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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., JANUARY 26, 1872.

REFORM NEEDED.

How long does the pastoral relation exist? A pastor is supposed to have an oversight of all the church's interests, guarding its welfare and so ministering to its spiritual wants, that all its membership may be "built up in the most holy faith." When he ceases to do this, he certainly ceases to be a pastor, and cannot claim any of the rights or exercise any of the authority of the office. Sometimes a minister is found who claims to be pastor of a number of churches, though he never performs any of the functions of such office. He has been elected by the churches, with the understanding, perhaps, that he is to visit them as often as convenient. As he is to give them no stated time or service, they, on their part, are not under obligation to pay him any stated amount of support. What service he gives is governed by circumstances, he himself being the judge; what remuneration they give is gauged in the same way, they being the judges. Such an arrangement cannot be very satisfactory to either party to it. Neither can it be greatly—if at all—beneficial. The minister is nominally pastor—that is all. There may some time have been peculiar circumstances that warranted these general pastorates; but, as a rule, it appears to us, they must be an injury rather than a benefit. We suppose the chief object had in view by the churches, in choosing pastors after the plan stated, was, that they might have some ordained elder to whom they could look in case of emergency. They did not expect to derive any especial benefit from the arrangement, further than that they would have a right to call upon him in case of trial, or something of that sort. What good could come of a relation such as this it is hard to understand. There have been and are cases in which such arrangements have been a real hurt to the churches and the interests of the cause in their vicinity. In this way for instance trouble has arisen: A church, feeling its need of real care, engages the services of one who gives them stated labor. Immediately the man who has borne the name, without performing the duties of pastor, appears, and, if he does not openly claim, he insinuates that he has prior right, and that the new comer is an interloper. Instead of seeing the wisdom of the course pursued by the church, and being glad therefor, he thrusts himself upon the attention of the people to the annoyance and injury of the real pastor, and to the injury of the church as well. Sometimes a church, which has suffered long and seriously from the neglect of some nominal pastor, has, being anxious for the revival of the cause of God, solicited aid through the Missionary Board; or the Board seeing the need of help have sent it without solicitation. In either case the missionary ought to receive the sympathy of all, especially of ministers. But has it not happened that before he gets well to work some long-time-ago "pastor" puts in an appearance, and instead of giving a word of encouragement or a helping hand, begins to sow the seeds of dissatisfaction and discord? There are always some in almost every church and community whose feelings can be wrought upon by a man of this stamp, and whose sympathies can be enlisted in his behalf, though why they themselves are unable to say. Thus the efforts of him who would do good are neutralized; and where God might get glory in the salvation of souls the Devil triumphs, and evil men rejoice. Cases of this nature we presume and hope are rare, though they exist at all is sad. What can a man be made of who can act so unwise and, we may safely add, so unrighteous a part; It is really astonishing. Such things do more to hurt the interests of the cause we love than can any influence coming from those who are avowedly opposed to the cause of Christian religion.

Perhaps those who do these things do not realize how selfish their course is; but if they can not or will not see their wrong and forsake it, the good sense of the churches ought to be arrayed against it to discountenance and crush it out.

THE RELIGIOUS NEWSPAPER.

The winter season, with its long, cheerful firesid evenings, is passing, and there are many families who have no religious newspapers to read. It would then, be well for them to supply the want without delay. We know the plea of *poverty* is generally made by such families, but we do not think the excuse will bear the test. Is there a family in Christendom, whose members are in health and cannot spare the money for a religious newspaper? We do not believe there is *one*. The same household that make the excuse of poverty would be insulted if any one else were to intimate that they could not pay the paltry sum required for our weekly paper.

Next to the Bible, the religious newspaper is the best and most profitable investment that can be made and he is a stranger to the power and influence of the press who has failed to learn this important fact. Better, therefore, banish from the household some of the superfluites of life, and procure that which will give food to the immortal mind. He is a glutton that cares only for the body and allows the soul to starve! It is true, it can be said by those whose course we are condemning, "*The Bible is the great source of all that is good and we can read it.*" We admit the truth of the remark but those who care nothing for the religious newspaper don't read the Bible.

SCANDAL AND SCANDALIZING.

The late Rev. David Caldwell, A. M., in his "Parochial Lectures on the Psalms," in commenting on the third verse of the fifteenth Psalm (which reads thus: "He that backbiteth not with his neighbor, nor taketh up a reproach against his neighbor)" makes the following observations:—

"He that backbiteth not with his tongue:" he will no more inflict a wound upon another's reputation than he will upon his person or property.

