

THE RELIGIOUS INTELLIGENCER.

POSTAGE.—To prevent any misunderstanding or difficulty, be it remembered, that no Post or Way Office keeper 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 St. 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., NOVEMBER 17, 1871.

PREMIUM TO NEW SUBSCRIBERS.

"THE OPEN DOOR" WITH EACH PAPER!!
We are anxious to increase our list of subscribers. We have therefore been at some pains to make arrangements whereby we can offer the following liberal inducement:

TO EACH NEW SUBSCRIBER SENDING ONE YEAR'S SUBSCRIPTION (\$2.00) WE WILL SEND (POST-PAID) A COPY OF "THE OPEN DOOR," the book noticed last week.

INDUCEMENTS TO CANSASSERS.

To our present subscribers we are deeply thankful for their faithful adherence to the paper. That they may also receive the premium, we make them the following offer:

To each person who will send us, before the first of January next, FIVE NEW SUBSCRIBERS (with the cash, \$10.00) WE WILL FORWARD A COPY OF "THE OPEN DOOR." The names may be sent singly or all together, it only being required that the whole number be sent before January first, to secure the premium.

The book which we propose to give is a good one, and we know the reader cannot but be interested in its perusal. Its retail price in the United States is \$1.25; and it is only by special and very favorable arrangement with a friend in New York who is interested in the work, that we are able to offer it as we do.

Shall there not be a grand rally of the friends of the INTELLIGENCER to increase its subscription list? Begin the work at once, and carry it on vigorously, and we do not fear for the result. Send the names along as soon as possible. From whom shall we hear first?

THE FREE BAPTIST MISSION IN MIDNAPORE.

Free Baptists of New Brunswick, while having an interest in all mission work, feel especially interested in the work in Midnapore, as the place where labor Rev. J. L. Phillips and wife, the missionaries supported by our churches. The Report for 1871 is before us, and we are glad to learn from it that the work in all departments has been prosecuted with unabated energy, and that in some directions real progress has been made. A most encouraging feature is the fact that more native agency is being employed in the work. Not only native preachers, but the lay element in the churches is entering into the work in earnest. Native Christians are now helping to bear the burden which has thus far fallen almost wholly on foreign shoulders. This and the fact hereinafter given ought to encourage the friends of the work here to do more and more. Bro. Phillips says:

It has been a year of prosperity. Peace has prevailed and love increased. This is cause for devout thanksgiving. There have been but two cases requiring church discipline, one of them a very painful case of deception under most aggravating circumstances, but the offenders bid fair to be soon reinstated.

The working power of the church has materially increased this year. There has been a marked desire on the part of our members to engage in genuine Christian labor. Among the scores of Santal lads attending the day school, many of them, in the neighboring villages and in the bazar, are ample opportunities for true religious work, and it is very pleasing to find our people disposed to improve them. We hope to see the day when every church member will be at work for somebody. Laziness has been the chief cause of our failure, and the parent sin, whose vile progeny, under legion forms, has cursed our native Christian communities, and made Christ's name a byword and a hissing in the mouths of the heathen.

The meetings of the church have been attended more regularly than ever before, and it has been very cheering to us to perceive an increasing attachment to the house of God, and a growing love for the means of grace. It may interest some to know what religious services are held here. As our plan differs from that usually adopted in our churches, and thus far seems to be meeting the great end in view, the perfecting of saints and the awakening of sinners, it may prove a help to our co-laborers elsewhere, some of whom have asked for information about it.

The central idea is to have the people participate as much as possible in the services of the sanctuary. Hence the singing is congregational, the reading of the Scripture lesson responsive, the preaching largely catechetical and the Lord's Prayer repeated by all. On Sabbath morning, after an introductory prayer meeting, there is a discourse, the entire service occupying an hour and a half. On the first Sabbath of each month a general missionary meeting takes the place of the regular service. At this, fresh intelligence from different mission fields is presented, brief addresses are made, and prayers offered for the spread of the Gospel. Our people are coming to appreciate and enjoy this meeting much. Sabbath A. M., there is a Santal service similar to the Bengali one. Several of the church members are Santals, and the boys school of this mission furnishes a good company for this service. In the afternoon comes the Sabbath school, a report of which will be found further on. There is no Sabbath evening service save once a month, when the Lord's Supper is celebrated.

