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

TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., APRIL 26, 1872.

EXERCISE YOURSELVES.

Growth depends largely upon exercise. Of course there must be food, but food is not all that is required. The body does not grow simply because it takes food. To its proper growth and healthy development exercise is also necessary. If the body merely appropriates food it becomes unhealthy, and it will soon languish and die. And what is true of the body is true also of the soul. The spiritual life requires food. Truth—the truth of God—must be taken in—eaten—if the soul would live. Without this there can be no life. Yet it is not enough to eat. That the spiritual food may do the man good—make him stronger and purer, wiser and holier, exercise is demanded. As in the case of the body which appropriates and does nothing more, ill health and death are the result, so in the case of the exclusively appropriating soul. Nothing that God has made is made only for itself—only to absorb. The soul that is intent upon getting, just for the sake of getting, manifests a strange selfishness, and more, fails to get the good it seeks. The man who is always thinking of himself, forgetful of all others, who is always hearing sermons for himself, always reading for himself, always laboring for himself, will have a most meagre and unhealthy soul. His spiritual life will not—cannot grow under the selfish stuffing process. The reason why there are so many spiritual dwarfs in the church is because so many are intent only on getting for their own sake, and are utterly regardless of the injunction to freely communicate that which freely they have received. To grow, a man must exercise his powers. Using his arms they become stronger, till soon nothing tires them; taking much exercise in walking the man gradually becomes swifter and stronger of foot, and that which at first was a weariness is soon only a pleasant pastime. So if we would have growth in grace—spiritual growth, we need constant spiritual exercise. For faith, benevolence, patience, charity, and patience to grow and expand, they must be made active principles in our lives, constantly they must be exercised. That man will have the most rapid and healthy growth who is always seeking divine things—not that he may appropriate them exclusively to himself, but that he may impart them to others. Does the Christian want his graces developed? They must be exercised. Does he want to enjoy in full the blessings Christ-like? he must exhibit the spirit of Christ in always doing good. "To do good and communicate forget not."

OUR INDIA LETTER.

CAMP KUMUDHURI, India, Feb. 15th, 1872. Mr. Editor.—Our tent stands in a fine mango grove on the outskirts of a nice Santal village. We came on the 10th and leave to-morrow, having had a very pleasant stay with the people, and preached in many of the surrounding villages. We have a good school here, and the teacher seems to be near the Kingdom. He has long heard of Jesus, and felt the stirrings of the Holy Spirit, but stubbornly resisted. Now he feels disposed to accept the true religion, and I hope ere long he may publicly profess Christianity. His name is Madhu, and he is the acknowledged leader among our jungle teachers, having been the teacher of no less than a dozen of our Santal schoolmasters. He is a man of more than ordinary ability and designed to exert a commanding influence over his countrymen. I ask the prayers of your Christian readers in behalf of this man, who now seems to be deciding to forsake all for Christ. In his family he will meet very little if any persecution. His parents are well disposed towards Christianity, and may follow in the footsteps of their son. His young wife will, I think, join him in becoming a disciple of Jesus. The conversion of such a prominent man as Madhu must have a decidedly good effect on the Santal community, and I hope there may follow a more general breaking away from old superstitions. Madhu's case is one of considerable more than ordinary interest, hence I hope to enlist the sympathies and prayers of all who pray for the kingdom of heaven to come on earth.

This month we have been tripping about among the Santal schools. Selecting several prominent points in their country, we had the schools come together for examination. At this place six have been examined during the past two days, and at another, a dozen miles or so further north, nine more to be met. These little schools are doing very well indeed. The children are improving finely, and some are going up to the Training School at Midnapore, to prepare for teaching. Just now the most cheering feature in relation to the schools is the introduction of the girls. Hitherto only boys have been taught in our schools, for Santals could not see the importance of educating their daughters, who were so soon to be married off and taken away to other families! Now I am thankful to say that the public sentiment is improving, so that the girls are coming into the schools. Yesterday I was pleased to find eight girls in the school at this place. So the good cause gains ground, slowly yet surely, and ere long I hope to see scores of these bright Santal girls under instruction, and many of both boys and girls in our churches.

