

The duties of holiness are very irksome to men who are not in the element of holiness; but when once they are cast into the element of grace, they bear ten times more and feel no weight, but are refreshed thereby with joy unspeakable.

POSTAGE.—To prevent any misunderstanding or difficulty, be it remembered, that no Post or Way Office keeper can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

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

## TERMS AND NOTICES.

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JOSEPH McLEOD, EDITOR.

All Communications for insertion should be addressed, JOSEPH McLEOD, Fredericton.

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## Religious Intelligencer.

ST. JOHN, N. B., DECEMBER 20, 1872.

## GIVING A MEANS OF GRACE.

Not many think it so. So at least says their practice. The subject ought to be more thoroughly considered, then there would be conviction, and then conversion from covetousness and carelessness.

The *Protestant Witness* says:—

Liberalism is a grace. It requires to be developed in the heart and in the church. Exercise will promote its growth. When it is cultivated in a right spirit it never grows alone. Other graces, such as humility, faith, love, and gratitude, grow up around it. The regular practice of giving is healthful exercise for all the graces. It subdues and drains the soil of the human heart. It promotes a vigorous circulation in the christian system. The state of the christian exchequer has also a great deal to do with the condition of spiritual life in the individual and the church. Stingy giving is a sign of stunted christian living. Little gifts and loud prayers make very discordant music in the service of God. The heart without the purse is a mock offering. God makes his stewards. To waste or mismanage his property is to be unfaithful. If we are unfaithful with the unrighteous mammon he will not commit to our care the true riches. If, however, we use temporal things aright, it will secure to us spiritual blessings. Growth in grace cannot be secured without the exercise of liberality.

Paul lays down the principle of christian giving in 1 Cor. xvi. 2: "Upon the first day of the week let every one of you lay by him to store as God has prospered him." Here we are directed to give (1) Discreetly.

Giving is to be part of the Sabbath day's exercises. It is to be an act of worship as much as prayer, or praise. A man can express the gratitude of his heart, his faith, his love, his devotedness, as well with the practice of his worldly substance as with the utterance of his tongue. Giving to God is not a mere commercial transaction, but a solemn act of worship. It may become as profitable to the giver as any sacred duty he performs. The Old Testament saints worshipped God with their gifts. Abraham in the religious observance in connection with Melchizedek, who was a type of Christ, paid tithes. This, according to the Epistle to the Hebrews, was the essential element in the act of worship which he performed. Jacob vowed to make a place of worship to God dedicated a tenth of all his substance to religion. He recognizes giving rather than sacrificing or prayer as the necessary exercise for constituting a house of God. The children of Israel were required to give a tenth of all their substance for the support of the religious ordinances. Not one of them was permitted to appear before God at the religious festivals empty handed. The injunction for the people was, "Bring an offering and come into his courts." This rule has been repeated and restated by the Apostles. Our gifts are as acceptable acts of homage as our prayers. Spending the Sabbath without giving is keeping the chambers of the soul without lifting the blinds to let in the sunlight. It is apt to make a gloomy and morbid religious experience. No man is properly prepared for the exercises of God's house without a gift. This will be a key for the gateway to the green pastures and still waters of gospel truth. The stingy soul will be apt to starve or feed only on the scraps and weeds that are thrown over the fence. Giving ventilates the heart for kindling the fires of devotion on its altars. Piling on the fuel of doctrine and stirring by exhortation make a little light and heat, but it will create dust and make smoke. The liberal christian will always have a dusty smoky religion. The man who gives devotionally takes the rubbish out of the vessel in which he is to receive the water of life. It keeps it pure and sweet. Let us worship God by giving. Our gifts are as profitable as our prayers. We may be just as sincere and devoted in bestowing our substance as in singing our psalms or presenting our prayers.

(2) Paul directs us to give systematically. It is to be done every Lord's day. It is at least implied that there should be a regular time for laying aside the part of our substance which belongs to the Lord. There should be system with this duty as there is with our private, family or public devotions. We should have a set time for attending to the duty of storing for the Lord. We should just as soon think of neglecting to enter our church or keep the Sabbath as neglect to set apart the Lord's portion from our substance. System will reduce giving to a principle instead of leaving it to impulse. It will make constant application instead of spasmodic efforts. It will change the intermittent stream of special efforts into the overflowing fountain of systematic benevolence. Make a point of giving something every Sabbath.

