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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., JUNE 28, 1872.

SPECIAL OFFER.

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MIRACLES.

This is an age of skepticism. The foundations of truth are constantly assailed. So vigorously are the assaults urged, that were the truth less firm and infallible than it is, it could not long resist the blows aimed for its destruction. Of the inspired word, no part, perhaps, has been more persistently assailed than the record of the miracles performed by the Lord Jesus Christ, during his earthly sojourn. To skeptics this appears an exceedingly vulnerable point, inviting attack, and promising a successful issue of the attack. That all their efforts thus far, have miserably failed, is a pleasant fact. That such efforts will ever be a failure, there can be no doubt in the mind of the man who knows Christ as revealed in the gospel—not less clearly and graciously in the miracles than in other parts of the blessed declaration. We do not, in this article, pursue arguing in favour of the miracles of the New Testament. We do not believe such arguments necessary, since they, taken in connection with the whole record given us concerning "God in Christ," carry in themselves the evidence of their truth and verity. Our object is rather to point out their import. What was the object had in view, in the performance of miracles by the great performer Himself—Jesus Christ, the God-man? To do good, to relieve suffering, and to drive away sorrow and mourning, was his delight; and He did not hesitate in the accomplishment of this purpose, to call into action His miraculous power. But He had also another end in view. From His own statements, we may learn what that was. Let Him speak for Himself, while we listen and learn. A man has been four days dead. His friends mourn; and, in their sorrow, send for Jesus that He may speak comforting words to them. He comes. He does more than give them word sympathy. He resolves to restore the dead one to life. Standing beside the grave, He lifted up His eyes and said—"Father, I thank Thee that Thou hast heard me. And I know that Thou hearest me always; but because of the people which stand by, I said it, that they may believe that Thou hast sent me." And at His word, Lazarus came forth from the grave, and the people saw, as He had said to Martha, "the glory of God." At another time, when the Jews threatened to stone Him, because He made Himself equal with God, which they alleged was blasphemy, He said, "If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works; that ye may know and believe that the Father is in me, and I in Him." If these things mean anything, and they do mean very much—they are intended as proofs of His Messiahship, that men might believe that He was really the sent of God for the salvation of the world. He said on one occasion, "The works that I do in my Father's name, they bear witness of me." Their design, as the design of everything else relating to Him, was gracious—having as their chief end, the welfare of mankind. When men reject the miracles, asserting that they are purely mythical, they must, with them, reject all the facts of christianity; for they are so closely interwoven, and have so intimate a relationship, that they are actually inseparable. How it is that men can profess to accept many of the facts of christianity as true, and yet ignore the miracles of christianity, is a mystery. How they can have confidence in anything which Christ has said, while they deny the validity of His miracles, the very things to which He constantly appeals as among the most indubitable proofs of His character, as the great and true Teacher, and the only Saviour. The gospel must be accepted in its entirety—not excepting the miracles—or it must all be rejected together. If the reality of the miracles be questioned, the truthfulness of Christ is denied; and, if in one matter, His truthfulness be denied, what profit can there be to the denier, in any or all other declarations of His? The history of miracle-skeptics proves that though they may profess to still believe the greater part of the gospel's teachings, they practically deny the whole.

There is only safety in clinging to "the law and to the testimony" of Jesus Christ. That the miracles are "testimony" in His behalf we have himself as witness. They were not at all necessary to His glory only so far as they impressed the people with the facts concerning His mission. When the voice from heaven spoke to Him, and the people wondered what it could be, He declared, "This voice came not because of me, but for your sakes." So of miracles. They are for our sakes. They were of great importance at the time of the introduction of the gospel system. They appealed to the people as nothing else could, and they accomplished the gracious purpose for which the gracious God intended them. They are important now. In them we see Christ the God shine forth gloriously.