There are week-day services as follows. On Monday evening, once a month, a Temperance Meeting. The church, we are happy to report, takes high ground on temperance. We have a pledge that means total abstinence from all intoxicating drinks and drugs. This Mission has suffered less than others in India from the fearful effects of alcoholic and drug poisons, still the remarkable increase of intemperance in the native community (Babu Keshab Chandra Sen to the contrary notwithstanding) affords just cause for alarm. Our school children are being thoroughly instructed in the principles of strict temperance, that they may be able to cope successfully with the adverse influences of corrupt society. Every Tuesday evening there is a sermon, and on the week preceding the Communion, this takes the form of a preparatory lecture for church members. On Wednesday morn-

ings there is a class-meeting for the men and in the afternoon the same for the women of the church. These classes have been in operation three years, and we find them an excellent means of promoting spirituality among believers. They are conducted after the manner of Methodist class-meetings at home, each person being expected to take a part. On Thursday evenings there is a prayer meeting, and we are happy to say, not a dead one, but in which Christians delight to work. The people come together, men, women and children, to sing God's praises, to tell of His goodness and pray for His blessing on themselves and others. Often the missionary's heart is cheered by these simple stirring exercises. "Where the spirit of the Lord is, there is liberty." So free are these services that our Santal boys and orphan girls participate in them without embarrassment, and, what is best of all, we sometimes hear the voice of the new convert glorifying the Saviour's boundless love. Every Friday morning there is the Sabbath School Teachers' Class, for the study of the advanced lesson, and prayer. On a Monday there is church service on Saturday, the evening before the Communion Sabbath. This is a general conference meeting for church members and all are expected to report themselves. At the close of this meeting, such business as the reception or dismissal of members, reports of the church committee on cases of discipline, and so on, is attended to.

Some will think this rather a long list of church services, and may doubt its expediency, but having given it a thorough trial we are prepared to advocate it as truly beneficial. It gives the people something to think about and something to do. It is our rule to keep account of attendance upon all the strictly church meetings, e. g., the weekly class, the preparatory lecture, the monthly Conference, and the Communion service, so that the church may ascertain their standing as to this whenever they choose. This record has been of essential service in securing regular attendance upon the meetings.

In these services the missionary has the help of the native preachers. Our rule is to have each of these preachers serve one month in the chapel, but this does not apply to the lay preachers. The two branches of the Church, at Bandanbar and Bhimpore, have received no accessions during the year, still there has been no ground lost. At the latter place the missionaries have been so busy engaged in agriculture. They keep up regular services, and are visited monthly by one of the missionaries or native preachers.

At Bhimpore the Santal converts are making good progress. The fierce persecution of a year ago has now nearly died away. There seems to be a real growth in some directions, and the community begins to feel more positively the good influence of Christianity.

The most cheering fact about the Bhimpore branch is that a little chapel has been built by the converts themselves. They solicited no aid from the Mission, and received none. The house is constructed like those in which the people live, only much larger and better, and affords ample accommodation for the villagers and others who may at times attend service. This house was dedicated to the worship of God on the 17th of July. The greater part of the year the people have been visited on alternate weeks by some of the preachers from the station, but when no preacher has gone to them these converts have kept up the service regularly on the Sabbath. The Santals in the vicinity also come in at the call of the chapel gong, and the hope is entertained that this little place of worship may exert a wide and salutary influence upon these jungle people. This building serves for the village school house during the week, and there is an interesting company of Santal children under instruction.

The Bengali Christians from the other Branch were invited by the Santal brethren to the dedication service, and it is hoped that they may soon stir themselves to build a similar chapel at Bandanbar, about which they have been talking for some time.

