

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 FREDERICKS.

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.

ADVERTISING.—All Communications for insertion should be addressed, JOSEPH McLEOD, Editor. 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., JUNE 7, 1872.

SPECIAL OFFER.

For One Dollar we will send the INTELLIGENCER to any new subscriber till January 1st, 1873. Persons subscribing now will, by this arrangement, get the paper FREE till the 1st of July next. This is a good time to subscribe. Let the friends of the INTELLIGENCER do what they can for it now.

CHURCH BUSINESS.

Complaints are often—and very properly too—made that prayer and other meetings for worship, are but poorly attended. But if complaint concerning these is justifiable, what shall be said concerning the business meetings of the churches? Is it not the case, that in almost every church, the whole of the business has to be done by a few, and whatever of financial or other responsibility, has to be borne, is, of necessity, assumed by the same two or three. Churches, as a rule, have an altogether erroneous notion of church business. Business meetings, to some, are not a necessity; and as for planning and figuring in connection with religious matters, the idea of so doing never enters their minds. While not many individuals of this stamp exist in a single locality, there are enough of them scattered throughout the churches, to exert an influence which is decidedly injurious. Then again, while they are comparatively few who hold the notions indicated, and the number of them is (we are glad to know), being steadily diminished, there are very many who are, practically, in agreement with them. These latter, are more to be dreaded than the former; for their theory and practice being so much opposed, they do much harm by their deception. Ask a church of fifty members, what they think about the business of the church, and as many as forty-nine will say at once, that everything in connection with the church, should be promptly and diligently attended to; they will also agree that the responsibility of doing the business, should not devolve on a few, but should be shared by the whole. To hear them express themselves thus is encouraging surely. The theory is correct, without doubt; but when the practice—as it is in the majority of cases—is distinctly opposed to the theory, of what worth is the theory? It is a delusion and an annoyance. Announce to these fifty church members, that there will be a meeting held, at which the business of the church will be considered, and how many will be present? Perhaps as many as ten—very seldom any more. These few are pained by the carelessness of the others, and, sometimes, giving way to despondency, caused by the indifference to the church's prosperity shown by so many, they do not attempt any business, and the affairs of the church continue to become more and more confused. But, sometimes the few, rising above the natural depression, go to work at the business like men, and do the best they can. This is commendable, indeed. But what shall be said of those, who, having stood aloof when needed, delight to indulge their grumbling propensities? They would have done this and that and the other thing, so they say. Why did they not do it? They showed that they would not do anything; and, common sense ought to suggest to them the propriety of refraining from comments upon what the others have done.

Now why is it that church business is so generally neglected, or when done is done by the few? It is required that men be "fervent in spirit, serving the Lord." But it is also required that they be "diligent in business." They heed this injunction so far as their individual secular business is concerned. From early morning till late at night they are found industriously and untiringly pushing their legitimate business. They tax every power of their bodies and minds to the end that they may succeed in their undertakings, and it possible lay up some funds for the future use of themselves or families. But should diligence in business go no farther? In the case of a church member, should not the divine injunction be a bond upon him in all business matters of the church? The health of a church in a great measure depends upon the promptness and carefulness with which its business arrangements are attended to. Point us to a church that is active and successful in work for the extension of the Redeemer's Kingdom, one that is the means of winning many souls to Christ, and we will point to a church that does not allow its business matters to be neglected. Churches need a deep and thorough reformation in the things referred to. When there is more care given to church business, there will be more fervency in prayers, and more point and force in exhortations, and success in the Lord's work will be more marked and cheering.

OUR INDIA LETTER.

MADRAS, India, April 13th, 1872.

MR. EDITOR.—A remarkable feature of our bazaar work the past month has been the appearance of the Bible in the hands of our Hindu disputants. I have from time to time called your attention to the cheering fact that a great change has come over the character of our bazaar discussions. Formerly the people had so much to say about their idols, that much time was taken up with setting forth the folly of idolatry. The Hindu priests used to bring up many passages from their *shasters*, which it became our duty to refute. Now there is far less of this. Rarely do the Brahmins advance their religious books in the controversies of the bazaar, and very little is now heard in defence of idolatry. The popular thing just now is to attack the Bible, and to hold up to ridicule the peculiar tenets of the Christian religion. Heretofore this has been done in a general sort of way, chiefly by those who know very little of our Scriptures by close personal. We seldom heard a correct quotation and never saw a Bible in the hands of these objectors. Lately there has been a change in their plan of attack. Several young men bring with them Bibles or New Testaments, and having selected certain isolated verses, here and there, they boldly call out for an explanation. Sometimes they rudely break into the quietness and order of bazaar preaching by putting some

question, entirely foreign to the topic in hand. Usually a company of vulgar fellows accompany these captious disputants, and raise a shout at every point made against Christianity. So our work is sometimes greatly disturbed by such cavillers, and now and then the bazaar audience is completely broken up by their noise.