(3) Paul directs us to give conscientiously. Every one is to lay by himself. Whether the bag into which he puts his gifts be in the house or in the church does not matter. The main point is that he has personally to set apart his gift. He may invite God and conscience to the division. The act of storing for God is to be a conscientious and deliberate one. It is in working the conscience that it does the giver most good. The very attempt to do his duty gives an impetus to his moral nature. He makes his division not in view of what his neighbor has done, or what his profit may be, but in view of what God requires of him. The very act of tripping the lamp of conscience, read his account with God illumines and purifies a man's soul. Settling the demands of conscience rather than the demands of a collector or the appeals of a beggar raises a man into a higher sphere than that of a discarded debtor. He becomes a servant of the most High. Every man should be himself look into his estate and answer this question, "How much owest thou unto my Lord?" If he will settle the question on his knees in the sight of God he will be profited by the duty. If conscience operates on the matter, covetousness, selfishness, pride, indifference, will be destroyed. The conscientious giver will grow stronger and better. Through his gifts he can worship God in spirit and in truth.

(4) Paul directs us to give proportionately. We are to give as God has prospered us. The gift must have some definite proportion to what we possess. It may be one-twentieth, one-tenth, one-fifth, or one-half, or whatever we conscientiously determine. Let the amount be definite, one dollar in every ten or one in every five or one in any sum we may set. Let this appointment be made and sacredly regarded. The first fruits, not the gleanings, belong to God. Vow to Him and pay.

(5) Paul directs general giving. Every one is to lay by himself. The accumulated gifts will fill the treasury. But it is to the personal rather than ecclesiastical view of giving we wish to look. The man who gives devotionally, systematically, conscientiously, proportionately, is a worshipper. He works. He will find the truth of our Lord's saying that "It is more blessed to give than to receive."

## DOMINION PROHIBITION.

In Ontario and Quebec a movement is on foot to secure prohibition of the liquor traffic. Why should not the other Provinces unite with these in effort to secure so desirable an end? The *Montreal Witness* says:—

It will have been seen from the proceedings of the meeting of the representatives of temperance societies held in this city recently, that it was resolved to make common cause with Ontario and Quebec Temperance Leagues in petitioning the Dominion Parliament at its next session to prohibit the manufacture and sale of intoxicating drinks. Arrangements are now being made to canvass the city for signatures to the petition. This is a blessed work, and one in which all creeds can join for the moral regeneration of our beloved country. The highest and best among both Protestants and Catholics have enrolled themselves on the side of the advocate of prohibition. There are many important projects of reform demanding the attention of our House of Commons, but this of prohibiting the manufacture and sale of liquor runs to our population transcends them all. Drunkenness and its attendant woes are the baleful spectre that now keeps pace with our advancing civilization, frustrating its efforts for good, and marring the fair prospect of the future. How glorious would it be if the hateful thing were swept out of sight, and what an immense addition would be made to the prosperity of the people, and their happiness here and hereafter! It is an object worthy of the loftiest philanthropy. Some may characterize its attainment as impossible, but that is not a word known to the patriot or reformer. If the people of the Dominion of all ranks and creeds make known their will, that their language shall put a stop to a traffic that is despoiling the land like a pestilence and ruining its victims for time and eternity, who will dare to say they can't?

The new Church, at Marysville, York County, is completed, and will be dedicated in a few weeks.

## NOW IS THE TIME.

An exchange says: "How few churches are interested, immediately, to take hold of earnest religious work, and expecting, immediately, the result of religious effort! 'Say ye not there are yet four months, and then cometh the harvest.' Christ might well say to his churches to-day: 'Our observation and experience would certainly lead us to answer, Yes. That is just what the great majority of our Churches are doing. They are waiting for the week of prayer.' Before making any special effort for Christ and for souls, immediately following the first week in January is coming to be the accepted harvest-time for our American churches, and very few of our brethren conceive of any unusual gathering of souls as possible at any other time than that."

But is it not true that in many a parish the field is already "white to the harvest"? Are there not, in the Sunday school and at the preaching-service, many who are more anxious to receive salvation than we are to give to the street? We are not, the other day, while reading in public the closing verses of the sixth chapter of Mark, with the thought that those who were not Christ's professed disciples were more prompt to detect his presence, when he came in disguise, than those who were his professed disciples. Not infrequently, even now, the ungodly anticipate the godly by months in their longings and expectations of a blessing; and thus it happens that there is many a field "white, already, to harvest," while the church set to cultivate it is asking, "Are there not yet four months?"