It is always well to mark the hand of God in all our mercies, and particularly in our preservations from the manifold dangers that beset our daily lives. We were thinking and talking of this last evening, as the news came into camp that the cholera was raging fearfully at Garbette, a large village thirty miles north of Midnapore. We had planned to bring eighteen of the Santal schools together there for examination, but afterwards changed our plans, and selected three points along the line of the schools. Now we have great reason to thank God for this change in our arrangement. Thus the Lord blesses us by overruling all our plans and bringing our good to pass in his own sure way. How dreadful to think of taking hundreds of children into a cholera-stricken town! I learned yesterday that the government school at Garbette

had been closed, and business was much depressed owing to the numerous deaths from cholera. We shall try, of course, to keep clear of the scourge that is now desolating the land, but there is very little reckoning upon such a disease as cholera. Our only hope is in God. Only the other day India sustained a very heavy loss in the death of the venerable Anthonson Pratt, of Calcutta, who was taken suddenly with the cholera while travelling, and survived but a few hours. At such a time of danger, the words of the 1st Psalm are very peculiarly precious. How grand those promises recorded therein: "Surely He shall deliver thee from the snare of the Fowler, and from the noisome pestilence by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." With promises like these who can fear or falter?

Still it may be God's will sometimes to remove His servants suddenly from this world, while they are in active service. He may show us that He is not at all dependent on us or our efforts for the establishment of His Kingdom among men. So fell Thomas, of the Baptist Board, just as his boat drew in sight of the station where he had been appointed to labor, and so have others fallen in this and other lands. Our only safety lies in hearty devotion to our great work. If we must die, let it be with the whole armour on, fighting manfully for Christ. To die thus is glorious. A work such as this in India is worth a hundred lives, yea a thousand hundred. O for grace to do more and better for such a Saviour as ours! Brethren, pray for us. J. L. P.

MANNER IN PREACHING.

That a sermon be attractive it must be rich in thought. The volumes of revelation, nature and experience furnish a boundless supply; and he who fails essentially in matter may as well conclude that preaching is not his vocation. But the subject-matter is not all. Manner is equally important. Many an error on this point, supposing that if they have a good subject well prepared, it must be effective; and when they witness in the congregation indifference or aversion, it is charged to the score of depravity. Probably in a measure it is so. But it may be in part the good minister's fault. Perhaps in his own mind and heart he had an excellent discourse, but did not succeed in unfolding, illustrating, and impressing his theme. There are some men with whom manner is not of so much consequence. Dr. Emmons preached fifty years to the same congregation with the greatest monotony of manner, scarcely raising his eyes from the manuscript he was reading, or lifting a finger except to turn the leaves, from the beginning to the end of his hour. But Dr. Emmons was a peculiar man, and the people of Franklin a peculiar people. Such cases furnish no precedent. Let no young preacher assume that he is such a prodigy that his success is inevitable. Better feel that what success he obtains he will have to earn.

One fault of manner arises from neglect. The preacher is not going to be cramped with rules, but must have free scope; so, perhaps, rambles, repeats himself, becomes involved and brings nothing to a point. No where is judicious arrangement more important than in public speaking. Napoleon lost Waterloo by lack of arrangement. Gen. Meade won at Gettysburg by good planning. The occupancy of Cemetery Ridge was not an accident. When Howard led his worn but ardent veterans in to the awful conflict, they chose their position with consummate skill, and so cut up and rolled back the dashed and desperate columns of the rebels, drove them from the field, and turned the scale of national triumph.

Every sermon is the sermon. The speaker may have abundant resources; but lack of skillful handling, inefficiency, awkwardness, may rob him of victory. A word fitly spoken is like apples of gold in pictures of silver. As with a word so with a sentence, a paragraph, a division, a whole discourse. Manner is worth doing at all is worth doing well. Manner is just as worthy an object of care, labor, incessant, persevering effort as the matter. One is the essential supplement of the other.

