

THE RELIGIOUS INTELLIGENCER.

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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., JULY 26, 1872.

An unusual amount of Correspondence has crowded out Editorials, &c. We have on hand several communications which are crowded out this week, but they lose nothing in interest by being held over.

THE SECOND DISTRICT MEETING

held its annual session with the Church at Seventh Tier, Jacksonville, commencing on Saturday, the 13th inst. There were present, Elders Sipprell, Babcock, Noble, Orser, Vanwart, Connor, Kenney, White, Shaw, and McDonald. Licentiates Gravener, Barker, and Brother B. Colpitts from Kings, with a full representation from the churches.

The attendance at the morning meeting was large, and the interest was good. Many spoke of their love to Jesus, and their expressions indicating increasing attachment to God's people; remembrance of old experiences and gracious dealings of God with the soul; hopes revived; holy desires increased; sorrows forgotten, and faith in God's promises renewed, were heard on every hand. It was indeed a time of social, religious enjoyment, where many could repeat the saying of the Psalmist, "How good and pleasant it is for brethren to dwell together in unity." The afternoon meeting was organized by electing Rev. T. Vanwart to the Chair. All the churches (excepting two) were reported by letter, giving more full and satisfactory reports than were ever before received by the meeting. Though many were said to be low, yet all seemed trying to live, and very few difficulties were reported. Some additions in number had been made, and it was apparent to all that a marked improvement had taken place during the year. At the close of the meeting remarks were made by Revs. F. Babcock, J. Noble, and others, which were edifying, instructive, and encouraging. In the evening a social meeting was held, in which was introduced the wants of the mission societies. Subscriptions were solicited, and a collection taken, amounting to about forty (\$40) dollars, for the Home and Foreign Missions. This meeting was a success spiritually as well as financially.

The Sabbath was a good day. There was preaching at the place of meeting as follows: At half-past 10, A. M., by Rev. F. Babcock; at 3 P. M., by Rev. J. Noble; at half-past seven by Rev. W. McDonald. Woodstock, Wakefield, Jacksonville, and other places, were supplied with preaching some part of the day by several of the brethren.

Among other items of business in the business meeting of Monday morning was the organization of a District H. M. S., and a resolution, requesting the churches of the District to especially observe the first Sabbath in August as a day of fasting and prayer to God, that the churches might be revived, and ministers raised up to preach the gospel. The business meeting was harmonious throughout, and, as stated by one of our oldest brethren, the best session ever held in the District.

Some few features more prominent than others in the reports of the churches we think deserve notice. First, it is apparent that the brethren are becoming aware of the loss sustained from the want of ministerial labor. The idea that permanent religious interest can be maintained without pastoral care, or stated ministerial aid, is fast passing away, and we trust will never again return. The wonder is that Christians should ever ignore, or think lightly of, the important means given by the Head of the Church for its maintenance, or fail to see that in the creation of offices and distribution of gifts, that the pastor is as important as the evangelist; that while it is important that revivals be promoted and churches planted, it is of equal importance to care for those churches, to nurse, to educate, and to train up those who are brought in. Too many of our churches throughout this part of the country have suffered from lack of this care. Ministers have labored successfully, and many churches have been organized, but too often they have been left without care, untrained in the things of religion, ignorant of our denominational rules and government, and, in some instances, of our faith. This could hardly be otherwise, when we consider the scarcity of ministers, the extent of country over which they were compelled to travel, and the small amount received in remuneration for their labor; but in this day those difficulties are becoming less. The brethren of the churches are, in most instances, striving to concentrate their efforts and unite their means in order to secure pastoral care and teaching. This, to our mind, is wise. The old saying, "A penny saved is twopence clear," will apply in this case. One convert, properly educated, so that his faith in Christianity is established, growing in grace, and shedding abroad religious light in his daily life, becomes a greater power for good than scores of professors who are spasmodic in their religious efforts, controlled by sympathetic feelings rather than a principle of godliness in the heart, and the teachings of God's Word.