Is not God as ready to bless now as ever? Whenever we draw nigh to him, will he not be drawing to us? And would it not be an especial blessing to a church which he is to glorify by his presence, in the week of prayer, to have him draw nigh to them now, rather than by-and-by, when the evenings are shortening, the walking getting sloppy, and the preparations for another year's toil are pressing upon so many of us? By the time the present and labor and pray for a blessing now—just now."

## TOTTERING, AND SURE TO FALL.

The great system of iniquity known as Mormonism is being shaken. That it has long been allowed to live and thrive unmolested, is no credit to the United States. It is gratifying that even at this late day, the authorities feel disposed to deal with it. It is also a pleasure to know that there is an inward dissension. "A house divided against itself cannot stand." The *Montreal Witness* says: Attention has been called to the Mormon difficulty by the President in his Message. Congress is, therefore, likely to make some fresh attempts to solve this knotty question. Official statements in the Message, which represent the Mormons as disaffected and hostile to the institutions and laws of the United States, must be received as authority of the highest kind. These representations naturally provoke controversy in Utah, and throughout the West. The Mormon journals, of course, deny, and the Gentile press, the correctness of the facts on which the President's recommendation is based.

There is no less controversy about the recommendation itself, as to the character of the measures to be adopted for the ultimate extinguishment of polygamy. The *New York Herald* writes: "The religious journals, advocate instead of a policy of repression, which might provoke rebellion and war—the present 'masterly inactivity,' which leaves this evil to the influence of causes which are sure gradually to overthrow the whole system. They claim that the railroad, mining, and commerce with the outside world, and the increase of the 'Gentile' population, are sure speedily to destroy the abomination. Still we do not see why polygamy should be left to the action of such agencies alone, any more than slavery, that other 'stern relic of barbarism.'"

We are glad, however, that independent testimony is furnished of the approaching downfall of this imposture through such influences. Rev. Norman McLeod, of Salt Lake City, formerly a minister in Canada, has been recently lecturing in California on Mormonism, and states that there are many signs of its speedy overthrow. He spoke especially of the organized bodies now massed into what is known as "Utah's Liberating League" composed of thoughtful and earnest men, who do not fear Brigham Young, and mean to smite him, and his hip and thigh. The "League" is now the rising power in Utah, and is doing immeasurable good. It proposes to resist, by every legitimate means, the admission of Utah as a State into the Union, until its destiny can be determined in the interest of freedom for all the people. Mr. McLeod announces that the Mormon women are doing much to liberate themselves; and that the prayer of hundreds of women in Utah, was that the "Gentile" might not give out; that the Gentile population might not be scattered; and that the form of tyranny might not be inaugurated. Many men, heretofore steeped in polygamy, are now renouncing it, and evincing their sincerity, by making the only restitution in their power, by divorcing their wives, and resuming their former relations with their first and only wife.

## A SPECIMEN.

In Buffalo, N. Y., the news boys and boot-blacks were treated to a Thanksgiving dinner. The idea of treating them originated with the Young Men's Christian Association, and was heartily seconded by leading gentlemen of the city of every denomination, a Jewish Rabbi being present and pronouncing the benediction. The Papist authorities were not satisfied however, and positively forbade any Catholic boy from going to the dinner. A *McGill* correspondent writes:—

The Roman Catholic bishop at the Cathedral, together with the priests in the several churches in our city, forbade the parents of these children from allowing their boys to attend this entertainment under fear of punishment. Several of the boys told your correspondent that the priests had forbidden them to come, and some refused to take their tickets home because they said their mothers would tear them up, while others who had received tickets said the priest had told them up. On Thanksgiving morning one Catholic woman followed her boy to the church, and caught and pounced him at the door before he got in. Over a dozen boot-black boys who tried for nearly an hour to get in were prevented by two or three larger Catholic boys who hung round the church, intimidating and influencing them from doing so. After getting from seventy to one hundred boys, whose names and addresses had been obtained, and who had received tickets of invitation, were prevented by this Romanist intemperance, from participating in this pleasant affair, though it was neither strictly religious nor in any sense sectarian in its influence or aim.