A fault, in some respects the opposite of the last, is excess of manner. It may be overdone, so that instead of developing a natural manner, we have, instead, what is artificial, arbitrary. Some are too formal; everything must be put into and expressed in forms—so many main divisions, and so many subdivisions, with introduction, exposition, and conclusion arranged on a rigid, uniform plan. Or if all these parts are not labelled and numbered, there is so much playing, stalling, crimping, as greatly to impede proper action. Here is one great difficulty of teaching and applying rules and principles. They are derived from real life, and are meant to develop real life. But the learner is liable to get the form rather than the spirit, and the consequence is like that in the spiritual senses, the letter kills, while the spirit gives life. How did Fenelon, South, Whitefield, and Davies preach? Their published sermons give an outline; yet a strict copyist of such outline would no more resemble them than a mawkish dress, and his head tilted back, and his eyes rolled in manner, it would be no less a failure, because each one should have his own manner.

This is no new principle. Each man grows physically, mentally, morally for himself, nourishing, strengthening, purifying his faculties from all good sources. We read, observe, study, use all helps, not as mere imitators, but to cultivate ourselves and use our own powers. There are principles which apply to the composition and delivery of a sermon, and of these principles we must have a synthetic, and especially with the circumstances of real scenes and living men in view.

There is great danger of treating subjects too much in the abstract—of crowding them with the mere didactic. The thoughts need expansion, illustration, impression. Many sermons are too general. One important central thought, plainly derived from the inspired Word, set forth with eloquence and applied to the experience of the hearers, so as to help them in their views of doctrine and in the conduct of life, is sufficient for a sermon; and urged with the devout mind and earnest heart of the ambassador of Christ will never fail of success.—Am. paper.

THE ABUNDING REVIVALS.

Our columns have been pressed with the number of cheering reports that come up of the enjoyment of revivals by our churches, through which they have received large accessions to their numbers and their work is strengthened. Had we space, we could publish complete accounts of the blessings experienced by the evangelical churches throughout the country, as given in our religious exchanges, we should have space for little else. We must make room for a few enumerations.

The Methodist and Presbyterian papers report large additions to their churches. The Second Congregational church at Fair Haven, Ct., Rev. J. S. C. Abbott pastor, received 106 persons at the last conference, and seventy more waited opportunity of admission. At Ripon, Wis., the church and college have enjoyed a powerful revival; 86 were added at the March communion, and a large number besides have been prospected. As the result of union meetings held by Rev. J. D. Potter, from three to four hundred conversions are reported in Binghamton, Canad., Norwich, Spencer and Oswego, N. Y. The most remarkable work of grace on recent record is that at Lawrence, Kansas, under the preaching of the Rev. E. P. Hamard. Not less than one thousand persons are estimated to have been converted, including the Mayor of the city and several journalists. Some members of a gambling club are among the converts, and one woman has been engaged in circulating counterfeits money.

These are examples of what is going forward upon a very extensive scale. They are facts full of encouragement to Christians, testifying that now, as at the dawn of the gospel, is the power of God into salvation to every one that believeth, and that faith cometh by hearing. They show that however the wise according to this world may despise the truth of Christ, "He must reign till He have subdued all enemies under his feet."—Ez.

Public Accounts of the Dominion of Canada for the fiscal year ending 30th June, 1871, received.

FUNERAL FLATTERY.

A correspondent of the *Evangelist* speaks with deserved reprehension of the practice of "funeral flattery." Too often it is thought necessary for the minister officiating at a funeral to eulogize the deceased, and especially to impute a religious character to men who never possessed, and gave no satisfactory evidence of piety. Where this is not done directly in the sermon or funeral address, it is sometimes done indirectly, as the writer justly remarks:

Let no record also an earnest protest against the practice of singing at the funeral of a man without religious hymns appropriate only for the godly. To hear "How blest the righteous when he dies," or "Why should we start and fear to die," or "Thou art gone to the grave, but we will not deplore thee," sung over the remains of men who in their lifetime were very free from piety, is unacceptable to devout ears, because highly inappropriate. And yet this is often witnessed at funerals, and it tends to efface in men's minds all distinction between the righteous and the wicked, between him that serveth God and him that serveth not. Who has not heard "Thou art gone to the grave" sung at the graves of men of whom all that could be said was that they seemed somewhat solemn just before they died, and desired to have a minister pray with them?