The backbiter is so called because, like the dog, he steals behind those in whom he wishes to flesh his teeth, deals in innuendoes, insinuations, evil surmisings, significant shrugs and looks, double-entendres, words meaning one thing in their literal sense, and altogther another thing from the tone in which they are uttered, and so destroys a good name that no open assault could have affected. In his way the weak often overwhelm the strong; the violent the most pure. The blow from behind, and in the dark, accomplishes its work of ruin before danger is even suspected. The truly good man, however, will assail no man's good name. If he cannot speak good of another, he will say nothing. He thinks, and justly too, that he has no more right to injure another's character than he has to injure his health; to destroy his life; he "backbiteth not with his tongue, nor doeth evil to his neighbor." If he discovers his neighbor's faults, he does not noise them abroad, but tries to conceal them; and so if he discovers his neighbor's necessities, he does what he can to relieve them. Moreover, he taketh not "up a reproach against his neighbor." Some understand these words to mean he will not originate a reproach against his neighbor: The willing listener is as bad as the tale-bearer. If there were none to listen to the tale of scandal, there would be none to start it and none to repeat it. The slanderous ear then, is as detestable as the slanderous tongue. And yet, when the scandal is once started, how few hesitate to circulate it, thinking themselves guiltless because they did not originate it! We have, however, yet to learn, that in order to convict a man of murder, it is necessary for him to have made, with his own hands the knife with which he dealt the deadly blow; that he used the knife is enough to convict him of the crime. So it matters not who originates a scandal; all who repeat it are involved in the guilt of the evil it does. He who administer a poison is as guilty as he who compounds it. And he who repeats a calumny, what else is he doing but administering the poison compounded by another? The tale-bearer's usual preface, "they say," or "people say," or "have you heard?" in nowise exculpates him from the guilt of an originator. The truly good man, however, will not originate a tale of scandal; he will not circulate it, he will not listen to it. He treats the tale-bearer as the pest of society, frowns him into silence and out of his sight.

DENOMINATIONAL EDUCATION

does not work well in England. Great dissatisfaction exists. Romish influence is at the bottom of it all. Here the priesthood seek to have charge of the schools also. Will concessions be made to them? We think not. They have too long had all they asked, however unreasonable.

The denominational idea of education is wrong, and cannot give satisfaction especially amongst a mixed population. Let us learn wisdom from the experience of others, and resist every attempt to Romanize the public schools. The *Montreal Witness* says:

The new system of popular education in England can hardly be called a success. It does not work smoothly. Whilst all agreed that some system of education was needed, and none was possible except a compromise, the one adopted has given great umbrage to the Nonconformists. The power left with localities to establish denominational schools has, it seems, enabled the Established Church, owing to its enormous wealth, to set up so many that through the country generally the new schools are in the hands of the clergy. Leading ecclesiastics do not conceal their satisfaction at this state of things, and boldly state that this system, carried out for a few years, will restore the church in all its waning *prestige*, and give it more than its former power.

As a matter of course the Dissenters oppose this arrangement, as they do the establishment itself. They do not regard it as concession enough that restrictions are imposed on the denominational schools in regard to religious worship. They contend for an entire separation of the schools from any clerical control, as they contend for the separation of Church and State. They express themselves as willing to accept only a general system of secular education.

A movement is accordingly organized to give effect to their views; and they had arranged for a general conference, to be held at Manchester in the middle of December, which, at the last moment, was postponed on account of the dangerous illness of the Prince of Wales. We see it stated that at least fifteen hundred gentlemen had been delegated from all parts of the kingdom to take part in this conference. It is expected that the meeting will still take place by the middle of this month.

All of this adds to the embarrassing situation of the Gladstone Ministry. Mr. Lowe has made a pacificatory speech, in which, whilst admitting the principle advocated by the Nonconformists as the correct one, he says that the Government did all they could do without running the risk of leaving another generation uneducated. Denominational education is encouraged in England, it is said, chiefly out of regard to Romish difficulties, and there is every indication that an attempt will be made in Ireland to establish a system which will place the education of the people of that country more completely under the influence of the priesthood than is the case in the most Catholic countries of Europe. This does not augur favorably for the pacification of that unhappy country.

Thus it would seem that there is the same concerted movement made at home as here by the Jesuits to seize on all schools and seminaries of learning. They seek that the young be entrusted to their care. Such Jesuit schools, it is to be hoped, will not be established in Great Britain and America to pervert the rising generation.

☞ Rev. A. Kinney's address is—Victoria Corner, Centreville.

