

and die!" So they left the canoe, and went ashore, and died there like the rest. This was because they did not pull together, but the one against the other. —Miss News.

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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Religious Intelligencer.

ST. JOHN, N. B., DECEMBER 27, 1872.

'TIS GONE—WHAT OF IT?

1872 we mean. It is proper that we should "take stock." To do so may not be altogether unpleasant, but if done in the right spirit it will be profitable. The teacher reviews his school periodically that he may know how much advance has been made. He may not be fully satisfied with the result, but he will probably notice defects in his system of instruction, which he will remedy, and thus make his future efforts more effective. The merchant "takes stock" that he may know his real circumstances. The stock sheet when completed may present an exhibit not in every respect satisfactory; but if by a view of his situation he is led to avoid reckless speculations, or to be less extravagant in his expenditure, he profits by the stock taking.

Standing on the outer edge of 1872, is it not fitting that we review its course, or rather our course during it? Thoughtful people involuntarily look back. The devout count over God's mercies, and are thankful. Shall we not all be thankful? Ought we not all to be thankful? The changes have been many and great, the mercies manifold and rich. Death has come to many since the year commenced its course. Their bodies inhabit the tomb, their souls have gone to God who gave them. Some went gladly at the beck of the messenger. They were waiting for him. To them death had no terror; he was an angel messenger; by him they were released from a body of sin, and introduced into that society, where free from infirmity, temptations, sorrow, sickness, and every embarrassment which sin has caused, they praise God and the Lamb forever. Some who were reckoning on many years of life have been stricken down. Young, healthy, full of energy, they promised themselves much of life and pleasure. But they have perished like the flower. "Their sun went down at noon." Some of these were unprepared to go. Aliens to God, strangers to repentance, to faith, to holiness, their lives went out in darkness. How sad! Others died in the Lord. They perhaps desired to live longer, but could say, "Thy will, my Father, not mine be done." They knew in whom they believed. Amidst the agonies of dissolution, God was the strength of their hearts and their portion. They rested on the precious promises, and could say "though the earthly house of my tabernacle is dissolved, I have a building of God, an house not made with hands, eternal in the heavens."

Yet we live. It is of mercy that we are all alive. Have we deserved life, and all the good it brings us. What have we done to merit it? Think! Because he is merciful we have not been condemned. "What shall we render to the Lord for all his benefits towards us?" Let us praise Him with our whole hearts, let us in our lives "show forth His praise."

But what does the record of the year show, as having been done by us? Probably good resolutions were made in the beginning. Have they been kept? Answer to your own hearts now, remembering that in the day of accounts all shall be revealed, and judgment be given according to the exhibit. For the cause of God, what has been done by christian professors?

Seeking the good of mankind it has claims upon you. God calls to you. Have you heard the call, and gone at His bidding to do service for Him? Have your prayers been offered? Has your sympathy and efforts been given? Has your money been contributed? Have you in every way in your power done all you could for the extension of the Redeemer's kingdom at home and abroad?

What has been done for the good of your homes? Every true man is anxious to make his home happy. Very much what we are at home we will be abroad. Home influences make an indelible stamp on the life and character. How quickly the little ones catch the words, manner and spirit of their parents. Many of the good and great of the world are indebted to home influences as the means, under God, of their greatness and goodness. Others—and they are not few—have reason to curse home influence; and though they may, in part, have risen above it, the injurious effect is still felt, and will through all their days mar the beauty and detract from the usefulness of their lives.

In view of these facts, what have you done for home during the year now closing? It is not asked what furniture you have bought? What fine pictures you have adorned your dwellings with? Such things are good. They have a refining influence not to be ignored. Every man is bound, so far as he is able, to make his home attractive by these things. But even with them, if there be not something more, there is not real happiness. How much love have you shown? Have husbands and wives been forbearing? Have parents exercised patience in dealing with their children? Have you per children—orphans, indeed, who have not love. Have you a family altar? Do you every day gather your household about you, and together give thanks to God for mercies received, and ask him for continued blessings?

