

have to encounter during the year of labor on which we are just entering. Every true Christian toiler is continually "saved by hope." He pulls at the oar and trusts—*Evangelist.*

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TERMS AND NOTICES.

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JOSEPH McLEOD, EDITOR.
All Communications for insertion should be addressed, JOSEPH McLEOD, Fredericton.
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Religious Intelligencer.

ST. JOHN, N. B., JANUARY 6, 1871.

1870—WHAT HAS IT DONE FOR US?

Time flies. Each year seems to go faster than its predecessor. 1870 is among the past. Its record will ever retain a large place in the world's memory. Into its short life has been crowded events the most startling and important. It commenced with the grand assemblage of representatives of the Papacy in Rome, for the purpose of declaring the acknowledged head infallible; of investing a man—weak and sinful—with the prerogatives of deity. Its closing day will be remembered as that on which Victor Emmanuel entered that same city acknowledged as its rightful sovereign; the infallible Pope meanwhile being a prisoner within its limits. Of the intervening events space need not be occupied in speaking; suffice it to say they are unparalleled in the world's history. They are fresh now in every mind, and need not be recapitulated here.

The season is fitting, however, for personal thoughtfulness and review. All are at this particular time impressed, more or less, with solemn feelings; they more clearly realize that time is on the wing; that the remainder left for them to live is less; that eternity, with its unchangeable destinies, is nearer. We have lived. But how have we lived? To the glory of God? or for the gratification of selfish, carnal purposes? We have grown older. Have we grown better? We have more knowledge of the world. Have we more knowledge of God? We have spent much time in the society of friends. Have we sought and enjoyed communion with Christ? We have toiled hard, we have been "diligent in business." Have we been "fervent in spirit, serving the Lord?" We have striven to gain the world's goods, to lay up gold and silver. Have we earnestly sought to get "durable riches," to lay up "treasures in heaven?" The year has left its mark upon us. Says a contemporary—"We are not to-day what we were a twelvemonth ago. Every day's experience has left its impress upon our character; and not only will our future life on earth bear the impress of this year, but we shall carry its results into the other life as well. Life is a very solemn reality. The present is linked to the future, as the past is to the present. We live not for the passing hour, we live not for self—we live for the future, and we live for others, as others have lived for us. We inherit to-day the experience of the past bequeathed to us by the generations that have gone before us."

This day of our intelligent and moral existence concentrates all the results from past life. Impressions, thoughts, imaginations, desires, memories, pursuits, studies—all help to make up this present hour, and so the year that is passed, with others, has helped to make us what we are. And what are we? How does the year leave us?

There are really but two great results of this life which are of real, permanent and solemn importance. These are, "saved" or "unsaved." And one or the other of these is true of every man. Whatever else we may be, or in whatever circumstances we may be placed, we are at this moment either saved, or not saved at all. It should be the substance of our retrospect of the past; it should be the substance of our prospect for the future. No result can compare with salvation. Nothing that may have transpired in the year past can compare with it. Some have become rich, others poor, in the year that has gone by. Some have felt disease, others have escaped it unscathed. Some have walked in deep waters of affliction, and others have had their cup of blessing running over. These are not unimportant results; they are reasons for submission and thankfulness to God. But all put together are not to be compared for one moment with that ultimate result, which absorbs all and supersedes all, and in weight and magnitude eclipses all. For it is salvation that gives importance to days, and months, and years. It is that for which we are here spared, it is the explanation of our protracted life—of our deliverance from disease—of our health and strength.

The impressions which the expiring moments of each old year may make are lasting and precious. The interval between the departing and dawning year is an important season. And when the evening twilight of the other, it often holds folded in its embrace great results, and is no unimportant hour in the biography of man.