The other day there was a good congregation at School Bazar. Purna, the native preacher, had concluded his very excellent and animated address and I had got fairly started with my remarks, when up came the leader of these Madnapore cavillers, with a Bengali Bible in his hand. Without waiting for a chance to introduce himself, when there might be some break in the address, this bold disputant, at once on reaching the preaching stand, broke forth with the following:—"Your Christian Bible is wrong from the first. Here in the very first chapter of Genesis we are told of more gods than one. How then can you teach that there is only one God, and how can you oppose our many pagan gods? Your own *shasters* are against you." My rule usually is to make no answer to such bold interruptions, until the topic in hand is disposed of, but this time, I made an exception in favour of a man who brought a Bible. The 26th verse of the first chapter of Genesis was the offensive passage, teaching a plurality of gods. "And God said, let us make man in our image, after our likeness." The pronouns (which I have italicised) are all plural. Being plural in the Hebrew, they are so translated in Bengali, the same as in English. It took full an hour to settle this difficulty, and show that this text did not teach that there are more gods than one. But it was quite out of the question to reasonably convince such men. They did not come to learn, they had no desire to understand the teachings of the Bible and accept them; their only object was loud talk and show of learning. Long into the moonlight was the discussion prolonged, but manifestly to no good effect. We came away dissatisfied enough. It is of little use talking with such men, particularly on the open street. I have repeatedly invited the rabid opponents to my bungalow, where we might sit down to a more careful and critical study of the Bible, than is possible in the bazaar, but they never come, which to my mind is evidence that they are not sincere inquirers.

I have given you only one illustration of the way in which these Hindu *shasters* attack our holy religion. One favourite point of attack, and the one perhaps more frequently resorted to than any other, is the miraculous birth of our Lord Jesus Christ. When you consider that the Bible account of this great event is *totally discredited*, you may be able to form some conception of the turn given to it by these profane scoffers. But I have said enough to show you how cunning and wicked men pervert the truth, and ridicule the oracles of the Most High.

In view of this and other trials, which fall to our lot in this pagan land, we feel very deeply the need of the constant prayers of our Christian friends at home. Only Divine grace can keep us calm and make us patient with such violent opposition. The prince of darkness knows that his time is short, he sees how the Lord of glory is gaining quick conquests even here in India, hence he is determined to exhibit all his power before yielding as in the case of the demoniac in the Gospel. (See Mark ix. 20 and 26). Thank God, Satan's time is short. Our Lord has come to rule India. J. L. P.

STUDY TALKS.

NO. III.

BY FRANK FENNIMAN.

Robbie Burns, the peasant poet of Scotland, once wished that by some means or other the gift could be given to us poor mortals to see ourselves as others see us, thinking, doubtless, that it would free us from many ills and save us from many blunders. And in this wish he only echoed the thought that comes to all of us sometimes, and especially to those who live more from external conditions than from internal principles. Human nature is so constituted that it must lean, and alas, it often does, upon the lower and lesser, than grasp at the higher and greater. As men take cordials to strengthen, and bitters to tone, so do they also swallow the little confectations of praise and find them sweet, and the little verdicts of adverse blame and find them conducive to healthy action. It is a curious reflection on sovereign man, who usually sees such store by himself that he is constantly suspicious of himself, and never feels so confident as when following in the track of approval, even though he who approves be decidedly an inferior. It is not one man in a thousand, say, or in ten thousand, that steps boldly out and puts in action a thought original with himself, with no anxious wondering as to how it will look in others' eyes. When one does so, you behold a man of no common mould, a true lord and king among men. And it that thought be high and kingly, as most likely it will be, he will rule among men and will find many followers. But the desire to see our actions in the light in which they are viewed by others is not wrong when kept within proper limits. If it be because we value the good opinion of good men about us, and have a laudable desire to pare off ugly deformities from our characters, so that there shall not be a rock of offence and stumbling to any, then, whatever glimpse of ourselves through the glass of another we may gain, always taking into account the medium of the view, will help us to these ends, and thereby serve the purpose of society. And so I think if one could command a few true and judicious friends, who would read him aright and aloud too, he would have the richest store of knowledge by which he might apply the bands of control and restraint, and shoot up into higher and nobler moral growth. But even friends are so very chary of giving one their estimate of him, that they profit him little in proportion to their possible good. If we were a deal more honest with each other, and left off this fashionable lying to each other's face, and this speaking with double tongues, and would mutually give our just estimates of each other, pointing out faults, and commending virtues, without any manner of doubt would we individually grow faster and greater, and the advance of social relations would be most marked. Did you never feel, even in the most intimate of common social intercourse, that there was yet between you and others a gulf that you could not bridge, or a partition veil which you could not rend; that something was left unsaid, a link omitted in the chain of thought and expression, which lent an uncertainty to your real relations, and shed over you its dull atmosphere of hollowiness and unreality? And have you never in the stillness of your own room wondered in your heart of hearts, whether all that was said was all that was to be said, and that perfect truth had had its course? Whence this but from the conscious fact that you, and consequently others, do not make it a point in your friendships to be sternly, yet gently true in all respects. And I don't think there would be much fear of offence being given. Of course if a man meet me in the public street and bawl out at the top of his voice, "Friend, you are slightly given to lying," or "you are disposed to vanity," or "you are too demonstrative in your intercourse," or "too dogmatic in your opinions," I would be likely to vote that man an insulting boor, and cast about me for stones to pelt his glass house to pieces. But in this as in all other things there is a right and

