a wide domain, is as much subject to the enervating power of disease, and as surely the marked victim of the death-angel as is the meanest subject in all his realm.

How forcibly and painfully such truth is brought home to the heart of the British nation just now. Disease has invaded the home of royalty, and the death-cloud overshadows the bed of the Prince of Wales. For several weeks he has been ill; but it was thought the worst was past, and that he would rapidly recover. When our paper went to press last week, this was the impression, and a feeling of great relief pervaded all classes. But, without a moment's warning, came the news flashing along the floor of the ocean on Friday evening last, that the Prince was supposed to be dying. The sensation created by such startling intelligence, can be more easily imagined than written. Every heart was saddened. Every day since, the nation has been enduring a fearful suspense. Anxiously all are looking toward the palace; eagerly, yet tremblingly, they listen to catch the faintest rumor as to the royal sufferer's condition. Not the British nation alone, but the whole civilized world is in suspense. God grant the suspense may soon give place to joy, in that the crisis is past, the dreaded death-blow may be averted, and the Prince on the way to full recovery. Millions are wishing and hoping—millions of hearts and voices are praying, that he may be restored. Yet, but little, if any hope, is held out by the physicians in attendance. It is not at all improbable, that before this reaches our readers, the heart of the heir to England's crown may be still forever.

While life lasts, we must continue to hope and pray. In London, and all through England, public expression has been given to the deep and heartfelt sympathy of the whole people for the Prince, his royal mother, and his lovely and devoted wife, and all the members of the Royal family, in this time of their great sorrow. If the outpourings of feeling on the part of the masses, mean anything—and we think they mean much—they show very clearly how strong is the attachment of the people to the Crown and Royal family. In these distant parts of the Empire, the people feel no less deeply for the Queen and family; nor are they less ardent in their prayers for the first-born son of their beloved Sovereign. On Sabbath last, in all the churches, earnest and touching were the petitions offered to the Most High, that it might please Him to avert the dreaded calamity. In the homes of the nation, like prayers are being offered. So let all the people continue to pray. Pray, that if it be God's will, the Prince be spared to rule well and wisely so great a people; that if he be removed, the event, though deemed a calamity, may be overruled to the good of the nation. Pray also that the promises of the Gospel and the influence of the Holy Spirit, may cheer and comfort the grief-stricken mother and wife; for though the sympathy of millions of loyal and devoted hearts goes out towards them, they need the higher and more abiding comfort. Above all, pray that the Prince himself may be brought under the influence of the Gospel, which purifies and saves; so that if he live, he shall live wisely, and, if he die, he shall die happily.

CHRISTIANITY A MISSIONARY RELIGION. At a recent Methodist Missionary Anniversary, Rev. A. H. Cleveland, among other good things, said:

Christianity is preeminently a missionary religion. Its history is the history of Missions. By making all men brothers, it gives to every man a profound interest in every other man. Gratitude and love impel its disciples to tell to all the world what a precious Saviour they have found. In the beginning it went about doing good, healed the lame, and raised the dead, and overcame the powers of darkness, and strove to become universal. Its object was to find and save the lost. Its spirit is restless and venturesome so long as a single soul is unsaved. And yet its advancements are not by armies or enactments, by splendid establishments, imposing ceremonies, or complicated mechanisms, but by the force of ideas and lives. It plants itself first in the thought and faith of a few, and is content by these to secure the reform of communities and of institutions. It conquers itself in the central place of the soul, and works silently outward through all the ramifications of society. The element of time enters largely into its plans and is involved in its processes. Its friends must trust in God and have patience. Its greatest works are slowest wrought. The cycles marked on the rocks even science cannot number; the world was old when Christ was born; the footprints of Providence are never backward on the sands of time, but he cannot be hurried forward. He leans on us and trusts; and we are workers together with him. He has opened ways here and there that we have done more. We must not forget that men are to be informed, developed, and cultured, as well as saved, and that these are parts of their salvation. Israel sojourned forty years in the wilderness, and they were useful and necessary years. Three hundred years elapsed after the Cross before the Christian Constantine sat upon the throne of the Caesars. We must remember these things, and not become impatient. Not till recently were the nations effectually opened; and Christendom wise and strong enough to enter and seek the world's evangelization. The great peoples of the earth even now are scarcely understood by us. We ought not to feel discouragement. Progress has been made. Our religion has now the advantage of experience and great success, and its friends are confident that nothing in the future can prevail against it, for it can never be more severely tested than it has been. A religion of high pretensions, of weak and sometimes rash disciples, it has always all the opposition of men in high places and power everywhere, who, fearing the elevation of the masses that has always followed in its track, have planted obstacles across its path, and persecuted its advocates; so that now it has had to flee into Egypt. But it has survived hatred and torture, philosophy and power, rivalry and science—Jewry, Athens, Rome, Voltaire, Hume, and Renan. Popes in their vanity, have insulted it, but Christ never resigned so supremely. In their silly pretensions, they have outraged the human conscience, but Christianity still dictates morals to the world and Protestantism leads its enterprises, and creates its reforms. We have nothing to fear. The severest storm has been weathered; not a beam has been sprung, not a mast strained, nor a canvas torn; no bad news has been heard, but all is well as when first sail was set. Christianity now challenges the confidence and admiration of mankind. Her re-

cord and "all her work praise her." The masses have learned that she is their friend; that Christianity is the enemy of no precious thing, and is the fruitful source of honor, progress, and happiness. They see that it lifts up individuals and communities. It everywhere precedes and supports civilization; and where it is forsaken or neglected, cruelty, licentiousness, and degradation prevail. Men have learned that it helps the intellect, and that in Christ are "hid all the treasures of wisdom and knowledge." The disciples of other religions are stagnant. Christianity has fostered learning, and created sciences and arts. It has made human life sacred, and asserted the rights of the individual. On the anvil of its incarnation have been broken the chains of the slave, and by the leverage of the Cross the poor have had a queen, and the woman a slave, and has made her a queen. It has ennobled the masses, enthroned the little child, and built asylums for the afflicted. It has purified the public taste, banished the gross amusements, and made virtue illustrious by shining models.

### DENOMINATIONAL NEWS.

SOUTHAMPTON.—Rev. Thomas Fitzherbert writes that he has engaged to spend three-fourths of his time till next Conference with the church in Southampton and other churches adjacent. There has been no special revival, but they have enjoyed some seasons of great refreshing. We trust Bro. F. may see much good as the result of his labors.

REV. JOHN PERRY.—We are sorry, exceedingly sorry, to hear that Bro. Perry is lying quite sick in Upper Woodstock. He received a heavy cold returning from an evening meeting at the 3rd Tier, Jacksonville. He partially recovered, but a relapse seems to have taken place; and his son writes us that the Doctor pronounces it an attack of rheumatic fever, coupled with jaundice. He is at the house of Bro. G. T. Hartley, who, with his kind family, are unremitting in their attentions. May God so bless their kind offices and the other means used for his relief, that he may speedily be restored to health. Let all the brethren and sisters make supplication to God in his behalf, that he may be preserved to his family and for many more years of faithful service in the cause of Christ, such as has marked his life thus far.

FATHER McLELLIN has, we are sorry to learn, had quite a severe attack of illness, something very unusual for him, though he is the oldest minister in the denomination. We are pleased to learn, however, that he has so far recovered as to "be about his Master's business," the work he has loved so long and ardently. That he may be spared long to proclaim the glad tidings of salvation is the prayer of the lovers of Zion.

NORTH BRANCH, ONTARIO.—Bro. Reid baptized two last Sabbath. He went home the first of this week, but is to return immediately and continue his labors, as there is a prospect of much more good being done.

MILLVILLE, YORK CO.—We are informed that Bro. Currie is labouring here with signs of success.

BRO. T. O. DEWITT passed through this city on Wednesday, on his way to Nova Scotia. Should he deem it the path of duty, he will probably remain for a time, and labour with the churches in that Province.

