keeps who in Sacred Writ again and again declares himself to be the Father of the fatherless and husband of the widow.—*New York Tribune.*

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!*

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & Co., St. John, N. B.

TERMS—$2.00 per annum.

☞ PAYMENT IN ALL CASES IN ADVANCE.

JOSEPH MCLEOD, ... EDITOR.

☞ All Communications for insertion should be addressed, JOSEPH MCLEOD, Fredericton.

☞ Remittances may be sent to either Messrs. BARNES & Co., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

ST. JOHN, N. B., JULY 14, 1871.

SABBATH DESECRATION.

God's word says, "Remember the Sabbath day to keep it holy, six day shalt thou labour," &c. It is supposed that the Lord meant what he said, and expected His command to receive some respect. In some places, and by some persons, it is regarded; but that they are comparatively few, is too true. With too many the Sabbath is but a day for indolent indulgence or sinful pleasure, both alike abominable in the sight of the great Law-giver. While in some countries business is carried on on the Sabbath as on other days of the week, our country has been happily free from so glaring a desecration of God's commands. Unhappy, wretched, ruined France is to-day an evidence of what results from an utter non-recognition of God's requirements, among them His command concerning the Sabbath. Here we have law forbidding labour on the Sabbath, and inflicting punishment on the offenders. Such law is only in accordance with the higher law and common sense. It ought to be enforced stringently. But is it so enforced? Not by any means. Perhaps, if some farmer in a remote district should see a shower coming, and hasten to secure his hay on the Sabbath, some zealous Justice of the Peace might call him to book for it. Do not understand us to say that the J. P. would not be justified for so doing: for we are of the opinion that men do not suffer in instances of that kind by obeying God's commands and trusting Him. But how is it that large parties of men are allowed to "drive" their lumber Sunday after Sunday? That they do it every year without let or hindrance is a fact patent to all. There is a case, however, fresher and more glaring, which deserves mention. The Circus, now making the tour of this Province, exhibited in Woodstock on Saturday last. It was advertised to be in Fredericton on Monday. But how to get there, is the question. Men engaged in so disreputable a business, cannot have much respect either for the Sabbath or the God of the Sabbath. So long as they have the money to pay their way, they feel independent, if only they can prevail upon the Managers of the lines of travel to carry them. This, unfortunately for the reputation of the country and the Railway authorities, they seem not to have had much trouble in doing. They reached Fredericton on Sunday. Perhaps they left Woodstock Saturday night; but that is like putting the ass in the ditch on Saturday so as to have him ready to take out on the Sabbath. A common saying is, that "Corporations have no souls," Railway corporations among the rest. This we know, that the men who gave countenance to such positive violation of the laws of God and the country ought to be ashamed of their transaction. How much more credit they would have done themselves had they given the "troop of clowns" to understand that when they came on Provincial soil, that though they were allowed to perform their low antics, they could not use the lines of public travel for the desecration of the Sabbath. That there is any shadow of justification for the transaction, we deny. The Railroad authorities had the matter in their own hands, and could as well have run their train early Monday morning as early Sunday morning. We may be mistaken, but we think the law prohibits just what has been done. If it does, we hope that it will take notice of anything of like nature in the future. Should it fail to do so, though of one thing we are sure, God takes cognizance of such infringements upon His clearly expressed and well understood behests, and will manifest His displeasure thereat. The case in hand is not, as some may imagine, a small matter. In itself it is enough to attract attention; and if allowed to pass without notice or censure, will probably be but the beginning of much more of the same kind. God is defied, and christian sentiment is insulted, and in the name of these we protest against a recurrence of the act.

TRUE RELIGION PRACTICAL.

A vast amount of time and labor has been wasted in our world on matters belong to the merest outside of Christianity, as some trivial ceremony or some notice point in metaphysics. Men have not been wanting in all ages skilled to "split a hair 'twixt north and northwest sides" of some abstruse and perhaps incomprehensible dogma of religion, who seemed to know and care little or nothing about religion itself. It has proved to be far easier to wrangle about the real presence, the number and validity of the sacraments, the priesthood of Melchisedek, the dispute between the devil and the archangel concerning the body of Moses, the he-goat of Daniel's visions, or the beast of the Revelation, than to live an humble, prayerful, Christian life.

A man may have a great intellectual knowledge of the Scriptures: he may talk fluently about depravity and justification and perseverance; he may be deeply versed in the subtleties of theological discussion: but all this does not make him a Christian. It is not enough to believe religion, to talk religion: we must actually *live* religion. A Christian ought to be known as such in his neighborhood, in his family, even though he never opened his mouth on the subject of religion. Some persons are always talking about religion; but their influence for good is next to nothing. A mere talkative is a perfect nuisance. Those who do nothing but talk religion, who never live it at home, among their friends and neighbors, had best hold their tongues. Their silence would be far more edifying than their speech.

