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TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., JULY 21, 1871.

SABBATH SCHOOLS.

No. 8.

Parents' co-operation at home and regular attendance at the Sabbath School are powerful influences indispensable to the school's full development. The parental relationship is not only one of close endearment but of momentous responsibility; yet how few realize their responsibility or carry out their duty. True, parents recognize it their duty to provide for their children food and raiment and a comfortable home, and to protect them from the ills and perils by which they are surrounded. All this is right, but only natural. The wild untutored Indian, with unsubdued ferocity and treachery and murder in his soul towards his enemies, needs no one to insist that he shall do this. All intelligent parents are anxious, too, that their children shall be the possessors of a liberal education; and, in order that this inestimable blessing may be participated in by all classes, they demand and receive at the hands of our legislators wiser and better school laws. This is as it should be, but is it not a lamentable fact, that while we are all anxious as to the positions our children shall fill in this life, and while we spare no pains nor means to carry out our high formed hopes, that we have fallen into a careless indifference about their *future* welfare. True, we know that they, like ourselves, have souls to be saved or lost to all eternity; that unless they are born again they cannot be saved; but we quiet our conscience with the consoling thought that by and by when they have grown older and understand these things more fully, the influence of their spiritual adviser, or a revival in the church, will lead them to seek after those things pertaining to heaven and happiness. Hence the reason why so many are growing up without fully realizing their responsibility to God, and treating with an indifference painful to behold those things of so great moment to them. Parents little think that while they are putting these things afar off, that their children are drinking in daily of the poisonous streams around them; they do not fully realize that now when the hearts of the children are tender, those principles of truest excellencies taught in the Bible can be indelibly impressed on them easier than at any other time of life. Would to God that this was more fully realized. Then we would not find so many in our midst "proud and perverse, impelled by passions of their lowest natures, to tender feelings strangers, without a noble aim or end in life, mingling with the vicious, becoming the inmates of the prison, or in many instances ending, in direst ignominy, their lives upon the gallows." In view of these facts are we wrong when we say to parents, your station is one of great responsibility? It indeed is; but to lighten your burdens the doors of this blessed agency, the Sabbath School, are thrown wide open to you and your children, and with the noblest talents of the church at its head, will do much in helping to lead and mould the mind of your children. Begin then in right good earnest at home. Take the Bible from the shelf and commence at man's first state; let a chapter be set apart for each evening's exercises through the long winters; seek to make all acquainted with each lesson from the eldest to the youngest, and with the interest you have awakened in their young minds for Bible History, they will be prepared in the spring when the Sabbath School is reorganized to attentively listen and eagerly seek after and treasure up the knowledge to be acquired there. Go with them to this nursery of the church, and enter heartily into the exercises of the school, either as teacher or scholar, and you will find that instead of its being irksome and uninteresting that it is time well and profitably spent. I know that many think the Sabbath School was never intended for adults, but let me tell such persons that none are too old nor too wise, however well educated they may be, to participate in and be benefitted by its exercises. If parents were more generally found in the Sabbath School class studying Bible truths, the church would be blessed with more living christians, there would not be such a general lamentation coming up from all parts of the christian world because of the scarcity of laborers to gather in the whitening harvest, and our benevolent causes would not be found with empty treasuries, appealing in vain for men and means to carry on this glorious work—the distribution of the Bible to all mankind. If parents would have their children grow up godly men and women, let them not forget that careful training at home and regular attendance at the Sabbath School, and a willingness to work while there, will secure this. I am well aware that the larger portion of the readers of this will think it too high a standard for them to attain to. I am confident that to carry out God's designs, we must become more in earnest to know what our duty as christians is, and be more willing to do it though it require much sacrifice. And it is indeed a duty, from which no parent can be exempt, to impart instruction to his children in the principles of religion, and "train them up in the nurture and admonition of the Lord." In conclusion we say, parents see to it that you neglect not this duty to the destruction of your children and the injury of your own souls. Yours in gospel bonds,

JOHN PERRY.

LETTER FROM REV. F. BABCOCK.

BRO. MCLEOD—According to resolution of Conference, it becomes my duty to report myself, and the labor performed by me in the service of the Lord, for some time past.

While laboring on the Home Mission, I considered my monthly report to the Secretary of that Society sufficient, as those reports were published. My engagement with the Society expired on the sixth of March; since then, I have been at home, in all, a few weeks; but since some time in April, I have been most of my time on White Head Island, Parish of Grand Manan, as (so far as man is concerned), a self-constituted Home Missionary; and although I have not seen revival there, I think I have, through the blessing of God, been somewhat useful. I have baptized two converts—one man and one woman. As this notice will call attention to the Island, I will attempt a brief description of it.