Another thing worthy of remark, was the increase of sympathy and union between ministers and people. The wants of the people seem to be borne upon the hearts of the ministers, while the people appear to feel an increase of confidence in those who labored with them. They are evidently remembering the admonition of Paul, "Esteem them very highly in love for their work's sake," and as what a man loves he is willing to sacrifice for, so there appears a disposition to support the ministry with their means. The old cry of "hireling," applied to paid pastors of churches, is fast becoming obsolete. We are learning that the muzzled ox grows lean amidst abundance of corn, and consequently becomes of less profit to his master. This increase of liberality is not to be wondered at. When the devotees of fashion will expend their income in striving to outdo each other in dress and adornment of person; when the slave to appetite exhausts a fortune without murmuring; when the circus, the horse-race, and kindred "amusements" of the present age, engross the time, and extort freely the finances of those who attend them, among whom are many professed Christians; when thousands are expended yearly in the country for intoxicating drinks, and almost an equal sum by the

church for tobacco, all of which yield no equivalent in return; when such is the case, it is scarcely time the church should remember that the spiritual laborer is worthy of his hire, and that the things of earth should be sacrificed in return for the blessings of heaven. If the saying, "Like priest, like people," be correct, it also becomes us as ministers to see that an increase of liberal feeling is recorded in our own experience. A close-fisted, covetous ministry will necessarily cause an illiberal people. If the minister cannot leave his firm to attend to the wants of the flock, the flock will soon plead the claims of secular concerns above the spiritual. The conference and prayer-meeting will be exchanged for business, and domestic affairs will take the place of family and secret devotion. The wants of the present age call for a spirit of devotion to the work, and a sacrifice of other things to that of the ministry. The growing feeling among the people being a disposition to repay them amply for the sacrifice. Other things, worthy of note, I forbear mentioning at present.

Thus far I have given only the most pleasant outline of the picture. There is much improvement needed. Much remains to be done. There are weak churches requiring help, destitute places crying for aid, Sabbath Schools unorganized, and labor called for, sufficient to demand the attention of all within the limits of the District. To meet these demands the organization of a District Home Mission Society was thought necessary, to which quite a sum was paid and pledged, and the labors of Bro. Vanwart secured as missionary until General Conference.

To me the time spent at the meeting was pleasant and profitable. We shall not soon forget the greeting of many Christian friends, the generous hospitality of those who welcomed us to their homes, sparing no pains to make us comfortable and happy. May God bless them and keep them until we meet again.

G. W. McDONALD. P. S.—Brethren Samuel H. Shaw, G. C. Turner, John Barrett, and Albert Smith, were appointed delegates to General Conference. The next session of District Meeting will be held with the church at Jacksonville.

G. W. McD.

LETTER FROM REV. J. NOBLE.

FIRST DISTRICT MEETING, &c. DEAR BRO. MCLEOD—I have been three weeks from my field of labor, on a visit up river. I attended, first, the Baptist Association in Fredericton. The reception given me there, will be reported at the proper time and place. I spent the first Sabbath (30th ult.), in Woodstock, with Bro. Kinney, who had exchanged with Bro. Babcock for the day. On the Tuesday following, I left for Arthurette to attend the First District Meeting. Went up through Jacksonville and Williamstown to Bridgewater, Me., to visit my friends. On the way, I called on Bro. Yerxa White, and found that he had been laid by all the winter and spring, on account of poor health. But his faith in God was strong. Saturday morning, arrived at the place of meeting, where were Elders Sipprell, McDonald, and Licentiates Henderson and Harris. In the afternoon, Elders Shaw and Fitzherbert arrived. The morning Conference was a very good one—the testimonies for Jesus being hearty. The afternoon meeting was organized by election of Rev. G. W. McDonald to the Chair. Five churches were reported by letter, and three verbally, the remainder not at all. The churches are weak, and religious interest low. This is not to be wondered at, as not one church in all the District, had during the year, pastoral care and but little ministerial labour of any kind. Yet the spirit of loyalty and attachment to the denomination is among the people. They want help and are willing to pay for it. The meetings through the day were quite encouraging, and in the evening the spiritual tide began to rise, and it continued to do so all through the next day (Sunday). The preaching was:—At 10 A. M., by Rev. G. W. McDonald; at 3 P. M., by Rev. J. Noble; at 7 P. M., by Licentiate Harris. The evening meeting closed with good strength and much encouragement among the Lord's people, and some conviction on the minds of the unconverted. Monday morning, met for business, all of which was done harmoniously. Labour was secured for the District, till General Conference, and an arrangement made by which they are to have ministerial care for the year following. In the afternoon, we left to be able to attend the meeting of the Second District. There we had a good time—a report of which, no doubt, you will get. During the whole tour, I enjoyed myself well, having Mrs. N. for travelling companion. Old acquaintances were renewed, and new ones formed; new sights were seen, and new reflections had. Arthurette is one of the prettiest places that I ever saw. Why do young men leave our own Province to seek homes elsewhere, when we have such fine lands to settle? The crops in the upper country look remarkably well.