In other words, true religion is practical. It is to shine out in the life and speak in all the conduct of its possessor. It is to permeate and irradiate his daily walk and conversation. It is not for the cloister, but for the home, the market-place, the school. It is not for Sundays only, but for week days. It does not ask so much, What shall I *say*? as What shall I *do*? It does not expend itself in mere words, it is "full of good works." It is not only seen and heard in the conference room, but is met in the walks of business and social life. It consists not merely in devout feelings, but in helpful, self denying acts of liberality and kindness. It has not only prayers, but alms. It not only vies

> "with Gabriel while he sings,
> In notes almost divine,"

it descends to the lowliest paths of Christian service and toil.

Religion is not philosophy, or speculation, or mysticism, but something for the everyday work and warfare of life. It makes a man honest, charitable, kind among his fellows, as well as reverential and believing before God. Its spirit is embodied in the inquiry of the awakened persecutor on the way to Damascus, "Lord, what wilt thou have me to *do*?"—*D. F. L. in Exchange.*

REPORT OF THE FIFTH DISTRICT MEETING.

The Fifth District Meeting was held with the Church at New Ireland, Q. C., commencing on Saturday, the 1st July, at 10 o'clock, with a social Conference meeting. There was a large number present. Many bore testimony for Christ, and rejoiced in their hope of heaven. At half-past two, met for the despatch of business. Ministers present: B. Merritt, D. Oram, R. French, J. McKenzie, J. T. Parsons, J. E. Read, and J. Perry. Licentiates E. Garrity and T. W. Carpenter. Rev. Mr. Wasson (Methodist) was also in attendance at the Sabbath meeting. Elder R. French was elected Chairman. The reports from the Church were then read; twelve out of the fifteen Churches in this District reported themselves. The reports, as a whole, were not as encouraging as in former years. Five Elders and two Licentiates have been labouring in the District during the year—some of them all the time, others a portion only. Only three Churches reported additions during the year; total number of additions by baptism thirty-four. After the reports were read, a number of brethren spoke with much feeling, recounting God's past goodness, and expressing their hopes for the future. Adjourned, to meet in the evening, at 8 o'clock, in the Missionary meeting. There was a large gathering at this meeting. Sermon by the writer, in behalf of our Foreign Mission enterprise; after which Elders Read and Parsons spoke earnestly and ably in behalf of our Missionary Societies. A true missionary spirit pervaded the meeting. The handsome sum of about $40.00 was raised for the Foreign Mission, and a considerable sum (we did not learn the amount) for the Home Mission. The exercises of the Sabbath were as follows—at the place of meeting, prayer meeting at 9 o'clock; preaching at half-past ten, by Elder D. Oram; at three, by the writer; and at eight, in the evening, by Elder R. French. At the close of the afternoon meeting the Lord's Supper was administered. Preaching at Little River by Elder J. T. Parsons, at half-past ten and three; at Jerusalem by Elder Read, at half past ten, A. M. The congregations were large, and for the most part very attentive. God grant that the word spoken may bring forth fruit to His glory. Monday morning, at 8 o'clock, met again for the despatch of business; and after a very harmonious sitting, passed a vote of thanks to the people of the neighbourhood for their christian hospitality, and adjourned to meet next year with the First Church, Kars. A resolution was passed at this meeting similar to the one passed in the Third District meeting, recommending the General Conference to appoint a travelling agent in the interests of our destitute Churches and Missionary Societies.

J. PERRY.

NOVA SCOTIA CORRESPONDENCE.

BRO. MCLEOD,—Presuming that a brief notice of a tour through a part of Yarmouth and Shelburne Counties, N. S., would be interesting to some of the readers of the INTELLIGENCER, I therefore send you the following:

The Yarmouth and Shelburne Quarterly Meeting of Free Baptists, of last May, appointed Rev. J. I. Porter and the writer to visit the churches of this Quarterly Meeting, and lay before them the importance and necessity of adjacent churches forming themselves into pastorates. In accordance with the appointment we entered upon our duty on the 20th of June. Leaving Barrington at 7 A. M. in company with Elder Porter we proceeded direct to Kemptville, Yarmouth Co., where we arrived at 7 P. M. Here we found a hearty welcome, and a good home for the night at Deacon Goodwin's. Notwithstanding weariness is a natural concomitant of travelling, we enjoyed an opportunity of seeing much of the country in one day, which by the way appears at its best this season of the year. The crops, generally, are looking well, except some old meadows which do not possess vitality enough to enable them to recover from the effects of the drought in the early part of the season. The only particular marks of improvement we noticed on this line of travel, except the erection of some dwelling-houses, was a small steam saw mill at the head of Argyle.