This practice often arises from the natural desire to gratify the bereaved friends. They select hymns, and request them to be sung. Sometimes that matter is all arranged between them and the leader of the singing, the minister's assent being only asked to the completed arrangement. A pastor would be justified in replying to such a suggestion, "If you desire me to conduct the funeral service, you must leave it all to me." The selection of hymns is too important a part to be left to irresponsible persons. The whole service is intended to benedict, not the dead, but the living. While it cannot be expected that in speaking at the burial of a well-known and deservedly honored personage, especially of one whose good conversation in Christ had been fully witnessed, silence will be kept upon what everybody knows, yet in general one cannot be too scrupulous in guarding against the temptation to turn what should be an improving discourse into an eulogy.

It is better to speak of the great truths which, both for comfort and admonition, abound in the Word of God, and are at once suggested by death, than to make the occasion one of merely personal or even curious interest.—Ez.

A BIBLE MEETING IN ROME.

The religious revolution going on in Rome does not halt for a single day. The report of the discussion upon the residence of St. Peter has appeared in pamphlet form, and is bought with eagerness. On the 4th of March, a public meeting was held in the Papal city for the formation of an Italian Bible Society. We gather from the *Methodist Recorder* the following account of it:

A public meeting was actually held there for the formation of an Italian Bible Society; and although several British and American Protestants were present, and an English Advertiser occupied the chair, still it was really, upon the whole, an Italian gathering. On the morning after the meeting, the President of the Italian Senate, Count Montini, the Grand Duke of Nassau and his suite, etc. The speeches were received with great applause by the crowded meeting, and were received by a multitude who could not gain admission, and who listened as best they could outside at the open windows. The declared object of the meeting was not to make proselytes to Protestantism of the Italian people, but to put them in possession of God's Word, and thus to convert them to the faith held by the Christian Church in Rome, to which Paul wrote his inspired epistle.

Besides Gavazzi, one of the speakers was Father Hyacinth. As is well understood, he is not a Protestant, but an enlightened Catholic, he is a solicitor; that his law firm should be the Italian Bible Society, and so the fall of the French empire has prepared the way for the spread of the Kingdom of Christ. In free Italy, the Word of God is not bound.

A writer in the *Watchman*, who is recently from Rome, remarks of the open sale of the scriptures there: "As we passed the other day the depot of the British and Foreign Bible Society in the Corso, and saw the Bible spread open in various tongues, we recalled Garibaldi's memorable saying, 'God, pointing to the letter killed, while the spirit gives life.' This is the canon which is to liberate Italy." The old veteran little thought when he uttered those words that this spiritual canon would be so soon planted under the very shadow of St. Peter's! The Bible in Rome will prove a mightier power than the Papacy.

DENOMINATIONAL NEWS.

* B. Vanwart writes from Waterville, Co. Co., on the 18th inst: "I have baptized two converts since you last heard from me."

DEDICATION.—Bro. McDonald writes that the new Chapel at Knoxford was dedicated on the 14th inst., according to announcement. The pews were sold next day, and realized \$300 more than the cost of the house.

MILL SETTLEMENT, S. Co.—Bro. McKenize writes under date of 16th inst: "I have been laboring in the Mill Settlement for several weeks, and we are enjoying a good work of grace. I have baptized thirty-two, and others are expected to day. The work is yet going forward. Pray for us."

BRIDGETOWN, ME.—Bro. Jos. Smith writes on the 15th inst., that the good work of the Lord in that place is progressing. He regrets that Bro. G. T. Hartley could not continue with them longer. Brethren McDonald and Gravinor have spent as much time with them as they could spare from their other fields of labour. Notwithstanding the almost impassable state of the roads, meetings have been regularly held whether a minister was present or not. Bro. Smith adds: "Surely God has power on earth to forgive sins. Many stubborn sinners have been brought to a knowledge of the truth as it is in Jesus. . . . The last one of my family has been converted, and I can say, 'Glory to God in the highest.'" A wish is expressed for Father McMullin to make them a visit as soon as he can.