a wrong method of procedure, and by taking the former, and being careful to avoid the latter, the goal could be reached. A great many persons, who are not radically bad, are positively disagreeable. They have contracted so many tricks of countenance and habits of action, that all their good points are concealed by this overgrowth, at least to the casual observer, and to each one there are more casual observers than close ones. Put it as strongly to yourself as you may, as to your kingship, your wealth of lands, or of intellect, or of heart, yet you may take this flattering unctious to your soul, that you are a very small part of the vast world; that the sun and moon and all things were only made for you is common with countless millions of others; that not one in a hundred of your acquaintances bestow more than a casual glance on you, or trouble themselves about your figure or standing more than once in a month; and that, if on some dark day you were to step out from the throng, one looking on would scarce see the slightest break in the onward movement, for in a million stars who perceive the loss of light though not be blotted out? Now although in our own little world these outward growths are tolerated, because the inner wealth of good is seen, yet among most you are judged from the appearance, and diamonds are often flung away as carthrits by those who are not judges of them. How shall this which is disagreeable to all and unbearable to most be lopped off, for as by imperceptible degrees the growth has been so even when matured, we perceive it not? Evidently, the offices of friendship are needed here, of true, honest, duty-doing friendship. Will you allow it to remain only a name, or shall it be as it only should and can be in its perfect mission—the discerning, the purifying, the pruner, the nourisher? May all friends so be to me, may I be so to all my friends. Now let me address a few words of gentle, friendly advice, to two or three of you.