For your individual good, what have you done? Are you better than when the year commenced? Have you more knowledge of God? Brighter and clearer views of Christ? Is he increasingly precious to you? Is your love to Him and to His purer and stronger? You have been getting near or to eternity; have you been getting near to heaven?

The unconverted can find nothing in a review of the year to give them pleasure. They have rejected Christ's love; Sabbaths have been profaned; God's house has been neglected; commands have been broken; warnings have been unheeded; the Holy Spirit has been resisted. What a record! How can you stand before the Judge with such a record? Turn now to Jesus, and have it all washed out by his blood.

The end of life will soon come. How many who read this will have died before the close of 1873, who can tell? Let all be prepared. While the last sands of 1872 are running out, let us all resolve that, with faith in Jesus as the foundation, we will live as men and women going to eternity. Then whether one year or many shall be added to our lives, it shall matter not. The time shall pass happily and usefully, and the end shall be peaceful and blissful.

GETTING THE CHURCH AT WORK.

The very familiar sentence which we place at the head of this paper embodies much more than the idea commonly associated with it. It involves, certainly, a full attendance upon the public and social services of the sanctuary. It implies success in securing a general development, and a ready improvement, of the talents of the membership in the social meetings of the Church. It involves all the difference between what is called a dead and a living Church, and a vigorous prosecution of all legitimate Church work—the care of the finances, regular and generous contributions to the great charities of the Church, attention to the sick and poor, and a lively Sunday-school organization.

But getting the Church at work, involves a much wider scope of activity than this. All this may be considered the necessary preparation for the true work of christian disciples. These are the means, simply, the most of them certainly, of moral discipline—the appropriate instrumentalities to fit the Christian laborer for the high services upon which he is to enter. There is a much broader field than the limits of the sanctuary; and in the latter we chiefly obtain grace to compass the former. If it were not the infinite resources at the command of the Church, as well as its human agencies, we might despair of accomplishing the sublime end proposed by its establishment upon the earth. We lose the great idea of the Gospel if we permit our labors to be localized by the individual Church with which we are connected. The field is the world. The problem before every Christian is, how he shall do his utmost to redeem it to Christ. All the moral power that is gathered by the association of men in Church fellowship, the addition of talents, the uniting of contributions, the force of the social element, is to be used to draw the world toward the cross of the Redeemer. To get the Church at work, then, is to enable it to apprehend that for which it is apprehended of Christ Jesus. To secure that positive consecration of its membership which constantly utters intelligently the prayer, "Lord what wilt thou have me to do."

It will be seen at once that this is not an impulsive movement, nor one to be confined for a short interval. It is a life-work, and one requiring constant and thoughtful consideration. We cannot wish to accomplish this great and noble end of service for our fellow-men; neither can we hope to move any instrumentally under our charge without an intelligent conception of the end we have in view. To carry the telegraphic wire under the waves of the Atlantic, was not the result of a happy accident, but the one of self-education, of persistent study, and labor and triumph over obstacles. To lay an iron rail from the Atlantic to the Pacific, was not the work of a day, or born of a hasty impulse, or consumed by blind efforts, or without securing the co-operation of all possible favoring forces.

The work of fulfilling the Divine commission must also become a personal study. The Church needs constantly a new infusion of ideas to inspire, and energize, and direct its resources. It is not saving the world simply to have good meetings, lively singing, animated speaking, and some religious interest. The field is wide—it stretches from the church door to the extremities of the earth. In order to pray intelligently so as to grasp the divine agencies as they emanate from the throne of heaven within his canvas, or avails himself of the forces God has hidden in water, to reach the most distant shores, one must consider well his work, and the wisdom of the Word of God, and yield his mind to the inspiration of the Holy Spirit. How to use his talents, his influence, his substance, in the wisest manner, require the same forethought and study that we devote to the most important concerns of life.

There is no work more enlarging to the mind than this. It is equal to a course of University study to permit the soul to be exercised with these great earnest thoughts. Every christian, however limited his previous training, becomes a student and scholar when he fully embraces the wing that is one of the divinely appointed and acknowledged agents for the world's salvation, and that his life-work is to discover constantly how he may best accomplish his portion of the labor.