### HOME MISSION REPORT.

Rev. G. A. Hartley, Corresponding Secretary Home Mission Society.

DEAR BRO.—I suppose you think it is time you heard from me. I made a short visit to Lower Queensbury. The cause of God is very low there, yet there were signs of encouragement. On the 17th inst. I went to attend the opening of the new Meeting House. They have a new finished house for the worship of God. Brethren Kinghorn, Gunter and Jones thought it to be for the advancement of the cause for me to continue and I have remained laboring at Caverhill and Millville in connection with Bro. Gunter, and we have seen good accomplished. God has revived His cause in both places. We have baptized eleven. I have received for the Mission \$11.00.

Yours, &c., STEPHEN E. CURRIE.

Millville, Southampton, York Co., Nov. 27.

### ONLY TWO WEEKS.

of the year are left. Let our friends help us to commence the new year with a large addition to the INTELLIGENCER's subscription list. Returns already received are highly encouraging. In two weeks much more can be done. Not a day should be lost. In newspaper work, as in everything else, there must be promptness. If five new names cannot be secured, secure one and forward it. We will see that the sender is fully rewarded for his trouble. Remember only two weeks of the year remain. Work while they last.

For the Religious Intelligencer.

DEAR BRO. McLEOD.—Many of our friends in the Provinces who are weekly readers of the INTELLIGENCER may be a little interested respecting the New Hampton Institution, with which I have been connected as a student for over two years. It is situated in a quiet village in about the centre of the State, and is surrounded by rugged, pointed hills. The river Pemegwasit flows within a few minutes walk. No railroad as yet runs through the village, but a survey is made, and in a few years one will be constructed, which will put this place on an equal footing with the neighbouring villages. There are two stage conveyances; one runs to Tilton, a distance of twelve miles; the other to Bristol, a distance of five miles, both of which connect with railroads. The route from Boston or Bangor to New Hampton can be traveled in one day, and I presume the cars run daily from Bangor to St. John, N. B.; so, in point of time, I am not so far from home as many suppose. The school is in a very healthy condition, having a good board of teachers, who spend much time in instructing the pupils in the various branches, taught in the studies, and then three years study in the Theological Seminary, are now settled in churches, where they receive a salary of a thousand dollars. I well remember the bitter things that were said to me before coming here about young men shutting themselves up in a school for several years, robbing the church of her due, and leaving precious souls to perish. I do not care to discuss the question, as it is old ground, and has all been dug over by hands more skillful than mine, but of this I feel assured, that the Lord directed me here, and has opened ways and means for my assistance that I had not faith to believe possible. The Principal of the Institution procured me a scholarship, so I have not had to pay any tuition since being in school; my room rent is also free, and provision is made for eight young men who are studying for the ministry to have free rooms. Last year I drew twenty-four dollars from the Educational Society, and this year will draw about forty-eight dollars. I have all the opportunity for supplying that I can attend, and have received five ten dollars per Sabbath; but then I am attended with more or less travelling expenses. My health was never better, although at times I have the blues; but these do not last long, for we have a "sociable" twice a week, which means the *Dye-Loss* are suspended in Chapel Hall for the evening, when the teachers and scholars of both departments associate freely together, and, as a matter of course, the time passes pleasantly. During the Summer and Fall terms the school has been in the hands of the Rev. Dr. Lord, a mile from the village, called the students "The Pinnacle," where a charming view of magnificent scenery stretches far and wide; the other is down by the River side in a pleasant grove, where the swift waters glide.

I almost forgot to say anything about the Literary Societies. There are three—one for the ladies and two for the gentlemen. The spirit of rivalry

between the Societies of the gentlemen is very strong, and the members are all furnishing their portions of exercises. Each of them has an excellent library, not only fitted up in first-class style, but also well filled with a good assortment of books; and each has also a public meeting in the Spring term, which is regarded a great literary treat, as crowds are seen seeking from the neighboring sections, to be eye and ear witnesses of what is to be seen and heard.