As to contributing towards benevolent objects especially to the spread of the Gospel in this land our Church members have done something to ensure, but as yet so much more so systematically, as they might. Several give tithes; and we hope all may soon be brought into the way of doing their duty in this direction.

The Sabbath School is reported as in a flourishing condition. A larger number than in any previous year, have been brought under its instruction. Mrs. Phillips speaks cheerfully of the Girl's Home, and the Santal Training School; the care of the latter having fallen to her lot since the return of Mrs. Bachelor to America.

The Zenana work has been going steadily forward. This work is exceedingly difficult; it is also highly important. The workers are encouraged, however. They have gained admission to a much larger number of families than last year. The leaves is evidently working. Some interesting cases are found: of one woman, who has been confined to her bed for two or three years, Mrs. Phillips writes:

Let me take our friends, who are interested in this work, into the dwelling of this woman. After passing through a narrow passage leading from the street, where frequently a cow or ox is tied, we go through an open court, where to say the least, a thrifty housewife would not be at a loss for work. We then step over a shallow drain, up into a small veranda, and from this we enter the room where our invalid is lying. Her room is about eight or nine feet square. Her bed consists of a narrow strip of straw matted, over which a small piece of carpet is spread. This is laid directly on the cold brick floor. Across one end of the room and just over her head, a cord is suspended, on which hang her own and her husband's clothes. On the opposite side is a large, well made chest, covered with various articles, such as books, boxes, clothes, etc. Her medicines and food are all placed on the floor. There is a small vacant space between the bed and chest, where my chair is placed. Although surrounded by such gloomy objects, still she is one of the most cheerful persons I have ever met in the Zenana.

She is a good Bengali reader, and for a timid student English. She is very quick at learning, and her work of writing does considerable credit to her. She is always ready to read the Bible and such Christian story-books as we happen to have. She is very fond too of singing our hymns. Of her sufferings she says, "This is the work God has given me to do; He often sends in some new pain, but it is for me to learn to bear it patiently." Often have I felt that she was not far from the kingdom, but He, who alone can enter the inner chambers of the heart, knows her real state. In vain have I pleaded with her husband to allow her to be taken out to the bazar, to a place where she could get fresh air. I do not but that the fear of what might be said by outsiders is the principal hindrance. So there she is, and there probably she will remain for months to come.

It is cause for devout gratitude to God, that the work among the women is progressing so well. When the mothers are brought to Jesus, the work of enlightenment among all classes must advance with thousand fold rapidity. The report through out gives abundant evidence of progress. Let Christians be encouraged to give more and pray more for the success of the work. Christ must have "the heathen for his inheritance."

NOW IS THE TIME TO CANSASS. BUT A FEW WEEKS OF THE PRESENT YEAR REMAIN. LET THEM BE WISELY USED. THE FRIENDS OF THE INTELLIGENCER SHOULD NOT DELAY A DAY BUT GO INTO THE WORK AT ONCE.

DENOMINATIONAL NEWS.

SOUTHEAST.—We are informed that Rev. Thos. Fitzherbert has engaged with the Southport Church. There are several churches adjacent which need pastoral care. We hope Bro. F. may see his way clear to embrace some of them in his circuit; and that his labors may be prospered in the extension of vital godliness.

WICKHAM, Q. CO.—Bro. Parsons has been spending about a fortnight with this Church. What success he had we have not learned; but people had large blessing. We presume he has, by this time, returned to his home.

NORTH BRANCH, ONTARIO.—We have cheering news from this place. Bro. Reid is working with all his might, and God is blessing his words and work. Many in the Church who have been long asleep are being aroused to action; and a general religious interest prevails. May the power of the Holy Spirit be felt more and more throughout the whole community, resulting in the conversion of scores.

UPPER CAVERHILL.—The dedication of the new place of worship in this place, on the 5th inst., was the beginning of a season of much awakening. There were present at the dedication, Rev. Messrs. Guter, Kinghorn, and Currie. Brethren Guter and Currie are still there; and while we write a revival influence is being enjoyed. There was baptism last Sabbath. May the good work extend more and more.