STORER COLLEGE is located at Harper's Ferry, West Virginia. From the Catalogue for 1872, which we have received from Rev. A. H. Morrell, we learn that it was chartered in 1869—receiving its name from the late John Storer, of Maine, who gave the first \$10,000 towards its endowment. It is at present conducted as a normal school and Seminary, until its endowment shall justify the establishment of a College Course. It is a cardinal principle of the Institution, that students shall be received without distinction on account of race or colour. There are, at present, in attendance in the graduating class, 8; in the first class, 16; in the second, 13; in the third, 60; and in the preparatory, 113; making a total of 223. Good work is evidently being done among the colored people, so long down trodden.

MITE CHESTS.

In passing, some time since, through the great Metropolitan Tabernacle of Mr. Spurgeon in London, we noticed, says a writer, small square boxes hung up at various points for receiving the offerings of the people when they came up to worship God. The mites on these boxes were often changed. We were informed, according as the particular objects needing assistance were presented. Into these boxes, the worshippers solemnly cast their offerings regularly every Sabbath; and as Mr. Spurgeon told us, there was no lack at any time of all the help his numerous objects of benevolence and working called for. It was the regular supply which the many could make, and though each offering was perhaps comparatively small, yet made regularly and by a vast number of persons, the aggregate was large.

Just now, it is stated by the Board of Missions of the Episcopal Church, that from the "Mite Chests" which are used in very many of the churches of that denomination there have been received in its treasury since October 1st, 1869, nearly one year as we write this—the large sum of one hundred and fourteen thousand, three hundred and eighty-eight dollars and seventy cents. In each chest or box, the sum varied from a few cents to several dollars; but the amount of the whole, when brought together, was very large. Giving in this way has the great feature of being a matter specially between the giver and God, none but having the opportunity of seeing or knowing what is given.

How much could be accomplished in our own churches—if something of this universal regular giving—the "laying by" of every week—were put in practice! It is not worth while for pastors and sessions to think of it, and see if it would not be well to furnish their people an opportunity thus to make an offering every Sabbath, not merely in what is felt to be a penny collection box, but in a box which is, in some measure, realized to be emphatically and specially for the Lord's cause? Let the boxes always show the object for which contributions or offerings and corresponding prayer are particularly needed for the time, and we cannot doubt the best results will follow. Who will thoroughly try it?

DEATH OF DR. NORMAN McLEOD.

During the week the startling and sudden news has been transmitted over the wires that Dr. Norman McLeod, the Editor of *Good Words*, is dead. It is sad news, because there have been of late no intimation of falling health. And we in the Dominion feel it all the more as we were led to believe he intended paying a visit before the close of the present year. There are few men in the old world from whose visit would have been so great a loss to our country. He was a man of high rank as a story teller, the pathos and the humor being mingled in such a way as to take the ear of the people by storm. The trip to India, taken some years ago at the instance of his Church to see the Mughal field then formed the occasion of a series of papers which were much appreciated.

He was also one of the most effective preachers of his time. He was an orator as well as a successful writer. For many years past he was one of the chaplains to Her Majesty, with whom he was an intimate friend as well. When the Queen was in her Highland home Dr. McLeod preached frequently in the Church at Cullinstown. Some of these sermons have been published both in *Good Words* and in a separate form.

His other engagements, numerous as they were, did not serve as an excuse to draw him away from the business of the Church courts. He was prominent in the General Assembly, of which he was Moderator a few years ago. In short, he was a man of high rank in all respects. He had no blank that cannot be easily filled up. He had not reached the age of 60, and hence nobody dreamed that he would be taken away for many years to come. His charge was one of the largest in Scotland, and it was attended to with sedulous care.

TEMPERANCE RESOLUTIONS.

At the recent session of the General Conference of the Methodists, in Brooklyn, the following resolutions were adopted:

Resolved, 1. That we are more than ever convinced of the absolute need of total abstinence as a condition of the removal and cure of the evils of intemperance; and we here pledge our utmost endeavors to inaugurate so wise and salutary a dispensation.

2. That while we can never be satisfied with anything less than the entire destruction of the liquor traffic, yet we can and regard as a step toward that end the enactment of laws making this vast system of iniquity responsible for the losses and wrongs which have been so recklessly inflicted upon a long-suffering and two-patient people.