A REMARKABLE REVIVAL.

Rev. W. H. Bidwell, who spent a few days not long since in Prince Edward Island, furnishes the New York *Observer* with an account of a remarkable revival, the facts concerning which he gathered from reliable living witnesses in the Island. The following are the facts:

The Rev. Donald McDonald, in all his ministerial life, was a member of the Church of Scotland. He was educated at the University or College of St. Andrus, and ministered to the church of Glengara for eight years, having preached two years previously. About the year 1830 or a little before, he was sent out as a missionary to Canada. On his arrival he was providentially directed to labor in Prince Edward Island, and began his itinerant ministry at Charlottetown and its vicinity. There he preached about two years, in accordance with the doctrines of the Church of Scotland, as he believed and understood them. But what was remarkable in his personal history was, that during all the years of his ministry he was an unconverted man, as he afterwards found by bitter experience. At length, after preaching two years in the Island, he became the subject of deep and pungent convictions, under the power of the Holy Spirit. His mental sufferings continued for a whole year. Though he was regular in his pulpit ministrations, yet at times his distress was so great that he could not preach. As much as possible, he sought to conceal his anguish from all about him. He would often spend whole days in the neighbouring woods, out of human views, on his knees or prostrate on the ground, in prayer and in agony of tears, till the leaves of his pocket Bible were saturated and destroyed. He had no friend to whom he could reveal his burdened soul. At length, on the anniversary of his birth, light and peace beamed in upon his anguished mind, which led him to exclaim, "I have been born twice. I have two birthdays."

From this time, his preaching ministrations were attended with power from on high. Deep convictions of sin fastened on many minds, and hopeful conversions followed in large numbers wherever he preached. He extended his labors from district to district, into the interior of the Island, to a distance of sixty miles. As fast as he deemed it expedient and proper, he gathered and organized churches, according to the rules of the Church of Scotland, and ordained a bench of elders in them all. He continued these labors through a series of years, till he had founded and organized sixteen churches with elders, who faithfully conducted religious services on the Sabbath, and at other times, though never allowed to assume the office of preaching, but only of prayers and exhortation and singing and reading the Scriptures. The pastor of these sixteen churches, Mr. McDonald, had three places for the celebration of the communion, within the sixty miles, twice a year. He was incessant in his labors. Revivals of greater or less power extended through all the districts of the sixty miles, and were prolonged to me extent for more than a quarter of a century. A great number of hopeful conversions was the result of this remarkable revival under circumstances and instrumentalities so unusual. As the venerable Chief Justice of the Island, an eminent member of the Episcopal Church, long familiar with its wonderful history, informed us at his own house, "Mr. McDonald has accomplished an infinite amount of good in this Island." Good houses of worship were erected for all the sixteen churches, under the direction of Mr. McDonald, and all the title deeds were vested in him, which by his will, at his death, became the property of the Church of Scotland. He was alone in his pulpit ministrations through all these years. He was never married.

However it may be accounted for or explained, the effect of his preaching in these revival scenes produced bodily convulsions in many persons, about the neck, head and arms chiefly, which those thus affected said was irresistible—one of whom we saw and spoke with. The effect became a term of reproach and mockery. But those who attended to ridicule the services often came away deeply affected in the same manner. As far as we could learn full as large a proportion of these have proved exemplary christians as in modern revivals. Members of the Roman Catholic Church, who went out of curiosity, were often affected in the same way, and were hopefully converted—so much so, that the priest warned his flock not to attend that service.

Many of these particulars we learned from one of the ruling elders, converted under the preaching of Mr. McDonald, a native of Scotland, familiar with "Edwards on Revival," and long conversant with these revival scenes on the Island. Other facts we learned from the excellent pastor of the Scotch kirk at Charlottetown, who was well acquainted with Mr. McDonald and often saw him near the close of his life.

Mr. McDonald died Feb. 21, 1867, at the ripe age of 84, full of life and vigor save the power of speech. Three months before his death he held his last communion service among his people, to an assembly of some 1,500 persons, 500 of whom were communicants. The prolonged services of many hours were too exhausting, which was followed by a paralysis of the power of speech, he was never able to preach afterwards.

CHANGES IN INDIA.