It is not simply preaching round sermons that will secure a winning church. It is the highest, the clear, broad, intelligent views of duty must be set forth, a constant exhibition of the vast field with all its opportunities, and simple, practical suggestions to each one in his sphere must be given—to the child and the man, the youth at school, the merchant at his desk, the workman, the sailor, the mistress, the servant—as to what is to be done at Church, what at home, what abroad, what upon our knees, what by the force of a pure life, what by the distribution of religious literature, what by the consecration of money, and on what others to place it. In all these manifold details, the faithful man of God will seek to set his Church at work.

To such a Church a prayer-meeting will be like the gathering of the apostles at the feet of Jesus, where each received what he had been enabled to accomplish among the suffering and possessed of devils by the grace of God. The pressing wants of society, the need of divine aid, the exalted consciousness of the co-working presence of the Master, will make such assemblies hours of personal interest, and sources of renewed moral power. It is grateful to know that many churches are getting quite into working order through a marked renewal of holy affections. The work to be done now is to direct this growing inward devotion into outward intelligent consecration. "If ye love Me, keep my commandment," Jesus says, which is, "Go ye into all the world, and preach the Gospel to every creature." By prayer, by personal labor, by the generous consecration of the talent of money, by direct or indirect aid, at this day, to each very nation, and indeed every man in it. What an impression might be made upon the world if he whole Church were thus fairly set at work! —*John's Herald.*

MONDAY, JANUARY 6th, 1873.

The attention of all Free Baptist Ministers and churches in New Brunswick, is called to the following resolutions passed by the Conference at its last session:

Whereas—There is a great scarcity of ministers, so much so, that our churches are suffering for want of ministerial care; and

Whereas—The Master has instructed us to pray for laborers into every field; and

Resolved—That this Conference set apart the first Monday in January next as a day of humiliation, fasting, and prayer; that the Lord give a fresh anointing to those already in the ministry, and that he thrust many others into the sacred work.

Further Resolved—That the importance of this solemnity urged upon the churches; and that on the Sabbath preceding the first Monday in January, the ministers of this Conference be requested to preach sermons bearing on the work of the ministry. That the denomination is suffering for want of ministers, who can deny? There are about one hundred and twenty churches, and only forty-four ministers, all told, including licentiates. Some of these, through age or infirmity, are unable to work constantly; while others, from other causes, do not devote themselves exclusively to it; so that there are not more than forty of that many who are regularly engaged in ministerial duties. It is plain that these cannot properly care for the churches embraced in the denomination. We believe that were the work more systematically divided, more could be done than is done; but even under the best arrangement possible, the force is inadequate

to the proper and thorough performance of the duties required to be performed. While some churches receive but a small portion of the attention which their condition demands, others are left entirely without ministerial oversight. That they will grow and be effective, as means of good, while thus situated, cannot be expected. The ministry being ordained of God, it is necessary to the church's health and growth; and those churches that have not the ministry of the word, must necessarily grow weak, dwindle, and, by and by, die. We need not here refer at length, or in detail, to the variety of reasons why there are not more candidates for the ministry. It is enough for the present purpose, that it is admitted that the men are needed. And in connection with this fact, it is good to know that the Master has given direction to those who know the need, and want it supplied—"Pray ye the Lord of the harvest, that he send more laborers into the harvest," is the plain direction given. That such prayer should be offered only occasionally is not to be believed. The need of laborers in the gospel field should be constantly before the minds of Christ's disciples; and constantly they should make prayer, to the end that the number be largely and always increasing. In prayer meetings, and in families, how seldom is a petition for more ministers included among the many petitions offered. And if seldom heard in these places, may we correctly infer that such petition is seldom offered in secret prayer.