* We regret to learn that Bro. Perry has not fully recovered from the serious illness of last winter. He finds the labour of preaching too much for him, and has decided to relinquish his charge in Woodstock, and seek rest in a restoration to health. We are sorry both on Bro. P.'s account and that of the church, which can ill spare his services. We hope he may soon be able to engage in the active duties of the ministry without injury to himself, and that Woodstock may at once secure the services of a faithful pastor; for they cannot afford to do without one.

NOTICE.

The Yarmouth and Shelburne Quarterly Meeting of Free Baptists will convene (D. V.) with the Church at Clark's Harbour, Cape Island, N. S., on the first Saturday in May, at 2 P. M.

W. M. KNOLLIN, Q. M. Clerk.

The seventeenth Annual Report of the Chief Commissioner of Public Works of N. B., for 1871, received.

CLOSE COMMUNION.

DEAR BROTHERS.—The idea prevails that the articles of the Calvinistic Baptists of these Provinces are very strict, not only in precluding from the privileges of church membership all who have not been baptized by immersion, but also in excluding all such even from an occasional participation with them in the Lord's Supper. It is supposed that the members of our churches are pledged not to commune under any circumstances, knowingly, with other Christians, however pious and otherwise consistent they may be, while they are, as we believe, unbaptized.

Now I have before me "The Articles of Faith and Practice, and the Covenant of the Churches of Christ composing the Nova Scotia Baptist Association, Halifax, N. S., 'Christian Messenger' Office, 1866," and I am bold to say they teach no such doctrine. Article 2, Part Second, "concerning a visible Church of Christ and its discipline," reads thus: "Baptism and the Lord's Supper are ordinances of Christ, to be continued until his second coming, and the former is requisite to the latter; that is to say, those are to be admitted into the communion of the church, and to partake of all its ordinances and privileges, who upon profession of their faith have been baptized, that is, immersed, in the name of the Father, and of the Son, and of the Holy Ghost." (References follow to Scripture passages.)

Now if the design of this article is to shut the "door" against all persons, under all circumstances, who have not been immersed, it is, to say the least, very unfortunately worded. The article should in that case have ended with the first clause, and the expression, "that is to say," which I have taken the liberty to italicize in the article as quoted above, with all the explanatory clause that follows, should have been omitted. As it now stands it certainly does not teach that a church cannot invite, or allow to come to the Lord's Table, a dear Methodist, Congregationalist, or Presbyterian brother or sister, who may be present, and who may be in the habit of attending and taking part in all the other devotional services of the church. It simply teaches that such an individual cannot, until immersed, be received as a member of the church. The phrase, "that is to say," either is designed to introduce an explanation, a limitation, or some modification, of what goes before, or it means nothing. Surely were a pious Methodist or Episcopalian to be invited for once to commune with us, say the Leicester Street Church, St. John, N. B., this would not give such a person "admittance to all the ordinances and privileges" of said church.

I say nothing of the design of those who drafted, or of those who revised, our Articles. I simply wish to call attention to the Articles themselves, and to show that while I believe firmly in Article 2nd, as it stands, I consider that it is not violated in the spirit of it, and much less in its letter, by occasionally communing with those who have not yet seen it to be their duty, or privilege, to be immersed. I would like, by these remarks, to call the attention of the *Visitor* and the *Messenger* to this matter. Yours truly, S. T. RAND.

Hantsport, N. S., April 17, 1872. P. S.—I have been told that there has been an article published in the *Visitor*, taking me to task severely. I have not yet seen it, however, and so I do not know whether it refers to the last article you inserted from my pen, or not, but I presume it does. When I shall have perused it, I shall have ascertained whether it calls for a reply, or not. But as yet I know nothing definite about it. I receive the *Visitor* very regularly, but the copy containing that article did not come to hand. S. T. R.

* In the last INTELLIGENCER appears a WORD FROM C. G. Being absent we did not see it till after it was printed, or we should have inserted with it what we write now.