3. That we not only regard the manufacture, sale, or the using of intoxicating drinks, as a beverage, morally wrong, but we also most earnestly protest against our citizens giving any countenance to the liquor traffic by signing petitions for license, by voting to grant licenses, by renting property for such purposes, or by directly helping in any other way to promote intemperance. Any one thus acting is guilty of unchristian conduct, and is subject to disciplinary action.

4. That we should make special effort to secure the nomination and election to office of strictly temperance men.

5. That we recommend the use of unfermented wine on our sacramental occasions.

DENOMINATIONAL.

DEDICATION.—The Church at Lakeville, C. Co., was set apart for Divine service, on Sabbath, the 9th inst. Elders Connors, White, Vanart, Siprell and McDonald, and Licentiate Grovner, were present. The dedicatory sermon was by Bro. McDonald. The meetings throughout were quite interesting. The pews were sold on Monday, and enough will probably be realized to meet the liabilities.

WOODSTOCK.—Rev. F. Babcock is at present in Woodstock. He has engaged to labour with the churches there, till General Conference. The cause is low, and requires much judicious and persevering labour. To the work Bro. B. will give his whole strength, and the churches should pray God to bless him abundantly, in his efforts to strengthen and build up the religious interest here.

CORRESPONDENCE for Bro. Babcock should be directed to him at Woodstock, until further notice.

THE Grand Lodge, British Templars, of New Brunswick, will hold their Annual Session at Chatham, on Friday, 5th July, commencing at 10 o'clock, a. m. The usual reductions by Railway and Steamers, will be made to Representatives and Visitors. Members leaving Saint John Station on Thursday morning at 7 o'clock a. m., will reach Chatham same evening.

WESTERN CORRESPONDENCE.

Onward we sped along the river. At length we crossed it, and passed the celebrated bog, where the road had been built across a corner of a lake, and the spilling being driven to the depth of eighty feet. A train consisting of a locomotive and two freight cars, passing over it, the road sunk considerably below the surface of the water and mud. No lives were lost, however, but it was with great difficulty and expense that the train was removed. The road on the solid part did not give way of course, and the "jumping off place" was quite high. We heard the rather amusing remark of one of the spile drivers, "that he drove another sixty feet and the last clip sent it out of sight, and so he thought he would leave." It will probably come out on some Chinese Tea Plantation.

This is a fine piece of road, and the country through which it passes is very picturesque. Numerous lakes are all along, within a few rods of each other. There was no breeze, and the placid bosoms of the lakes reflected the clouds and the sky, or the trees, or the "birds that took passage over them." Near one of these lakes we had the pleasure of beholding "face to face" some of those amiable creatures, with whom, we suppose, we shall have, in some degree, to associate. The reflection was by no means a pleasant one, especially when we heard just before that a family of six persons had been killed and burned only a short distance away, by some of these same specimens of brutal humanity.

In due time we arrived at Brainerd, and thought we were in some such dilemma as the boy who "couldn't see the town for the houses," for we could not see the houses for the trees. As we stepped upon the platform we met our old friend, Judge Hartley, from New Brunswick, who, during our short stay in the "city of the pines" spared no pains to make our visit pleasant. Soon we met his brother, and James Whitehead, Esq., all from New Brunswick, and we composed a party that seemed like home. We traversed the city round, and then set off to visit that noble river "the Father of waters."

If there is any thing that makes a person homesick, it is to sit by the shore of a foreign river and watch the waters as they hurry by, the moon softly shining, and marking the waves in alternate bright and dark streaks, the fires of the Indian blazing in the distance, and the gentle ripple falling on our ears, with the sweetest sound—the "harmony of the waters." These all send our thoughts back towards the Atlantic; to the home of our boyhood, to the land we love. In this sublime loneliness we sat till we were roused by a call to return to our hotel. Starting to do so, we imagined our consternation on discovering that the gate across the bridge was closed, evidently in order to compel us to go round by the ferry. We had rather not take so much trouble, and so scaled that picket in the quickest possible order. The remainder of the evening we listened to the interesting tales of the adventures of Mr. Whitehead among the Indians, among whom he has been a trader for a number of years.