But while it is necessary that such prayer should be made often, it is also proper that there should be times when it should be a specialty. In prayer as in other things, there is too much dealing in generalities, and too little definiteness. Prayers that invariably cover all the subjects possible to be prayed for, usually lack in faith. They who offer them scarcely expect answers. They go through the "catalogue" of topics as much from habit as from any other cause. There needs to be more definiteness. So thought the Conference in the passage of the Resolution above. The need of ministers was felt—let it be felt now. The direction of the Lord was remembered, as was also His faithfulness to hear and answer the prayers of His people. Hence it was thought good to set apart a day in which His disciples should be asked to lay aside, as far as possible, their cares, and humbly present themselves before the Lord, ask Him to bless them and the world, by sending more laborers to help carry on His gracious work in our midst. On Monday, January 6th, it is hoped that all the members of all the churches of the denomination will solemnly give themselves to "humiliation, fasting and prayer."

On the Sabbath preceding, the ministers are expected to preach sermons bearing on the work of the ministry. It is hoped none will fail to carry out the suggestion of Conference in this respect. In other years the Lord has heard His people when they have cried in the same behalf. Shall He not do so now? He changeth not. His love and faithfulness are the same. What He has done is proof of what He can and will do. Then go to Him without doubting, and the answer shall be gracious indeed.

STOP MY PAPER.

I don't want to know any more about what is going on in the Christian world—stop my paper. I am interested in the things that are seen and temporal, and not in the things which are unseen and eternal—stop my paper.

I don't want to hear of any more revivals of religion—stop my paper. I am tired of hearing about education and missionary operations, about theological seminaries and colleges—stop my paper.

I don't want to read the obituary notices of ministers and other christians, telling how they lived and died. I don't trouble myself about dying—stop my paper.

I am tired of being urged to attend prayer-meetings, and have family worship, and support preachers, and grow in grace, and train my children in the fear and nurture of the Lord—stop my paper. I am disgusted with so much ado about Sabbath breaking and rejoicings, said to me, "Brother Spalding, I have seen fulfilled in these Indian converts that wonderful Scripture, 'My name shall be great among the Gentiles.' How wonderfully they extol the name of Jesus."

Returning to a great meeting of whites, with some forty-one of the Indian converts, a white man came up to me taking my hand and saying, "Mr. Spalding, you know I am not a Christian, but I am rejoiced at the good work you have accomplished among these wild Indians. All the whites are delighted. Before this, when they returned from town, they were yelling, ragging, beating their horses and their wives, and constantly stealing. But now, as they pass to and fro, they are singing psalms and hymns. They are well dressed, have plenty of food, and are kind to their neighbors."

Every man among the young converts, (over 200) has abandoned his tobacco, though frantically attached to it. What church can say as much?

Bro. W. P. Harris in a private note, writes, that since Conference he spent about two weeks holding meetings in the neighborhood above the Monquart, Carleton County. There is no meeting house there, but private houses were cheerfully opened for religious services. A meeting house is in course of erection. It will be completed early in the summer, and will be a comfortable and commodious place of worship. The meetings held by Bro. H. resulted in the comforting and strengthening of Christians, the restoration of wanderers, and considerable awakening among the uncovered. Bro. H. expects to visit the people in that place about once a fortnight during the winter. May the Lord give him a blessing.

KINGSLEY, YORK CO.—Bro. John Henderson (Licentiate) writes under date of 20th inst.: "I am glad to inform you that I have returned to Kingsley. I have been holding a series of meetings for about ten days, and the good work of grace is moving forward. Quite a number have given themselves to Jesus, and are now enjoying His peace. Others are searching the Scriptures to find whether 'these things are so.' The prayers of the readers of this are asked to the end that the Lord may carry on His work till the entire land shall be given to Christ for a possession."

A GOOD IDEA.

DEAR BROTHER,—I have been thinking the matter over, and have made up my mind that I will try and send each year the RELIGIOUS INTELLIGENCER to some poor family. I have to toil hard in my shop every day; but it seems to me that I can do some good in this way. There are many that seldom see a religious paper, and we cannot tell how much good may be done by one regularly received for a year.