This is a fine specimen of Christian charity. A Jewish Rabbi united with his fellow-citizens in doing good to the little waifs of a large city, but a Roman Catholic bishop will not permit Roman Catholic children to accept of the offered hospitality. Must we understand that the Jewish hierarchy must to make of their people a species of christianized Hindus, separated by an impenetrable caste from all their fellow-men? Already they have forbidden Roman Catholic boys to go to school with other boys, and now this bishop forbids them to eat with other boys. What next? Shall we have Roman Catholic children, and even nuns, and Roman Catholic shoes, which have not been polluted by passing through heretic hands? How long do the members of the hierarchy suppose that their people will tolerate this nonsense? We assure them not very long.

The call upon Barnes & Co. for Premiums was greater than expected, so that their stock of some kinds was exhausted for a few days; but they have a full supply again, and can furnish all who call and pay up. Subscribers who pay in Fredericton can receive Premiums from the Editor, and those who remit by letter will have the picture sent by mail.

Thanks to our friends for the many kind words their letters contain concerning the INTELLIGENCER.

The Chinese have a wonderful force and element of strength in their neglected and unused coal fields, which comprise an area of 400,000 square miles, and in comparison with which 12,000 miles of English coal seem very paltry and insignificant.

## MANITOBA CORRESPONDENCE.

DEAR INTELLIGENCER.—Returning again to our old headquarters I find myself very much disappointed in not receiving the INTELLIGENCER, owing, I suppose, to some delay in the Canadian mail.

Of the troubles here, you have had a pretty thorough account through the discussions in the press of the other Provinces. All is quiet now, however, and the town is fast improving in appearance. It has, I believe, doubled its size during the last summer.

The Press here has had an addition to its already numerous ranks by the appearance of a new journal, *The Free Press*, and for which an active canvass is now going on through the Province. I forward a few samples by this mail.

In former letters I have said very little regarding the climate or seasons. Although the summer was hot, the autumn has been all that could be desired. About the 25th September we had a severe snow storm, which lasted over two days and nights, and being prepared for such an emergency, we found ourselves uncovered on the prairie snow after daylight in the morning, our tents having been blown over us. But after enjoying a quiet nap with our heads beneath the blankets (to have the fun of being snowed under) in a few minutes all was right! Mr. Wither, Deputy Inspector of Survey, having lost his horses, went to seek them, and getting bewildered himself, remained during the entire storm in the bush with neither food nor shelter.

Perhaps it might be interesting to some of our readers to know how the surveys are effected in this Province. Previous to its subdivision into sections and quarter sections, the country is laid out in "blocks" of twelve miles square, and these are then quartered into townships six miles square.

In the subdivision on prairie land both the surveyor and picketmen are mounted. The flagman gallops for a half mile north or south (as the case may be), setting a picket, and then turning to the east or west, gallops till he is hailed by the surveyor, plants his picket, and returns to continue the meridian. The surveyor now springs on his horse, and in a few minutes he is ready to run another half mile, after which he turns another offset or tie line.

Two sets of chainmen, and sometimes three, follow, marking the spot for the mounds, which are built by another party of men following. In this manner it is possible for an expert man to run two or three hundred thousand acres in a season. The pay is according to the work done, or at a fixed rate per mile. So that the most ingenious expert and hard-working man gets an equitable remuneration. The above only refers to prairie; and I am sorry to have to say all the prairie in the Province is surveyed.

In woodland the process is slow. Horses are dispensed with, and man, "poor, degenerate man," becomes a beast of burden. The lines are all run with reference to the true meridian, and the instruments used are the Transit or Theodolite, only of the best make and finely graduated on silver—for block work—to at least ten seconds.

Astronomical observations in running the meridians, exterior, and parallels of latitude—the former, straight lines, the latter, chords of circles six miles in length—must be made at every township corner, or at every six miles. This results in a jog, on account of the want of parallelism in the meridians, which is provided for in lines called "correction lines," being parallels of latitude twenty-four miles apart.

Preparations are being made for the speedy prosecution of the work on the Northwest Boundary Survey in the spring.

Lindsay Russell, Esq., Inspector of Dominion Surveys, is now engaged, in connection with some of the astronomers, in ascertaining the true longitude of Fort Garry.

There is a great rush now in finishing buildings before the cold weather sets in. Wages have been high here all summer, but at the town there has not been constant employment, even during the summer; while in the winter the prospect for the laboring man, unless he have employment of his own, is very slim. But the farmers of any country could not ask a better time; oats have been from a dollar to a dollar and a quarter per bushel; potatoes about the same, or a little less, and not enough to supply the market; butter thirty-seven to forty cents per pound. As a consequence hotel fare is high; but a number having been added to the old stock of boarders we hope to fare better in this respect. An obliging landlord runs the "Swayze House," where your correspondent now sits, while he knows the Old Bell in the Fredericton Cathedral is telling the "little" hours—owing to the difference of longitude, of course, for you know, if your readers do not, that he does not sit up late.