WHITE HEAD ISLAND

is situated about thirty miles from Eastport, Me., or nearly half way from the mouth of the St. Croix river to Nova Scotia, in a southeasterly direction; and on the southeast side, at about the middle of Grand Manan, Main Island, to which it is attached by a succession of small Islands and sand bars. Persons can pass from one to the other "dry shod," at low water—high tides. There are, perhaps, a dozen or fifteen other small Islands on the east side of Grand Manan, some of them very valuable, and nearly all containing inhabitants. Some of these are valuable for the hay they produce, but chiefly for their superior fishing privileges, especially for weirs. White Head Island is the farthest east, and out from the Main Island of any of them.

AREA.

The Island contains little less than fourteen hundred acres. The land is mostly low, with some moderate elevations of soil and rock, but most all the centre is heath, wholly unfit for cultivation.

ORIGIN OF NAMES.

White Head Island (or as sometimes called, Franklands Island), is so called from a promontory of white rock, situated on its south-west side. The rock is *white marble*—very hard—and full of seams, which renders it unfit to work, at least on the surface.

THE CLIMATE

is damp and cool. While we read of warm weather in various places in the country, here we are free from it, having had no very warm days this summer. The same amount of clothing is worn as in winter, except the overcoat, and sometimes that is needed.

THE PRODUCTIONS OF THE SOIL

are varied. The most of the Island is covered with a stinted growth of trees and bushes. Those portions under cultivation produce hay, excellent oats, potatoes, and the common kinds of garden vegetables. The productions of

THE FISHERIES

are large; as many as one hundred thousand boxes smoked herring are here put up annually, selling in the markets, at the present low rates, for $20,000. A quarter, or third as much more money is realized from the sale of oil and fish guano, obtained in pressing the oil from the fish.

The privilege for line fishing is the best in the bay, but is not engaged in to any extent by the inhabitants now, although some are caught. Catching herrings in weirs, and curing them for market, is the chief business of the place.

A person standing on the western side of the Island, and looking west, sees spread out before him, at low water, many acres of gravel bars, low ledges of rock, and loose boulders, all of these covered with dark green rock weed, with here and those huge enclosures of timber and brush, called weirs; altogether rather an uninviting view. And yet I suppose these acres to be an hundred times more valuable than the same amount of the best land—even intervale or dyke marsh—there is in New Brunswick. By this place, and by these weirs, the people have their wealth.

Situated as the Island is, in the middle of the Bay of Fundy, the fishermen go to market in different directions—Halifax, Yarmouth, St. John, St. Andrews, St. Stephen, Calais, Eastport and Boston. The freights afford considerable business for small coasters. Catching the herrings commences in August and ends in December.

NUMBER OF INHABITANTS.

The Island contains about thirty families, besides many transient residents. Roads are regularly laid out, and some of them are very good. Schools are much wanted. It has been years, I think, since they had one. They need a new school-house, and I think will have one soon. There are from forty to sixty children who need to go to school. It is a first rate situation for a male teacher.

TEMPERANCE.

I am not aware that any strong drink is sold on the Island. There is a Lodge of British Templars in good working order, and doing good.

RELIGIOUSLY,

the Island is blessed with a Church of Christ, of the Free Christian Baptist order. The church and society own a good house of worship. They are fitting it up with new slips, and painting and furnishing it anew in anticipation of the 7th District Meeting, to be held with them in August. These arrangements involve quite an expense, but the object is a worthy one. The church has numbered more than fifty members, perhaps not that many now in consequence of deaths and removals. The church is low spiritually, yet united and hopeful. It was gathered by the blessing of God on the labor of Rev. Wm. Brown. Although not residing here now, the good resulting from his labors will endure to all eternity. He is very highly esteemed by the church and people. He received occasional assistance from Elder Barnes and others before his ordination, especially in administering the ordinances.

There is a good and interesting Sabbath-school in connection with the church, well supplied with Bibles and Testaments, and a library. The people are kind, generous-hearted, and they respect the ministry highly. Although not many of them are rich, yet all seem to be comfortable in the matter of this world's goods, and they use their money freely for religious purposes.

I shall probably be with them occasionally until after the 7th District Meeting takes place. I have no engagement with them, nor with any other congregation, and cannot now tell what course I shall take then. Thankful for mercies past, and looking to my Heavenly Head for direction, I hope to be guided right in the future.

Yours, in the Gospel,

F. BABCOCK.

Campobello, July 5, 1871.

A NEW HAMPTON ANNIVERSARY.