[Our brother has done a good thing—good for the family to which he sends the paper, and good to himself, for he that does good gets good. Many others might do likewise. The same amount of good religious reading as is given in the INTELLIGENCER in a year cannot be had in any other form for anything like so small a sum as the price of the paper. Many families have relations away from home. To send them the INTELLIGENCER would be to do what they would appreciate. Try it. Then others can follow the example of our correspondent. Let us hear from you who wish to do good.—ED. INTELL.]

GOD'S WORK AMONG THE INDIANS.

The Lord is doing wondrous things everywhere. We have not read anything more cheering for some time than the following concerning the work of the Lord among the Indians—the race not generally much cared for by Christians, and at the best very hard to deal with. The venerable missionary to the American Indians, Rev. Henry H. Spalding, writes the following from Lapwai, Idaho Territory, Oct. 22d.

The friends of Indian Missions will be most happy to know that the good work of God still goes on among the Nez Percés Indians. Since my return to this, my old field, and native church (I found but eighteen left alive), last November, 1871, four hundred and seventy-nine have been baptized and admitted to the visible Church of Christ. Almost every one as he comes forward, drawn by the Holy Ghost, and accepts baptism at the hands of the Prince, immediately commences work for Christ in hymns of thanksgiving and praise and in words of earnest exhortation. Oh! could the young readers of the Observer enter one of our prayer-meetings and listen to the earnest prayers of little children, and young men, and women, and men in Jesus, seeming to rest their little heads upon His warm bosom, I am sure the first thing they would do that night by the side of the bed, would be to fall upon their knees and say, "Here dear Jesus is my Lord, I put into your hands, pledged for me by Christ, all that I have, and I have left it back to you. These little Indian girls are getting into the kingdom ahead of me. I will wait no longer."

I never saw human hearts seem to get so near the heart of Christ, yet so near, as these new Indian converts are noticed by white Christians, entire confidence in Jesus. One ministerial brother, after listening several days at a great meeting of whites, where many of the native converts were, to the confessions and rejoicings, said to me, "Brother Spalding, I have seen fulfilled in these Indian converts that wonderful Scripture, 'My name shall be great among the Gentiles.' How wonderfully they extol the name of Jesus."

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Pen and Scissors.

The Methodists of the Chicago district are erecting churches at the value of \$340,000, for which \$100,000 of aid has been received from abroad.

So they go.—Another Episcopal minister of "High Church" proclivities has "gone over to Rome." Rev. Mr. Bliss, of Port Lawrence, N. S., near Amherst, preached his last Protestant sermon a few weeks ago. We believe he is a native of New Brunswick.

The ladies of the First Baptist Church at Nashville, Tenn., have agreed to wear no jewelry, or gay and costly attire at church. That is wise. The reform should be general.

Temperance Movement in Cape Breton.—The Temperance Movement of Arichat has inaugurated a temperance movement in this district, and promises good results. On Sabbath, Dec. 1st, he made a powerful appeal to his congregation to sign the total abstinence pledge, which was almost universally responded to. On the same Sabbath all the priests throughout the Diocese seconded the Bishop's efforts with remarkable effect.

Mr. Stanley describes Uji as a district of surpassing beauty. Lake Tanganyika is like a huge ditch, bordered by a high wall of mountains. It is 325 miles long, with an average width of 25 miles.

Two Japanese priests have come to Berlin to obtain full possession of the mission in the East, and the Rev. Dr. Lisco is engaged in explaining to them the distinguishing features of the various Christian creeds.

In her recent exchanges of territory with Great Britain, Holland surrendered New Guinea and acquired full possession of Sumatra, and has begun to extend a network of telegraphs over the whole island, and to build railroads across the plains. The elephant manifests a strong dislike to the telegraph poles, as in the neighboring island of Java, do the bullocks and the rhinoceros.

The Countess Skan, a Swede, has arrived in Paris with a view of getting up, under her own command, a female expedition to conquer Livingston. She asserts that Stanley's expedition has only imperfectly done so, and states that, having travelled through central Africa with her husband, she is personally known to all the native chiefs.