After some refreshment and a few moments' rest, we proceeded to the place of our appointment, where we were met by Bro. West, and quite a goodly number of brethren and sisters in Christ. As we had decided to hold short religious services in connection with our business, by mutual consent it fell to the lot of the writer, after preliminaries, to give a short sermon. You know, Bro. McLeod, how much one feels like preaching after travelling fifty miles. However I tried to set forth Christ as well as I could. Brethren Porter and West followed with remarks, after which we laid before the people the object of our mission. This drew forth remarks from quite a number of the brethren present. At the close, a motion was passed declaring the meeting in favour of the object before them. We were highly gratified with the success of our first meeting.

The next morning we proceeded to Carleton. This is a nice farming district, distant from Kempt about eight miles. We were greatly surprised at finding in this place a small but very active manufacturing village. A saw mill by Mr. Joseph Millar, box and stave factory by Mr. Crowely, and also one by Hilton & Kelly, circular saw mill by Uhlman & Durkee, furniture factory by Weyman & Bro., and a blacksmith shop by Mr. Hamilton. All of these we should judge by the apparent surrounding thrift must be driving a good business. Everything considered, this would be a very inviting locality for a Free Baptist parsonage, it being about the center of the Kempt circuit. A short distance from the village are situated a schoolhouse, Presbyterian Kirk, and a Free Baptist Church. We spent the day in making some calls among the friends. Among others we visited a sick woman, wife of Bro. Hamilton. "It is better to go to the house of mourning than to the house of feasting for that is the end of all men." Eccles. vii. 21.

According to appointment we assembled in the evening. After a short sermon by Elder Porter and a few remarks by the writer and Bro. West, we proceeded to business. This was indeed a very agreeable season. A motion at the close, carried unanimously in favour of pastorates. We passed the night with Deacon Pitman where we found, notwithstanding we were strangers, a very agreeable home. Next morning at eight o'clock found us *en route* for Deerfield, a nice farming district about eight miles from Carleton.

Much of the land through this part of the country is good. But lying contiguous to the little flourishing town of Yarmouth, as full of money as a hive is full of bees, tempting inducements are held out to landowners to engage in hauling timber of all kinds and sizes, suitable for the schooner of sixty or eighty tons up to the ship of a thousand or more tons. The consequence is that farming is much neglected.

In this place we found the Free Baptist Church much scattered, but still a few are holding on their way. Our religious service in the evening was very interesting and profitable. We found none more anxious for pastorates than the people here, hoping that by such an arrangement the regular ministrations of the Word of Life may be secured, and the corresponding blessings enjoyed.

WM. M. KNOLLIN.

Cape Sable, N. S., July 4, 1871.

For the Religious Intelligencer.

DOMINION STATESMEN.

(Concluded.)

HON. WILLIAM M'DOUGALL, C. B.

Imperfect as our sketches of the leading men of Canada have necessarily been, we would not put by our pen without a notice of this gentleman whose ability is everywhere acknowledged, and who has of late years taken such a prominent place in the councils of the country. John McDougall, his grandsire, was a native of Scotland, and, following in the wake of the "Pilgrim Fathers," came out and settled in New England; but after he had become the possessor of a new home and was gathering comforts to it, probably like many others, the country's horizon became suddenly dark, and finally the dark clouds broke and Young America determined to go out from beneath the ægis of the Old Land. John McDougall, sharing the feelings of hundreds of his countrymen, determined to stand by the old flag which had so long "braved the battle and the breeze," and left his home and came and settled in those parts which still belonged to Britain. He went to Nova Scotia first, but afterwards came to Upper Canada where he remained. The subject of this notice is the son of Daniel McDougall, and was born at Toronto about 1822. Receiving a liberal education in the University there, and at Victoria College, Cobourg, Ont., he afterwards studied law. These Collegiate Halls, we may remark, have been the Alma Maters of many of the leading men of Canada, where they have received that mental training which has proved the groundwork, to a great extent, of the great success they have achieved, and the numbers which crowd these Institutions and others like them, show how well they are appreciated. True, many may be pointed to who have risen without more than an ordinary school education to the highest places of trust and honor, yet it is equally true that what held good in the past, will not hold good in these times, "the days of the advance of men of mind;" and the true road for any young man is first to obtain a collegiate training, in which case he is far better fitted for life, and in the event of loss of property and means will have something to fall back upon. Mr. McDougall, being of a literary turn, early connected himself with journalism, and in 1848 founded a journal called the *Canada Farmer*, which was afterward merged into the *Canadian Agriculturist*. He continued both to publish and edit this paper until 1858. Two years after he had started this paper, in 1850, he founded another journal called the *North American*, a reform newspaper, of which he also remained chief editor for seven years, at which period, 1857, it was merged into the *Toronto Globe*, which at the present time has the most extended circulation of any paper in the Dominion. Mr. McDougall has represented Canada abroad, being an active advocate of the Confederation of the Colonies in the several conferences at Charlottetown, Quebec, and London. In 1865 we find him on a commission appointed to open up trade relations with the West Indies, Brazil, and Mexico. He was also Commissioner of Crown Lands from 1862 to 1864. When the present Cabinet was formed he was taken in, and the Department of Public Works assigned to his charge; which position he resigned upon being offered the Governorship of Manitoba. He proceeded to the Northwest, but from want of co-operation on the part of the Government, he had to return, the cherished object of his hopes being after all unrealized. This fruitless expedition, however, cost the country many thousands of dollars. Mr. McDougall may now be reckoned in the ranks of the opposition, of which Mackenzie is the leader.