RENEWALS are looked for now. This is the time of year when many terms of subscription expire, and we hope our friends will be prompt with their renewals. The task is needed.

THE MISSIONARY WORLD.

The following gleanings from the various mission stations are full of interest:

At the late session of the Two Kano Association in Bassem nearly all the pastors and preachers were present, and every church sent its letter. During the last year, 49 were baptized. Progress has been made, especially in the school department. The efforts of the laborers compare favorably with those of past years. The great need is more laborers. At Hentha the small-pox and measles have been painfully prevalent, reducing Mr. Smith's school from 75 to 60. One death has occurred, the child of a native teacher. Two children of the school have been left orphans. In Tongoo a young Shan has been baptized, an intelligent man, who distinctly understands to what he exposes himself by his profession of Christianity, and who seems determined to endure to the end. The native preachers are busy in proclaiming the Gospel, and there are a few faithful disciples. Mr. Dunker had the Gospel of Matthew in Red Karen nearly ready for the press. Dr. Mason, restored to his position as a missionary of the Union at the age of 72, is about to be sent to Bahmo, to commence a mission among the Kakhys. He says that he would rather die on the field than in the hospital. The great body of the Kakhys are a hundred miles from Bahmo. Mr. Shilling was recently visited by a Burman who is desirous of being a Christian, and asked for prayers.

A Karen young man was baptized in Pongday and a young Burman couple in Prome, in May and June. As they are myo, which is becoming a position of importance, a native man, quite deaf, and the authorities have been petitioned for land to build a zayat. This station affords facilities of communication with all upper Burmah. Three converts were baptized in K'mahwet, an outstation of Maulmain, July 30, and a new church organized, numbering 19 members. In mission schools in Maulmain there are 150 boys, and in the girls' school 40, besides 32 in the boarding-school. Miss Hawell is now in this country for her health, and laboring also to secure means to add to the convenience and success of her work.

ASSAM.—The work here goes forward, but is in need of more help. Mr. Clark pleads for three additional laborers, in fields which are perfectly accessible. Tribes north of Nagas are ready to receive the word, and only wait for the living teacher.

At Ongole there are additions to the church by baptism every month. Sixteen were baptized last Sabbath in July. Over 50 promising pupils, from 16 to 30 years of age, are in the school, the field, will ultimately become students in the Seminary at Ramapatnam. They are all disciples, and feel that God has called them to preach the Gospel or to teach their countrymen.

More than 2,500 copies of a new edition of the Testament and Psalms were taken up within three months past, either purchased at a nominal price, or given gratuitously. A new supply will be needed shortly.

The native members at one of the outstations of Ningbo have formed a society to sustain a Bible-woman by weekly contributions. At another outstation there are two candidates for baptism, and three more to have been baptized on the Island of Chusan, Aug. 6th, but the ordinance was delayed owing to a storm. Some of the members are lax in their ideas of Christian duty, but the scrupulousness of others would have some professing Christians at home. Occasional instances of persecution show that treaties are not respected by the Chinese, and suggest the importance of prayer and sympathy for our brethren.

A missionary in North China writes that recent events indicate the speedy breaking up of the old order of things, and the opening of a new era in China. Telegraphic communication with the rest of the world is beginning to be opened, and thus another means is put in train for breaking up the exclusiveness of the people.

A missionary of the Southern Baptist Convention in China reports the recent conversion of three pupils in the girls' school at Shantung, one of whom was a native Christian. The work is progressing, and also recently became a trophy of Divine grace. His examination before the church was very interesting, as well as satisfactory. He had not caught, by hearing them, any of the usual expressions of others, but he had a story in his own way. He said, "I have been a sinner for seventy-five years, but I want to become Jesus' apprentice now; let me be baptized, and be his apprentice the rest of my days. It is all I care for now. He will save me. He has been so kind to me. I don't know how to say it all, but I've got the faith in Him, and I love it—I love Jesus—I love his doctrine—I love his apprentices."

When informed that the church had unanimously voted to receive him, he arose and shook his own hands, Chinese fashion, to express his thankfulness.