DEAR BROTHER—The last day, the great day of the intellectual feast of New Hampton, was fraught with much interest; in fact the week throughout, abounding in almost an endless variety of exercises, was calculated to inspire the minds of all present with higher ideas of life. On Thursday, June 29, at a very early hour, wagons were seen and heard rolling into the village from all parts of the country. At 8 o'clock the heavy beat of drums announced the forming of a procession, and a procession it was of no ordinary cast, composed of teachers and trustees, pupils and associates, fond parents and loving brothers and sisters, old schoolmates and graduates, and a host of others, marched to the music around the Institution grounds, and then wended their way to Chapel Hall, where the exercises began at 9 o'clock, speaking officially, but time's iron finger must have passed that figure one half hour or more before the Marshal introduced the Chaplain of the day, who invoked a blessing upon all.

The exercises of the Ladies' Department came, as a matter of course, first. The salutary was in French; few present could understand a single word; but the French idioms in the composition, uttered in clear, distinct tones, were very pleasing. The address before the Terminal was touching and thrilling. There were ten young ladies who graduated, each producing an essay as a sample of four years patient study, that was indeed praiseworthy.

Sixteen graduated in the Gentlemen's Department. The gentlemen furnished orations, which sounds "bigger" than essays. Such exercises afford excellent opportunities for a careful observer to notice the literary productions of the sex. True, there is no sex in mind; yet, the intuitive perception, poetic ideal, and sympathy so peculiar to the female mind, stood out in bold relief in the one, and the almost mathematical precision of cause and effect, so common to man, in the other. The orations manifested great research and careful training, abounding, more or less, with startling graphic thought. The Latin oration was a fine production, and won many compliments from those competent of judging. The Poem spoken by Mr. Durkee, of Yarmouth, N. S., was truly beautiful, breathing the true spirit of poetry; and one rich bouquet thrown, among many, to him by the members of the Meredith Village Church, where he is supplying, expressed their high appreciation of him as a minister. The Greek oration, spoken by Mr. Palmeter, of Avonport, N. S., needs, to show its merit, only an insertion of a remark made by Dr. Fullerton, a Professor in the Theological Seminary at Lewiston. He said, "I have ever been impressed with the beauty and harmony of the Greek language, but never before so fully appreciated it."

The special references to the Nova Scotia students may seem to some a species of egotism. It is far otherwise, being prompted simply by a feeling of interest. The Free Baptists at home are eagerly watching the return of those brethren, when their Theological studies are completed, and will no doubt be glad to ascertain their present standing. The addresses before the Social Fraternity and Literary Adelphi were evidently words fitly spoken, and will be long cherished by the members of each society. The Valedictory was the new wine of the day, and was said by some to have been one of the best ever delivered. After the Valedictory was spoken, four gentlemen of Middle and Junior Classes, who were on the list of prize speakers the Tuesday evening previous, were requested to come forward and receive the prizes awarded them. The first prize was An Analysis of the Bible, the second The Life of the Apostle Paul, and two certificates of honourable mention. The graduating class was then arranged to receive the diplomas. Twenty-six ladies and gentlemen, arranged according to their size, all neatly, but not extravagantly, dressed, and each countenance expressive of intellectual culture, as well as high moral aspirations, was a sight worthy of admiration. Professor Meservey, in his address, referred to their behaviour and connection with the Institution, in language strong and pathetic, frequently stopping to keep down the rising emotions of a heart swelling to overflowing with sympathy. The day was pleasant, and everything passed away very pleasantly. There were some few in the crowd who had partaken a little too freely of the "crater," just enough to make themselves seemingly witty and apparently silly, and a dozen or so of cigars were seen moving slowly along the walks, with boys attached to one end of them, but no interruption whatever. This, perhaps, will suffice for the present, hoping soon to write to you again of my summer vacation.

B. M.

Contoocook Ville, July 7, 1871.

[Free Baptists in the Provinces, especially those in Nova Scotia, together with the relatives of the young brethren who have done themselves so much credit in the Anniversary Exercises, of which the above communication is an account, will be pleased at their success. Bro. Burton Minard, the writer of the letter, was also one of the prize speakers, though, as will be seen, his modesty forbad him mentioning the fact. That he will give good account of himself, they who know him are sure. May God bless these brethren, who are so diligently applying themselves, that they may be good and successful ministers of Jesus Christ.—ED. INTEL.]

AM I ALIVE?

It is not a sufficient answer to this question for any Christian to say, "I was once converted." Thousands were born ten years ago who are now in their coffins. There is a great difference between being "made alive," and *keeping* alive afterwards. Quite too many professors base their hope of being Christians—not on what they now are—but on some experience during a revival season in days gone by.