Don't stand still.—If you do, you will be run over. Motion, action, progress—these are the words which now fill the vault of heaven with their stirring demands, and make humanity's heart pulsate with a stronger bound. Advance, or stand aside; do not block up the way and hinder the career of others; there is too much to do now to allow of inaction anywhere or in any one. There is something for all to do; the world is becoming more and more known; wider in magnitude; closer in interest; more loving and eventful than of old. Not in deeds of daring, but in the unengaged fight, not in chains and terrors, not in blood and tears, and gloom, but in the leaping, vivifying, exhilarating impulses of a better birth of the soul.

Among the women preachers who are attracting attention, is a Miss Amanda Smith, a colored woman who labored with marked success at the National camp-meeting last summer. She visited Cincinnati lately, when crowded houses waited upon her ministry.

The 1870 Census of the United States reports in that country 72,459 church organizations and 63,083 edifices, capable of seating 31,055,000 persons, and valued at \$335,483,881. This includes all religions—Christian and Heathen, Jew, Gentile, and Mormon, Protestant and Papal.

An encouraging Temperance reformation is in progress among the British Catholics. Archbishop Manning on a recent Sunday attended a temperance meeting on Clarendon Green, where five thousand persons were present. Several hundred workmen and women took the pledge, kneeling from the hands of the archbishop.

Cholera.—Cholera, remarks the Medical Times and Gazette, is advancing westward, favored by the unusually mild weather both in the north and the middle of Europe. In Buda on the 31st ult., 32 fresh cases (or 27 of which proved fatal); 3 deaths from cholera are reported from Pesth, 1 from Prague, and on the 4th inst. 1 death took place in Vienna. In Poland the epidemic goes on increasing in the larger towns. From Warsaw and Lemberg from 25 to 30 cases are reported to take place daily, the disease assuming more dangerous character in the densely crowded, narrow and unclean Jewish quarters. In the latter place 24 deaths occurred amongst the Jews out of 40 cases, and in the rest of the town only 22 deaths out of 76. In Danzig as many as 5 cases out of 6 ended fatally. The epidemic is said to have been brought there by Polish sailors.

Reform Needed.—Many Christians have never learned to pay as well as pray. They would pray better if they paid more. They glory in an unpaid ministry; don't believe in hirelings. But they do believe in leaving their preachers to labor without support; in covetously withholding what they ought to give; in making no sacrifices themselves for the cause of Christ; in having the ministers make all the sacrifices, and they consume God's share upon themselves, in religion which costs them nothing. There are sections where Christians do not pay one per cent. of their income to religious uses, and yet they profess to "seek first the kingdom of God." Ten per cent. is as little as any one ought to think of giving. If they make ten pounds of butter, they should give one; if they raise one hundred bushels of corn, they should give ten. If all would do that, hundreds of ministers who are now forced to engage in secular business to feed their families, might give all their time and strength to the gospel.

The Rev. Gen. Trask, now over 70 years of age, whose horrifying anti-tobacco and anti-liquor campaign up to the Boston fair, is circulating a characteristic appeal for assistance to renew the crusade which he has hitherto carried on by his aid. He does not say that the Boston fair was produced by smoking, but gives authority to show that there is one chance in three that it was.

The trouble about minister's sons turning out badly has many ramifications, and another is before us just now. Of all the candidates coming before the examining Committees of the British Wesleyan in July, and recommended by the Committees to the Conference, a full sixth were the sons of Methodist ministers. Some of them were young men of high culture, and all of them men of considerable promise.

Laymen and Close Communion.—Notwithstanding all public action taken by the Baptist clergy, we have the best reason to believe, from the Boston Conventionists, that the rank and file of the denomination in this vicinity are ready in large numbers to sit down at the communion table with other than Baptist Christians. In repeated instances it has come to our knowledge that men in the best standing in the Baptist Church have been in conversation wholly repugnant to close communion. In fact we have no shadow of doubt that a large share of the Baptist membership would to-day advocate open communion were it not for the contrary and division that we witness. We hope their motives in holding their views thus in abeyance, but we hope the time is not far distant when a sufficient number of leading minds will take a bold stand on the right side, so that any or all of their brethren may feel at liberty to demand and set publicly the views that they now express privately on this question.