B. MINARD, New Hampton, Dec., 1871.

### FLOOD IN NORTHERN CHINA.

A correspondent, Hon. S. W. Williams, writes as follows to the New York Observer, concerning the flood in Northern China:—

The province of Chihli, in which Peking is situated, lies on the eastern slope of the great plateau of Shansi and Mongolia, and is for the most part a level, fertile plain, the surface of which descends from the uplands first gradually and then more rapidly to the sea. In times of rain the waters bring down much sediment, which there fore soon settles, raising the bottoms and banks of the water courses above the level of the adjacent country, and exposing it to constant floods. The summer months have this year been unusually rainy for this dry climate, though the aggregate fall would not have been remarkable in New England, and the streams have poured their surplus waters into the sea, for a distance of 120 miles, the flood has submerged this whole region. Where the banks have given way the crevasses are so great that much water that would otherwise have reached the ocean, is pent up in low spots, and has overflowed whole villages, farmsteads and houses. The area under water for the most part being bringing forth a heavy crop this season, but now it and its consumers, their cattle, donkeys, houses, walls and furniture have been swept off in one general wash. The destruction has been as complete as that of a cyclone, and the people, who were left, nothing more to be seen but a waste of waters; while in other regions the crops and houses have been much injured. What renders the prospect more distressing is, that the water cannot flow off, but must disappear only by slow evaporation, and this it is feared will not be completed till it is too late to reap the winter wheat, and this people have no idea of a crop from spring wheat. The flood extends partly over four prefectures, containing altogether 59 districts, and although the area is considerable, the damage done, it is estimated that 2,000 square miles are more or less inundated. In the city of Tientsin, about 40,000 refugees are living on the city walls and squares, maintained by the government; and all the way up the Peiho river to Tongchow, the banks are invisible for a distance of 120 miles. Between Tientsin and the sea, the whole country is submerged. Along the banks some high mounds enable the people to save themselves from drowning, and where these have villages on them shelter and food. But the winter approach, and they will then be like icebergs in the sea, and the people will be perishing by thousands. The height of the waters was reached a week ago, and throughout a wide space they are now slowly diminishing by drainage and evaporation, perhaps in time to allow the wheat to be partly sown. But the food and fuel for a great portion of the people (they depend on sorghum stalks mainly for fuel) has been destroyed, and carriage for new supplies must wait till the roads dry up in a month or two hence; for in this land of canals the roads are not highways, but lie for six to ten feet below the general level of the country. In order to show you the hazards of this region from these sudden rains, I give you an abridged account from the report of a Roman missionary in a town on the coast of the Gulf of Louisiana. It results to mind the comparison used in the Sermon on the Mount, of the house built on the sand and exposed to such a rush:

(He [Noiyan] reached his residence near this town of Kaichau on 28th of July. At noon a thick rain poured on the mountains, and as night closed in the rain began to rise. The wind rose about 11 o'clock by the rear wall of the compound filling in, and before he could well understand the situation, and get out into the verandah, the waters were under his feet and the house had begun to tremble. In. From outside there is a groaning and clatter, and men, women and children are running for the hill. He threw himself into the water to follow them; on reaching the top he was relieved, amid all the horrors, to learn that every one of his own people had escaped with their lives. The night wind died away, and the rain and rushing torrents, and daylight showed the river a conqueror over the puny works of men; St. Hubert Church and the Bishop's house stood "like two fine vessels at anchor." The plain was turned into a furious lake, on which houses, furniture, and drowning animals are floating. There are also dead men, dead horses, and debris drifting about. About midday the waters began to subside, and I was, (he adds) the first to throw myself into the moving slough, which was up to my chest, to get back. The church alone stood the trial; the Bishop's house was well shaken; but the poor creatures around me are without houses, furniture, clothes or food. Though not a person just here has been lost, it is not elsewhere, for at a village a league away everything was swept off, 400 souls perishing; and at the village of Kaichau, the day after the inundation, 800 dead bodies were towed away. But these by no means give the whole extent of the calamity.

The people at Tientsin are said to have remarked that last year they made the fire, and this year heaven has sent the water; but there is no repentance with such a sentiment in their minds.