The progress of the Gospel in Tinevelly, in Southern India, is very wonderful. The work was first preached here by the great missionary Schwartz, and his native assistants, and converts were gathered. In 1820 there were upwards of 3,000 Protestant Christians in the province. Now they number between fifty-six and fifty-seven thousand. A goodly band of native ministers has also been raised up. Some have gone elsewhere to do the work of evangelization, and in Tinevelly district, no less than thirty-three are now laboring in connection with the Wesleyan Methodist Society. There is also a numerous staff of readers and subordinate helpers. Laborers in the Gospel from Tinevelly are found in other parts of India, Ceylon and Mauritius. Many schools have been organized in connection with the mission. A seminary for native preachers has done excellent service in raising up native preachers and missionaries. Located at Palanacotta, it opened with fifty-eight students, and has educated, in all, 285, during the twenty years of its operations, many of whom are now doing honorable service as ministers of the Gospel of Christ.

A missionary reviewing the work done in Ceylon by missionary effort, points with gratitude to four female boarding-schools, that have been greatly blessed; Bible-women, who have done and are doing a most important work; lexicons, manuals, and school books prepared; the Tamil version of

the Scriptures, with various theological books and tracts; 1,200 or 1,500 living professors of religion, besides all that have died in faith, and fourteen native ministers who now do the principal pastoral work in the churches. The first Tamil convert still lives, and during May, 2,000 at least have been gathered into the Christian Church, "washed and sanctified." Who shall say that missions are a failure?

It is said that encouraging religious interest is manifested in several village congregations, and that there is even a different spirit of effort on ten persons may be regarded as truly converted.

AFRICA.—In the Gaboon mission, in West Africa, much religious interest has lately been manifested. Ten or twelve persons rejoice in the privilege of attending an inquiry meeting three times a week. The place of worship on the Sabbath is crowded with attentive and solemn listeners, and several pulpits of the female school seem seriously inclined.

A native chief in the Junk country, interior from Liberia, called together into his house a number of his people, with a missionary, recently, and stated that he was old and would soon die; but the religion of Christ would soon prevail all over the country. He wished for a school and church, and promised to aid in building for the Lord. The chiefs of this nation all desire schools, and the excitement created by them reaches full 100 miles into the interior, in the Bush country, where equal anxiety prevails.

The Pessy and Baugh people, a field opened up by the Southern Baptist Convention, are calling loudly for the Gospel. The Veys, near Grand Cape Mount and between Poporo to Musardu, the capital of the Western Mandingoes, are importunate in their cry for the Christian teacher. In the Cavalla country, the sun of righteousness evidently approaches his meridian.

In South Africa among the Kakhys, in 1829 there were but one Christian; now there are 137, and 693 other places where worship is held every Sabbath, and 800 services are now held every Lord's day. In 1829 there were 63 church members; now 11,374, of whom more than 10,000 are converts from heathenism. In 1829 there were two local preachers, both Europeans; now there are 85, of whom 750 are converts from heathenism. In 1829 they had one Sabbath school and about 100 pupils, all Europeans; now, 168 schools, and 11,163 scholars. The word of life is now preached to full 60,000 souls, and the whole country is open to missionary effort. This is the work of the Wesleyans in South Africa. Christians of various other denominations also have encouraging missions in the same field.

CONCLUSIONS.—The melting away of millions in the fire of Chicago is an event full of instruction to the benevolent heart. The country can endure such an enormous drain upon its resources, and still suffer little in its prosperity, its comfort, or its luxuries. We see, therefore, how much we could spare, were our hearts so inclined, to the cause of God, and how little we should feel the gift, or become the poorer for the outlay. Men in every part of the land could doubtless afford a far greater expenditure than they have ever made for Christ and the souls of men; and they would be the richer for it—not the poorer—in this world and the world to come. As this year draws to a close, let every follower of Christ ask himself the question, "Am I not called, in the light of God's awakening and instructive providence, to give more to the cause of Christ, for the preaching of the Gospel among the heathens?"