Norton Station, July 20, 1872.

THE FIFTH DISTRICT MEETING

Held its session with the First Church, Kars, commencing on Saturday, the 6th instant, at 10 o'clock, A. M., with the social Conference meeting. The attendance was large, and a goodly number testified of God's goodness to them during the past year. At half-past two met for the despatch of business. Elders present: B. Merritt, A. Taylor, J. Perry, J. McKenzie, S. Downey, T. Vanwart, and B. A. Sherwood. Elder B. Merritt was elected to the chair; after which the reports from the churches were read. With but one or two exceptions, all the Churches in the District reported themselves. The reports as a whole showed considerable spiritual distress. After the hearing of the reports, a number of the Elders spoke with much zeal, and many good suggestions were made on the course churches should pursue in the future. Suggestions if taken by the delegates to their several churches and put in practice, backed up with true zeal for the Master's cause, will do much in bringing about the universal quickening the churches are pining for want of. Brethren, shall we not hear during the coming fall and winter of a general rising and a shaking off of the spiritual apathy that prevails? In the evening, at 8 o'clock, a missionary meeting was held, and Elders Merritt, Taylor, Vanwart, Perry, McKenzie, and Sherwood spoke with much zeal in behalf of the cause of missions. The feeling that pervaded the meeting forcibly impressed the fact on our mind, that our people are fully alive to the claims our missionary societies have upon them. At the close, about \$13 for the Foreign and \$6 for the Home Mission Society, was handed in. The exercises of the Sabbath were as follows: at the place of meeting a social prayer meeting at 9 o'clock; at half-past 10 preaching by Elder A. Taylor, from the text, "If ye suffer with him ye shall also reign with him." At 8 o'clock by Elder J. Perry, from the text, "Give glory to the Lord your God before he cease darkness to come." At 8 in the evening by Elder J. McKenzie, from the text, "The Master cometh and calleth for thee." The congregations were large at all the meetings, many being unable to get in the house, and the best of order prevailed. Elder Sherwood supplied Bro. W. A. Corey's church at Spraggs Point, in the morning, and the church at Tenants Cove in the evening, where there were good congregations in

attendance. Bro. B. Colpitts arrived on Sabbath morning, and took part in the exercises of the day as well as in the business meeting of Monday. Met again on Monday morning in business meeting. After some routine business was gone through with, Bro. T. Vanwart and J. Slip were appointed delegates to the General Conference. The next meeting of this district was appointed to be held with the church in Shannon Settlement.

A Branch Home Mission Society was organized for the district. The officers elected manifest much zeal in the matter, and it was decided to solicit funds and hire a missionary to go to the help of the church in Jerusalem about the middle of August. This is a good beginning; a vote that every district would do the same, would be a great help to the people of the neighborhood for the very liberal means those attending the meeting had been provided for, and at 12 o'clock the last session of the Fifth District Meeting came to a close, after a most harmonious and profitable meeting together.—COM.

For the Religious Intelligencer.

VACATION.

NO. 1.

DEAR BRO.—"Good-by" is not always a pleasant term. It has, sometimes, very bitter associations—such as tearful eyes, quivering lips, quick throbbing hearts, and tremulous shaking hands. This parting salutation was given by the class of seventy-two, to the teachers of the New Hampton Institution and each of its members. The past three years of study and recreation, together with school life enjoyments and petty trials, had rendered us dear to each other. Nearly all of the twenty-five who graduated June 27th, are Christians, true and firm, and our separation was spanned with a bow of hope; for, if in this world we do not meet again, we have the happy assurance, that in the "Sweet by-and-by," an eternal re-union will be enjoyed.

Packing clothes and books is no small matter—especially when the trunks are found decidedly too small for their contents. This, however, being done, and other preparations for departure completed, in company with a few friends, on Saturday, 29th, Shingle Camp was ascended, and long, lingering nestles were cast back upon the little village gleaming so peacefully among the surrounding hills, that had been my home for nearly three years, and the receding night and crack of the driver's whip, told us plainly, that other scenes awaited our gaze.