It is a time for settling other accounts than those of our ledgers, for making other presents than those that are usually made. God, the great steward, demands our accounts. The Great Husbandman reckons with his servants. The servant is sought for the yearly use of his talent. The demand that is addressed to each one of us to-day, as we close up the account of the old year is—"My Son, give me thy heart." This is the bill left at every man's door. This is the responsibility which remains at this moment upon every soul, the ignoring of which is the refusal of our greatest joy, and the heartfelt response to which is the commencement of a new and blessed career.

Let no one put away the solemn thoughts and inquiries of this hour. As we take our retrospect of the past, let us ask ourselves these solemn questions, as those who must meet them at the bar of final account. What have the last fifty-two Sabbaths that I have spent done for me? What impressions have they left upon my heart? What new lessons have I learned? What new duties have been created within me? What new duties have they made more acceptable, more easy, more delightful? What new sacrifices have they prompted me to make? What passions have I subdued? What evil propensities have I extirpated by the Spirit of God? In short, has the past made me better or worse? Has the past subdued, softened and sanctified me, or has it hardened me in sin?

To those in impotence, it may be said your chances of being saved are lessened by another year.

You are less likely to come into Christ's vineyard now than when 1870 dawned upon you.

And if now the solemn impressions of this hour pass away without the trace of permanent good, and you do not now resolve and act in reference to your soul's interests, what hope can you build upon the future? If this year, with all its blessings, with all its means and opportunities for improvement, has failed to make you better, so that now you are forced to say, "the harvest is past, the summer is ended, and I am not saved," what can the coming year do more to render your salvation certain?

Defer not the day of repentance, dissipate not the impressions of this hour. Thus may the departed year bear into the everlasting past the burden of your forgiven sins. Thus may you enter upon the New Year inspired to a new life, even the life of Christ.

REFLECTING!

Look back, O my soul, upon the year now past! Of the mercies God has bestowed, how great is the sum! They are more than can be numbered. They are not to be reckoned in gold for value. It is He who has lengthened out thy days and crowned them all with His goodness. His favors have been every moment renewed, and have called for hourly gratitude and praise.

Thy sins! How many and how great are they! Sins of thought, of word, of deed! how they come back on the heart as thou dost recall the days of the year gone by. And few of them canst thou remember compared with the record made in the Book to be opened by and by.

Hast thou been kind, and gentle, and loving, faithful and true to those near thee: to parents, companions, children, servants, friends?—restraining impatience and anger and petulance; ministering to the needs of every one—thy superior, inferior, or equal—remembering that thou art akin to all who call God "Our Father?"

It were well that thou shouldst review the past and take thought for thy soul's health in the future. So shall it be well with thee when the Master calleth for thee. Blessed is he who, when his Lord cometh, shall be found diligent in business, fervent in spirit, going about doing good, and waiting patiently for the end.

CHRISTIAN HEART ACHES.

The *Morning Star* writes the following vigorous and timely words.

Ache, ache, ache, is the experience of every earnest Christian heart. He has great joy, "joy unspeakable," but sorrow intermingles with it. Who can reflect upon the ministries of Christ, what they are and what they have done, without exulting? But then, considering what they fail to be and to do, the heart aches. The churches are composed of the best people in the world, and their works are delightful, but oh! how much better they ought to be, and how much more they ought to do! If ministers and churches came up to the gospel standard, they would indeed be "terrible" in the sense of glorious, "as an army with banners," and would march on "conquering and to conquer."

Then there is such a great need of faithfulness, even enthusiasm for the Lord. Souls are perishing, sin is flooding the land, misery rolls in like billows, perdition is but a step from the millions, the fields are white for the harvest, the lost may be gathered in by thousands, if we only have the men and means, the earnestness and faith to do the work. Immense wealth, talent and skill are wasted or misused in the churches, and souls are perishing as a consequence. The children of Christians are going to destruction by thousands, on account of inaction, dullness in the churches. Can any one contemplate these facts and not have the heart-ache? Is it strange that groans and tears abound where Christians are awake? It is more strange that so few feel "great heaviness and continual sorrow" for the lost. Jesus wept, and so will his disciples when they have his spirit.