As another evidence of the munificence which mark the private charities of the present age, we note the fact that Mr. Josiah Mason, a wealthy steel pen manufacturer of Birmingham, England, has donated property in real estate, valued at \$50,000 in gold, to found a college to give workmen and manufacturers a scientific education. The object is a noble one. Whatever extends the boundaries of human knowledge, tends to the elevation of our race.

Triumph of True Zeal.—A Protestant hired girl in Troy, France, has done what she could to distribute tracts, Testaments, etc., among those around her, and the result has been, the forsaking of the Catholic Church by twenty-five families, who have called in a neighboring evangelical pastor as their minister, and have opened a Protestant school for girls. Strong zeal is apt to find a way for efficient work. Those who have a heart in anything will generally be successful far above those who, possessing brighter talent, want real zeal.

Mormonism is not flourishing in Great Britain at present. In 1851 there were about 230 Mormon places of worship in the British Isles, and the attendance of some 17,000, and within the circle of the London Conference there were forty branches, with a gross total of 2,450 adherents. There are now only 1,693 members within the circle of the London Conference, and during the last year seventy-five conversions were reported within the limits.

STONE FOR LITHOGRAPHY.—The Montreal Witness states that some lithographic stone brought from Antioch last summer has been tested in that city and found to be as good as much of that imported from Germany, which costs 35 cents per pound in Canada. The specimen is from the upper portion of the rock, and the lower portion is confidently expected to be much better. A quarry is to be opened, and blocks of the stone from the lower portion taken hence next summer. Some particular specimens of the mineral have been found, said to be equal to any yet found in Canada.

PACIFIC RAILWAYS.—The Bangor Commercial says that within five years there will probably be five railroads across the continent to the Pacific. The one from Savannah to San Diego, called the Southern Pacific, will be almost on an air line. It is now completed to the Texas border, and 500 miles more are under contract. The next line to be completed within two or three years. The next to the North is the St. Louis and San Francisco. The next is the Union Pacific, already completed and running. The next is the Northern Pacific, which will probably be completed in three years. The last is the Canadian Pacific, which is designed to give a through line from Halifax to Vancouver's Island. Arrangements have just been completed for the building of this road.

Important Mineral Discovery in Nova Scotia.—Our valued correspondent, Capt. Beckwith, of Hantsport, N. S., (says the Telegraph), sends a report of the discovery of another economical mineral in Nova Scotia. It is called Kaolin, and is a species of clay from which porcelain is made, and which is formed by the decomposition of orthoclase or potashfeldspar. The substance is found in the vicinity of Annapolis, where it appears on the surface of the ground; and the geological characteristics of the North mountain afford ground for the supposition that further research may develop beds of this most rare and valuable clay in other parts of the province.

Specimens of the mineral have been sent to Washington, and analysed by Dr. Endliche, mineralogist to the Smithsonian Institute, who found in them a small per cent. of iron, which will have a tendency to color porcelain made from the clay, and also discovered that the silica contained in its composition in greater proportion than is the case with the best varieties of the article. It is considered probable, however, that when the bed is cut into, all traces of iron will disappear, as the specimens analyzed were mere surface pickings. Hitherto China has been the only country in which there has been found in sufficient quantities for economic purposes, and of course under these circumstances the Chinese have had a monopoly of porcelain manufacture. If the Nova Scotia Kaolin bed, or beds, turn out sufficient in quantity, and the clay proves to be of tolerably fine quality, both of which seems probable just now, this mineral may be found as valuable as either

her gold or her coal. We expect to hear more about the matter before long, and shall not fail to keep our readers fully informed.

The News and the Press.

ST. JOHN, N. B., DECEMBER 27, 1872.