At Ashland, we took the cars, some of our number going North and others South. The following Sabbath, was spent with the F. W. Baptists at Lake Village, a smart enterprising place, having about two thousand inhabitants. It is situated at the foot of a large bay, that extends to Lake Winnipegosis, an Indian name, signifying "The Smiles of the Great Spirit." The natural poetic genius of the red man, aspired not too high when sitting at the door of his wigwam, or skipping lightly in his bark canoe, he conceived the happy thought; for, in picturesque scenery it is magnificent—almost beyond description. Last summer, in company with a party of Odd Fellows, their Rectories, and such as participated in their generous invitations, I made an excursion trip on board the *James Bell*, to Long Island and other places of interest in this Lake.

The cars, on Monday afternoon, rattled along at usual speed, stopping at various stations; but at Rumney, it was pleasant to get out and spend the night and part of the next day with old acquaintances. This township jays nearly East and West; its sides are ribbed with rugged hills, and its bosom is undulated with a spacious valley, decorated with ribbons of flowing streams, having a pretty little village as a neck tie, neat cottages and highly cultivated farms as jewels and prize medals. It was only a few minutes walk to climb an eminence and take a bird's eye view of the country. In appearance, it resembled Canning, N. S., and surrounding country from the *Jumping-off-Place*; but I missed the heaving billows of Minas Basin, and the broad acres of dyke extending along upon its border. As we were enjoying the various scenes, a thunder storm suddenly came dashing down from the mountains at our rear, that brought our party in close quarters, under umbrellas and waterproofs; which was very found by our wetness that our encampments were decidedly too frail for the driving storm, and a hasty retreat was immediately commenced and soon completed.

B. MINARD.

Littleton, N. H., July, 1872.

THE OPEN DOOR.

On the first page is given part of the second chapter of this book. C. G. asserts very positively that the party represented by the book is to be heard and that the assertion accepted. He did not quote the narrative, but gave a synopsis of it in just seven and one half lines, with an amplification of less than eight lines, quite correct in representation of fact, but tinged by a verbiage intended to avoid dissatisfaction. He then goes on to say:

(1.) "To make it appear all the more evident that this expulsion of Pedro-Baptists from the Lord's supper is according to Regular Baptist rule, and a necessary practice from the doctrine of the church, the author represents the minister in the Evangelical church as represented as over liberal in the estimation of his brethren, and only forced to this by the law of the church to which he belongs. That such is the law of the churches that practice restricted communion is asserted, and upon this assumption the whole lack of the book is founded. To make this impression the more fixed, the author represents himself as having witnessed the expulsion of Deacon Sylvester."

(2.) "In order for Mr. J. H. Smith, or any who seek to extend the influence of his book, to be free from the guilt of misrepresentation, and the prejudices and bitterness laid to the charge of the book, he must give the following points would require proof:

(3.) "1st. That Regular Baptists sometimes expel Pedro-Baptists from the Lord's supper. 2nd. That such action is generally approved by their church and is in agreement with its rule. 3rd. That their rules are not necessary from Scripture teaching. Or

(4.) "That the doctrines which this make this expulsion necessary are not Scriptural. 5th. That the first cannot be shown to be the fact, for such a case of Deacon Sylvester, as the author represents, the second cannot be shown, and the third in this instance need not be noticed. The fourth Mr. J. H. S. asserts, and makes a strong appeal to the feelings of his readers in consequence, but he does not bring proof. This assertion we deny."

(5.) "It is our belief that the unbaptized are not qualified to partake of the Lord's supper. If we clear our skirts from the sin of countenancing their error, it is sufficient under the circumstances. To make when we, by omitting them in the invitation to the qualified, give them more emphatically to understand that they, in our estimation, are not qualified to partake of the Lord's supper, they force themselves in uninvited, notwithstanding our strongest disapprobation thus indirectly expressed, they become the food of vultures and jackals. Men have holy solemnity of this hallowed scene is not required to be broken. As only moral forces are to be used in the government of discipline of believers, we are called upon to do no more."

(6.) "Even if Mr. Smith had established his assertion, as he has not, on account of the lack of evidence, he would still be required to prove that doctrines which require this practice are not Scriptural. 7th. That it is not the practice of Regular Baptists to expel any from the communion. They are not logically required by their belief to do so. Yet Mr. Smith, in his introduction, asserts both upon this subject, and in the presentation he bases the chief part of his book, stating everything consequent upon this in a manner the most offensive and least fitted to arouse the worst feelings of religious prejudice against those who practice close communion."