The next day we visited the Indian Lodges in the vicinity. Further back is a celebrated battle field, where the Chippewas and the Sioux were arrayed in terrible conflict from morning till night. Beyond the mere fact that here traces were seen of the battle, and its commanding position, the trenches and embankments thrown up to protect the Chippewas from the invading Sioux, there was but little of interest. Mr. Whitehead is a whole-souled man, and would remind you of his brother Alfred. Many and touching were the inquiries he made about the land of his nativity, in which he manifested a deep interest. But soon we had to separate. A horrible murder had been perpetrated at Oak Lake, by a party of Indians, by which six persons were brutally murdered and then burned. Information reached the authorities, and Mr. W. was selected to fit out a party to effect their arrest, an enterprise I fear, somewhat hazardous, and I shall anxiously await a note from Mr. Hartley informing me as to its result.

Dr. Jow said that "if a man lived to the age of Methuselah, and had not seen a 'Stanley Ball,' he would die green." But the Doctor will "die green" if he does not see an Indian Ball, such as we witnessed about two miles from Brainerd. We were not much at home—the exercises being all strange to us—till the invitation was given to surround the supper table, which was well supplied with "all the delicacies of the season," &c. &c. From Brainerd to Morehead is about 140 miles, and consists nearly of one vast level plain. Directly across the river (Red) is Fargo, in the Decota Territory. The Northern Pacific R. R. is built to this place, and the Company are now building a bridge here, and pushing the work vigorously on towards Puget Sound.

This Western country has been very much exaggerated. The country round Brainerd is almost a barren tract. No farming is done at all, and very little rain falls through the summer. The soil is of a loose sand; the trees are all pine (called the Jack pine), they grow to a considerable height, but are not more than eight or ten inches in girth (the largest).

The town consists of a number of houses and shanties and tents set up among the pines. It does a large amount of business (for its size), principally in R. R. ties and lumber supplying. There is one church belonging to the Episcopalians, and I understand that the C. C. Baptists will soon erect one.

We had the pleasure of the company of Rev. Wm. Pennington over the Sabbath, but attended no place of worship. In the evening we listened to a very fine lecture on the Bible, in aid of the American Bible Society.

These are very wicked towns. No Sabbath is observed. The shops are all of them in full blast, and the poor clerks have no rest. A movement is on foot in Brainerd for the mercantile establishments to close on Sabbath afternoons; all the merchants signed a document for that purpose except one Dutchman, who said "he would sell." It is here that the lover of morality will have his heart sickened and his ear pained "with every day's report of wrong and outrage." It is here the principles of virtue and morality in the young man are put to the test. For on every side the gambling halls and the dens of licentiousness present themselves, and he that passes through such an ordeal, and comes out untainted with the vices of the day, is a hero. It is here that lust and lasciviousness stalks boldly in the streets, and not unfrequently the calmness of the midnight is broken with the cries of marauders, and the most wanton assaults are perpetrated on the persons or properties of peaceful individuals. The originator of the movement in favor of closing business hours on Sunday, we believe, was B. F. Hartley, and as such he should receive all praise.

Towards the Red River the land in places becomes fertile, and eventually must be a vast farming district. But at present a person wants quite a fortune to engage in the business with anything like pleasure or profit. I have heard much said about the level of the Prairies. I will relate what

*A late Brainerd paper contains an account of the capture, by Mr. Whitehead and party, of two of the Indians who murdered the family. They have made a confession, and charge three others with being the prime movers in the awful crime, the only object of which was plunder.—Ed. 1872.

I observed in one place. At a "Junction" (I forget the name), a long "curve" was made by simply laying the sleepers on the ground, not a sod was broken, and we failed to see any unevenness in it.