"C. G." is evidently very sensitive, which is generally the case with men of so dogmatic a turn of mind. We wonder if he reads what other writers in the *Visitor* (to say nothing of himself) say about the INTELLIGENCER, its Editor and correspondents. He ought to have become used to reading hard words by this time, since the paper in which he writes has contained comparatively but little else for a long time. Be that as it may, we now assure "C. G." that in good time all that has been hinted at concerning his "review" of the "Open Door" or the style and spirit of his writing, will be fully substantiated. He will be quoted as largely as he can wish, probably too largely for his credit, or the good of the cause he has tried and is trying to defend. In the mean time let him try to be patient.

Pen and Scissors.

IN ENGLAND, an attempt has been made to amalgamate the Congregationalists and Baptists; but it came to nothing.

KENTUCKY men like to leave religion wholly to the women. In one place there is a Methodist church without a single male member, and it is reported to be in a prosperous condition.

THE CHINESE AND JAPANESE pray by machinery, and by casting lots. One style is to throw six blocks, four on one side and round on the other. If the flat side comes up, they consider their wishes granted, if the round side is up, they are denied. The more earnest ones persist in flinging up the blocks until they have to seek them.

SMALL FRUITS.—A society in England has employed 26 missionaries, and spent \$20,000 during the year, for the conversion of the Jews, and report thirteen probable converts. Would it not be better to "turn to the Gentiles?"

MOENT VESUVIUS is again in a state of violent eruption. A column of flame shoots several hundred above the crater, and stones, ashes and clinders fall in dense showers around the summit. Tourists are hastening to Naples to witness the spectacle.

THE REV. ROBERT MOFFATT, the African missionary, who has himself been 1,500 miles into the interior of Africa, considers that his son-in-law, Dr. Livingstone, is safe, and is staying at the headquarters of some chief until he receives aid from home.

THE MORNING prayer-meeting at Lawrence, Kansas, lasts two hours and is attended by five hundred persons. At one of the sessions, 106 persons spoke in twenty-nine minutes, and from fifty to one hundred requests for prayer are read daily. A marked feature of this revival is that the converts go everywhere preaching the word. At Topeka, Kansas, no house is sufficiently large to hold the multitudes who gather daily; the morning meetings are attended by 700 to 800.

THE WORK OF EVANGELIZATION in France is going on with interest that demands grateful recognition. We have been reading the first report of the Neuchâtel Committee, who are engaged in this work, and we are astonished to find what great numbers are gathered daily. And we learn from this document that the French soldiers, to the number of 80,000 men, who were driven into Switzerland by the German war, came into contact with the Protestant element, and this in a remarkable manner has led to the diffusion of Protestantism.

Now a strong effort is made to promote evangelistic effort in that country, which deserves earnest sympathy and support.

A "CHRISTIAN ALLIANCE" has just been formed at North Adams, Mass., which may be held up as an example for many other places. It is a practical, working union, formed in the fundamentals

principle of the Bible that Christians are one, and have a common work to do. The four evangelical churches of the place have joined together in making a careful canvass of the religious condition of the village, including Blackington and outlying districts. The town is divided into nine sections, each put under an energetic Christian man. He subdivides, sending out two ladies or more, carefully to select from different denominations. These go to every house in their district, unless already known, ascertaining who go to church and Sabbath school, and where; inviting those that do not go to attend such church, as they may incline to. The households will be looked after—some two hundred Protestant families, that do not attend church at all. Sabbath schools also are to be established in various places where none exist now.

THE POPE has refused to accept the liberal sum (\$500,000) appropriated to him by the Italian Government. We predicted this result. How could the embarrassed Pontiff do otherwise? To accept the appropriation would be practically to accept the "situation." He holds Victor Emmanuel to be a usurper of his throne and territories; he, then, receives from the King's hands a sum, however munificent, without conceding the usurpation? The Italian Government has the odds of him, however, in the matter. It saves both its money and its credit. Had it left the Pope without honorable financial provision, the Catholics would have had occasion to complain; now they cannot criticise the government, and the latter can use its money for better purpose—for the education of its people. Every new event in the Papal policy only sinks it deeper and deeper in the quagmire of its perplexities.