When I think of my old home in the Eastern Province on the shore of the great Atlantic, in some of my youthful enjoyments, I would fain be there. But duty binds me here. There is much to admire in the beautiful West, where God has dealt so bountifully to all His creatures in providing for all their wants and more. We find so much that is different from the place we left, that we again long for the rocks and cliffs of our native land.

Fort Garry, Nov. 23d, 1872.

[The INTELLIGENCER is mailed regularly to our correspondent. The trouble must be in the Postal Department somewhere.—Ed.]

## A Word from "An Isolated Free Baptist."

PARADE, N. S., Dec. 20, 1872.

DEAR SIR.—A friend very kindly sent me a number of the RELIGIOUS INTELLIGENCER a few weeks ago, with which I was much pleased. My attachment to the Free Baptist denomination has also been increased; and I feel that every family should have the paper, as it is one of the mediums by which the church is to be built up, and not only its members increased, but their doctrines and practices be more thoroughly understood. From time to time I am led more firmly to believe that the Free Baptists have an important part to perform in christianizing the world, though the effort heretofore put forth has not been so great as it should have been. One great mistake, I feel, is that they lose sight of the fact that in working for the "denomination" they are adding as well to their own advancement in the divine life, as making the denomination more influential for good. I refer particularly to the duty of employing a minister. Let the members say, "I'll go with the church," instead of saying, as we have reason to fear is too often the case, "If they get Mr. A., I'll help support him; but I won't do anything if they get Mr. B." There ought to be—and I hope before long there may be—a more systematic working among the churches in this respect. And let the ministers see to it that they ascertain, as far as possible, the spiritual wants of their people, by personal conversation, and thus they shall be better prepared to dispense to them the word of life. Enclosed is the amount of subscription. Please send me the paper for 1873.

AN ISOLATED FREE BAPTIST.

The Mint at Philadelphia has commenced melting \$1,000,000 one dollar gold pieces, to be converted into pieces of a larger denomination. Twenty millions of these pieces are to be used.

A Wittenberg gunsmith has invented for the Prussian Government a new rifle that fires 29 shots per minute a distance of 1200 yards.

## BOOK NOTICES.

The *New Dominion Monthly* for December is fully up to its usual predecessors. Improvements are contemplated for 1873. It is the oldest and has the largest circulation of any literary magazine in Canada. It is especially suited to Canadian houses; and may be safely read anywhere. Price \$1.50 per year.

The *Montreal Witness*, always unique in the newspaper line, has gained a world-wide reputation through the pluck and enterprise which John Douglis, its chief proprietor, has shown in starting a like paper under the same name in New York. Notwithstanding this tax upon his energies, his *Montreal paper* seems to show every day new signs of vitality and vigor—both in the increase in the dimensions of the various editions at a time when other city papers are increasing their prices; and in the improvement in "get-up," and in the ever wide-awake and independent editorial department. In spite of the growing expense of everything, we believe the *Witness* maintains a very large staff, and puts double labor wherever rapidity and accuracy may by that means be promoted. It is certainly in many respects a marvel in journalism, and it is not wonderful that the publishers have a large increase in their subscription lists to boast of.

The *Scientific American*, now in its 28th year, enjoys the widest circulation of any analogous periodical in the world.

Its contents embrace the latest and most interesting information pertaining to the Industrial, Mechanical, and Scientific Progress of the World; Descriptions, with Beautiful Engravings, of New Inventions, New Implements, New Processes, and Improved Industries of all kinds; Useful Notes, Facts, Recipes, Suggestions, and Advice, by Practical Writers, for Workmen and Employers, in all the various Arts.

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SEEK FIRST PAGE FOR PREMIUM OFFERS. Only ten days of the year remain. Send in your renewals, and get premiums.

## Pen and Scissors.

A Dutch minister in Amsterdam has been pastor of the free church for 70 years.

The *Rev. Joseph Baker*, the veteran English evangelist, has arrived in America.

The *New York City Mission*, established 50 years ago, holds 4 to services a week, at the small annual expense of \$50,000.