As we cast our thoughts upon the churches, and the people who surround them, and consider their opportunity to do good, to save men, and their indifference to that work and the consequences of it, we feel like a "cart pressed by sheaves." Why can we not have revivals in all the land? Why should so many become skeptical under the very shadow of our churches? Why is there so little spirituality among ministers and people? Why are there so few ministers who really venture out into the field, and work to save souls? These defects are terrible to behold. There is no valid excuse for them. The Lord promises grace and sure success if we but venture. Yet so few venture. Where is the enthusiasm of Paul? Where is the evidence of the presence and power of the Holy Ghost? Where is that unselfish devotion which Jesus exhibited and requires of all his disciples? We see some of it, but nothing to what we ought to see, and this gives us pain, burdens the heart with sorrow and fills the eyes with tears.

Live churches! That is what the world needs. The power of argument, disputations and wisdom of this world, are valuable, but the testimony for Christ which is now required is work. A life of holy earnestness is an hundred fold more potent to convince unbelievers and convert sinners than the soundest logic. Skeptics can withstand argument, but love, holy living, warmth of soul, and concern for the lost, gain the mastery. They can not answer such appeals; this logic of the Spirit is invincible. And why can we not have more of it?

If all Christians, or any considerable number, would pray earnestly, perseveringly, for a great and wide-spread revival, the Lord would answer. But they do not pray. They are weak, their prayers cold and formal. Christ asks, urges them to plead for great blessings, he waits to be gracious, he longs to see that earnestness which will warrant a wonderful display of power. But there is little of it. How few are praying for the Spirit to come in large measure upon the ministry at this time! The richest of blessings would be given in answer to such prayers. And the ministers would preach with redoubled power and effect, if they had them. But the prayers are too cold, feeble and far between. And this makes the heart ache. Jesus is grieved by it; sinners are lost by it.

What shall be done to remove these causes of sorrow? There is but one remedy. Call for the great Physician; ask for, receive, use his prescriptions. He will lead us to victory, if we are ready to be led. Are we willing to follow the lead of the Spirit? How many can say yes? If all would say so, from the depths of their hearts, a new experience would come to Zion. A greater than Pentecost would fall upon her. How many of us really long for this? How many are praying for it? We need not wait still to go into the future; the fruit must come to the throne of grace. Let this be our prayer—"Lord, endow our ministers with power from on high; visit the churches with a large measure of the Spirit."

The liberal offer to new Subscribers is good for only one week longer. Will our friends work promptly and vigorously?

SHALL THE BEGINNING OF 1871 witness a general revival? One that shall embrace all branches of the Christian Church; and that shall continue throughout the whole year? There is need of an awakening everywhere. The love of many have waxed cold. Sinners are hurrying on to death. Is not God willing to visit us with salvation? He is. He is deeply concerned for the salvation of the world. And He waits to hear His people cry to Him for help. People of the Lord, believe in His power, believe in His willingness; and while you pray to Him for the needed aid, remember that it is promised; and go to work expecting to see the salvation of God.

SEEKING FOR LABORERS.

We presume that in most, if not all, of our Churches, prayer was offered on Wednesday last for more laborers in the vineyard of the Lord. We believe in looking to the Master of the vineyard; but it will not do for us to forget our part of the work. In a late number of the *Morning Star*, Rev. J. Phillips (father of the Missionary of our Society), writes a short article all the way from San-tipore, India, which is quite timely—

"Wherefore, brethren, look ye out among you, * * * men of good repute, full of the Holy Spirit and of wisdom."

And if this were necessary, in order to provide for the temporal wants of the destitute in the church, how much more necessary to provide for spiritual wants? Our advance movement has begun. Its influence will be felt all along our whole line. * * * Unless there is a downright rebellion in the camp, there must be a coming up to the help of the Lord against the mighty.