Rev. P. Rajah-gopaul, a native pastor at Madras, in connection with the Scotch Presbyterian Church has written to a friend of missions in Scotland, dated Nov. 9, 1871, in which he expresses the following hopeful news in regard to the changes which are coming over India:

"Since the commencement of our work our generation has well nigh passed away, and we have now the second generation under the action of God's eternal truth. It is beautiful to observe the marked change that has come over them. They are different from their fathers; they are eagar to throw away their idols; they show a manifest readiness to accept the truth that God is *one*, and that He is the creator and preserver of mankind: and also that Christianity is the undoubted revelation from heaven is fast gaining ground among them. This is not all. The educated young men are impatient to cast away the shackles of *caste* and every superstitious rite. The most important and critical part of Indian transition state, for which the early missionaries prayed and longed, has now at last come; and it depends upon us, whose duty it is to propagate the truth, whether this country shall be won to Christ, or be lost for ever. I have now been working for upwards of a quarter of a century, and I am beginning to get old. It is my firm conviction that the time is not far distant (may God hasten it in his own time), when the countless races and castes that teem in this land will sit under the shadow of Christ. The changes that take place in nature are often very rapid with us. For instance, during our summer season all things appear dry and parched, and the very earth under our feet crack on account of excessive heat. But no sooner does one shower of rain descend than the whole face of the earth is changed—in one night it is clothed with living green. Shall we not believe that the moral change also will be equally rapid and striking among us? What we require in our mission work is a good shower, the baptism of the Holy Ghost. Then, in a day, our weeping will be turned into joy, and we shall see souls floating into the Church as doves to their windows."

POPERY IN MEXICO.

The London *Record*, the leading organ of the evangelical portion of the Church of England, publishes the following letter from a "Cornish Methodist" in Mexico, giving an account of fearful outrages by the papists:

"Some Pauline missionaries lately visited the town of Tizayuca, and from the pulpit have been inciting the fanatical portion of the population to deeds of violence, saying that 'he who killed a Protestant would go to heaven direct, after death,' and to show their hatred of the Holy Bible have publicly torn up a volume in the pulpit and spit on it. Last month (I think the first Sunday) our brother Segovia, who took the leading part of the services, was in his house with his family, just preparing for bed, to which some had already retired, when an armed mob of about fifty persons, headed by some of the authorities, attacked his house, person, and family, stabbing him in several places, shooting him through with pistol bullets, and then dragged him into and through the streets as one would a log of wood. To make their cruelty somewhat more refined, they tore away his little boy from his mother and placed him in front of his father whilst they were torturing him. The wife and rest of the family fled, with their clothes nearly torn from their backs, and others entirely naked. Several women were cut about their heads with swords. Fire was then put to the houses of Segovia and other Protestants, and very soon these poor families were left homeless and without means of providing for themselves. The State Government sent a detachment of troops, and apprehended fifteen of the offenders, who are now in Pachuca awaiting their trial."

MR. SPURGEON IN ROME.

Mr. Spurgeon has been making a visit to Rome, where he preached in the Scotch Presbyterian church, Rev. Mr. Lewis, just outside the Porta del Popolo. A correspondent of the London *Telegraph* in speaking of his sermon, which had more or less reference to the state of things in Rome, says: "In his discourse, raising his hands and eyes at the same time—the hands clasped, the eyes turned up to the celling—he broke out, without warning or preparation of any kind, in the following terms: 'O Victor Emmanuel! O Emmanuel of Heaven, thou true Victor! Help the Italians, bless and sanctify their cause, and make them prosperous.' I do not think the cry of 'Fire!' or Stop thief!' uttered in the middle of the sermon would have caused much more sensation than his prayer did; some of the congregation looked frightened, some indignant, some painfully amused; a few seemed as if they would rush out of the church, but being too far from the door kept their seats: others appeared bewildered, hardly knowing to laugh or cry, and quite beside themselves. Others, again—and they formed the greater portion of the congregation, both as regards men and women—sat as it were, spellbound and devout-looking, wondering what would come next."

DONATION.

DEAR BRO. MCLEOD,—Please allow me a "wee" space in some corner of your valuable paper that I may inform my friends abroad of the manner in which I have been treated recently at Port Medway. You remember that about a year ago a host of my professed friends visited my boarding-house one evening and almost took possession of it. They did about as they had a mind to, and after enjoying themselves as long as they saw fit—not *at my expense*, but *at their own*—they retired, leaving me, not "half dead," but much better off in purse, and my heart full of gratitude to God for his kindness shown me through his children.

Well, I had well nigh concluded that they would cease to treat *me* in that manner, but to my surprise on Wednesday evening, January 3d, the "game" was repeated.

Upwards of a hundred of my friends, aged and young, visited me at the house of Bro. Samuel Dolliver. The sisters of course, as they always do, brought lots of "good things" and spared no pains in preparing so that all present might share in them. All seemed to enjoy the social repast, even the "Marthas" who were "cumbered" the whole of the evening "with much serving."