Our sketches, Mr. Editor, are for the present finished, and we must in one word apologize to your readers on account of the didactic style and imperfectness, but hope at the same time that the little knowledge they have given of our public men, has not been unacceptable. PHILO.

For the Religious Intelligencer.

PHILADELPHIA, PA., July 1, 1871.

DEAR SIR—To-day REV. E. D. Saunders gave ONE HUNDRED THOUSAND DOLLARS to found a Presbyterian Hospital similar to the Lennox Presbyterian Hospital in New York." J. R. M'C.

MINISTERS' SALARIES.

That ministers are the poorest paid class in the community is a trite remark. The cause of the injustice is not so clear, and the remedy is even more obscure than the cause.

Some of our secular contemporaries are inclined to hold the churches responsible for the smallness of ministerial salaries. As a general thing, however, the churches pay in proportion to their means; wealthy congregations pay better salaries than most secular corporations. If village churches pay far too little, it is because their treasury is far too empty.

The truth is that, under our present system, ministers' salaries, like all other salaries, are regulated by the law of demand and supply; and the demand for preaching is not very great. The *need* is great, but not the demand. The men who *need* the church most care least for it; just as the children who need education most are the indifferent and inattentive scholars. In the present condition of society, men demand more for the body than for mind or soul. The man who does not begrudge $1,500 a year on his table, thinks $50 a high pew-rent. The mother who pays, without complaining, three hundred dollars for a new dress, grumbles at the same bill for a year's tuition for her daughter. We leave off an "extra" from the school sooner than a dish from our dessert, or a frill from our dresses. While the public rightly demand that ministers shall be paid at least as much as the average workingman (and they are not now), it also demands that pews shall be free. And the church, expected to provide a free gospel and pay handsomely for it, finds itself in the condition of the Israelites of old—compelled to make bricks without straw.

Ministers' and teachers' salaries will always be less than just until the community are educated to appreciate at their proper value religious and educational advantages. Wherever this class of workers is most needed, they will be the poorest paid. Meanwhile, underpaid ministers may take some comfort in comparing their salaries with that which the Greeks and Jews paid Paul:

"Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep."

There is one thing, however, which every church might easily do, and is bound by every principle of honor to do—pay its minister promptly whatever it promises him. The burden of ministerial life is not small salaries—it is irregular payments. The minister counts the cost before he enters his profession. He knows that it is not a remunerative one. He expects small income, and is not disappointed. But he expects it promptly, and he is disappointed. We do not believe that one-quarter of the Protestant churches in America pay their ministers promptly on quarter-day. The minister is left by the church without his money, and then taunted by the world because he runs in debt.

The duty of the financial managers of the church is very plain and very simple. They have no right to pledge the minister more than they can pay. What they pledge they are *personally* in honor bound to make good. He never should be in doubt what he can depend upon. If the pew-rents do not meet the expenses, he ought never to know it. It is the treasurer's business to pay him. If the treasurer has not the money, it is his business to get it. If the Board cannot devise ways and means, the society should be called together and permitted to do so. If the society cannot provide it, then the church should declare itself insolvent, ask grace of its ministers, or frankly confess its inability to pay all that it pledged, and reduce its promises to the scale of its performance.

Five hundred dollars, paid promptly, is better than a thousand dollars pledged but never forthcoming.—*Christian Weekly.*

Pure Gold is the name of a new paper just started in Toronto. It promises to deal faithfully with all the great moral and social questions of the day. Among other things which lead us to look favourably upon its advent is, that it is an avowed advocate of prohibition as the proper remedy for the evils of the liquor traffic. If future numbers are equal to the one before us, the paper will doubtless accomplish a good work. May it do so.

GRAND MANAN.