A Sublime Purpose.—The missionaries, or rather the Bible Society at Allahabad, India, have begun and purpose to continue until they shall have furnished a copy of the Holy Scriptures to every inhabitant of India.

Mr. Spurgeon reports his attendance at the laying of the corner-stone of the new college at Manchester, and says, "It is designed for the education of ministers for the close-union section of the body, and for our part we rejoice in it, though we have no faith in close communion."

What is cost.—In the reign of Edward I. the price of a Bible, fairly written, was 237. The hire of a laboring man was three and a half pence a day. It would therefore have required the earnings of 5,920 days, or, excluding Sabbaths, eighteen years and two hundred and eighty-six days, for a laboring man to have bought a Bible.

The cause.—The chief cause of insanity, says Eli Perkins, Superintendent of the Connecticut Insane Asylum, "I found to be intemperance. Six-eighths of the 1,400 cases of insanity sprang from that cause alone. How long shall this crime cry aloud from the shades of the past, the infatuated and the insane, for redress? What a temperance lecture I have listened to!"

Prohibition.—Greeley, Colorado, is a town of about 1,500 inhabitants. It has had a prohibitory law from the beginning, and not a liquor shop of any kind is allowed. A little over two years ago the citizens held a fair for the benefit of the expected poor, and realized \$300. Of this sum \$250 remains in the treasury. One saloon would have afforded opportunity to have spent ten times this sum.

Turkey.—Women are doing a great missionary work in Turkey. In many localities they are very successful. Rev. Edward Briggs, of St. Louis, made a somewhat extensive tour recently, accompanied by his wife. On the Sabbath, he announced that Madame would preach to the women at certain times, in the gardens. Large crowds of women came to listen to the Gospel for the first time from the lips of women.

Sinking.—Quito, the highest city in the world, was found by La Condamine in 1745 to be 9,596 feet above the sea; Humboldt, in 1802, could only make 9,570 feet of it; Boussingault, in 1851, was startled to find that it was only 9,267 feet. Owing, in 1867, found it reduced to 9,220 feet, and Ross and Struvel found, in 1870, that it had shrunk to only 9,256 feet above the level of the sea. Quito, it seems, has sunk 246 feet in 125 years, and Pichincha 218 feet in the same period. Its crater has sunk 425 feet during the last 26 years, and Antisana 165 feet in 64 years.

It costs a good deal to keep unruly boys out of criminal practices. The Chicago Reform School was in operation seventeen years, during which time it had 1,384 boys in charge. The net cost, over all receipts, was \$440,000—or about \$25,000 a year. A very large proportion of this tax upon our citizens was the product of intemperance. The Reform School has been discontinued, and the inmates transferred to the State Reform School at Pontiac.

The will of Patrick Henry closed with the following significant testimony to the value of the Christian religion: "I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them that, and I had given them all the world, they would be poor."

## The News and the Press.

ST. JOHN, N. B., DECEMBER 20, 1872.

A SUCCESSFUL BAZAAR.—As announced in last week's INTELLIGENCER, a Bazaar, under the management of the ladies of the Free Christian Baptist Church in this city, was held in the Sabbath-school Rooms, commencing on Tuesday, and continuing until Thursday evening. The school-room was very tastefully decorated with arches and festoons of evergreens, flowers, bunting, and pictures, which gave it a very brilliant and cheerful aspect. The centre of the room was occupied by tables containing a large stock of children's wearing apparel, made by the ladies of the sewing circle, fancy needle-work, Berlin wool goods, toilet requisites, flowers, perfumery, and a great variety of other articles, many of which were generously donated by leading retail business houses in the city. Another table was attended by the Sabbath-school children, and was covered with toys, dolls, and other notions, which are always attractive to the juveniles. One corner of the room was made particularly attractive to old and young as the residence of the "Old Woman"—veritable flesh and blood—"who lived in a shoe." Comfortably seated in an immense shoe and surrounded by an extraordinary supply of children of all ages, sexes, and color, she freely disposed of them at reasonable prices to doting parents and thoughtful aunts and uncles. To many the refreshment table, which extended the whole length of the room, was particularly attractive. Here the hungry—and many who were not really hungry—sat down before a profusion of silver-plated, cut glass and china, and were quickly and gracefully served with roast turkey, chickens, ham, tongue, potatoes, poultry, oysters, and all the other delicacies that go to make up luxurious dinners and desserts, at a moderate price. The opening night was a busy one with the indefatigable committee. The rooms were crowded to excess, and a thriving trade was carried on until nearly eleven o'clock. Wednesday afternoon and evening, although stormy, were almost equally successful in attendance and sales. The Ethiopian Wedding, admission to which was five cents extra, attracted a large crowd, and helped to swell the receipts considerably. This, we believe, was the first Bazaar ever attempted by the church in this city, and was prompted by a desire to aid in liquidating a debt still existing, and incurred by recent enlargement and improvement in the building. Although the congregation—in comparison with those of other denominations here—is small, yet the success which crowned their efforts has exceeded the most sanguine expectations of the promoters of the undertaking. The net proceeds will probably reach three hundred dollars.—COM.