Before the company retired they presented me with the value of about $45.00 (mostly cash), through Bro. Spencer Cohoon, who made a few well chosen remarks.

Such an expression of the kindness, sympathy and goodwill from those with whom God in his providence has permitted me to labor for a season, to me the least of his children, caused me to feel my own unworthiness, awakened feelings of deep gratitude in my heart, and prompted me to resolve to be more faithful in my Master's service. May God bless the donors with more of the good things of this life, the riches of his grace, and an "entrance ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

I have now only to say that I have concluded it is best to let my friends have their own way (especially the sisters), and treat me if they will after this fashion, for I find after all that such treatment works for my good. Yours truly,

THEO. H. CROWELL.

Port Medway, Jan. 1872.

DONATION.

The friends of the Rev. Mr. Phillips, of different denominations, assembled from east, west, north, and south, at the house of Robert E. McLeod, Roachville, on the evening of the 16th instant, and after partaking of a sumptuous tea, presented him with a purse containing $115—together with $30 previously collected for him by Miss Isabella Cunningham: making, in all, the sum of $145.—*Com.*

Studholm, January 16, 1872.

NEW BRUNSWICKERS ABROAD.

A correspondent of the *Daily Telegraph*, writing from Crow Wing, Minnesota, mentions some Bluenoses who are making their way there very creditably. He writes:

In conversation a few days ago with Mr. White, the N. P. R. R. Co. Land Agent, I elicited from him that a New Brunswicker was going to put up a very large steam mill here, and on enquiring of him as to his name, was much surprised to ascertain it was Mr. Robert Moffat, of St. John. His prospects are first rate for amassing a fortune here in a short time. Lumber of any kind whatever brings $20 a thousand very readily, and no credit is asked, for no one builds or has any use for lumber unless he has the money to pay for it. New Brunswick boys are very numerous out here. I happened to drop into one of our principal business stores here and saw the *Carleton Sentinel* and RELIGIOUS INTELLIGENCER lying on the counter, and on enquiring found that Mr. Hartley, Messrs. Peak & Wakefield's business agent, was owner of them. He hails from York County, and holds a very important office in the management of our county affairs. Another brother assists in Hill's establishment, which is the strongest in the town. Elisha Stiles, of Albert County has had a good deal to do with the building up of the town, and is still at work fitting up and building houses for new comers.

THE LOCAL GOVERNMENT has undergone some changes. Mr. Covert has resigned, and Mr. McQueen, of Westmoriand, and Mr. Crawford, of King's, have taken seats at the Executive Board. Since these last appointments, Mr. Therriault has tendered his resignation, probably because of priestly influence. We cannot see that his resignation will be a great loss to the Government in any respect. We rather feel disposed to congratulate the Government of the country on the event.

THE ROMAN CATHOLICS seem determined to have nothing to do with the school bill in any way. Since our last issue, several Catholic Trustees have resigned. We are glad to notice that the Government have acted so sensibly in filling the vacancies; as, for instance, appointing G. E. Fenety, Esq., on the Fredericton Board, and S. B. Appleby, Esq., on the Woodstock Board. Church pressure—*i. e.*, bishop pressure—was, of course, the cause of the resignation of the Catholic Trustees. Probably they think thus to give more force to their whimperings about persecution. We are only sorry that they do not take the sensible course of taking advantage of a good school system, by which their children may be educated in something besides the idolatries and superstitions of the Catholic Church; but if they are bound to act so foolish a part, why, let them do so, if it gratifies them.

A BRITISH WAR.—A British army of 10,000 men, with 400 elephants, is being organized at Chattuck to conquer the Looshias, a people living on the north eastern frontier of India. The tea planters were encroaching on lands which the Looshias claimed as their hereditary domain; and about a year ago, the Looshias descended on the houses of the planters, massacred a number of persons, and carried off captive an English lady, Miss Winchester. The British Government has resolved to retaliate. The invading forces are under command of General Bourchier.

Pen and Scissors.

ABOUT ONE HUNDRED persons in Rome have signified their intention of leaving the Romish church and joining the Baptist.

THERE IS A BAPTIST CHURCH IN PARIS. They expect now to build or secure a house of worship exclusively their own.

MANIFESTED ONENESS.—During the Week of Prayer, a union communion service was held in New York. The meeting was endorsed and arranged for by ministers of the evangelical churches in the city; and at the service all the churches were represented. Doubtless it was a season of love and joy.