A word, first, with this young man. You have very fair talents, above the average; I think, perhaps, in one or two directions, one might without straining the truth, say that you were decidedly clever. Your heart, too, in the main, is right, and your aims are high. You have energy, and push, and health; and what, with all these, your prospects in this young country are fair. But mark, you are a little vain; just try now and keep that down, for it spoils the whole; it is like the fly in the ointment, which causeth it to stink. You don't like to hear a doctor continually talking medicine, or a merchant talking shop. Though his place of business is a very palace, and it be filled with choice goods, yet if he be continually telling you this, and putting it forward on every occasion, you become disgusted, and ten to one if you do not in preference patronize his less pretentious neighbor. So, be careful, lest you do the same in your line; be always bringing to the front, by word or action, your talent, your cleverness, your importance. By word or action, I said. You do not always need to speak, in order to express. The look of your countenance, the curl of the lip, the walk and manner of dress tell volumes of your character. I don't know why it is, but I see so often brazen conceit, and foppishness of dress and walk go hand in hand, that when I see the one I instantly infer the other, and am bound to say that my inference is nearly always correct. When day after day I meet a man, and he is always starched and oiled, every hair in its place, his necktie without a twist, and his boots so shining, if I wish to think anything of him, I inwardly sigh and pray that sometimes once in a week at least I may see one or two hairs out of place, the tie a little twisted, just one smudge of mud on his boot heel, or an appearance of having been a little stirred up somewhere visible. I am always suspicious that one who evidently spends so much time on the minutia of dress, and generally so little on the intrinsic man, thinks more of appearances than of principles, and is consequently a dangerous person. Another thing I would advise you to, is to avoid speaking in a loud or dogmatic tone. The former is an almost unerring sign of lightness of brains, of a shallow intellect. The loon has a remarkably loud voice, but is not a very lovely or useful bird; the nightingale's voice is low and sweet, but inexpressibly tender and persuasive, as from the hawthorn it pours out its evening melody. When I hear a loud spoken man, I always think "It will not take him long to tell all that he knows." Now as to the dogmatic style of speaking, I know that some occupations of life inevitably lead towards it, but if we are careful need not lead us into it. A pedagogue who has been accustomed to give law to his pupils, and to be obeyed for years and years together, is very likely to assume the same tone in outside conversation. But depend upon it, it sounds harshly on the ears of those who are your equals and superiors, and they are not apt to look for causes to palliate the fault, and so it operates to your disadvantage. When shall we learn to work quietly, and talk gently, and act thoughtfully; to imitate nature in her comeliness, who clothes a whole world in beauty and there is no blaze of trumpets, who rolls the hosts of heaven in their chariots, and there is no sound of heralding nor strutting of pomp. When we live for and in the admiration of others, we are like butterflies who fit in sunshine but die in cloudy weather; like grasshoppers who chirp in the warm summer days, and are not when colder airs blow. 'Tis fit they meet to stand well with all, and be in right relations with our brothers of the earth; but when this is done at the expense of our own individuality, or to the detriment of truth in our habits, 'tis most despicable and unmanly. And be sure that as habits twine around us till they become our masters, so will this about you, if you are not on your guard, till your whole life shall be a lie and your actions an unreality. And the vain man is like a troubled sea, ever ebbing and flowing without rest. And the more heart and intellect he has, the more will the elements of discontent within him breed unhappiness as a brood until neither the busy day nor the silent night shall be free from their wranglings. So I counsel you, young man, to throw away this too great desire for admiration of others, and work from a sense of duty and love of truth. Be social but be independent in your society; love the esteem and goodwill of your fellows, but bend not one inch from the line of living truth to gain it; desire earnestly the best gifts, not that they may so much raise you on pinnacles of glory as be in you the means of doing the world's work; seek honorable position but with a regard always to your fitness to perform its duties, and to gain it, neither flatter nor lie; attempt not so much to do great things as good, and be sure to work naturally and not strainingly. A meek and quiet spirit, a calm and yet strong and stable mind, a loving and faithful heart—a man with these goes forth into the world, and though there be little sound of the axe and the sword, little waving of banners and blowing of trumpets, yet shall the forest fall before him and plenty spring up when he has passed, the enemy shall melt away in his presence and the stronghold be subdued, and a glorious victory shall crown him. 'Tis the bullet that speeds from the rider's mouth which kills; the flash and the report only scare the timid.

REV. MR. CALE, Pastor of St. Stephen Church (Presbyterian) in this city, has had his salary raised from \$1000 to \$1500.

PASSING EVENTS.

EIGHTEEN JUDGES are to be appointed in the Dominion—five in Nova Scotia, eight in Quebec, a Chief Justice and two Puisne Judges for Manitoba, and a Chief Justice and one Puisne Judge for British Columbia. Those appointed, will, of course, make a great flutter among the almost numberless lawyers of the Dominion. Hon. John H. Gray is to be appointed Chief Justice of Manitoba. In the matter of salaries, there is a distinction made, that is not by any means warranted. In the Bill making provision for the salaries, \$3,200 each, is the amount named for the Nova Scotia Judges; while those of Quebec are to receive \$4,000. Why any difference is made, is something not easily understood. Judges in the Maritime Provinces are quite as good and worthy men, and quite as learned in the law, as their brothers of the other Provinces; nor are their duties any lighter. It is about time these invidious distinctions were no longer made. Rumor says, that Chief Justice Ritchie, of this Province, will resign, unless his salary is increased. We are sure no person could blame him or his brothers on the Bench of New Brunswick, if they should do so.

THE ADDITIONAL MEMBER.—The new seat in the House of Commons, to which New Brunswick is entitled, has been given to the City and County of St. John. This is about as it should be. For the two seats now belonging to this City and County, there are four candidates—Messrs. Burpee, Elder, Palmer, and Kerr. Mr. Burpee's election is generally admitted to be sure; and he, will, doubtless, make a working and reliable member. The struggle for the other seat will come between Messrs. Elder and Palmer, it will not being probable that Mr. Kerr will make a very strong fight, and it may be, that he will decline before election day. Mr. Elder and Mr. Palmer, are both strong men each in his respective line. The former is well known as the able and accomplished Editor of the *Daily Telegraph and Journal*, and the latter, as one of the ablest and most successful lawyers in the Province. Mr. Elder is intimately acquainted with the politics of the Dominion, and has proved himself a strong and uncompromising advocate of many of the measures most calculated to benefit the Dominion, and especially those that nearly concerned this Province. Mr. Tilley, will, of course, again ask the City to endorse him, as has often been done; and it is not likely there will be any opposition to his return. At least, nothing has yet been heard of an opponent.