Just now, the exhortation of the text would seem to be in point. Our brethren, laymen and deacons, as well as pastors, should at once look out men of good repute, and full of the Holy Spirit and of wisdom, and by words of kindness and sound wisdom, draw their attention to the necessities of the church and the world. How can Christian parents, whose children have been again and again dedicated to God and his cause, quietly look on and see the profession of the law and medicine, the army, the navy, commerce and agriculture, in short, every secular calling, swallowing up their sons, while "the ministry of the word" on which hinges the salvation of the human race, is sadly neglected? Is it not possible, yes, probable, that many are called of God to enter the sacred office, who, like the child Samuel, "do not yet know the Lord" fully, and need an Eli to instruct them? Otherwise, why those long months, even years of fears within, of conferring with flesh and blood, of gloomy doubts, and keen mental struggles ere a satisfactory conclusion can be reached, protracted, it may be, until the most favorable season for securing the requisite preparation for our life work is past beyond recall?

There are those, and we thank God for them, who are converted into the ministry or a call thereto, and who, like the great apostle to the Gentiles, confer not for a moment with flesh and blood; who, with a holy boldness, are ready at once to say, "Here am I; send me." But with how many has the case been exceedingly different from this? Not a Jonah, perhaps, but naturally diffident, distrustful of their own abilities, it may be for the time weak in faith, who, like Moses, cry out, when pressed of the Lord to go forward,—"I am slow of speech, and of a slow tongue;" or like Jeremiah, "Ah, Lord God, behold I can not speak; for I am a child."

Is there nothing that the wise of heart can, may and should do to seek out, instruct, encourage, and lead forward scores and hundreds of worthy young men, who are now buried in secular engagements mainly for want of confidence in themselves and their call to work for God?

"Wherefore, brethren, look ye out among you, * * * men of good repute, full of the Holy Spirit and of wisdom."

GLEANINGS OF MISSION WORK.

INDIA.

We have a specimen of the laboriousness of a missionary life in the record of a missionary in Southern India, who, in a tour of twenty-one days, accompanied by a single native helper, preached 177 times in 106 different places, addressing congregations amounting in the aggregate to 2,418 persons, and distributing nearly 360 tracts and portions of Scripture. A touching account is given of a native convert, of whom his heathen neighbors testified that they had made every effort in their power to get him back to his idols, but in vain. His invariable answer was, "I am a Christian, and I am going to live and die a Christian." He always withdrew to a distance when they were engaged in performing heathen ceremonies, and one evening when they undertook by violence to enforce his acquiescence, he broke loose from them, refusing to countenance even by his presence the sin of idolatry.

The Santals of India, it is said, are rapidly becoming a reading people, and the cry of the leading men throughout their country is for schools. They listen eagerly to preaching, and after a discourse has been heard, they often ask, "What offerings shall we make to this Saviour?"

The mission of the General Baptists in Orissa is one of great interest. The missionaries last year admitted 104 to the church by baptism; whole number of communicants, 563. A church of 41 Sepoys has been organized in a regiment of native infantry at Cuttack. The most popular tract in the Oriya language is "The Jewel Mine of Salvation," written in Bengali, by a native who was too timid to publish his faith openly, and translated by the late Mr. Sutton. The same tract translated into Telugu, has been very useful in the Baptist mission field of Nellore and Ongole. So God is able to make the efforts of the weak strong, through his grace, to bring men to Christ.

In the Madras Presidency, among the Teluguos, the work goes forward with marked encouragement. On the 4th of September, Mr. Clough baptized 70 converts, and two more a day or two afterwards. One of them was a paralytic from his youth, and the Christians conveyed him on his cot from village to village, seven miles, that he might receive the ordinance. It is reported that thirty or forty miles west of Ramapatnam, "large numbers are awaiting the coming of the teacher and wanting baptism." The fields are ripe for the harvest, and more native preachers and more missionaries are needed to reap them.

CHINA.