A GREAT ORDINATION SERVICE.—At the Session of Mississippi Annual Conference of the Methodist Episcopal Church, held in Jackson, Miss., Dec 25th, Bishop Janes ordained in one class fifty-two deacons. At the same service, says the New York *Advocate*, he ordained seventeen elders, making a total of sixty-nine preachers ordained at one time. With a single exception, this is the largest number of preachers ever ordained at a single Conference session in the history of Methodism. Most of the candidates were men of middle age. Several years ago Bishop Janes ordained a class of fifty-six deacons at the session of the Ohio Conference at Chillicothe, Ohio.

LONDON, AND HOW TO EVANGELISE IT.—Rev. H. Wilson, Secretary to the Home Missionary Society and London Congregational Union, has published a weighty pamphlet, with the above title. He states the population of London is over three millions, and compares it with Pekin, Constantinople, St. Petersburg, Paris, and New York. Comparing it with other countries, he says, it contains as many people as all Scotland; twice as many as Denmark; three times as many as Greece. It covers ninety square miles, and is increasing every year. Two great obstacles to its evangelization are, want of churches and laborers. Eight hundred churches are needed to meet their wants. Class distinctions, constraint of party and misconception are also mentioned. But the "main obstacle is a repugnance to religion itself," strong enough to prevent their coming forward voluntarily, "but not strong enough to resist the inroads of aggressive Christianity, invading their doors." Every year proves that such labor is not in vain, and to arouse all Christian men to it is the object of his stirring appeal. The conversion of great cities is the hardest but most essential problem of Christianity.

UGLINESS LEADING A WOMAN TO BECOME A CHRISTIAN.—My friend, Dr. Buddington, told me—Rev. D. Newton—that a young woman once came to see him about joining the Church. He asked her what made her first think of wanting to be a Christian. She said it was because she found she was growing so ugly. She looked in the glass one day when she was very angry, and was fairly frightened to see how ugly she looked. She found that the bad tempers that she was giving way to were making ugly marks upon her face. She was afraid to think what this would grow to, by and by. This led her to think what a dreadful thing sin must be. Then she prayed to Jesus to take away her sin, and make her a Christian. This young woman was right. What she said was true. There is nothing that will help to make us look ugly sooner than giving way to bad temper.

IT IS ONE OF THE SIGNS OF THE TIMES that the necessity of enlarged knowledge and sympathy among Christians is more and more felt from year to year. We give an expression of it from one of the leading writers and thinkers of the Church of England, Canon Liddon:

"He wished to say that by Christianity he did not mean merely the Church of England. This question was a broader and a deeper one even than that of the future of the Church of England. It touched those ancient communions—the Greek or Eastern Church and the Church of Rome; it touched all the bodies of Protestant Dissenters, who, agreeing with the Church in such central truths as the true Godhead and atoning work of Christ our Lord, disagreed as to the nature and effects of the Sacraments and the organization and government of the kingdom of Christians. The question raised was not between Christians and Christians, but between Christians and non-Christians; and the day might come—it might not be so far distant as recent events would seem to hint—when all who owned the blessed name of Christ would close their ranks and stand shoulder to shoulder, that they might meet the onset of forces which were, in truth, the opponents of us all."

IN THE UNITED STATES AND BRITISH PROVINCES there are about one thousand Young Men's Christian Associations, with a membership not less than 150,000 young men. In the main, all these societies are inspired by a vigorous religious aim of the aggressive sort, and each, in its own field, and in the fulfilment of its special mission, is a powerful auxiliary of the Protestant Church. It could hardly be otherwise, when we consider that the membership is composed of the active liberal working element in the churches, and this without reference to denominational distinctions.

REVIVALS IN THE CHURCH OF ENGLAND.—From the *Record*, of Dec. 15, it appears that revivals have been conducted by the clergy of the national church, under the name of "church missions." It appears also that the good results flowing from them have been such as to direct toward them much thought and interest. Accordingly the Cleveland Clerical Society which includes the great body of the clergy in that important district of the diocese of York, had a meeting to consult on revivals. The Archbishop of York presided lately in one of these revivals and expressed his approval of them. The conclusions of the meeting for consultation were, that revivals were good and desirable, but not without their difficulties. To use their own words, "There cannot be a revivel without a revivaler, and the peculiar talents which qualify a leader of this kind are very rare." The tendency of the meeting was to give an impulse to efforts for revivals, and yet to avert ill-considered action. They state the requisites of a revival to be, "Fervent heat of feeling, calm judgment, quick thought, and a thorough knowledge of human nature." All this, of course, in addition to fervent piety and knowledge of the truth.