CHEAUVET'S RESOLUTION in the Dominion Commons was defeated. The New Brunswick members (Anglin, Costigan, and Rencoe excepted), took such strong and determined ground against it, that the Government deemed it expedient to withdraw from Cheaueu the support they had promised him, and to cause an amendment to be substituted, which, though impertinent in the extreme, saved the Constitution of the Dominion from being tampered with, to the lasting hurt of this Province. The Protest of the New Brunswick members had the true ring; it was the utterance of men who were determined that the rights of their Province should not be interfered with, without an effort on their part to prevent the outrage. Mr. Tilley is said to have taken strong ground in common with his fellow representatives. The Protest of the Local Government telegraphed to the Dominion Government, was well put, and, no doubt, had due weight. The amendment moved by Colby, and which passed, expresses regret that the New School Law of this Province is unsatisfactory to a portion of the people of the Province, and hopes it may be so modified during the next Session of the Legislature, as to remove any grounds of discontent that now exist. The New Brunswick representatives had to vote for this, in order to save themselves from the other, though perhaps not one expected that any local legislation would be had to change the character of the School Act, as at present in operation. The excitement throughout the Province was very great; and though there is now a relieved feeling, there is much indignation that so shameful and gross an outrage should have received the least countenance. No credit, whatever, attached to the Government, for their course in substituting Colby's amendment for that of Cheaueu's, unless it be a merit to yield at the last moment to a tide of indignation, such as poured in upon them from this Province, through our representatives. All the credit of our escape from being placed, in the matter of education, under the thumb of the most accused system that ever tarnished the name of Christianity, is due, in this instance, to our representatives at Ottawa. Their many stand was an honour to them, and the people will not forget it.

THE WASHINGTON TREATY negotiations promise to be almost interminable. They are, to say the least, very vexatious. The preposterous claim of the United States, for "consequential damages," have caused all the delay and uncertainty that at present keeps both countries in a state of excitement and suspense. To drive a sharp bargain, i. e., to get the advantage of the other party to the Treaty, is, obviously, the ambition of the United States Government. It does not matter much to them whether they gain their point by fair means or foul; to succeed is all they care for. Would it not be much better and more to their credit, to act something like a manly and straight forward party. The despatches received daily, are very contradictory, so that it is with much difficulty that one knows for any length of time what is the real state of affairs. One day negotiations are reported to be "off," and the next they are reported to be progressing favourably. At the time of writing, they seem to be clouded; but we may at any time, expect to hear that they are moving on satisfactorily. Yet should there be an entire failure, the fault can't be charged to the British Government, who have done everything possible to effect an amicable settlement. It is pleasant to know, that in any event, the good sense of the American people regard the consequential claims in the same light as the English people—as unwarranted and nonsensical. The difficulty in settlement, is chiefly the work of designing and unprincipled politicians, who wish to make a reputation for shrewdness, and thus to gain favour with the masses, which, of course, will secure their votes.

THE METHODIST GENERAL CONFERENCE, to which we referred last week, is still in session. They have selected eight new Bishops, one of them being Rev. Gilbert Haven, Editor of *Zion's Herald*, Boston. The office of Bishop is the highest one in the gift of the denomination, and is held for life. REV. MR. MCGUIRE has just been awarded a verdict of \$1,200 damages in a suit against Rev. Mr. Richard. Both plaintiff and defendant in this case are Roman Catholic priests. It appears that Mr. Richard had Mr. McGuire arrested and bound, on the supposition that he was insane. Mr. McGuire has another case pending, in which he sues for the value of the improvements and land on which the Catholic church stands at Kouchibouguac. The amount sued for is about \$30,000.

CAMP MEETING.—Our Methodist friends propose to hold a camp meeting in July next. It will be held on the grounds of E. C. Foster, Esq., Berwick, Cornwallis, N. S.

OBITUARY.