The mandarins have been alarmed, apparently, by the presence of war steamers in Chinese waters, and have accordingly issued proclamations for the protection of missionaries and other foreign residents. Very likely the result of the awful tragedy at Tientsin will be that missionaries will be more secure, and their labors more free from interruption than ever. A missionary of the Southern Baptist Convention writes that notwithstanding the dangers of the times, several persons are showing an interest in the gospel, and eleven have been baptized within his field during the last year. In a school of seventeen boys, eight are hopefully pious.

JAPAN.

Missionaries in Japan represent the people as quick and intelligent, and anxious to acquire the Christian knowledge of Western nations. The Buddhist priests manifest a special interest to become acquainted with the Word of God. Six or seven of them come to a missionary in Jeddo, to study the Bible and to become acquainted with Christian truth. With serious and earnest faces, exhibiting more than the interest that belongs to mere curiosity, they sit and listen to the explanations of the missionary, as if eternal life were in his words. Serious persecution may yet be aroused against the converts, but the Lord will have his own, and his saving work will be accomplished.

TURKEY AND PERSIA.

The doors for evangelical labor, once closed by persecution, are said to be now wide open to evan-

gelical labor, and a missionary or native helper can preach from morning till night, in public places or in his own house, and will always find attentive listeners. Many copies of the Bible have found their way among the people, and may often be seen, defaced by marks of use, in the shops of artisans. Large numbers of the population are able to read. The Christians are wonderfully liberal, giving tithes of all their powers, besides which, in one city they have paid \$2,600 towards the building of a chapel. The students of the schools in vacation-time travel everywhere laboring for the Master.

A place in Persia is spoken of, where a revival of religion commenced in connection with the Week of Prayer in January last. The result is that now, not only in the place of worship, but in many houses throughout the village, all night long you could hear the voice of prayer and weeping. Twenty have apparently come out on the Lord's side. There is great interest in hearing the gospel, and the rooms for worship are crowded.

SWEDEN.

Wide doors are said to be open for the gospel in Norway and Finland, and new laborers ought to be sent hither at once, to meet the demand for the gospel. Norway now numbers 225 Baptist members, and the work is making more cheering progress than at any former period.

ITALY.

Efforts are being made to commence at once a work in Rome. A number who have embraced the gospel, and been members of churches in Italy, have returned to the city to form a centre of a work of evangelization. Two are already at work there, and one of them reports that "the prospects for a great evangelical work are magnificent." It is difficult to find a place of worship, but it is in contemplation to remove the Protestant Theological school from Milan to Rome, which may facilitate other departments of the work. Ten students have already studied three years, and in another year will be well qualified preachers of the gospel. Urgent calls for help come from Northern Italy, and many such laborers are wanted at once.

SOUTH AMERICA.

In an inland town in Chili, a little circle of Bible Christians has been formed, who meet on the Sabbath in a private house, and often during the week, to read the Bible and religious books. One of them recently applied for admission to the church in Valparaiso; he had been accustomed to keep his store open on the Sabbath, like others around him. When the inconsistency of this practice was suggested to him, he at once expressed his readiness to close his store in accordance with the Divine requirement, though it would be contrary to his pecuniary interests.

A Spanish religious paper, the *Corner Stone*, published in Valparaiso, is issued twice a month—4,000 copies. One man, a storekeeper, formerly a schoolmaster, as soon as he receives his copy, opens and reads it aloud to the motley crowd of people gathered around him, accompanying the reading with a running commentary. In this way he has done much good. An unusual number of Chilean families enter with interest into religious conversation. There is evidently a movement in the right direction.

CONCLUSION.

There is something very stimulating in a survey of the world in its present aspect. It is a privilege to live in so sublime a period, when God is going forth in his glory to subdue the nations to himself. The notes of preparation are heard in every land. The mountain-tops already glow with the radiance of the morning. Nations once sitting in darkness have seen the great light. The gathering of the people to the spiritual Shiloh goes forward with accelerated speed. The tumults among the nations are opening more widely the avenues for the promulgation of the gospel, and the rage of the heathen is only indicative of the overthrow of their superstitions, and the establishment of the reign of Christ. The new year, just dawning upon us, will be a great year for the kingdom of our Immanuel. Let every disciple grip himself to renewed consecration, to greater faithfulness, to a more enlarged liberty, to more fervent prayer.