We have received an interesting letter from Bro. Barnes. We regret to learn that his health is not as good as usual. He says there has been very much sickness on the island this season, there have been twenty-six deaths since the first of January, most of them grown up persons. Religiously he thinks things are improving. Bro. Taylor is at North Head, and Bro. Babcock is at Whitehead. Of his own charge he says: "Our meetings are well attended, and the interest is somewhat improved. I have baptized one since I came to the Island, and hope to see better days. We have two good Sabbath-schools, one at Grand Harbor and the other at Seal Cove. We hope to see a number of the brethren at the District Meeting the second Saturday in August, at Whitehead Island. In conclusion, may the blessing of God rest largely upon you in the various branches of Christian labor. Permit me also to say that the INTELLIGENCER is a very welcome visitor to our family, and I have many times been very much refreshed by it in my own soul. May you live long to scatter precious seed is the prayer of your brother in Christ."

THE Y. M. C. A.

of this city are anxious to erect a building for their use. On Monday evening last a public meeting with this idea in view was held in the basement of the Centenary Church, which, judging by the following report from the *Telegraph*, was highly encouraging:—

Mr. L. P. Roland of Boston delivered an interesting address, giving statistics of the progress and working of the Associations in the United States. Messrs. Wm. Welsh, J. E. Irvine, T. W. Daniel, J. Clawson, G. H. Burt's, J. Prichard, J. R. Curry, S. F. Matthews, G. R. Prichard, H. P. Kerr, J. Stewart, J. J. Forest and Rev. J. Lathern delivered addresses. The attendance was not very large, but there was much enthusiasm manifested by the young men, who came forward and subscribed liberally, giving in sums ranging principally from $100 to $600. One of the merchants showed his interest in young men by giving $1,000. The whole amount received last evening was about $8,000. This speaks well for St. John, and shows that our young men are in earnest and determined to have a building. The merchants and young men of the city may all expect a call before many days, and it is hoped they will heartily respond.

A GREAT HUMBUG

is just now "holding forth" in this city. It is called a circus. Our readers know what that means, and will generally agree that we do not miscall it when we term it a humbug—an out-and-out humbug. A circus does no manner of good directly or indirectly. It is an evil wherever it goes, first and last, inside and out, any way and in every way an unmitigated evil. Amusement is necessary and proper. It must be of the right kind though. That that offered by a circus company is not within the limits of propriety is well known. A company of buffoons, indulging in low and obscene jokes, and performing vulgar antics, does not tend much to refinement. Nothing good can be expected of the company composed as it is of men of corrupt morals and vicious habits. For two days this week they have been carrying on their performance opposite our office (in Fredericton,) and judging from what we saw and heard we are prepared to give warning against the whole concern as worthless and wicked. The promised menagerie is a farce. The hugh colored placards give the idea that animals the most ferocious, of all kinds, and almost without number, are to be seen. A den of lions, a drove of camels, elephants, &c., &c., are among the collection, say the bills. The menagerie sinks into the merest apology for one. It answers a purpose though. It is like the sugar coating of a bitter pill, or the honey in which the child takes the nauseous dose; it serves as an inducement to many well-meaning and good people who would not otherwise go near a circus. It is really surprising (and painful too) to see how many people will be deceived by these wandering companies of money grabs. For twenty miles and more they will come, wasting their time and their money. Ask many of these same men for a trifle for a poor and suffering family, or to sustain a missionary, and they have none to give. Those who are living solely for the world may be expected to do this, but when Christians do so they forget their high station, and their responsibilities as followers of Christ. We wish the authorities had power and the disposition to banish all such exhibitions. Christians and the morally inclined have the right and the power to frown upon them, and in every way it is their duty to discountenance them. We hope they will do so.

THE GRAND LODGE

of the Order of British Templars in New Brunswick held its Annual Session in Woodstock, commencing on the 4th and closing on the 7th inst. The representation was quite large and evinced considerable ability. The order is growing in strength. The total number of Lodges in working order is two hundred and sixty, with a membership of about 13,000. The receipts for the year were $2,438; expenditure, $2,544; with $1,200 yet in Treasury. The Lecturing tours of last year were profitable, and provision was made for Lectures the present year. The *Templar* also is to be continued.

The following are the officers elect for the ensuing year:

E. C. Freeze, G. W. Chief; John Palmer, G. W. V.; J. S Colpitts, G. W. Sec.; C. T. Clinch, G. W. Treas.; Rev. J. E. Read, G. W. L.; Rev. T. Todd, G. W. Coun.; Rev. T. Bleakney, G. W. Chap.; J. A. Thompson, G. W. Fin.; Oran Smith, G. W. R.; J. R. Pidgeon, G. W. M.; Mrs. A. Whitehead, G. W. D. M.; W. Leeman, G. W. I. G.; J. P. Bell, G. W. O. G.; J. Watts, P. G. W. C.

A Public Temperance Meeting, under the auspices of the Grand Lodge, was held on Thursday evening. It was largely attended, and the speeches will, doubtless, result in good.