Departed this life, on the 31st ultimo, at the residence of his son, Elder John Perry, Springfield, King's County, William Perry, aged 89 years. The deceased was born in Hampstead, Queen's County, eighteen days after the landing of the United Empire Loyalists in this province. Consequently the many trials and hardships that these early pioneers were subjected to were indelibly impressed on the memory of his boyhood days. The writer has frequently heard him speak of St. John, and was when he first visited it. King's square was then a sunken swamp, and Dock street a ledge of rocks, and here and there a shrub. Lower cove and upper cove were the centres of trade, while the whole body of the city lying between these two places was vacant. Portland contained no inhabitants, and Indian town contained but one building known as the Indian house. His father lived for a number of years on the Long Reach, in King's County, and subsequently moved to New Canada, Queen's County, where the deceased married and settled in life. Not long after, he moved to the parish of Johnston, where he raised a family of seven sons and two daughters, who are all living at present. He professed religion many years ago, under the labours of the late Rev. Joseph Crandell, and was subsequently baptised by the late Rev. Charles Lewis, and united with the Baptist church of Johnston, but in consequence of living a long distance from the church his name was erased from the church book, and he never identified himself with any other church, but worshipped for over thirty years with the Free Baptist, and enjoyed much freedom with that people. He was strongly Calvinistic in doctrine, but entertained a liberal feeling towards all Christians of whatever name. He had confidence in the righteousness of Christ, and died trusting in His merits. His funeral was attended by Elder Edward Weyman, who improved the occasion with an able discourse on the 25th and 26th verses of the 19th chapter of Job.—Com.

Pen and Scissors.

A REVIVAL of remarkable power has been in progress in the Reformed Church, Fort Miller, N. Y., near Saratoga, for a number of weeks. On Sunday April 14th, forty persons were received into the church upon a profession of their faith. Of this number eighteen were heads of families and thirty-two adults. The interest continues, and there are others inquiring the way of life.

MR. HAMMOND considers the revival in Lawrence, Kan., in which 1,000 persons out of a population of 12,000 were converted, as the most successful work in which he has ever been engaged, with the single exception of one in Dumfries, Scotland. The approximate number of the conversions in the principal towns in Kansas is as follows: Leavenworth 500; Lawrence, 1,000; Topeka, 600; Atchison, 300; Fort Scott, 400.

IN MADAGASCAR Government works are stopped on the 10th day, and places of Christian worship are crowded to excess. There are ninety churches, upward of five thousand members, and about twenty thousand nominal Christians. Within the last five years the people have erected, at their own cost, nearly one hundred chapels, and will henceforth bear, to great extent, the expenses of the evangelization of the island.

A CORRESPONDENT writes to the *Central Baptist* concerning an incident which is not worthy and worthy of imitation.—I took my seat on the homeward in a train on the Louisville and Nashville railroad. I noticed upon the sides of the car neatly constructed wire racks, each containing a book. Reaching forth and taking one in my hand for examination, I found that it was the New Testament, bound up in the revised New Testament Scriptures, marked upon the cover, "These Books are for free reading here; they are the property of the company, and must not be taken from the train." Not long were we on board before I observed that every copy (eight in number) were being freely examined and read.

MR. BRYANT, of the *Evening Post*, in a very interesting letter from the City of Mexico, which he is now visiting, to his own paper, published last week, confirms the statements already received of the remarkable Protestant revival in this heretofore bigoted Catholic country. He worshipped there in a substantial church, with a congregation of four hundred, apparently very devout persons. The sermon, which produced a manifest impression upon the audience, was delivered by Father Agius, lately a Catholic priest, and a man of no little eloquence. The Roman Catholic convent buildings and churches have been confiscated by the Government of Mexico on account of the disloyalty of the priests and the use of their property in revolutionary wars, and have been sold for the benefit of the public school fund. Some of these fine edifices have already been bought by the Protestant converts, through the aid of the American and Foreign Christian Union.

REV. HENRY CAMPBELL, Agent of the British and Foreign Bible Society, has twenty-five colporteurs at work in Spain.

A METHODIST PREACHER has been sentenced to bread and water for eleven days, in Sweden, for endeavoring to gain proselytes to his denomination. In that intolerant country, dissenters are punished for holding services during the hours of Sunday, sacred to the Lutheran church. This is a sad state of affairs for the nineteenth century, and we are not surprised to learn that the persecuted are gaining many converts, those who are converted themselves are endeavoring to spread the newly acquired convictions among their fellow countrymen. Men's consciences cannot be controlled by penal laws, more than an honest outspoken press can be gagged by persecution under the forms of law.