(8.) "There is nothing given in the body of the book to correct this false impression. He only puts a few lines in the introduction where there would be few chances of their being read, and even there they are inserted to make us appear inconsistent."

(9.) "If, as he there admits, the practice of expelling Pedro-Baptists from the Lord's supper belongs to the past—50 years at least—how could Mr. J. H. S. have written such a book as he describes? Why unbury it, and make it appear so offensive and fitted to arouse wrong feelings?"

(10.) "If it is to show the logical result of close communion doctrine, why does he not prove that such extreme measures are forced upon us by our belief? At least we do not believe that Regular Baptists do not suppose this to be the case? and thus obtain from misrepresentation somewhat. Even then the task to prove that the doctrines which require the above practice are not Scriptural would be his."

(11.) "But these things he does not do. The whole imaginary offence in the Evangelical church is only aimed to arouse prejudice and feelings which can do no good."

(12.) "How Mr. J. H. Smith, who pretends to have a great regard for union and brotherly love, and to be writing in the interest, can be guilty of such misrepresentation, aimed to destroy what he avowedly seeks to promote, I leave him to explain. I leave the same duty to all who admit his book and seek to gain it readers, the complete plainness of us as waiting in charity."

The foregoing are C. G.'s comments in full on that subject, in the *Victor* of January 11th. The paragraphs are numbered as before. On this I remark—

1. A comparison of the two quotations shows a settled determination on C. G.'s part to manifest as much dissatisfaction as possible, and to prejudice the readers against the book. To his mind it is all wrong. Mr. Smith neglects to prove what he asserts, asserts what he cannot prove, fails to either assert or prove what was incumbent on him to prove in the case, seeks to raise false prejudice, and takes pains to lead to the opposite result of that from that which he avowedly aims. What a dolt he must be! Let us see where C. G.'s course differs from this representation of Mr. Smith's. He undertook to prove the incident given on the first page a misrepresentation, and promised to do so "from the best of his belief." Where is his proof? He did not quote a line. He asserts that the representation is not according to Baptist practice, nor a logical necessity from their belief; then pleads upon that assertion as though it were proof complete, and if a prejudice is not the result of it is not his fault. The 2nd paragraph, latter half of the 4th, latter half of the 7th, all of the 8th and 9th, most of the 10th, all of the 11th and 12th, have no other apparent intention than to prejudice the reader against the book and the author of this paper; there is no argument in them, and their statement of fact is simply to the end that Mr. Smith shall be, and, as far as this article goes, gratuitously, considered a slanderer and a promoter of false prejudice, and those who to think well of the book and seek to gain it readers, ditto. Of what remains the 3rd, part of the 4th, the 5th, the 6th, (repeated in the last sentence of the 10th), and part of the 7th paragraphs are all that bear with any directness upon the subject, and challenge C. G. or any of the *Victor* staff to produce from the open door—that book of "rhetoric"—only a passage, of equal length, that is so bold, persistent, illlogical, unfounded and trivial an attempt at raising a "false prejudice" against any person or thing, as is the article of which I have above quoted a part.

2. The ground taken in the last mentioned paragraphs and parts of paragraphs, when put direct, is just this: 1st. "Such a case as that of Deacon Sylvester cannot be found in Scripture, therefore it never occurred"; 2nd, if it can be found it is not according to the rule and practice of the Regular Baptists; 3rd, if it is according to their rule and practice, then it is according to scripture. The old lady's plea about an article of kitchenware also borrowed and made very much like that; 1st, she never had it; 2nd, it was broken when she borrowed it; 3rd, it was whole when she returned it. What has the scripture propriety of the act to do with the question of misrepresentation? It might or might not be consistent with scripture, and in either case represent the Baptists. To misrepresent Baptist faith and practice, and to misrepresent scripture teaching, are, to my mind, hardly identical even today; and to prove the correctness of the representation of such a fact by showing the serious impropriety of the act, is what few besides C. G. would propose. Nor was it required to show the logical consistency of the act with the church's creed, although this has been abundantly shown in Mr. Smith's own book, and in the introduction to the book, and the consistency with the Baptist creed of this and kindred acts; that C. G. understood this, appears in paragraph 7. But the most perfect consistency with scripture or creed would not certify the facts, nor the lack of consistency invalidate the representation. The men are as consistent in their words as their deeds. These are mere "logical" quibbles. The incorrectness of the representation as to fact is what C. G. undertook to prove, and to establish his position and justify his friends, it was necessary for him directly to prove it. The charge of misrepresentation hinges on this point and this single incident. It is expiation from the Lord's Table be shown to be a practice recognized, and general as the opportunity, the conclusion must be that it is consistent with the creed; if it be shown that it is not, and never was the practice, the just conclusion is the creed does not recognize it. Instead of proving, C. G. has at most, but reduced to particular application the general charge of misrepresentation first made, giving no proof for him directly to prove it. He did not attempt to prove the fact, but he attempted to prove the fact, and he indirectly requested his friends to obligate him by proving at least three points, one only of which has any pertinency to the question in hand. Wherein is his style of doing things superior to that he charges upon Mr. Smith?