The Red River—at Morehead—is about fifty or sixty feet wide, and is girded with a belt of trees from ten to twenty rods deep, which afford a "happy refuge" to the weary eye. It is very crooked, so crooked indeed that by steamer it is nearly eight hundred miles from this place to Fort Garry, while by stage line it is but two hundred and fifty. The water is extremely muddy, and is in consequence not very good, though much used. There are large numbers of fish—pike, catfish and a kind of shad. We were fishing this morning, and succeeded in bringing one fine fellow to the top of the water, but just as we would have brought him on shore he left us, and our fishermen's luck was muddy boots. The grass is just becoming a little green, but can only be seen where the prairies have been burnt (to-day is the 23d May).

The best route to Fort Garry (if the party does not go through the lakes, i. e. by Fort William) would be by rail to Samara or Port Huron, and then by boat to Duluth, then by rail to Morehead, and then by boat to St. Garry. This is the cheapest and the most pleasant; but the quickest is by Chicago and St. Paul, and thence to Morehead.

THE APPROACHING ELECTIONS.

Elections of Representatives to the Parliament of the Dominion will take place very soon. The exact date has not yet been given. It cannot be many weeks hence, at the farthest. Yet there does not appear to be much excitement in view of the nearness of the time. Probably the official announcement will have the effect of waking up the independent electors. In some constituencies, it is not probable that there will be any opposition. In this City, Mr. Tilley is likely to walk the course unopposed. In York and Carleton, Messrs. Pickard and Connell, will, in all probability, be returned without the trouble and anxiety of a contest, which is well, as they have served their constituencies faithfully. Mr. Smith, in Westmorland, will have similar good fortune—as he deserves. Although there have been slight hints, occasionally, of a contest in Queen's, it is scarcely thought that Mr. Ferris will be opposed. The County knows and has confidence in him. As stated a few weeks ago, St. John County has four aspirants for Parliamentary honors, &c. That Mr. Burpee will have one seat, is considered certain; but whether Mr. Elder or Mr. Palmer will secure the other, is a matter of uncertainty. Opinions differ. Both parties are confident of course; politicians are always so, or at least assume to be so. In King's there is likely to be a lively time. Four men are named as ambitious of the honour of representing that good old constituency. They are, all of them, men of rather more than ordinary ability. The electors will have no easy task to decide which of the quartette shall receive their votes. Report says, that in Sunbury, the present member, Mr. Burpee, will be opposed by Mr. Perley. The latter gentleman is an old hand at the business—having always been successful but twice, and the fight will, doubtless, be exceedingly warm. In Victoria, Mr. Costigan will have a French opponent. In Charlotte, there will be three candidates. Mr. Bolton, the present member, whose record is no discredit to him; John McAdam, who has been intimately connected with Provincial politics for a great many years; and Mr. Gilmour, of the Anti-confederate Government notoriety. The latter gentleman, since his defeat on the Confederation question, has kept entirely aloof from any public participation in politics. Northumberland will have a contest. Mr. Gough and one or two others, are mentioned as being anxious to measure swords with the present representative, Mr. Hutchinson. It is said that Mr. Anglin will not easily get his seat for Gloucester, if indeed he gets it at all. Kent has more than one aspirant for political distinction, as also has Restigouche and Albert.

It is to be hoped, the voters will bring a cool judgment to bear in deciding who will get their votes, and support the men who will faithfully discharge the trust committed to them. Influenced by the excitement usually created at election times, voters are often led into doing what they regret when too late. Large interests are at stake, and to deal with them properly, men are required. Not those who are prone to electioneering clap-trap—who by their joyfulness and like-similarity qualities, are successful canvassers. Not these, but men of brains—men of weight—men who know their constituents and the country's interests, and have ability to stand up in their defence or advocacy, as the case may require, are the men who are wanted. We ought to have men of honesty; men, who being confident of the right, are not afraid to stand by it in the face of anything and everything. Those who stick to party through thick and thin, are not poor representatives, and are not what the country wants. Such, generally, have their price, and are very cheap too. This is an intelligent, independent, and moral Province, and we naturally look for it to be represented by men of intelligence, independence, and morality. That too often, men of questionable morals, and sometimes those known to be grossly and shamelessly immoral, succeed in getting seats, both in the local and general Legislatures, is a painful fact, and one disgraceful to the constituencies electing them. We hope the time is near, when the christianity and morality of the country, will fully realize their duty to assert their right to be more correctly represented in character, as well as in political views. Not till then, will many of those things which are so dire a curse to the country, be removed.