Genuine conversion brings a man into a new state towards God. Old things have passed away; he is a new creature. But he must constantly encounter a strong under current running like a mill-race towards that *old* state of corruption. No renewed heart will keep sweet without a great deal of salting with divine grace. No converted man will *stay* converted unless he takes care of himself, and the Master takes care of him. What is conversion? It is the turning of the heart to God; and unless that heart *holds fast* on God, and God holds fast to him, he will soon fall off into vain confidence, apathy, pride, self-indulgence, or any sin that "doth so easily beset" him. How long do you think that Paul would have been *Paul* if the power of God had not kept him—through faith? "Not I," exclaims the modest old hero—"*not I*, but Christ that liveth in me." "I live by faith on the Son of God." Again he exclaims, *So fight* I, not as one that *striketh out* into the *air:* but I keep my body under." He uses a phrase drawn from the boxer's contests, and the literal translation of it is—"I bruise my body—I give it a *black eye*—lest I myself should be a reprobate." Paul had such a terrible dread lest his evil propensities should get the better of him, that he constantly *beats down* with steady and sturdy blows the unruly appetites and passions. If such was the necessity laid upon the great apostle, who of us has a right to grow foolhardy and self-confident? The moment a Christian begins to feel, "What do I care? let others be afraid—not I;" the moment a Christian feels *so*, he is as near a disgraceful fall as boastful Peter was in Pilate's hall.

But granting that you were once made alive, kind reader, *are you alive* to-day? If so, how shall you keep alive?

First of all comes *prayer*—the daily and hourly intercourse of the soul of God. Prayer is just as vital to my spiritual life as water is to the "monthly rose" whose leaves are now dripping from the refreshing of the pitcher. Prayer is the conduit-pipe between my soul and heaven. It is the outlet upwards for gratitude, and yearning desires for blessings; it is the *inlet* through which the supplies of grace pour downward into the heart. When the channel is allowed to freeze up, I am in the same condition with the housekeeper who inquires, "I wonder why the water does not *run* to-day?" The plumber is sent for, and he soon explains the difficulty. "Your pipes are frozen up; the connection with the reservoir is stopped." Alas for the Christian who has broken his connection with Christ!

Prayer may be likened to a telegraph with heaven. Our messages go up with the lightning speed of thought. The mercies asked for often flow backward to us with the promptness and velocity of a Divine love. Sometimes the blessing sought is ours at once. Sometimes the answer is delayed. Then we can only do our duty and *wait*. Sometimes the reply comes in the sudden shock of an unexpected trial; it comes like a death-message over the wires! But it is all right. God knows what answer to send. If I put myself into connection with God, I am only responsible for *this* end of the celestial telegraph; not for the end that lies in the Infinite bosom of love. I must receive just what God sends. "Thy will be done." But trying messages are not so dreadful as to have the telegraph of prayer utterly put out of order through long disuse, and the soul cut off from communication with Jesus. Friends! is thy connection with Jesus. Friend! is thy connection with the divine Hearer and Giver broken off? Then to your knees! To your knees!

> Prayer was appointed to convey
> The blessings God designs to give;
> Long as they live should Christians pray,
> *For only while they pray they live.*

But with prayer the Master also coupled *watchfulness*. "I say unto all, watch!" Never yet have I seen the Christian whose heart would not "bear watching." The oversight must be close, constant, and wakeful. If you were set to keep a canary-bird on the open palm of your hand, you would understand what is meant by "keeping the *heart* with all diligence." You must not take off the spiritual eye for one instant. Have the arm of resolution ever ready to seize it the very first moment that it attempts to fly off into sin.

"Wherefore I say unto all, watch!" Watch the stealthy approaches of the tempter. Watch for old habits of sin that will steal back again, though they have been driven off a hundred times "from the premises." Watch over your soul's nurseries in which the thoughts are cradled. Watch over an unruly tongue. Watch for opportunities to do good. Let the *Mary* side of your religion ever be at the feet of Jesus in humble devotion; let the *Martha* side of your piety be ever abounding in the work of the Lord. In these days we hear much about the "higher life." But the best prescription that we know of for attaining it is to use our knees for prayer, our eyes for watchfulness, our purses for liberal giving, our tongues for confessing Jesus, and both our hands in hard work to do Christ's will, and to pull sinners out of the everlasting fires.—*Amer. Messenger.*

GIVING TO THE LORD.

BY REV. T. L. CUYLER.

There is no Christian duty which is performed in a more slovenly manner by many good people than the duty of giving money in charity. Some give lazily to whatever and whoever begs the most lustily; they are quite as likely to encourage imposture as deserving objects, for they are too careless to inquire and discriminate. Some give money fitfully, under the spasmodic inspiration of an eloquent appeal; others give only when their digestive organs are "all right" and they are in good humor. A third class give for ostentation—like the selfish curmudgeon who bestowed a hundred dollars on a town clock because he "liked to give his money where he could *hear it tick*."

There are a sensible few who give on system and give on principle—and give, too, with discrimination. This is the way in which the late Arthur Tappan bestowed his liberal benefactions. The popularity of the object never bribed him, and the unpopularity never deterred him. He held his wealth in trust for Jesus Christ, and lived up to an honest, conscientious stewardship.