"THE OPEN DOOR" is liked by everybody who reads it. All express themselves as highly delighted with its clearness, and also with the interesting manner in which it is written. The reader, having commenced it, is loath to put it down till finished. Everybody ought to have it. And everybody may have it by subscribing for the INTELLIGENCER. Present subscribers may get it by securing five new names. Several have already done so; while many more are working for it and sending along the names, one by one, as they get them.

### PEN AND SCISSORS.

A ROMAN CATHOLIC Chapel is being built in Salt Lake City.

REV. A. B. EARLE, the evangelist, is holding revival meetings in Nashville, Tenn., with remarkable success.

REV. MR. WILDER, the American missionary at Kolapore, states that more attention is now paid to the education of girls in India than there was to that of boys thirty years ago. This is doubtless the result of the efforts of the Women's Missionary Society.

In Germany there is a growing sentiment in favor of a better observance of the Sabbath. The interests of religion, and also, of legal intervention to protect the working classes in their right to Sunday respite from labor.

WONDERFUL PRESERVATION.—The three chapels of Wesleyan Methodists in Paris remain uninjured, although buildings in the neighborhood were destroyed by fire or demolished during the sieges that devastated so large a portion of the city.

St. Richard Wallace, an English millionaire, is building an extensive hospital in Paris for his countrymen, at a cost of \$140,000, and will defray the expense of maintaining it, estimated at \$30,000 annually.

The aggregate age of five Baptist missionaries in the Highlands of Scotland is 420 years; and the five presbyters have been engaged in the mission field during a total of 227 years, or an average of forty-five years each, and they are now doing a grand deal of itinerant work.

Dr. Lankester, one of the Metropolitan coroners, asserts that the small-pox, which is now slowly departing from London, after slaying five thousand persons, and maiming, disfiguring and pauperizing one hundred thousand more, must have cost the metropolis at least £100,000, a tenth part of which sum, judiciously expended, would have cut short the epidemic at its commencement.

PLEASANT FOR DRINKERS TO THINK ABOUT.—Here is an item for moderate drinkers and others. The distillers in this country are now agitating the question of the distillation of spirits from the garbanus of cities. In this process, the garbage is gathered from the houses of citizens, dumped

into vats, boiled, the grease skimmed off, and the pulpy mass fermented and distilled. A barrel of garbage yields four gallons of proof spirits. Any one who in his peregrinations has encountered one of our city swill carts, and enjoyed its invigorating odor, must enter upon the consumption of spirits so manufactured with peculiar zest.

PRESIDENT GRANT talks plainly about matters in among the Mormons. Hear what he says in his message:—

"In Utah still remains a remnant of barbarism—repugnant to civilization, to decency, and to the laws of the United States. Neither polygamy nor any other violation of existing statutes will be permitted within the territory of the United States. It is not with the religion of the self-styled saints that we are now dealing, but with their practices. They will be protected in the worship of God according to the dictates of their conscience, but they will not be permitted to violate the laws under the cloak of religion."

THE OLD PROJECT of leading the scattered children of Israel back to Palestine, and establishing a Jewish kingdom there, is on foot once more in Frankfurt, Germany. A small knot of rabbis have circulated a large number of printed invitations to join in the undertaking; and influential moneyed men in this headquarters of Germany Jews have given it their substantial support. The originators endeavour to prove that the undertaking is by no means so unpracticable as it at first sight seems, and remind their fellow countrymen that it is what they pray for three or four times every day. Moreover, they interpret the Bible passage, "Return to Me, and I will return to you," as meaning literally that on the Jews returning to Jerusalem, the Lord, and with him prosperity, will return to them.

THE POPULAR OPINION that England has paid off but a trifling portion of her great debt as an error. In his speech in Parliament last June, Chancellor Lowe showed that the whole amount of the national indebtedness, after the close of the Napoleonic wars in 1815, was £902,000,000. Since then, £177,000,000 have been paid off. There has been an increase, in that time, for the liberation of the West-India slaves and the Crimean war, of £77,000,000, leaving a net decrease of £100,000,000. The debt now stands at £796,000,000.