A SECRET WORTH KNOWING.

In the midst of his very successful pastorate in Boston, many years since, the late Dr. Lyman Beecher was asked the secret of his great success. "Under God," said he, "it is not I that do it; it is my church. I preach as hard as I can on Sabbath, and then I have four hundred members who go out and preach every day of the week."

That is the true way. It is not the minister, and it is not the elder, that is to do all the work. Each is to do all he can; and every member of the church is just as solemnly bound to do his part. Each is to work for souls, and strive to do all the good he can, as is the pastor or any other one. Why should it not be so? Is not every Christian bought with a price, and bound to glorify God with the body and the spirit, which are his?

How much, too, could be done, if every member of the church were thus at work? How many persons could be brought in to hear the gospel preached, if only every member of the church were every week looking out and asking some one to come to the church and hear the word of God? And are you thus working,—preaching,—living as a light in the world?

MR. SPURGEON ON MODERN PHASES OF BELIEF.

The Rev. C. H. Spurgeon preached a sermon recently having special reference to the services of the following day, which was the one set apart by the London Baptist Association as a day of special prayer. The text was taken from Luke xi, 12, and 13. In the course of his sermon, he said, "The preacher said: 'To-morrow is the day of prayer, and I hope you may be all with one accord in one place in prayer, and I humbly suggest to you as one topic of prayer that we should all pray throughout that day and onward that God will give to the churches more and more of the Spirit of God. Just now I do not know how you feel, but I sometimes feel very great alarm. The Church of England seems to be eaten through and through with sacramentalism, and non-conformity appears to me to be almost as badly riddled with phylloxera as the vine. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. At first it was the doctrine of the eternity of future punishment that had to be given up; now it must be the very doctrine of the fall;—first one thing, then another, the whole must go. They treat our doctrines as though they were all to be knocked down at their good pleasure when they choose to amend our theology. Through and through I believe the very heart of England is honeycombed with a damnable infidelity which is eating its way into the vitals of the nation. I do pray God may preserve our denomination from it. But my prayer shall rather go up that God will give us the Holy Spirit, for men never go wrong with the Holy Spirit; He will keep the church right, let them have all truth, and keep them in the truth. Soundness of doctrine is only worth having when it is the result of the living indwelling of God in the Church; because too much of the Holy Spirit has departed we see here and there the signs that the orthodox faith is to be given up, and the inventions of man proclaimed instead of God. Sometimes I breathe, as I walk along, this prayer, that God would raise up more ministers to preach the gospel with power. There is so much feeble talking, so much feeble preaching, so much twaddling, and not the declaration of the gospel with power. I will put up this 'Lord, send thy Spirit on the churches.' Then will come the ministers, then will come the earnest workers. The Spirit of God in the men will touch their tongues with fire, and they will say, 'Here I am, send me; and once again we shall have back the Puritan age of preaching, and days of ministry like those of Whitfield and Wesley may be restored to us once more. The Spirit of God it is who is the power of the church, and speaks with might in her."

DEATH OF ALBERT BARNES.

Rev. Albert Barnes, the eminent divine and commentator, died in Philadelphia, on Saturday last, of disease of the heart, at the age of 72. He had walked with his daughter about a mile to call on an afflicted family, and, on sitting down, expired in his chair.

His commentaries have had a vast circulation in America and in England, and some of them have been translated into other tongues. Of a life the most simple and pure, of a child like disposition, with wonderful industry, great learning and humble piety, he has at last finished his course in peace and entered into rest.

RESULTS OF THE CHINESE MASSACRE OF CHRISTIANS.