James Lennox, Esq., of New York—whose benefactions for the last thirty years have amounted to a larger sum than Mr. Peabody's—has also set an example of *judicious distribution*, as well as of princely liberality.

The Bible not only counsels generous giving, but *systematic* giving. In his first epistle to the Corinthians, Paul makes this recommendation: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." This money thus saved out of the week's income was to be put into Christ's treasury. Now there are three vital principles involved in this method.

The first principle is giving *by plan*, and not at random. On each Sabbath the store was to be laid aside for Christian charity. There was also to be a regularity in the amount of the gifts. Instead of trusting to the caprices of the moment, there was to be a fixed rule by which to gauge the donation. That rule was: "*As God has prospered* him." The gift was to be in due proportion to the income. The widow's two mites weighed as heavy in the scales of charity as the golden shekels of the millionaire.

This method of giving by daily or weekly appropriations develops also the *power of the littles*. Great aggregates are made up by the accumulating of pennies and dimes. This is the way that Romanism builds her stately cathedrals. This is the way by which Methodism raised eight millions of dollars during their "centenary year." By this method only can the Presbyterians hope to raise five millions as a "memorial" to the Lord in gratitude for their happy reunion. The thousands of Dr. Adam's and Dr. Hall's congregations must be supplemented by the dimes of the seamstress and day laborer, and of the worshippers in frontier cabins.

Years ago I knew of a poor mechanic who gave twenty-five gold dollars annually to Christian enterprises, though his wages were but a dollar and a half a day and his household large! He put aside *five cents a day* for the Lord, instead of wasting it on beer and tobacco. His wife earned two dollars a week and laid by ten cents. The children occasionally picked up a few pennies by running on errands, etc., and they, too, were glad to drop their mites into the box, so they accumulated a half dollar per week, and became, *spiritually*, one of the richest families in the village.

Now, why cannot every Christian who reads this brief article "go and do likewise?" We ask another question: Has any follower of Christ the *moral right* to accumulate and invest *great wealth?* Are not successful earners *bound* to be generous and systematic distributors?

FUSS IS NOT WORK.

You may see this any day and anywhere. As you go along, you see two horses harnessed together before a car. One of them makes a great fuss, as if he had all the world behind him, and was in eager haste to get it just where he wants it to be. He dances and prances, jumps up and down, and springs into the collar with all his might, and then falls back from it because all does not give way to him. The other makes no fuss at all. He stops and starts at the signal, wastes no strength in violence, but puts his whole weight into the collar just when it is needed.

The one makes the fuss, the other does the work.

How like some Christians that you and I could name. One is restive, the other docile. The one is in his own will, the other is in the Lord's will. The one stops when he ought to go, and starts when he ought to stand still. The other is obedient in his faith, and so quick to hear the voice of the Lord that, like the docile horse which does not require bit or rein or word, but, catching the conductor's signal, stops at the bell tap, and starts at the bell tap, he moves forward at the right moment, and at the right moment stops, whether in word or deed.

The one makes all the fuss, the other does all the work.

The way to work wisely and well is to present yourself a living sacrifice unto God, and let his will be your will, and so prove what is that good and acceptable and perfect will of God every day of your life long.

"TRIMMING HER LAMP."

An aged Christian, who for a long time had been gradually sinking into the embrace of death, was one day rejoicing in the goodness of God. She was very happy in His love, and appeared to enjoy in a high degree His presence and blessing. Her companion in life remarked to a friend that she seemed to be "trimming her lamp to go through the dark valley." This beautiful expression had the force of prophecy, for in a few days she was called to pass through that valley to her heavenly home.

Reader, is your lamp trimmed? and are you ready to pass through the "valley of the shadow of death?" Perhaps you are strong and well, and looking for many happy days on earth, but you may be very, *very* near the chilling tide of that stream in whose cold waters you must go down. That appointed bound which you cannot pass may be near at hand, and your sun even now going down for the last time on earth. The irrevocable decree of God, "Thou shalt surely die," has passed upon us all, and we are dying day by day. To some of us the Son of Man will come in an hour when we think not. Remember this, let us ask ourselves if we have done, and if we are doing the work God sent us to perform. If an answer to these questions our hearts condemn us for our unfaithfulness to the Master, let us arise and trim our lamps, that there may be light in the valley, when it is said to each of us, "The Master is come, and calleth for thee."—*Religious Herald.*

The London *Record* contains the following account, from the pen of Rev. S. C. Barker, of a remarkable work of grace in Wales and Monmouthshire:

"A very marvellous work of the Spirit is in bringing sinners to Christ, has, within a few weeks, appeared at Swansea, Cardiff, and Newport, in Monmouthshire, in connection with the Church of England. Of the latter of these I have the authentic information, dated a fortnight ago, with reference to one congregation, 'It is the most marvellous work of God I ever heard of. I imagine that it has been a converting work to 800 at least.' The work has been going on since then with blessed effect."