AN AGED MISSIONARY to China, Rev. J. J. Roberts, has just died, at Upper Alton, who was the teacher of Teen Wang, the leader of the great rebellion in 1854, and the means of his conversion in 1847. He possessed an extraordinary command of the Chinese language in which he wrote tracts, translated the scriptures and composed a Chinese and English grammar. So great was his affection and affection of this chief that he had ordered his court and officers to be "very respectful to Lo Ho Chuen, for he is a good man," made him his private interpreter, gave him a high and lucrative office, and granted him the use of money for special purposes. From these means he built a place of Christian worship at Nanking, which he left to the Baptist mission there on his return to this country. To his influence may be ascribed the publication and sale of the great rebellion in 1854, and the means of his conversion in 1847. He possessed an extraordinary command of the Chinese language in which he wrote tracts, translated the scriptures and composed a Chinese and English grammar. So great was his affection and affection of this chief that he had ordered his court and officers to be "very respectful to Lo Ho Chuen, for he is a good man," made him his private interpreter, gave him a high and lucrative office, and granted him the use of money for special purposes. From these means he built a place of Christian worship at Nanking, which he left to the Baptist mission there on his return to this country. To his influence may be ascribed the publication and sale of the great rebellion in 1854, and the means of his conversion in 1847.

THIS is true was a minister lost a thousand dollars. The *Lehigh (Pa.) Gazette* says that a wealthy Williamsport gentleman became so much attached to a clergyman of that city, that he asked him to preach his funeral sermon, no matter where he might be. The pastor promised that no matter what the distance that separated them or the difficulties that might be placed between, he would, when informed of the death of his old friend, drop all else and hasten to the spot that was to be the last resting-place of his mortal remains. The pastor afterwards removed into the city, and was not there to perform the last sad rites over the body of his departed friend. The ceremonies, however, were performed by another, and afterward, when the will was opened, it appeared that the old man had been faithful in death, as he was in life, and bequeathed one thousand dollars to his friend, provided he preached his funeral sermon.

MORAL—Ministers must fulfil their pledges. FRUITS OF SPIRITUALISM.—A convention of Spiritualists was recently held in New York City, and noticing which the *Times* thus closes: "Those who devote time and trouble to the fruitless work of examining the validity of the Spiritualists' claims, should not overlook the remarkable fact of the barrenness of the sect in which any noticeable results. Were Spiritualism what it claims to be, a new revolution superseding that of Christianity, it would have accomplished something, with its following of millions of men and women. As it is, the chief work of Spiritualism is to be found in dissipated families and in crowded insane asylums. Such were not the consequences of the introduction of the Christian religion, nor even of a systematic inquiry into its dogmas, but comparatively pure in its morals, such as was taught by Buddha, or even by Mohammed."

A court at Hong Kong lately condemned a criminal to be killed by wafekines. The culprit, a strong and healthy man, was kept for weeks constantly for fifteen days, his sufferings for the last few hours being of the most excruciating character. At last he dropped down, and the heart ceased to beat. Roasting alive is a mercy compared with such tortures.

BAPTIZED POCKET-BOOKS.—It is said of a Mr. Boynton, a most worthy and excellent member of the Baptist Church, Berlin, Illinois, and a native of Vermont, that when going into the water to receive baptism, some years since, it was suggested that his pocket book be taken out of his pocket during the administration of the ordinance. "No," was the reply, "I want my pocket-book baptized with me!" He is now a wealthy farmer and gives liberally to every good and worthy cause, having recently offered \$50 toward the purchase of an organ for the church and Sunday-school. The church and Sunday-school have more than baptized and converted pocket-books!

THE YOUNG MEN'S CHRISTIAN ASSOCIATION of Chicago has recently entered upon another commendable enterprise. Many people loiter at the several railroad depots, waiting for trains to arrive or depart, and the society is placing books, tracts, and papers in the depots for free distribution. By means of a bill-head box the illustrated religious papers and tracts are placed in a conspicuous place and underneath, in gilt letters, are written these words: "Free to all. Take what you please. Thousands of copies of *Good Words*, *Glad Tidings*, and *Everglades Paper* are distributed. The last named of these three papers is published by the Young Men's Christian Association of this city. These papers, all have a full page illustration, are displayed to advantage, and attract the attention of travellers who have leisure to look round the room. On the bottom of the rack which holds the paper is a shelf, on which is a small Bible and Family Christian. The books are placed in the cars have to wait fifteen or twenty minutes for the cars will occupy their minds with religious reading, when it can be had for nothing, instead of throwing away their time in idle musings or on worthless literary garbage. *Work and Welcome and Reflector*.