Show the INTELLIGENCER to your neighbors and friends. Tell them about the premiums we offer to new subscribers. In this way each may succeed in getting at least one new subscriber.

THEOLOGICAL SCHOOL.

To Rev. Dr. Cheney we are indebted for the CATALOGUE OF BATES' COLLEGE for 1871-2. The Institution is situated in Lewiston, Maine, and is evidently in a flourishing condition. In connection with it is the Freewill Baptist Theological School, which is in charge of a special Faculty appointed by the College Corporation. Twenty-one students are at present in this department; one of them—B. A. Sherwood—from New Brunswick. The course of study, as laid down in the Catalogue, is very full and thorough, and the Faculty is composed of men "sound in the faith," and of large experience in their work. The mode of instruction is mainly by familiar conversation on topics contained in the text books. This method, it is said, prompts to free inquiry, affords opportunity for removing difficulties arising in the minds of students, and incites to close study and more thorough investigation. There are of course lectures on all the more important branches of study. Theological students are also admitted free to the Scientific and all other Public Lectures of the College. The expense is comparatively light.

Young men in the Provinces who contemplate entering the ministry in our denomination would do well to seek a thorough Theological training; and should we be asked to advise we should direct them at once to the Theological School of Bates' College.

SABBATH SCHOOL CONCERT.

Mr. EDWORTH—Though fully conscious of my inability to write anything at all interesting, yet I attempt in my imperfect way to make you aware of the existence and success of our Sabbath School; knowing, of course, that you are interested in the welfare of Sabbath Schools in general, and those in connection with the Free Baptist Church in particular.

Since its opening, last Spring, our School has been well attended, and the scholars, one and all, seemed to feel the greatest possible interest and pleasure in it, judging from their punctual attendance, the many resolutions given by them, and the many thanks. Nor was the interest confined merely to the youth of our quiet neighborhood; among our number were the middle-aged, and the old as well. Almost every Sabbath, we welcomed in our midst—I was about to say the "widowed mother"—whose husband, given a review to the whole School, and his earnest explanations, could not but have interested, as well as encouraged and instructed, not only the "little ones," but those more advanced in life. We cannot easily forget his wise instructions, nor will they be forgotten even when his silvery locks are laid "neath the cold, damp soil, and we hear no more the sound of his voice. No, they must live on, fresh and green in the memory, perhaps to spring up, bud, blossom, and bring forth fruit, even "after many days." It certainly is a pleasure to see the aged, those just tottering on the brink of the grave, take such a prominent part in the religious training of the youth, thus willingly obeying the command, "In the morning sow thy seed, and in the evening sow; for thou knowest not what day the blessing will come." Many trials and temptations which stand like lions in the path of life, and having once travelled the road themselves, they are so much better prepared to advise the youth how to bear those trials, and resist those temptations, and to warn them of the snares and dangers in the way.

I have evidently forgotten my subject. To return. Some two or three months ago, our School enjoyed a delightful picnic, and last week it gave a Concert. It was the first it had ever given; and, except on a special occasion, when anything new comes up in a place, there must, necessarily, be some position by prejudiced persons, who do not choose to see any real benefit to be derived from such things. But, notwithstanding everything, the Concert came off, and I am happy to say, with good success. True, there was no instrumental music of any kind, but there was plenty of good vocal music from a select choir, and a goodly number of dialogues and recitations; all of which, could not fail in pleasing and interesting the large audience in attendance; and, I feel sure, the happy faces of

the Sunday School scholars present, must have convinced even the most prejudiced, that "Sabbath Schools must have their Concerts."

And thus our Sabbath School closed for the winter, to open again, we hope, with renewed interest, when the genial smiles of spring melt the ice and snow of the chill winter king.

We are, at present, without a pastor; our late faithful minister—Rev. B. A. Sherwood—having departed on another mission; but, we do not forget the assembling of ourselves together, and, in our Conference and prayer meetings, enjoy blessed and refreshing seasons in the presence of God.