To the Editor of the Christian Visitor:

I have waited some weeks for you to substantiate the reckless and unwarranted charge you made against me, that of wilfully falsifying C. G. As you have failed to do so, I now ask and expect you as a christian minister to take back that grave assertion.

JOHN PERRY.

EXPLANATORY.—Our friends on the Orontes have doubtless been anxiously looking for the agent from this office, who was to call on them about this time. He has been delayed longer than was anticipated, but will be on hand in about two weeks from this. This extension of time will give fuller opportunity to be prepared with cash for him.

To CORRESPONDENTS.—Rev. W. M. Knollin, the money sent by you in the name of Samuel Trotter, has been credited to Mrs. H. Trotter. Is that right? The book will be sent very soon to the person of whom you write.

D. L. Moody was applied to by a reporter of the Chicago *Post* for a sketch of his life. He gave the following, which is so characteristic of him that everyone who has ever seen and heard him will readily recognize the lay preachers' style: "Dwight L. Moody, born in the flesh 1837; born in the spirit 1859; don't know when the flesh will die, spirit immortal. That's all that's worth recording of my life—my natural and my new birth. I don't want another word said, and I have never before given to any one even as many facts, because it makes the cold sweat start out whenever I hear that anything is said or done in my name to go in and charge three others with being the prime movers in the awful crime, the only object of which was plunder.—Ed. 1872.

Pen and Scissors.

A CHURCH of no mean dimension, with steeple, etc., was placed upon cars of the Chicago and North-western Railroad at Duntun, a station near Chicago, and conveyed by steam to another station some miles distant, when it was dismantled and set up.

AN OLD WRITER has quaintly said: "God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but He looks at their sincerity, how spiritual they are."

ACCORDING to a correspondent of the London *Daily News*, the topography of Mount Vesuvius has been greatly changed by the recent eruptions. "Hills have appeared where, but a few days ago, there stood only visitors to the crater." Precipices have been formed which almost prevent further advance. All is altered. The very shape of the mountain has lost its well-known outlines, and the view is appalling.

SOMETHING LARGE.—Boston has developed a new connection with its musical "Jubilee." This time it is a "World's Prayer-Meeting," to be held for three days in the "Coliseum" immediately after the "Jubilee" proper is through—eminent clergymen to be summoned by telegraph from the ends of the earth, etc., etc. We would humbly suggest that a building which will seat 20,000 people isn't quite the place to hold a prayer-meeting, unless those attending be furnished with speaking-trumpets and auricles. And in regard to these pudding-stone prayer-meetings, which embrace "all the world and the rest of mankind," we must say that we have serious doubts whether they accomplish much good.—Exchange.

REV. MR. CHAMBERLAIN, pastor of the New England Congregational Church in Chicago, relates that at the time when they were most afflicted by the loss of their beautiful edifices, a singular circumstance became known which greatly cheered and encouraged them to put forth their most strenuous efforts to obtain the necessary means to rebuild. It seems that among the debris two bits of printed paper were found, one of which proved to be the only remaining fragment of a Bible; the only legible portion was this verse from 2d Cor. v. 1.—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. The other was a scrap from a hymn-book, upon which was printed hymn 1180, of *Songs for the Sanctuary*:

"Daughter of Zion! from the dust
Exalt thy fallen head,
Again in Redeem'd trust—
He calls thee from the dust."
"Rebuild thy walls, thy bounds enlarge,
And send thy herald forth;
Say to the South, 'Give up the charge,
And keep not back, O North!'"

FATHER HYACINTHE.—This eminent leader of the Old Catholics has concluded to return from Rome to Paris, and to cooperate with the Abbe Michaud. He has labored at Rome in various ways in behalf of the Old Catholics, and has published a pamphlet called *The Hope of Rome*. In this he has published his addresses and other articles.