The next Session of the Grand Lodge will be held in Chatham, in July, 1872.

SUNDAY SALES.

The druggists of Worcester, Mass., have determined to sell no more soda water or cigars on Sunday.—*Ex.*

What about the druggists of St. John? Will they determine likewise? No person objects to their preparing physicians recipes, or selling medicine of any kind. But is it right that such sales should be made a cloak for the sale of soda water, cigars, &c.? We think if the druggists would only consider how much they encourage habits of dissipation and Sabbath breaking in young men, they would at once let their Sabbath sales be confined exclusively to medicines. By some means it ought to be stopped, and if nothing else will do it the strong arm of the law ought to be invoked as in the case of Liquor Saloons.

*** A daily religious paper has just been started in New York. Mr. John Dougall, the proprietor of the *Montreal Daily Witness*, is the proprietor of the new enterprise. We heartily wish the undertaking the fullest success.

*** The New York *Methodist* commenced its eleventh year last week in a new dress and considerably enlarged. It is one of the best and most readable papers we know of.

Pen and Scissors.

Rev. Mr. Alf, a very successful Baptist missionary for eleven years in Poland, has been imprisoned thirty-three times for preaching the gospel.

A letter from Rome relates that at the funeral of a Jew named Piperno, who was a National Guard, the hearse was followed by a number of his comrades, not only of his own religion, but also Catholics. This is said to be the first example of such tolerance and equality ever witnessed in the Eternal City.

A poor colored woman in New Haven recently bequeathed between two and three thousand dollars—money she had saved by a life of toil in washing and scrubbing—to educate any poor colored student who might enter Yale divinity school to become a preacher; and if no colored student is presented, then the money may be applied for the benefit of a white student.

THE GOSPEL ON A TOMBSTONE.—On the tomb of Dr. John Condor, in Bunhill Fields, London, is this inscription:

I have sinned,	I have repented,
I have trusted,	I have loved,
I rest,	I shall rise,

And through the grace of Christ, however unworthy, I shall reign.

The London *Christian Times* says: A remarkable case of conversion has just taken place, the convert being a no less distinguished character than a bishop. The Bishop of Gloucester and Bristol has hitherto held aloof from the British and Foreign Bible Society, on the ground that it ranked Nonconformists in its membership. His Lordship, however, presided last week at the Gloucester branch of the society, and announced his conversion to a more liberal way of thinking.

In the sparsely settled districts of Norway and Sweden, where there are not children enough in any neighborhood to give constant employment to a teacher, a system of travelling schools is provided. A public school-master collects a few children in some convenient room, instructs them for a two or three months, then passes on to repeat the course in the next hamlet. In this way a modicum of instruction is secured to every child in the country. A similar provision for the children of thinly settled districts is made by the new school law of Georgia, the first experiment of the kind in this country.

Deacons' Courts in South Africa have strange accounts to keep. The following is a note of a collection made at the Presbyterian station of Shesugu, near Lovedale:—

Saul,	A ewe, she-goat, and a kid.
Loya Mzimba,	Two shillings and sixpence.
Nozayi Suvundthla,	A he-goat.
Nolenti,	A bag of Kaffir corn.
Xelelo's Children,	A bag of Kaffir corn.
Zokufa's Son,	Basket of corn.
Pulani,	Seven shillings.
Dyakatya,	Threepence and a ewe.
Zokufa's Wife,	A she-goat.
Saul's Wife,	A ewe.
Nolenti Kala,	One shilling and a sheep.
Manse,	A bag of Kaffir corn.
Nolisizi,	A cock.
Mamse,	A bag of maize.
Sebenz,	A hen and chicken.

FRANKLIN AND WHITEFIELD.—It was not only the ignorant and excitable that yielded to the extraordinary fascination of Whitefield's oratory. No shrewder listener ever stood before him than the celebrated Benjamin Franklin; and how little he was able to resist the charm is shown by the amusing story which he tells of himself. Whitefield had consulted Franklin about the locality of this proposed orphan house, but had refused to act on his advice; and the refusal had determined Franklin not to subscribe.

"I happened soon after," says Franklin, "to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give him the copper. Another stroke of his oratory made me ashamed of that, and determined me to give him the silver; and he finished so admirably that I emptied my pocket wholly into the collector's dish, gold and all."