3. The expectation that the representation cannot be shown true seems to lie in the hope that such an instance cannot be found. That is a justly encouraging thought, for such an act is not one likely to find its way to the records of a church, or to be permitted to meet the public eye. If it were found, having no recourse to Baptist church records, and although being scarcely under obligation to reaffirm what has been so freely denied, yet to oblige C. G., I shall, in my next letter, attempt to show that the representation is true, and that the action is not incorrect, nor the practice of the ancient date Mr. Smith allows it.

HORRORS OF THE FAMINE IN PERSIA.

LETTER FROM REV. G. W. COAN.

Oroonook, April 30, 1872.

My Dear Observer—Dr. Van Norden, of this Mission, obtained leave of absence over four months since, for the purpose of visiting Hamadan, some fifteen caravan days southeast of this place. He took with him several hundred dollars for the relief of sufferers there by famine. He has recently returned. From him and his attendants, I learn that the suffering there has been frightful. When he left, the distress was on the increase, and the daily death rate was from seventy to a hundred. The cart for the dead was making its daily rounds, picking up the bodies, and dumping them in their ragged, young and old men and women, in one promiscuous heap, without order. By order of the king, persons were employed to wash and bury these dead, but they were daily cast into pits, by scores of thousands, covered with earth. Two months ago it was computed that two hundred human bodies had been eaten. Dogs and cats had disappeared. It was dangerous for a child to stray from home, but for a few steps, lest he be seized, killed and eaten. To the extent of length, numbers were growing worse every day. Very many had only enough to last, by the greatest stint, a week or a fortnight longer. They would sell everything they had for a little bread, but to prolong, for a few hours, their miserable existence. The last resort to tear down their houses over their heads, sell the timbers to obtain their final morsel, and then succumb. They found the bones of the dead strewn along the road. Bodies were to be seen, in all stages of decomposition; and large numbers had become the food of vultures and jackals. Men had fled. Whole villages have become depopulated, and the land lies waste, without man or beast till the soil. The prospect for Hamadan and region is very sad, for the year to come, as but little grain has been sown, on account of the lack of seed. Men have just arrived from Teheran, who report that the famine is fearful there. Hundreds are said to die daily of starvation and sickness consequent.

In districts adjacent to us there is great suffering. In Oroonook the distress has been less than in most places, and yet here our eyes have seen sights we have never before beheld again. Multitudes of refugees have come from the east and south, and our gates have been thronged by hundreds of these starving creatures at a time. Kind friends in America, England and Germany, have placed at our disposal nearly \$7,000, this is good, and the cry of the hungry still fills our ears. With all the aid we get from our reliable helpers, scattered over the plains and in the mountains, still the work of looking after the proper distribution of these charities has been a great tax upon our time and strength, to say nothing of the great drain upon our sympathies. The ladies of the Mission have aided greatly in distributing soup and clothing to multitudes. We fear, in the failure of our means,

that many will not be able to keep their heads above water, but must sink before the harvest, which is still three months distant. Hundreds are roaming the fields in quest of herbs and roots. The rains have been copious, and the green fields promise an abundant in time. Thousands are moving on to Russia.

The impression made by the charity of Christian nations, extended so liberally to the suffering, without distinction of sect, has been very profound, especially upon the Mussulmans. We believe that a great and precious opportunity has been afforded for commending the religion of Jesus to these millions that are perishing for the bread of life, even that which came down from Heaven. We had hoped to occupy Hamadan as a missionary station this season, but the death of our beloved brother Cochran; the visit of brother Labaw and family to America the coming summer, imperiously demanded by health considerations; and the dread failure of brother Shield to return to us this year; and the terrible famine, will probably delay this step. We have strong faith in God that glorious things are in reserve for Persia. We hope the friends of Christ and Missions will not cease to pray for us. Let them not be troubled concerning us. Our bread is sure.