The Hon. S. Wells Williams, the best informed American in China, a resident there thirty-seven years, and in high official position, writes:

"You have heard much of the riot at Tientsin, of 21st June, but we are still in doubt as to whether it was a local outbreak, or part of a plan against the Roman Catholics, which was not carried into effect elsewhere. I am inclined to believe in the former, but the general dislike to foreigners may lead to similar risings in other places. The antagonism between the Chinese and other races, seems to extend to the United States, judging by the commotion among the laboring classes. This question of rights of labor is likely to become the leading one among you, but its issues lie much deeper than the competition of a few myriads of Chinese."

"The Chinese Government has found itself in a great dilemma since the riot, and it does not yet appear how the question will turn. The French have demanded the lives of the local officials who, more or less, instigated or allowed the rioters to do their savage work, and this demand has enlisted the opposition of the whole literary and official class, which revolts against giving up one or two of their number to execution, at the call of foreigners. These two officials did much to bring about the tragedy, and unless they meet condign punishment, it seems as if the example would be followed elsewhere. At present, things seem to be drifting into a war, but we have the opportunity of showing the leading officials their danger, remedy, duties, rights, and the sad results of a struggle with France on so plain a question. This is an advantage to them, and if they resist all our arguments, they do so with their eyes open, and the issue is the more patent."

"The discussion, too, brings many things to view that they had no idea of, and thousands of leading men out of our reach, begin to learn a little their position and what they should do. The tenets of our religion are, perhaps, more fully examined by many, which stirs up discussion and dislike in the minds of many, but not all. The prejudices, ignorance, pride and cruelty of the Chinese combined, present a great barrier to their advance, and much opposition is to be expected by the classes who hold the power. But nothing is so common as against us, and the truth prevails at last."

"If there is a general plan among the officials to try the issue, and as they look at it, to see who is to rule China, we may have some sadder scenes than that at Tientsin; but I can see no good evidence of this, though many foreigners are alarmed. There is, no doubt, power enough among them to arouse a crusade against foreigners; but they have sense enough to see that it would result to their destruction, and that we cannot be finally driven out. The mass of people could not be brought up to much enthusiasm in such a cause, for they have no grievances to redress, and not much sympathy with their rulers."

Pen and Scissors.

A minister in Wisconsin, preaches for \$400 a year, and takes his pay in trade. His cash receipts on salary last year, were less than \$14.00. Some ministers nearer home, we fear, have to work on somewhat similar terms.

DISEASE AMONG CHILDREN.—Rev. Isaiah Wallace informs the *Christian Messenger*, that the dread-ful malady to which reference was made a few weeks ago, is still raging in the Western part of Granville. Its victims numbered about 20 children and youth, and much solemnity and sorrow pervaded the minds of the community. Many, like Rachel of old, are weeping for their children; and the hapless signal-man pronounced it to be "the red flag."

SUCCESSFUL MISSIONARY WORK.—About thirty years ago, the Rev. John Thomas entered upon the foreign missionary service of the Church Missionary Society in Southern India. At that time there was not a known Christian, as there had been no preaching of the gospel in all the district of Tienoa Valley, in which he settled. Now, after his thirty years' labor, there were, at the time of his death, recently, 11,250 native Christians, and fifteen native ministers. Truly this was not labor in vain.

MANITOBA.—The following extract, is from a letter to the *Chatham Planet*, from a Canadian in Manitoba:

I have heard people in Canada say, that winters at Red River were very long, and not many months of cattle feeding. It is not so, for it is one of the best stock raising countries I ever saw; and some of the cattle are out yet, and have been no brought in from the plains yet. I have heard of the farmers, and they say the cattle come home themselves when they get very cold; and they tell me that they never have more than five months' feeding at the longest. So that it will give your readers a good idea of the winter. Any man coming here with a little capital, and willing to stock raising, could make an independent fortune in the course of five years. There is some very fine stock here, but wants improving. Fat cattle are sold at 9 cents per pound, standing; fat sheep, at 11 cents per pound. There is a splendid climate here for there are sheep in abundance. Clothing is very high, and wool cheap, and a careful man, with enterprise, can make a fortune. There will be a great call for reaping and threshing machines and other implements—this is the time to come. I feel confident to say, that it is the best country for a poor man. Let one take land here, and another take land in Canada, and in five years the one in Manitoba will be further advanced than the other will be in thirty years.