ANTIOCH DESTROYED.—The destruction of one-half of the city of Antioch, in Syria, by an earthquake, and the loss of fifteen hundred lives, is announced by cable dispatches. No particulars have been received further than that great disaster prevails in that portion of the city not demolished, and the remaining inhabitants are sadly in need of assistance. This is the fifth or sixth time during the Christian era that Antioch has suffered such a calamity. In the year 115, while the Roman Emperor, Trajan, was visiting the city, he called, from its wealth and influence, the "Queen of the East" an earthquake leveled almost the entire city to the ground, burying thousands of its inhabitants beneath the surface of the earth. This city was rebuilt, but in the year 438 was again visited by a shock almost as severe, and the city was again left a waste of ruins. It was not until the year 526, while the inhabitants and multitudes of people from the surrounding country were celebrating the Feast of the Ascension, the earth opened and engulfed a large part of the city, slaying many of the people. It is impossible to calculate the amount of suffering occasioned by this single disaster, but it is known that more than 250,000 lives were lost. About sixty years later the city was again the scene of a like calamity, and again in the year 1822.

THE MEANS OF ACCUMULATING NOTES for the Boston Jubilee are rapidly multiplying under the efforts of Yankee ingenuity. The Shakers of Harvard and Shirley, in Massachusetts, have asked for a place in the vast assembly of singers, proposing to sing their own peculiar songs. But the most astounding proposition of all comes from Prof. Tourjee. It is necessary, of course, to open the festival with prayer, and he proposes that one hundred clergymen be invited to repeat the Lord's Prayer, in unison! It is easy to make a good thing a nuisance, and such nonsense as this is likely to do the business for the Boston Jubilee.

MR. DECEMBER does not think it an evidence of special Christian grace to be willing to die. Nor does he think it natural for the young and those full of the activities of life to desire to die. He says: "It is better to be willing to live and do the duties of life. When Paul set it before him to die, he was an old man and in prison. If an October pin is as it is ready to drop, is that any reason that a little green apple in June should be ready? All the representations of the New Testament about death are full of cheer and hope. For Paul to die before he was ready to die, is not growing short of breath and feeble of pulse; it is flying up to the All-lying Soul of the universe. It is going to sweet companionship."

MR. VAN METER, so widely known from his connection with the Five Points Howard Mission in New York, having come to Rome, in part for the purpose of establishing a similar mission for the little outcasts of that city, the pious *Catholic Telegraph* is anxious to find for him a murderer. In a recent issue it says: "Van Meter need not fear the vengeance of the envious Catholics of Rome; but he has reason to dread the stiletto of some revolutionist, who, if he has abandoned God, may still love his children and his country. Men who have no scruples about the murder of an innocent fellow-being will not be very scrupulous to a prowling wolf. It would be desirable to us to learn that Van Meter had gone to Rome in search of a just reward and to prepare his own funeral."

THE CAUSE of this anxiety lies in the fact that a large proportion of the wretched little outcasts of New York are the children of drunken Roman Catholic parents.

BRUTAL TREATMENT OF A SCHOOLMASTER.—A few days since a schoolmaster named Green, at Centuria, Penn., was assaulted by a gang of ruffians and shockingly maltreated. He was beaten with a riding crop, and his head terribly cut. He was carried to two places, one ear entirely severed from his head and several wounds inflicted upon his body. The assault is attributed to the fact that Green is a Protestant, and in an argument relative to the Catholic refusal to make use of language which did not suit certain persons of that faith. Many of the Catholics withdrew their children from the school and demanded that he should be dismissed, while the Protestant portion of the community insist upon keeping him there. At last, however, the school was still living, but his friends despair of his recovery, and fear he will not be able to give an account of the occurrence and reveal the names of his assailants.—Boston Journal.