If any one could have resisted the spell, one would have thought it must have been Chesterfield; yet even of him it is related that on one occasion when Whitefield was describing a blind man grasping his way unwares 'owards a precipice, till he stumbles on the edge in the act of taking the last fatal step over, the peer could not help springing forward in an agony from his seat, exclaiming "Good! God! he is gone!"—*J. P. Gladstone.*

WORK AS WELL AS PRAY.—Whatever we can work for should be sought by labor as well as prayer. God will not give a bounty to indolence. The following, which we find in an exchange, is to the point:

"Prayer and work must go together. The one is the compliment of the other. Not that God needs our help to accomplish his purpose, but, where results are to be reached by human instrumentality he expects the means to be used. The *Christian Review* tells the following by way of illustration: Dr. Macleod and Dr. Watson were crossing a lake together in the west Highlands, in company with a large number of persons, when a storm came on with terrible force. One of the passengers was heard to say, "The two ministers should pray, or we'll a' drownd." "Na na said the boatman, "the little one can pray if he like, but the big one maun tak' an oar."

A WILL AND A WAY.—A boy raised one hundred cucumbers, which he sold for pickles, and gave the proceeds for missions. A young man planted one potatoe on land that his aunt allowed for the purpose. It yielded a peck for a second planting. These yielded seven and a half bushels, which sold for enough to make what was regarded a generous donation. A lady in Pennsylvania had a missionary hen which supplied her with an annual contribution. A man who could not think of anything else he could spare, consecrated a goose berry-bush for missions. This could be put in a fence corner, and was clear gain all around. A poor colored sister wanted to help send the gospel to tell the poor heathen about Jesus, who lived and died for us as well as her. "What *can* me do?" Where there is a will there is a way. Before getting to her cabin, the way was found. She had a few chickens, which she called her own. Taking one of the fattest and finest of the flock, she tied a piece of red flannel to its leg, and gave it to the Lord. "Sissy," said she to the chicken, "dis is de missionary-mark. Now you's a missionary chicken; 'member dat. All of your eggs, dey's missionary. All of your pullets dey's missionary too. Now, go 'bout your business."

The educational condition of Iceland is somewhat anomalous. It would be difficult to find on the island a boy or girl of ten years of age, who is not able to read well: yet, for the 70,000 inhabitants of Iceland there are only two primary schools and one high school. Nevertheless, primary education is in a manner compulsory, marriage being prohibited unless the bride is able to read. This law, however, seldom or never needs to be enforced, for the good reason that there are no delinquents. As a rule mothers teach their children to read as early as their third or fourth year. The primary rules of arithmetic are almost as generally known as letters. Nearly all the men, and the majority of the women, are also able to write. The thirst for knowledge for its own sake is universal, reading and study forming the recreation of the people during the long winter evenings; but there is a serious lack of the practical in the studies pursued. History, genealogies, theology, and even philology is studied by the commonest peasants, while chemistry and other practical sciences are all but unknown. The result is their learning does not raise them in the least above the rude and primitive style of living inherited from the earliest ages.

The satisfaction and advantage of going to law are set forth in the following case: A farmer cut down a tree which stood so near the boundary line of his farm, that it was doubted whether it belonged to him or his neighbor. The neighbor, however, claimed the tree and prosecuted for damages the man who cut it. The case was sent from court to court. Time was wasted and friendship lost; but the case was finaly gained by the prosecutor. The man who gained the cause went to the lawyer's office to execute a deed of his whole farm, which he had been compelled to sell to pay his costs! Then, houseless and homeless, he thrust his hands into his pockets and triumphantly exclaimed, "I've beat him!"

☞ Report of the Secretary of State for Canada, and Report of the Indian Branch of the Department of the Secretary of State for the Provinces, for the year ending 30th June, 1870, received.

☞ *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 14, 1871.