MOCK CRISIS TUNNEL is at length finished. This great work was commenced in 1858, and proceeded very slowly up to 1869, when it received an impulse from the use of nitro-glycerine instead of powder. The tunnel is 7 miles long, and is in the form of an arch, 24 feet, 7 inches high, 27 feet, 31 inches wide at the base, and 26 feet 24 inches in the broadest part. Its total length is a trifle over seven by day and by night for some time past, and on Christmas Day the workmen at each end were able to exchange greetings. At the close of the year 1867, the outlay on the Mount Crisis Tunnel, had been about \$8,000,000; and it was calculated that the total cost would reach the sum of \$12,000,000, or something more than \$1,500,000 a mile. In about six months more, the trains will be able to run through from France to Italy, as easily as on the level plain.

BEECHER ON ENGLAND AND AMERICA.—It is a first principle of life to know one's friends and stand by them. Most of all does this hold good in times of disturbance and conflict. And in the effort of the world to rise to higher things, in the mighty struggle between good and evil, in whose dawn we seem to stand, it would be the worst sin and folly for the men and nations that seek the Right to fall at variance among themselves. For England and her larger self across the Atlantic to be at feud at such a time, over any quarrel of the past, would be worse than for an army to mutiny on the eve of battle. Let us not by word, or deed, or thought, promote such a catastrophe as this would be. The two great peoples are one at heart; let them seek to know each other, let each be magnanimous and true to itself, and we shall see a nobler alliance than diplomatist ever planned—a union of nature and blessed of God.—*Christian Union.*

PERSECUTION.—In some parts of the South, the ministers who are laboring among the Freedmen, are badly dealt with. One writes:

"Things have reached such a crisis here, that I consider both the lives and property of Northern people unsafe. Perhaps we and our school property are among the safest. No doubt of it. But we all notice, frequently, the hard looks, and significant nods and other motions of low squads and people, who gather opposite us, and the boys sometimes halloo across. Of course we take no notice of this. But talks and threats are going about of burning, shooting, &c. There is a terrible state of things, which, like a mine of powder, only needs lighting to make serious work."

A reign of terror exists in the country. Colored men are being shot down every day. A devoted member of my school was shot down yesterday. He was an excellent, inoffensive colored brother. He fell with three balls in him. His backbone was broken, and he was shot in the bowels and in the head. We are all deeply saddened. He was a dear, devoted, inoffensive man, and gave much promise of usefulness. The murderer is at large.

Our colored preachers are getting afraid to go to their country appointments. The poor colored people around the country, are suffering multiplied outrages, and murders are of daily occurrence. If the government does not soon interfere, their condition will be far worse than slavery. There is a serious state of things here. Somebody is responsible.

I keep out of all political affairs and difficulties; but we are all denounced and cursed as "YANKIES." Men who cordially shook hands with me a week ago, will not speak in passing.

The above is from the pen of a missionary of Northern birth. The following is from another, whose education, ordination and ministerial labors have been all at the South. He says:

I have been, in many places, the butt of ridicule, and have even been stoned upon the highway, on account of my efforts with and for the colored people.

SWIFT RETRIBUTION.—It is hard to realize the lengths to which a band of unbelievers will sometimes go in their defiance of God.

The town of New Ulm, in Minnesota, it is said, was founded by such a class of settlers. The original owners stipulated that no settlers should ever be built in the town plot on penalty of its reversion to the original owners. The settlers threatened to hang or drown in the river any preacher of Christ who should dare to come there and disturb them. One Sabbath day, the last drop seemed added to their cup of wickedness. In addition to their Sabbath dancing and drinking, they resolved to add one new feature to the day's amusement. The Lord Jesus was burned in effigy in the public street, amidst boisterous mirth and