THE QUEEN sent a letter to the New York Fulton Street Prayer Meeting, expressing her thanks for the sincere sympathy manifested by the meeting for the Prince of Wales during his illness.

A CLERGYMAN of Cairo, Illinois, expressed lately his contempt of nickles in his Sunday collection, and positively forbade any of his congregation from contributing anything under the denomination of five cents. "Save your cents," said the good man, "until you put your hands into this box. The widow's mite business is played out here."

MEDICAL CRUSADE AGAINST ALCOHOL.—A memorandum appears in the *British Medical Journal*, extensively signed by the foremost physicians and surgeons of the country, on the use of alcohol, in which it is urged that as the inconsiderate prescription of large quantities of alcoholic liquids by medical men for their patients, has given rise, in many instances, to the formation of intemperate habits, no medical practitioner should prescribe it without a sense of grave responsibility.

A SPECIMEN PRAYER.—The *Univers* publishes the following prayer, which the Pope is said to offer up daily for France:

"O Mary, conceived without sin, look down upon France; pray for France; O save France. The greater its guilt, the greater its need of thy intercession. A single word to Jesus, reclining in thine arms, and France is saved. *O Jesus, obey Mary.*"

Somewhat idolatrous. To pray and worship thus is what Roman Catholics contend ought to be taught in the public schools. And because it is disallowed they call themselves a much persecuted and downtrodden people.

SOMEWHERE MORE than a year ago, Menelek, King of Shoa, in Southern Abyssinia, applied to one of the released prisoners of King Theodore, requesting him to come to Shoa to superintend some industrial works the young king had projected. Mr. Walmeir replied that on being delivered from prison he had consecrated his life to the preaching of Christianity, by which alone heathen nations could be saved and brought into prosperity. He promised to come, however, and bring a company of artisans with him, provided the king would promise to give his support to the establishment of a Protestant mission in his country. To this the king has assented, promising never to hinder the preaching of the Gospel, and sending Mr. Walmeir a safe conduct and money for his journey. As Menelek rules over some six millions of subjects, the prospects of the mission are extremely favorable. The Christian world will see the hand of Providence in the almost simultaneous publication of a translation of the New Testament in the Galla language by Dr. Kraff, another of the Abyssinian prisoners. The Gallas, said to be subject to King Menelek, are physically and mentally the most vigorous of the African races.

POWERFUL WORK OF GRACE.—A great revival meeting has been held by the Wesleyans in Bedford, England. During two weeks not less than *two hundred and fifty professed conversion*. The Wesleyan ministers of the place met and resolved to enter personally and immediately into a vigorous revival effort. A series of union services, to continue a full week, were appointed for St. Paul's Chapel. The town was divided into twenty-two districts. Into each of these visitors went daily with small handbills announcing the subject for the evening and inviting the people. Almost without exception the visits were received, and the invitation was responded to by hundreds. The sermons were brief, and in each case followed by prayer services at the altar. Christians and penitents came forward together. Parents brought their children, and wives their husbands, and many whole house holds found the forgiveness of their sins. Members of other congregations were among the number.

THE NEW YORK correspondent of the *Boston Journal*, says:—"Rev. W. T. Boole, an earnest Methodist, took a lease of Kit Burns's dog pit, and opened it as a haven for the desperate and dissolute women of Water street. For over two years a great work has been going on. The mission is strictly a religious one. But temporal aid is not omitted, and work is given to all who want to earn an honest living. On Sunday three services are held; Mr. Roole preaches each Sunday afternoon, and he has some rare gifts for that work. The rooms are crowded each time, and remarkable reforms and conversions take place. The work is called a "Faith Work," as it is supported by voluntary contributions sent in without solicitation.

IT IS STATED that the Chief of the Cherokee Nation, Silas Wright, is a Presbyterian preacher; the Chief of the Choctaw nation, Lewis Downing, is a Baptist preacher, and the Chief of the Creek Nation, Samuel Chihote, is a Methodist preacher. We understand that the Chief of the Seminoles, John Jumper, is also a Baptist preacher.

DURING THE PAST year there was an increase of 3,000 colored persons to the Methodist congregations in the North Carolina Conference.