THE FREEDMEN.—Protestant denominations are beginning to awake to the importance of educating the Freedmen. The Jesuits have stolen a march of them. "While the husbandmen slept the enemy sowed tares." Frederick Douglass intimates that the public mind is beginning to be aroused. We ourselves, though watching their movements, had little suspicion of other ulterior designs. The plot is certainly skillfully contrived. We quote from one of the best-formed of our exchanges:—"The Catholic plan is broad and deep; the conversion of the blacks is one point, but the prevention of the establishment of a free school system is the grand end and aim. Just as the intelligent people are attempting to inaugurate a school system like that at the Normal, the Catholics are recognizing its absolute necessity if free institutions are to be preserved, and the Catholics come in, and by securing the minds and souls of the freedmen—votes too—are building up an opposition which is already formidable. Church parochial schools, these are to be established, and the whole energy of the Catholic priests is directed to this end. Shall we be idle in this state of things, and at last, and that not far in the future, wake to the fact that free public schools with all their blessings are an impossibility at the South? That the Catholics have supplied the ground?"

PRESENTING UPALATAMA TARTARS.—Following from Henry Ward Beecher's lectures at New Haven, on the subject of preaching, was the answer to a question some one passed up relating to the manner of a preacher in presenting unpalatable truths:—"Manner is much. In the early abolition days two men went out preaching, one an old Quaker and the other a young man full of fire. When the Quaker lectured everything ran along very smoothly, and he carried the audience with him. When the young man began to speak, the audience was not so much interested. The young man spoke to the Quaker about it. He said: 'you and I are on the same mission, and preach the same things; and how is it that while you are received cordially, I get nothing but abuse?' The Quaker replied: 'I will tell thee, my friend, you do so and so, you shall be punished.' They both said the same things, but there was a great deal of difference in the way they said it. While it is true that men may so smooth their tongues as to take much that is offensive out of welcome truths, it is also true that this smooth method of prophesying is better adapted to soothing than to reforming. There is great propriety in the person Mr. Beecher teaches by this anecdote, but there is a probability that conservatives will practice on it to such an extent as to take all edge off their discourses, and leave offenders unstruck and unrepentant."

A very remarkable miracle occurred but recently in Montreal. All of a sudden, at a road crossing, there appeared the exact figure of a cross on the ground. The faithful flocked to it. Pious men carried off supplies of the sacred earth. The excitement was at its height, when one of the incredulous suggested that the figure was due to the leakage from intersecting water pipes. This explanation was such an obvious and plausible one, that stock in that miracle has greatly declined. *True Witness* (Roman Catholic), once jubilant over the marvel, accepts the explanation, though reluctantly. Canadians will now have to content themselves with such trifling miracles wrought a far off, and beyond the reach of investigation.

The New York city missionaries of the Episcopal church report that they have, during the past year, furnished 85,000 meals to the poor, preached to 30,000, and visited 20,000 in prisons, reaching in various ways in all 180,000. Now this is apostolic Christianity. The loaf is a divine institution. The prison is an excellent church building, whose audience is always ready; and the poor are the very elect for whom the gospel came. In this direction the argument for apostolicity will be apt to run among those on whom the historic argument falls.

The News and the Press.

ST. JOHN, N. B., JUNE 7, 1872.

BREVITIES.—The Dominion Parliament, it is expected, will adjourn about the 13th inst.—Mr. Tilley intends visiting St. John this month some time. The glass factory in this city will commence business on Monday next.—James Gordon Bennett, founder and proprietor of the *New York Herald* is dead. He commenced the publication of the *Herald* a very poor man, but he has accumulated an immense property, and died a very rich man.—Halifax Policemen, like those of this city, are resigning on account of insufficient pay.—There is another candidate for the honour of representing Queen's in the Local Legislature, Mr. V. W. Wiggins. Election day has not yet been fixed.—The *Express* says there was ice made the thickness of an eighth of an inch in Fredericton on Monday night.—Additional discoveries of gold fields have recently been made in South Australia.—The weather throughout England is reported fair, but unfavorable to the crops.—The growing crops in Persia are reported excellent, and the famine which was with this season, but nothing has yet been done to check the ravages of starvation and pestilence, and cannibalism is common.—A convict in the Michigan Penitentiary has just fallen, after nearly 81,000,000, by the death of his father. His sentence expires in August.—Mount Vesuvius, it is said, has been so much distorted from the internal convulsions from which it has lately suffered, that it would hardly be recognized by its most intimate friends. Its familiar outlines have been changed, and new gorges, precipices and protuberances appear all over its surface.

THE ST. JOHN FREE SCHOOLS.—The Secretary's semi-annual report shows a good beginning. There were 70 schools in operation at the close of the term, including 3 grammar, 3 high, 21 advanced, 30 primary, and 4 evening schools. The number of pupils enrolled was over 3,607, who were mostly between five and fifteen years of age; but 113 were over fifteen. There were 2,969 boys and 3,588 girls. The Trustees and Secretary made 190 official vi-

s