Pen and Scissors.

ATHENS, GREECE.—*The Spirit of Missions*, published by the Board of Missions, of the Protestant Episcopal Church, contains a most interesting letter from the Rev. Dr. Hill, who for more than forty years has been preaching the Gospel in Athens. A wonderful evangelical movement has commenced there, which promises great good. The Spirit is poured out on the people, and the work is becoming general. Will not St. Paul rejoice greatly at what the Lord is doing there?

SPAIN.—The Gospel is achieving glorious triumphs in Spain. The entire country is ripe, ready for the harvest. Says a correspondent in the *London Christian World:* "We question whether there be a mission field like this in the wide earth at this moment. Having travelled through the length and breadth of Spain within these last two years, and with the experience of twenty-three years of mission work in North Africa, Turkey, and other lands, I reply, there is none." The celebrated Dr. Wylie has written an interesting work, "Daybreak in Spain," in which he says: "Surely some influence of an extraordinary kind is moving upon Spain at this hour." Protestant Christianity must triumph there.

JUDAISM.—Old fashioned Judaism shows obvious signs of decay. During centuries of persecution they have stood firmly in their exclusiveness, a "peculiar people." But freedom exposes them to the potent influences of current ideas, and they are yielding. A large and influential party among them have already abandoned the long cherished faith in the validity of ancient rites, in the expected restoration to Jerusalem, and a coming Messiah; and the tendency seems to be to swing off into simple Deism, and surrender everything that is distinctively Jewish. A few are turning to Christ as the true Messiah; but the most part are likely first to reject all forms of revealed religion, and, if they ever become Christians, to do so by a gradual loss of Jewish identity and absorption in the great volume of Christian populations. Perhaps this is God's plan for their restoration to His favor. They may be grafted into the vine from which they were severed through unbelief by this gentle process, and thus become one with all Israel. Their spiritual condition cannot become much worse by any change which may occur; there is some ground to hope that a better faith may yet be reached; and the children's children of those who crucified the Saviour may ultimately find peace in Him.

A CLERGYMAN TURNING MOHAMMEDAN.—A very extraordinary statement is made in the *Levant Herald* of May 12, 1871. The Rev. Antonio Tien (whose name appears both in the Clergy List and in Crockford as a clergyman of the Church of England), appears to be now in Turkey. He is about 45 years of age, a Syrian by birth, and by original creed a Maronite Catholic. About 1856-7 he abjured Roman Catholicism, was warmly taken up and sent to St. Augustine's College Canterbury. In 1860 he was ordained by the Bishop (Tomlinson) or Gibraltar as his chaplain, and became an S. P. G. Missionary in the Levant. While in England he became married to an English woman, the daughter of a wealthy provincial banker. It is now stated that he has lately been engaged in several commercial speculations, and that "he last week abjured Christianity altogether, and professes himself a believer in Islam." We omit all the other details given by the *Levant Herald* connected with the history of this Syro-Anglican clergyman.

The Pacific Agency of the American Tract Society reports that "Only four per cent. of the people of California are in membership with evangelical churches. The Roman Catholic claim control of one-half the population. In all the territory west of the Rocky mountains there are about a million inhabitants, and only about thirty thousand, or three per cent. of these, are identified with churches. Nearly all of these are in California and Oregon. In 1858, California had only 6,312 church-members. Now, there are about 23,900 an increase of 360 per cent. The increase of population in the meantime has been only 52 per cent. West of the Rocky Mountains there are about one hundred and eighty thousand children of suitable Sunday-school age, only thirty thousand of whom are in Protestant schools. The field of one colporteur extends a hundred miles from the mouth of the Columbia River. In all this field there are but five Sunday schools, and Austoria is the only place enjoying stated preaching on the Sunday.

The *New Jerusalem Messenger* enjoins forgiveness, and says truly:—

"No man can be truly a Christian who does not try to cherish a spirit of forgiveness towards those who trespass against him. According to the gospel standard, this is one of the distinguishing features of the Christian life. But how many of those who profess to be Christians conform to this requirement? How many of us, when we are hurt or offended, make any serious effort to feel towards the one who has injured us as this command teaches us we ought to feel? And how many realize that in failing to do this, we are failing to be, in any true and real sense Christians? For the Lord has expressly declared that our own trespasses cannot be forgiven unless we forgive those who trespass against us. To forgive is a necessary condition of being ourselves forgiven; and for this reason, that the spirit of unforgiveness is the essential spirit of Heaven."