The Old Catholics have published at length what may be called their theological platform. They do not join but Reformers, but they reject the decree of the Vatican and all Papal laws, and go back to the church in her purity.

It is said that they are organizing to operate in this country. So far as they gain power, they will effectively counterwork the policy of the Jesuits. But their platform is indefinite. Who can tell, at least among the common people, what the original, pure church was? It needs historical learning, and cannot be a basis of popular excitement and zeal.

By making the Bible the platform, Luther took hold of the hearts of the people; and if Dollinger and Hyacinthe would do this, and aim for revivals, they might pervade and move the whole Romanish world. The English Churchmen, Ultramontane and Old Catholics, are at conformity to the best age of the church. Hence they feel a peculiar interest in the Old Catholic movement, and in Dollinger's sermons on Christian Union and on the English Church.

The statement having appeared that every minister in South Carolina is required by the Legislature to pay ten dollars license to preach the Gospel, the State Attorney-General authorizes its contradiction, no such tax being subject to collection.

The pope, in a late speech, referring to the death of a member of the Italian parliament, who, with all his family, was a good Catholic, and who had only aimed at the papacy by becoming a deputy, is reported as having said: "He died giving his soul into the hands of Satan, to go and curse God forever in the lowest depths of hell." This cursing spirit of the pope may please Ultramontane and Old Catholics, but it is not thoroughly imbued with the spirit of religious bigotry.

The Empress of Germany has founded a seminary at Charlottenburg, a rural suburb of Berlin for the education of the orphan daughters of officers who fell in the war of 1870-1.

ERRORS AS PREACHERS.—The *Christian Intelligencer*, some time since, contained the following from Dr. John Hall on the subject of the religious newspapers of the United States:

One must have lived long out of America to estimate justly that peculiar American product, the religious weekly. Its conductors are the greatest preachers; their congregations are enormous; their discourses touch every variety of way; they are not fettered by the fear of seeming personal, nor restrained by regard to a class. They strike right and left, where, if the minister did the same thing from a pulpit, all eyes would be turned to the pew of the transgressor. If they do their work well, they are great public benefactors. They require uncommon tact, energy, and patriotism; they deserve the cordial co-operation of their brethren. Their responsibility is immense, and they may well say, "Blessed pray for us!"

A LETTER FROM ROME gives the names of seventeen American clergymen who were present at the American Union church, and joined in religious observance at the late Sabbath in May. The occasion was one of great interest, heightened by the remembrance of the long years in which it has been a crime for Protestant christians to meet and commemorate the dying love of their Lord, unless under the special protection of some foreign embassy.

SAD CONDITION OF PERSIA.—The people of Persia, or what there is left of them, have been rendered so desperate by their long continued sufferings from the famine that they are transformed into robbers, and none of the roads are safe. An officer sent out by the Grand Viceroy to suppress the brigands was found in a small town in a complete state of destitution, having himself been stripped by them. A telegram to a London paper, under date May 3, sent by an English officer, says that the final stage of the famine is more terrible to witness than the first; although the crops are now magnificent and water abundant. The road is strewn with half-starved corpses, and cannibalism is not uncommon. The Pan-European Telegraph Company has already sent out \$80,000, which, through the liberality of the British Government, is placed in the hands of agents in Persia within a few hours after it is subscribed. The people are still in terrible need of assistance, and if it came at all it must come quickly.

GLORIOUS RESULTS.—The Directors of the London Missionary Society, report encouragingly of the work in the South Sea Islands. They say: "There are at present four principal groups under the Society's charge, containing twenty-five important islands, and having twenty smaller islands and numerous islets connected with them as outstations. These missions are instructed and managed by twenty-eight English missionaries, with a missionary ship at their command, at a total cost of £250,000 a year. All the inhabitants of the large island, and most of those at the outstations, are professedly Christian; and they are 70,000 in number, including 14,000 members in church-fellowship. For many years some three hundred of these Christian converts have given themselves to the edification of their brethren, and eighty of their number are devoted to purely missionary work. They have been efficiently and systematically trained; they have been duly appointed as pastors, evangelists, or assistants; and many of them have been distinguished for steadfastness, devotion, and