A COMFORTABLE COFFIN.—From a Swiss newspaper we learn that a cabinet-maker in Norway has received an order from King Kamboli, of Iberic on the west coast of Africa, for a coffin of a form altogether original and unique. The order has been executed strictly in accordance with the royal instructions. The coffin is ten feet long, and three feet deep. It is made of balsam wood, polished and varnished with blue lacquer, whilst the nails are of gold, and its form quite bewitching and somewhat of a Chinese type. It is lined with red velvet and soft swelling cushions of the same material, one placed where the head will lie. In the lid six apertures serve as windows to admit the light of day, and mirrors of rock crystal are found in the walls and on the roof of this cabinet. The four handles and feet are, as also the window sills and door-hinges, of massive silver. This order contained the express direction that there should be placed in the coffin six bottles of the best Cognac, two pipes and a splendid chess-board. The coffin will be immediately placed on its arrival in the *sanctum sanctorum* of the palace of King Kamboli, and remain there as an object too sacred to be handled or even touched until his Majesty shall have entered it.

MANITOBA is excited over reported gold discoveries on the Peace River. Should the reports of the richness of the deposits prove correct, our Pacific Railway cannot be undertaken too soon. Gold discoveries are the most powerful agencies: and after the gold excitement is over, they often leave permanent settlers, as in Australia and California.

TEMPERANCE IN THE U. S. SENATE.—Among the other topics to which the senatorial mind has been directed is that of temperance. A petition for a prohibitory law comes from Boston; Mr. Sumner asks for a temperance amendment to the Constitution, and Mr. Fenton and Mr. Scott present memorials praying that drinkers of alcoholic liquors shall be ineligible to office. All this agitation on the subject will probably not result in any congressional action, but it shows in the popular mind a growing horror of the evils of intemperance.

THANKSGIVING.—Last Sabbath was—by proclamation—observed throughout Great Britain as a day of Thanksgiving, for the restoration of the Prince of Wales. It was also quite generally observed by the churches of this city and elsewhere in the Province.

THE FREDERICTON Y. M. C. ASSOCIATION IS NOW in very successful operation. They have fitted up new and comfortable rooms in Fisher's building, and have got their Reading Room in order. The Sunday afternoon Prayer Meetings are largely attended and quite interesting. We hope the Society may do much good.

PERSECUTION is increasing in Syria. At Keferfoo the Protestants have all been forced by the governor to recant, and the teacher is driven out. At Kisba the teacher was beaten, the books torn to shreds, and the bell stolen. "Pray," says Dr. Jessup, "for the persecuted Syria. There are dark shadows in the gorges and ravines of Lebanon even after sunrise." At the same time, Hassan, a recent convert from Mohammedanism, and who should, therefore, by the law of that religion, have been put to death, has been allowed, after long delay, to go in peace down to Egypt.

☞ Messrs. Miller & Edgecombe are successors to the late John Thomas, in the proprietorship of that well known dry goods establishment, the Albion House, Fredericton. Mr. Miller has long been in the business with Mr. Thomas; and the new firm will doubtless sustain the first class reputation of the house. They are now carrying on a cheap sale, which they are enabled to do, having purchased much of their stock at greatly reduced rates. They propose to share the benefit with their customers. See advertisement in another column.

The News and the Press.

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

BREVITIES.—The new King's County Court House at Hampton, is completed. It is said to be a fine building—the handsomest in this Province, and worthy of the fine County which has built it.—The Government Railways have had a recent and necessary addition to their stock of locomotives.—Latest news from Australia, says there is a much increased activity in mining speculation.—The Free Schools in Fredericton was opened on Monday last.—Five persons were burned to death in Brantford, Ontario, the other day.—Notice is given that application will be made to the Dominion Parliament for an Act to incorporate a Company to build a bridge across the St. John River, near Sliogomoe.—Notice is also given, that application will be made to the Legislature at the next Session, for a Charter for the construction of a line of Railway from a point on Western Extension, near Harvey, to a point on the N. B. & C. R. R., near Canterbury.—Five hundred million dollars worth of property is owned by women in the United States.—In Germany five daily and fourteen weekly newspapers have female editors.—A Wisconsin lumberman has established a saw-mill on the Amoor river, and ships lumber to China and Japan.—It is stated that there are at the present time no less than 89,000 dwellings vacant in Paris.—Monkeys in Buenos Ayres suffered more by the recent yellow fever than men.—Russia has only 10,000 doctors, which is one to 7,182 people. In some districts there is no physician within less than a day's journey.—It is said that in Paris alone there are three hundred thousand children between the ages of seven and thirteen who go to no school.—The small-pox is still reported on the increase in all parts of Great Britain.—A new English newspaper has been started in Peru.—A check for eight hundred and twenty-four dollars from Hong Kong completes the circuit