Not long since, in Chili, in S. A., a Bible could not be bought under $12 to $15. Now the door is open, public schools abound all over the country, and the Bible, by its silent power, is getting the ascendency. Noting the statement by Sir Samuel Baker, in his work of the Exploration of the Sources of the Nile, that commerce with heathen nations must always and inexorably precede and smooth the way for successful Missionary labor, the *Spirit of Missions* for June characterizes it as thoughtless, and proceeds to demonstrate its thoughtlessness and inaccuracy, by facts in the history of missions in Africa itself, generally. The value of missions to commerce is the subject of a lucid and forcible article in the July number of the same periodical.

NEVER TOO OLD TO LEARN.—As a rule, children who enter the Sabbath schools in Wales continue in them as members till old age. A Welsh minister writes: "We have in our Sabbath schools some who had seen fourscore years; and we have many who cannot see to read, yet attend to hear the Word of God read, explained and applied." This is as it should be everywhere. There ought to be no such thing heard of as a scholar leaving the Sabbath school because he may think himself too old to be instructed in Christian truth, or to instruct others in it. What an idea! Children in our Sabbath schools, consider yourselves life-members of them; never think of outgrowing them.

Out of the 601 churches connected in the United Presbyterian denomination in Scotland, 508 have congregational libraries, in which there are 199,833 volumes. If our American churches would enlarge the usual Sunday-school library by the constant addition of books, valuable for adults as well as for children, and would open the library on a week-day evening for the use of members of the congregation, they would find it a means of grace as well as of culture.

The system of church support by weekly contributions is growing in favor in Massachusetts. Recently a report was made to Gov. Claflin of that State, in which it was shown that five small churches alone increased their receipts seven thousand dollars last year by recourse to this plan. It is found that every member of a congregation is willing to furnish regular contributions in this way, and that it increases the interest in church affairs.

SOUTHEASTERN AFRICA.—The Zula Mission, Southeastern Africa, is enjoying a good degree of prosperity. Mr. Abraham writes from Mapumulo, that "the prejudices of the people are gradually giving way, and they are becoming more and more willing to have their children instructed. We now have, in our day school, four grandchildren of a man who once told me he would not send his children to school lest they should become Christians. He has one son who takes part in our prayer-meetings. Our chapel is usually well filled on the Sabbath, and the people are very attentive to the preached word. But the great thing that we long for, the conversion of souls, we do not see."

A very curious protest against the ratification of the fishery portions of the treaty has been presented to the Senate. It states that two of the four living heirs of the late Earl of Stirling are now citizens of the United States, and that their heirs demanded their rights to the American fisheries and proprietorship of the Canadas, as inheritors of William Alexander, the first Earl of Stirling. The father of these four heirs, the ninth earl, came to America some years ago to claim these rights. Upon his death his title and property were inherited by the present earl; but these proprietary rights were decreed by will to his five children, two of them being citizens of the United States. One of these, Charles L. Alexander, during the late session of the High Commission, served a protest on the Secretary of State against the consummation of the contemplated treaty.

A SMALL BOAT DRAWN BY FISHES.—A letter from Easton, Pa., speaks of a novel use made of sturgeons by Mr. L. Phillippi and Colonel J. P. Sitgreaves, of that place. They cause a couple of the fish to draw a small boat, in harness, and attach them also to two imitation swans, which float above them and prevent their diving. The boat is shaped like a shell. The mode of harnessing the sturgeons is peculiar. A broad india-rubber band, encircling each fish behind the pectoral fin, has a brass ring attached on top. Through these rings a stout ashen pole, about eight feet long is inserted, and to two staples in the pole the traces are fastened. There is also a gum elastic band around each sturgeon, just behind the dorsal fin, with a loop to the side holding the opposite ends of a much slighter pole, to compel them to swim at a regular distance from each other. Mr. Phillippi, who acts as driver, has a seat in the bow, and directs their course with a goad which is a long pole, and as thick as one's wrist, with a sharp spike sticking out at right angles from the end, and it is surprising with what alacrity they obey. When they are to be turned to the right or left a sudden prick on the opposite side of each sturgeon causes the pair to take the desired course; when a greater speed is desired, they are pierced near the tail; when they are required to halt, the goad is reached forward and they are pricked in front of the head.

DANGERS OF DRESS.—After all that has been written about the danger of wearing dresses of a peculiar shade of green, or of using it in paper hangings and room decorations, &c., cases still come up in which lives are nearly sacrificed to the color. Whole families have had their health almost ruined by the arsenic employed in giving a brilliant green to the walls, and now a lady writes to the London papers that by wearing a green morning dress for three days she lost all appetite, had cold shivers, throat dry and inflamed and tongue swelled. She began to recover immediately after leaving off the dress. The dressmaker who made that and other dresses of the same shade of green, was with her assistants made ill in sewing it. After sitting all day at it, they could scarcely see, their lips were very white, and they felt quite faint. It is an attractive color for children's dresses, and should be carefully avoided.