NEW BRAUNSWICK.—George Bedell, the man who stabbed the boy Corkery with a butcher knife a couple of weeks ago, has been sentenced to six months imprisonment in jail, and a fine of \$500. Rum has brought the unfortunate man to his present deplorable condition. Last Thursday a man named Michael Maginn, living about two miles from the manganese mines, Sussex, had his arm caught in a threshing machine, which he was feeding. The flesh was torn off from the tips of the fingers to the shoulder, presenting a horrible sight. The loss of blood and shock to the system caused death in a few hours. Wm. End, Esq., was burned to death in his office at Bathurst last Saturday morning. He was over 70 years old. He will be remembered by a great many, as he was for several years a member of the House of Assembly. A fire on Monday morning, burned the bakery of Mr. Hayes in Mill street, in this city. Loss about \$1000. There is considerable building going on in the vicinity of the River du Loup R. R. Station, in St. Mary's, York Co. The Provincial Government is now in session in Fredericton. Moncton wants a new hotel. A man was robbed of his purse by two rascals on Water street on Monday night. The employees on the E. & N. A. R. R. (Government) presented Mr. James Colman, the transportation master, with a handsome gold watch and chain the other day. The Moncton Times thinks that town and vicinity need have no fear of suffering for want of grog, as twelve licences were granted last week. The wife of a St. John merchant who recently became insolvent, has sold a number of her rich dresses, which is taken as an evidence of her disposition to accommodate herself to the new limited means of her husband. The sheriff of Charlotte county has received the thanks of Lord Kimberly, secretary of state for the colonies, for the zeal and energy displayed by him in his mission to Grand Manan to prevent the infraction of the five-cent enlistment act by Cuban filibusters. Five members of the family of Mr. Ogilvie, of Springfield, K. Co., died recently of diphtheria. More rails have arrived for the River du Loup R. R. A young man named Henry Bailey was drowned by the capsizing of a boat in Courtenay Bay on Thursday. Ship building is being carried on briskly at Jerneg. The Miramichi *Gleaner* says that the horse disease is causing serious inconvenience in the lumber woods in that section. The house of Mr. James Flowers, at Flowers Cove, Grand Lake, near Douglas Harbour, was burned to the ground on Saturday last by fire insurance. Report says, that Hon. Mr. Caie is to resign his seat in the local government, and that E. Willis, Esq., M. P. is to take his place; the report is rather doubtful. It is said that the Dominion Government intend presenting a medal to each of the volunteer crew of the life boat who rescued the men from the *Reverend* during the recent storm.

NOVA SCOTIA.—Judge Johnson of Nova Scotia has resigned. Hon. Wm. Garvie, member of the N. S. Government, is dead. He died on Sunday in the South of France, where he had been for some months in hope to benefit his health. He was much and deservedly esteemed in his province. Halifax "detectives" cannot discover the burglar who entered and stole some articles from the office of W. E. West & Co., in that city, some days ago. The people of Pictou want their town incorporated. A Halifax man, named J. L. Wallace, was robbed of his pocket book on the night train from St. John to Bangor a few days ago. The pocket book was found on the track with notes amounting to \$25,000 all right, but \$30 in cash and a pair of diamond studs were missing. The whole thing is somewhat mysterious. Capt. Lemuel Robbins, an old and esteemed resident of Chebogue Point, Yarmouth, N. S., died very suddenly a few days ago. Capt. J. H. Dunlap had his leg broken in Liverpool, N. S., last Thursday by the wheel chain of the tug *Daisy*. A Nova Scotian, Arthur Halliburton, son of "Sam Slick," has recently been appointed assistant accountant general in India, at a salary of \$10,000 a year. Mr. Archibald is talked of as successor to Equity Judge Johnson, resigned. Halifax papers say that Dalh