even heroism in the Lord's service in lands far distant from their own. These converts have cast off all the great institutions of heathenism, which were ancient, cruel, and powerful; they have cast off many great and destructive vices; home life, social intercourse, public manners have been all ruled, sanctified, and elevated by the law of Christ. Willing and large-hearted have been their gifts in the cause of the Gospel; not less willing and consecrated has been their personal service. Diligent in business, upright in dealing, securing the safety and the rights of foreigners, their islands have become a safe and pleasant resort for seamen and traders. These little islands have taken a place in the comity of nations; and in their little sphere, so far from meriting contempt, they have become a simplicity, a completeness, a gentleness, and a beauty of Christian character exceeding that of the sterner races of the world, which deal with higher matters and yield a rough type of manly excellence."

THE GOLD YIELD OF NOVA SCOTIA.—Mr. Heathcote has issued a new Edition of his Statistics of our Gold Mines, bringing up the figures to the close of 1871. The whole amount raised is estimated at 223,000 ounces, of the value of \$393,000 sterling. Mr. H. says:—

More impartial testimony than that of figures could not be adduced, and investors in foreign gold mines may take the pains to institute comparisons with less than that. In the two essential points which mark the paying qualities of a mine—First, the value of average yield above cost of production. Second, the value of average earnings of each person engaged in it above actual wages.—Nova Scotia comes out with, and in some instances is ahead of, more famous gold countries. While the Montague district has averaged £11 5s. 10d., Stormont £4 6s. 3d., and Sherbrook £3 12s. 6d. per ton, on the crushing of several thousand tons (£1 12s. will generally pay the cost of extraction) small lots of Oldham, Wime Harbour, Tangier, Carleton and Uniache have yielded respectively, £415, £348, £300, £292 and £72 per ton. The decennial mean earnings per man, too, for the whole Province amount to £106 3s. 6d., or about ten times as much as the average of the best of the gold mines of the world, one of the oldest districts was £169 8s. 4d., and for Carleton the youngest £212 10s. 6d. These results are remarkable when it is considered that most of the miners are self-taught, that battery amalgamation is the only process used for obtaining the gold, and that the tailings are never subjected to after treatment. Although a dozen companies might be cited whose aggregate produce has exceeded \$600,000, not one of them began with more than \$5,000 working capital, and some of them, particularly when eminent authorities familiar with the gold fields of California, (Professor SILLIMAN, (Australia, (Mr. A. R. C. SELWY), the Southern States, (Dr. T. STERN HUNT), Brazil, (J. A. PHILLIPS, M. E.), and Bolivia, (the late Adm. R. M. M.), have carefully examined the records of its productive character, and that opinion is confirmed by the sworn returns of a decade, fair evidence exists that the private speculator or public company prepared to exploit extensively, with skill, patience, and means, can hardly fail to reap large profits by investment in the gold fields of Nova Scotia.

The News and the Press.

ST. JOHN, N. B., JUNE 28, 1872.

BREVITIES.—A terrible accident occurred on the Grand Trunk Railway, on Saturday morning. About eleven miles from Belleville, the engine ran off the track. Sixty-five persons were either killed or fearfully wounded. Not more than a half dozen of the wounded ones can recover.—Three cases of small pox are reported as existing at Chatham, St. Andrews.—Hon. Peter Mitchell is at present in the Province.—The woolen mill at Golden Grove, near this City, was destroyed by fire on Friday. It belonged to B. R. Lawrence, and was partially insured.—Several persons were struck by lightning during the recent storm.—The International Steamship Company are about to build a new first class steamer for the route between St. John, Yarmouth, and Boston. Part of the stock is to be taken in St. John and Yarmouth.—On Friday evening, two men were drowned at Gibson's. Their names were Murray and Fisher. Murray fell in the mill pond, and Fisher plunged in to save him; they were both drowned.—Caterpillars are doing much damage among the Georgia rice fields.—It is officially announced, that the Emperor of Austria is to make a