MARRIAGE NOTICES.—The London Times was the first paper which charged for their marriage announcements. In the early days of that paper it was the custom in announcing a marriage to state the amount of the bride's dowry—£20,000, or £30,000, or whatever it might happen to be; and in looking through the ladies' column one might at breakfast, Mr. Walter threw out the suggestion that if a man married all this money he might certainly pay a trifling percentage upon it to the printer for acquainting the world with the fact. "This marriage fee would form a nice little pocket money for me, my dear," added Mrs. Walter, and as a joke her husband agreed to try the experiment. The charge at first was but a trifle, and the annual amount probably not much. But Mrs. Walter at her death passed this prescription of hers to her daughter, and when a few years ago she was re-purchased by the present proprietor it was assessed at £4,000 to £5,000 a year.

SABBATH PIETY.—Here is a bit of epicy suggestion from some anonymous source:—

There is a mystery about this effect of the weather on piety. Sabbath heat seems better; Sabbath cold and Sabbath rain wetter than that of any other day. For the same measure of heat or cold or rain on a week day will not keep him from his usual business. We need a Sabbath thermometer, calculated for our churches, that will show by its weather scale when it will be safe for a vigorous Christian to expose himself to the Sabbath by going to the house of God. Such an almanac would be a boon to pastors and superintendents of Sabbath schools, and to all who could depend on the weather. I have been examining microscopic views of the different snow flakes, a hundred or so of them. I would suggest to our curious savans an examination of Sabbath snow, to see if it has a peculiarly sharp and injurious crystal.

INTERESTING STORY OF A HEATHEN.—The *Burman Missionary* tells this story of an old blind man, who thirty years ago came into possession of a large countryman stopping over night at his house, of a book printed in Burmese, and containing only the Psalms and a part of the Prophets. Before he had finished the Psalms he cast away his idols and his gods, and believed in a living God, a Creator, Preserver, and Judge of men; and from that time he has worshipped and prayed to the eternal God. He committed many of the Psalm prayers to memory, and daily offered them, especially the 51st. For twenty years he lived in this way before ever hearing of Christ and the statement of the Gospel. He is now a Christian, and has been baptized. He has been examining microscopic views of the different snow flakes, a hundred or so of them. I would suggest to our curious savans an examination of Sabbath snow, to see if it has a peculiarly sharp and injurious crystal.

TURKEY.—The *Christian Work* contains most valuable information respecting the progress of the Gospel in Turkey. We extract the following:—

Forty years have now passed since the Rev. William Goodell, slowly making his way in a sailing vessel up the sea of Marmara, called the Bosphorus in the Golden Horn. His errand was to commence in this city a mission of the American Board to the various nationalities in this part of the Turkish Empire. In the progress of these forty years that one has become four distinct organized missions, covering their network of stations, and the whole of Asia Minor, European Turkey, and the whole of Asia Minor. The first Evangelical Armenian Church was organized in 1846. During the twenty-five years that has since elapsed, that one church has become the seventy-three of these, five in European Turkey, the remaining sixty-eight are scattered all over Northern Turkey, from the Bosphorus to the Persian frontier. About one third of the whole number have already become self-supporting. The churches have organized and received more or less aid from missionary funds for the support of the pastors and for other expenses; and all are entirely self-governed, and missionaries neither exercising nor claiming any authority over them beyond that of fatherly advice and brotherly cooperation, the churches have organized and received more or less aid from missionary funds for the support of the pastors and for other expenses; and all are entirely self-governed, and missionaries neither exercising nor claiming any authority over them beyond that of fatherly advice and brotherly cooperation, the churches have organized and received more or less aid from missionary funds for the support of the pastors and for other expenses; and all are entirely self-governed, and missionaries neither exercising nor claiming any authority over them beyond that of fatherly advice and brotherly cooperation, the churches have organized and received more or less aid from missionary funds for the support of the pastors and for other expenses; 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