NEW BRUNSWICK.—John T. Carter, of Bathurst, has been appointed Sheriff of Gloucester. His predecessor caused much dissatisfaction. John A. Beckwith has been prosecuting some parties in York Co. for trespassing on the lands of the N. B. & Canada Land company. The trains on the Intercolonial have been delayed several times recently by heavy storms. The school examinations in Fredericton gave great satisfaction. The government have contracted with Mr. A. G. Killam to build a bridge across the Musquash river for 2,950. The new mills of the Albert Plaster Co. at Hillsboro will be ready for work in the Spring. A seam of coal has been discovered at near Oak Bay, Charlotte Co. It is said that about 500 persons perished by sea and land within ten days in the recent storms. The snow storms have interfered quite seriously with the transmission of the mails in various parts of the province. There are now two trains a day between Fredericton and St. John. Next Monday the rate payers of Charlotte County are to decide by vote whether the county will be incorporated. It will pay them to vote yes. Capt Wood has opened a new livery stable in Fredericton. Alexander Gibson, Esq., has four hundred horses and about eight hundred men working for him this season, in the woods, beside the mill hands in his employ. The collection at the Cathedral on Christmas Day for the support of the Roman Catholic Orphan Asylum amounted to \$850.

Mr. J. H. Morro, engine driver on the Intercolonial railway, while wooding up on Tuesday, was seriously injured by a stick which was being thrown into the tender, that he had to lie over at Hampton. Nova Scotia.—Halifax is no longer troubled with the horse disease. Halifax police have been making arrests of frequenters of houses of ill-fame in that city. Small pox is prevalent in Cape Breton, and is proving very fatal. The rumor is again renewed that Mr. Howe will soon be appointed Governor of Nova Scotia. We hope so. In Clifton, seven miles from Truro, large quantities of ore have been found. It is expected by some that it will prove the richest iron mine yet discovered in Nova Scotia. A week or two ago a man was found lying on the roadside, seven miles from Antigonish, sick with the small-pox. He had come from Sydney, C. B., where his wife had died with small pox. He was taken care of by the Health authorities. A new history of Nova Scotia is soon to be published by Mr. Duncan Campbell.

GENERAL.—Sixty sailors have been drowned in Lake Erie the past season. Suicide is increasing somewhat in England. The number of parish priests in Russia is about 36,000, of deacons, 12,441, and of inferior clerics, 63,422. A bill has been introduced into Congress to reduce the postage on letters from three to two cents. A hundred hogs have died in Conway, N. H., from a disease similar to that which has affected horses. The total length of the railways of France is 11,141 miles. Several Japanese sailors, shipwrecked on Formosa Island, were eaten by the natives. Korea is suffering from famine. Athens has made a contract to have her streets lighted with gas. The population of Australia in May, 1872, was 177; in April, 1871, it was 729, 54. The Khedive of Egypt is going to "improve" the Nile at the cataraacts, so as to make it navigable. A movement is set on foot by the Israelites of Europe for settling a colony of Roumanian and continental Jews in America.

A youth belonging to the Royal family of Japan has been admitted to the Woolwich Naval Academy, England. A movement is again being made to create a confederation of the five republics of Central America, with a form of government similar to that of the United States. A person has remitted from the United States to the Minister of Customs for the Dominion, the sum of \$130 "for short duties on goods imported into the Dominion." Such a case is really refreshing in these times of easy consciences. Over \$2,000,000 have been expended in new buildings in Toronto this year. The Bank of Montreal proposes to increase its capital to \$12,000,000. It will then be the largest bank on the continent. Not bad for the young Dominion.

ANOTHER.—Mr. Andrew B. Duncan, tinsmith, of Fredericton, died very suddenly on Thursday morning last. An inquest developed the fact that Mr. D. had been in the habit of using hydrate of chloral to allay the effects of excessive drinking. He had been drinking heavily for some time, and too large a dose of chloral hydrate was administered, from the effects of which the jury thought he died. Mr. D. was an industrious man, and, aside from his drinking, was a good citizen. His last and fatal drinking spell commenced at the annual dinner of the Fredericton St. Andrew's Society, held a few weeks ago. Previous to that he had not drunk any for a long time. So the victims go, and so they are helped to their death by their professed friends