BREVITIES.—The Grand Jury of Sunbury county found a true bill for murder against Ferris for the murder of Scott, who was drowned while struggling with Ferris in a boat.—There was a fall of snow last week in the north of England.—Twenty-five houses were destroyed by fire in Barrie, Ontario, one day last week.—A village—St. Laurent—near Montreal was destroyed by fire, caused by fire-crackers used by some boys.—A man drowned himself in the Kouchibouguac, Kent, on Saturday. He was supposed to be Breen, the P. E. I. murderer. —It is rumored that Hon. J. H. Gray will be appointed Law Clerk in the House of Commons. The salary is $2,400.—A fire at Centreville, Carleton county, on the night of the 4th, destroyed buildings belonging to Margison Bros., J. E. Pryor, and Clark & Webb.—Western Extension has two new locomotives, named respectively "Alexander Jardine" and "Thomas R. Jones."—The returns from the French elections, so far as known, are largely in favor of the Republicans.—Some of the Swedes, dissatisfied with their new home in Aroostook, have left in search of a better place.—Alex. Gibson, Esq., has imported a bell, weighing 1,364 pounds, for his new church at Marysville.—An Indiana hurricane recently destroyed $2,000,000 worth of cotton.—A fishing party took twenty-nine dozen trout at Anagance one day last week.—The man Donald Gillis, who set fire to a school-house in Port Hood, N. S., has gone to the penitentiary to spend four years.—The Portland police-office is being repaired.—Mr. Tilley is in town, and will remain some time.—Business on the Shediac railroad is increasing. The total receipts for the month of June were $25,664.71, against $19,437.98 in 1870, and $16,860.41 in 1869.—The Local Government is in session this week in Fredericton. The vacant seat in the Executive will probably be filled. It ought to be, and let respect be had to fitness rather than locality.—A man in Londonderry, N. S., named Charles Vance, was choked to death by a piece of meat while taking his supper a few days since.—Seven hundred Mormons from Europe, *en route* to Utah, have just arrived in New York.—A wild hog has been seen in the woods near London, Ontario. All attempts to capture him have failed.—A snake, eleven feet three inches long, was killed near Delmont Bridge, N. S., last week.—The Mexican elections have been favorable to Juarez.—Detectives estimate the amount of counterfeit United States notes in circulation at ten millions of dollars.—The Emperor of Germany has rheumatism.—One of the recent improvements in the Eternal City is the foundation of a "Bank of Rome."—Great frauds are reported to have been discovered in the management of the French war contracts.—One thousand mill-hands were thrown out of employment by a recent fire in England.—A son of Col. J. H. Gray had his hand severely sprained by an accident in Upper Canada the other day.—The Emperor of China receives a revenue of $3,000,000 a year from the tax on gaming-houses.—A terrible subterranean fire is raging near Sheffield, England, and it is feared that it is in an old coal mine which extends under the very centre of the city.—The correspondents of London journals assert that the one sentiment uppermost in the minds of Frenchmen is their future revenge on Germany.—Small-pox is reported to be unusually prevalent in the central counties of New York. A large number of cases were caused by a man, maligantly afflicted with the disease, riding in a railroad car.—A block of marble has just arrived at New York from San Francisco, weighs seventy tons, and is designed for one of the basins of a new fountain at Central Park, which will measure seventeen feet square. The cost is $10,000.—In New York, the other day, John Kennedy, in a fight with his wife, threw a stove lid at her, which killed a child two years old.—A dastardly trade outrage is reported from Sheffield. The hollow of an anvil was filled with gunpowder, the explosion of which would have probably caused the death of the men working at it, who were non-union men.—There are about 9,000 miners now on strike in the coal mining districts of Wales.—Excellent coal mines are reported to have been discovered on the frontiers of Peru and Bolivia.—Butter is now exported from Australia to England, and it is said to arrive in large quantities and in good order. It is only a few years ago since the reverse was the case.—A shark caught off Charleston had a pair of boots, a scalp, two cannon balls, and a package of Sunday-school tickets in his stomach.—Many cows in Baltimore have recently been strangely afflicted with an incurable inflammation of the eyes, ending in total blindness.

PUBLIC WORKS.—Hon. Wm. M. Kelly, Chief Commissioner of Public Works, has during last week been visiting sections of Charlotte and St. John Counties. On Friday he paid a visit to the Lunatic Asylum, and on Saturday he made a thorough inspection of the great road leading to and through Musquash, and also of the draw bridge over the Musquash stream. The latter will be repaired at once in such a manner as will keep it staunch enough for use until arrangements can be made for a durable structure.—*News.*

RIVER DU LOUP RAILWAY.—The *Colonial Farmer* says the Directors of the New Brunswick Railway Company have held two meetings lately, but a decision as to the commencement of operations will not be reached until the meeting of Directors, which is to be held on the 17th inst.

BURNED TO DEATH.—The Miramichi *Gleaner* says that a little boy, seven years of age, a son of Mr. Mackie, of Newcastle, met with a fearful accident on Thursday night last. It appears that the little fellow went to see his father, who was attending the sawdust furnace in Rundle's mill, and while playing round, his foot slipped and he fell head foremost into the furnace. His father caught him by the legs, but before he could get him out, the poor child was so badly burnt that he died Friday morning in the greatest agony.

ANOTHER VICTIM OF RUM.—A Halifax telegram to the *Telegraph* contained the following sad intelligence:—

"Sergeant Wilkie, of the Army Hospital Corps, in a fit of *delirium tremens*, committed suicide on Monday morning by cutting into his liver, on the right side, with a surgical instrument. He died a few hours after."

DEATH OF MR. GEORGE MACAULAY.—We regret much to hear of the melancholy death of Mr. George Macaulay, as announced in our western despatch and also in a telegram to the *Globe* of yesterday, which said:—

Geo. H. Macaulay, Secretary of the Speaker of the House of Commons, was murdered by some French Canadians while electioneering in County Ottawa on Friday. Murderers have escaped; and deceased will be buried here to-day.

We shall await further particulars with interest, and trust they will include the arrest of Mr. Macaulay's murderers.—*Tel.*