Yours, &c.,
W. W. Upper Millstream, Nov. 8, 1871.

Pen and Scissors.

ELDER KNAPP writes to the *Examiner* and *Chronicle* that he has engagements in New York State which will occupy the whole of the winter.

THE revised edition of the Bible in Chinese, which has for some time been preparing at Peking, is now nearly ready and will soon be issued from the American Mission press, within the walls of the capital.

TURK'S Island, in the West Indies, has recently taken a census, and the following figures are given: The population is 1,500,000, 800,000 of which are evidently more estimates, are reported as the of the general religious denominations in the colony: Baptists, 1800; Episcopalians, 1500; Wesleyans, 1400; Presbyterians, 100.

The Presbyterian Church has just issued for the first time a financial budget. The amount named for the ensuing year is \$1,550,000, \$900,000 of which are for the mission cause. The total Church membership is 455,388, and the amount to be raised is thus an average of \$3.40 per member. If Baptists would give \$1.00 per member it would extend the benevolent work of the denomination fourfold.

Rev. ROBERT COLLIER has an invitation from the Faculty and students of Cornell University to make a first-class horse-shoe for them with his own hands, and in consideration of the work they will give \$2000 to the city. The point of the above is that Mr. Collier was a blacksmith, working at his trade in Scotland, when he came to this country before he entered the ministry.

LAST year a total of 150,000 visits were made to the rooms of the Young Men's Christian Association, Boston. As a result of the religious work of the Association, over one hundred conversions have occurred each day for the last four years; 6,000 persons a year apply for situations in the department committee; and the boarding-house list is doing much to give moral homes to thousands of strangers.

The American Methodist Missions in Sweden were "never brighter or more hopeful." Earnest calls from many places cannot be answered, however, for "lack of men and means." But it reports an increase—from July, 1870, to July, 1871—of 17 societies, 821 members, 16 Sunday Schools, and of some \$1800 of money saved for religious work.

THE women of Chicago match the men in the courage with which they face the great disaster. The encouragement which some give their husbands and brothers, who but a week ago were so proud and are now penniless, is grand. One such woman has come east with her family on a free pass, with just \$50 for a winter's supply, whose husband a while ago had full \$250,000, and now nothing. Last summer she travelled with her husband's trunk, now all she has from her elegant home was saved in two barrels.

NATIVE PREACHERS IN MADAGASCAR.—In Madagascar under the London Missionary Society, the 131 preachers of 1869 had increased to 378 in 1870. Many of them are very intelligent and even educated men, writing and reading such commentaries in English as "James' Notes" (The Queen is having these "Notes" translated into Malagasy). Not a few of these preachers, on Sundays and week days, are to be found toiling over weary roads, under the fierce blazing sun, ten or twenty miles to carry the name of Christ amidst the outlying districts and villages. Twelve new students entered the Theological Institution last January, and the whole number now in training there is 38. "The diligence, perseverance, and progress of the majority among them, together with the evidences of their fitness, have been very encouraging."

YONGE VAN CUMBER.—We need to leave off asking to have the Gospel comfort us; and, instead of that, should ask to have it task us. Lord, what wilt thou have me to do? We should ask. Keep very busy in God's service. Visit the poor and afflicted. Or say woe and dig potatoes—any thing; only don't be unemployed. Go to all the meetings, to meet Christ and his people there. Cultivate a more lowly, reverent, tender, appreciative feeling toward your fellow men. Love them all, and be grateful for their fellowship. Banish illusive estimates of past happiness. Fudge! that old past, which clings to us so with its promises, is no more an affair in reality. We were restless then; and it is better Christians now than then, we are better off.—W. Craig.