A return prepared by the Board of Trade, states that 16,962 wrecks, casualties, and collisions have been reported to the Board as having occurred on or near the coasts of the United Kingdom, in ten years, 1861–70; 11,068, involving a partial loss, and 5,820, involving a total loss. The annual average has been, 1,696. The number of lives lost in these casualties, has been 8,105, averaging 810 a year. 4,431 lives in peril by these casualties, were saved by life-boats, and 3,624 by rocket and mortar apparatus, lines, &c. The Board reports also 62 casualties, to British steamships abroad, attended with loss of life, in the four years, 1867–70—viz., 24 founderings, 24 strandings, 7 collisions, and 3 other casualties. There were 3,234 persons on board these 62 steamers—viz., 710 passengers, and 5,524 crew 1,790 lives were lost—1,092 by founderings, 413 by strandings, 79 by collisions, and 216 by other casualties.

The *Western Advocate* contends for clerical beards It says:—

"In England, upon the Continent, upon the Pacific coast, and, indeed, nearly everywhere in our land, I believe, clergymen of all denominations wear their beards in all shapes, in all varieties, with impunity. A smooth face is an exception to a degree that excites attention by its singularity. And this, we seriously insist, is but a natural result a return to old established usuage, founded in reason, and fitness of things. The dispassionate mind, who will take the trouble to trace the history of the beard, will, we think, find that the disfavor shown to it in our time by power and order and respectability, creating a pressure amounting to a prohibition, was not founded in philosophy, reason, or the fitness of things; that its condemnation and banishment were unjust, the result of accident and prejudice, and that its present position is but a restoration to the ancient honors which it has enjoyed, more or less uninterruptedly, from Adam down to about two hundred years ago."

TERRIBLE CATASTROPHE AT PARIS.—A cable telegram received here last night from Paris announced that the powder magazine of St. Maur was blown up, and that a large number of men and women and children were killed and wounded in consequence. Many of the victims were buried beneath the ruins, and both soldiers and firemen are busily engaged in clearing away the debris to extricate the bodies of the ill-fated work people. The shock consequent on the explosion of the materials stored or manufactured in the magazine was so severe that it was felt all over Paris. The greatest excitement, we are told, prevailed throughout the city until the real cause was ascertained. These are the brief particulars thus far received of the terrible calamity. It is only a few short weeks since we were compelled to chronicle a similar catastrophe. Then, as in the present case, a number of poor industrious people of both sexes were hurled into eternity without a moment's notice.

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

The News and the Press.

ST. JOHN, N. B., JULY 21, 1871.

BREVITIES.—Mr. Chas. McLean, of Woodstock, had his face badly shattered one day last week by the kick of a horse.—An old man—Mr. Nicholas Cunliff—was found dead in his bed in Woodstock the other day.—The papers begin to note the fact that certain persons in different localities are feasting on new potatoes.—Mr. Nason, belonging to Capt. Alexander's Blissville Company of Volunteers, proved himself the best shot in the 71st Battalion, and consequently received the gold medal offered by John Pickard, Esq., M. P.—Capt. Martin Van Buren Bates, the Kentucky giant, and Miss Anna Swan, the Nova Scotia giantess, were recently married in London.—Mr. N. T. Wheeler, of Fredericton, was seriously injured on Thursday while attempting to stop a pair of runaway horses.—Much destitution still prevails in Paris. It is said that as many as 240,000 people are living on public charity.—Mr. Jas. Breen and Mr. Gordon Livingston killed, one day last week, more than seventy snakes on Kennebeccasis Island.—The people of Chatham want a Branch Railroad to connect them with the Intercolonial at Nelson.—The Empress Eugenie, it is said, is trying to sell her diamonds. They are valued at $1,600,000.—The Intercolonial Railroad will be opened for traffic as far as River Philip in the autumn.

A GOOD ORDER.—The ship *Carrier Dove*, which is undergoing repairs at this port and is expected to sail in few days for Montreal and thence with a cargo of lumber for Callao, is being furnished with 8000 lbs of pilot bread for the voyage, by the enterprising firm of T. Rankine & Sons.

OPENING OF VICTORIA HOTEL.—We have much pleasure in stating that we have the authority of Mr. Cregan, proprietor of the Victoria Hotel, for announcing that the House will opened for the inspection of citizens on Monday next, 24th inst., at two o'clock. Mr. Cregan has engaged excellent music for the occasion, and visitors will find their tour of inspection a very pleasant one. The proprietor intends on this occasion to allow his friends the gratest latitude imaginable to their investigation of the Hotel in all its parts, a privilege which will, no doubt, be fully appreciated and taken advantage of, particularly by the ladies. They will find enough in the kitchen and house keeping department alone to repay a visit, while the elegance of the arrangements in the portions of the house which are to be devoted to the use of the public