THE PERSECUTION OF THE JEWS IN ROMANIA.—A letter from "Bucharest, Feb. 24," gives terrible details of these persecutions. The Jews of Cahul, a detachment from Cahul reached me to-day. Language fails me to depict all they related. Cahul is a place of 7,000 souls, 1,000 of whom are Israelites. Suddenly the latter were set upon, and for three days beaten, wounded, plundered and driven out of their homes, which were battered to ruins, and forced to take refuge in the barracks, where, instead of being defended, they were allowed again to be beaten, and for several days kept without food. The way along the street from main barracks to the barracks was marked with blood. Heads were split open, arms broken, backs plucked out by the roots, hair torn from the scalp, etc. One of the delegation who thus gives me this relation (Mr. A. Goleg) defended his house for three days, his four sons standing by him. They had thirty-eight rounds of ammunition. He made his sons swear that, if he fell, they would continue to fight. A band of fifty men surrounded his house, but the dastards durst not cross his threshold. At length they were compelled to leave as the house was consumed by built fires to burn them out. He alone was robbed of 250 Napoleons. The delegation fix the losses of the Israelites at 40,000 ducats. They were completely stripped of everything, and their homes so battered and ruined as to be scarcely recognizable. After further details to the same effect, the writer says: "The misery is dreadful. Help is needed immediately."

SPURGEON'S THEOLOGICAL College is prosperous. Twenty-five students were sent out last year to found churches—seven or eight to the United States. Appropriations were recently received from Canada, the United States, South America, Italy, Germany, etc. Yearly income, \$10,000.

THE TORONTO *Presbyterian* says: "Of two hundred and ninety-six ministers in charge, one hundred and thirteen, or more than one-third, receive less than \$600 per annum, that is less than \$2 per day—less than many a mechanic receives for a clerk in a store or a junior in a bank. Yet on that stipend a minister is expected to live, and support and educate his family in a way corresponding to the position in life which he holds."

APPROPOS OF SECTARIAN SCHOOLS, a Roman Catholic priest rebuked a young woman for reading a Protestant Bible, calling it "that bad book." "Mr. Priest," she answered, "a little while ago, my brother was an idler, a gambler, a drunkard. Since he began to read the Bible he works with industry, goes no longer to the tavern, no longer teaches cards. How comes it, Mr. Priest, that a bad book produces such fruits?" The answer is not recorded.

ed. It was probably a "mystery," or a conundrum, which he gave up.

RATE OF PROGRESS OF UNIVERSALISM.—It having been stated that in the United States, in 1840, there were 463 Universalist ministers; and that in 1871 there were 633—a gain of 170, *Zion's Herald* is moved to further investigation, with the following results:—

Universalists like the boy with a hard lesson, skip the hard part of the story. They pass over the intervening periods, 1850 and 1860. What did it mean? Let us see: The Year Book for 1861 will give the statistics for 1860. In that we find 909 Universalist ministers in the United States, or 336 more than in 1871—a decrease of 24 per cent. in ten years. In Massachusetts they have only 100 ministers to 126 in 1860, a decrease of 26. In New England they have 209 ministers to 260 in 1860, a decrease of 51. If we make the comparison for Massachusetts and New England, between 1851 and 1871, we find that there has been a still greater falling off. In Massachusetts, in 1851, they had 143 ministers to 100 in 1871, a decrease of 42. In New England, in 1851, they had 286 ministers to 209 in 1871, a decrease of 27 ministers, or more than one-fourth. Looking a little further, we find that in Massachusetts, which is 60 more than they had in 1871.

From the foregoing figures, which have been obtained from Universalist official sources, we see that the denomination has declined about one-third, in the number of its ministers in the United States, during the last ten years; and in Massachusetts and New England they have less ministers than they had either in 1840 or 1850. They advanced a little from 1840 to 1850, but have since fallen below where they were in 1840. These figures do not indicate that the denomination is dying. The statistics of Universalist parishes show the same results. In the United States they have 332 less parishes than in 1860, a decline of about 32 per cent. In New England, in 1860, they had 506 to 291 in 1871, or a decrease of 215, a decline of 40 per cent. In Massachusetts, in 1850 they had 168 to 105 in 1871, a decrease of 63. In New England they now have 210 fewer societies than in 1851, 147 less than in 1840, and 102 less than even in 1836. In Massachusetts they have 45 less parishes than in 1851, and 26 less than in