THE CENSUS.—Messrs. Barnes & Co. have issued their Almanac for 1872, containing more than the usual amount of information. They give some figures on the Census, in round numbers, which, we presume, are as reliable as they are interesting so far as they go. They have, no doubt, been derived from the proper quarter. We quote:

| County of St. John, | 1861. | 1871. |
|-----------------------|--------|--------|
| City..... | 27,318 | 29,040 |
| Portland..... | 11,590 | 12,590 |
| Lancaster..... | 3,877 | 4,400 |
| Simonds..... | 2,921 | 3,600 |
| St. Martins..... | 3,921 | 2,440 |
| | 48,924 | 52,100 |
| Charlotte County..... | 33,663 | 35,850 |
| King's County..... | 28,983 | 30,000 |
| Queen's County..... | 13,350 | 13,850 |
| Sunbury County..... | 6,057 | 6,800 |
| York County..... | 23,393 | 27,000 |
| Carleton County..... | 16,873 | 19,900 |
| Victoria County..... | 7,701 | 11,650 |

The prodigal, when he said, "I will arise and go to my father," because in a moment returned from that very moment. How, say you? Why, he left the swine-trough; more, he left the wine-cup, and he left the harlots. He did not go with the harlot on his arm, and the wine-cup in his hand, and say, "I will take home to my father, my father! It could not be. They were left, and though he had no goodness to bring, yet he did not try to keep his sins and come to Christ.

MR. W. D. BAKER has brought from Chicago a curious memorial of the great fire. Among the ruins of the Western News Company's establishment, where an immense stock of periodicals and books was reduced to ashes, there was found a single leaf of a quarto Bible charred around the edges. It contained the first chapter of the Lamentations of Jeremiah, which opens with the following words: "How doth the city sit solitary that was full of people! how is she become a widow! she that was great among the nations and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her." And that was the only fragment of literature saved from the News Company's great depot.

As there is some faint hope of union between the "Old Catholics" and the Greco-Russian Church, those of our readers to whom the peculiarities of the latter are not for the moment familiar, may be glad to have their memories refreshed. The Greek Catholics of Russia deny the spiritual supremacy of the Pope, authorize all individuals to read and study the Scriptures in the vernacular, and prohibit the celibacy of the clergy. They carry this latter point to such an extent that no priest is allowed to perform any spiritual function until he has a wife, nor after he becomes a widower. As the Church does not permit him to marry a second time, he is then cut off from all clerical duties; but may enter a convent, and thus become eligible to be made a dignitary of the Church.

THE FAMINE IN PERSIA.—The shocking famine which has desolated parts of Persia, and which, owing to the want of railroads and steamboats, could not be summarily relieved, is described in touching terms by the local missionaries. The deaths are estimated from 14,000 to 16,000. At Tabreez, in August last, the daily death rate was

from 300 to 900, chiefly by cholera, which came in to aid the famine. A missionary describes the previous winter and spring as a wild dream, and says:

Children were stolen, killed and eaten. Horses, donkeys, dogs and cats were greedily devoured. The eyes and brains of such as had died, were dug out and eaten. In fine, everything that the teeth of the hungry men could penetrate was eaten. The dead lay in the streets; and the dying, shivering human forms crept along by the aid of walls to prevent their falling from exhaustion, with open mouth, yet speechless tongues, begging for bread. Flocks, cattle and horses were either killed and devoured, or died from want of grass or provender; and horses were not found even for post-riders. The cause of the famine was the great scarcity of water the past two years, and that terrible suffering could not be relieved by rapid communication, as there are no railroads nor steamboats in Persia.

A medical officer of the English army believes that the Asiatic cholera is generated by the monster Hindoo religious gatherings on the banks of the Ganges, and cites some significant facts in support of his theory. In the winter of 1866-7, he says, a very strongly accented cholera broke out within forty-eight hours of the gathering of an assemblage of this nature, and severe epidemics usually follow them. These ceremonies sometimes bring 300,000 Hindoos together, and the Indian Government is so averse to the moral courage in not taking steps to prevent their continuance.

AN INTERESTING INCIDENT.—The New York correspondent of the Boston Journal, gives the following incident in connection with the Fulton Street Prayer-meeting:

Mr. Lamplighter, who has led the Fulton Street meeting for fourteen years, seldom speaks in the meeting. The other day the Prayer-meeting Room was elaborately decked with flowers. They were the gift of