The latest news is to the effect that in the regions about the Persian Gulf the hopes of a good harvest have been realized, and that corn is now selling at a comparatively low rate. From the interior, however, no improvement is reported.

Pen and Scissors.

CALVIN CHURCH, in this city, will be dedicated the first Sunday in August.

CONVERSIONS.—The Methodist camp meeting in Barwick, N. S., resulted in the conversion of about forty persons. So we learn from the *Wesleyan*.

THE EMPEROR OF CHINA is soon to be married. The *Bombay Gazette* says His Majesty has imported a pair of elephants to assist at the ceremony. His future consort is undergoing a careful training in the etiquette of court life.

Over 500 different books have been printed in the Chinese language by the Protestant missionaries.

WOMEN under the name of "assistant pastors" do pastoral and missionary work for several of the St. Louis churches, and receive compensation therefor.

A BAPTIST CHURCH has just been organized at the Marston Capital. It numbers 16 members.

CHURCHES sometime complain because their ministers have so many things to do. It is not strange. When five hundred people, more or less, seek their wits to work, they can think of very much more than any one poor mortal can possibly do.

The *Zenith*, a Paris journal, asserts that seventy-five members of the French Assembly are Protestants, and calls attention to the prominent position held by numerous Protestants in Church and State.

EARL GRANVILLE has directed a selection of works—148 volumes, published by the English Foreign office—to be presented to the Chicago New Library on behalf of the British Government. The Bath and West of England Society has also presented a complete set of its published volumes of transactions for the last twenty years.

DEPES.—More Mormons are coming from Europe, several hundred having been debarked from the continent, and are on their way to the harems of the sham "saints" of Salt Lake. These poor creatures, ignorant of the principles and practice of the Mormons, will wake up to their blind when it will be too late for repentance, though they seek it carefully with tears.

RUM WORK.—Patrick McCann, an old man 70 years of age, was killed in Petersburg last week. The verdict of the Coroner's jury was that he "came to his death by his own horse and wagon, through the means of liquor." He had been drinking, and on travelling towards home fell from his wagon across the forward axle, just inside the wheel. The horse backed so as to press his neck tightly between the wheel and the body of the wagon, and thus he died. Only another added to the many who are every day falling victims to rum. Yet the rum business is legitimate and the dealers therein respectable and honored men!

A CLEVERMAN writes from Italy:—A Catholic priest said to me the other day, "These gentlemen have certainly simplified matters greatly. They have reduced the creed to a single article, 'I believe in the Pope, the Bible, and a single verse, 'Thou art Peter' worship to a single observance, 'Thou shalt worship the Blessed Virgin'; and duty to a single, 'In every difficulty consult the Sacred Congregation at Rome, and obey it exactly.'"

THE NORWEGIANS will soon celebrate the one thousandth anniversary of their nation's independence by the dedication of a monument to the warrior, Harold, who won their freedom. The monument will be a sensible affair—a lighthouse on the hero's grave, or one of the most dangerous points of the Norwegian coast. This monument will be at once grand, useful, and appropriate—and honor to the dead, and a boon to the living mariner.

THE NIGHT BEFORE the Queen left Windsor to go to Bradfordham, when the Prince of Wales, dangerously ill, she told his children that their father was very ill and perhaps they would not see him again, and bade the elder—Prince Victor—pray to God for his father. The next morning Prince Victor said to the Queen, "Grandmother, father will not die. I have been told, and he says father shall die." Such an instance of faith is indeed worthy of record.

IN AUSTRALIA, gold mining was never, except perhaps in the earliest years of gold digging, in such a prosperous and hopeful condition as it is at the present time, regard being had to the smaller number of miners now working than were employed some years back. The working miners, according to the statistics of the Government Mining Department, have decreased in a steady ratio from 108,662 in 1860 to 58,279 in 1871, and yet the amount of gold obtained per man employed has increased in a steady ratio during the same years. The earnings of the miners in 1860 having been £70 s. 11d., and in 1871 £208 s. 3d.

MORTALITY IN MONTREAL.—The *Witness* informs us that the number of deaths for the week ending June 27th (174), is an increase of nine on that of the preceding week. As usual, the great majority of deaths, were those of children. In fatal small pox cases there is shown a disposition to recover very great. It is true, but still cause of thankfulness as holding out some prospect that the terrible plague is drawing to the end of its days. Of the whole number of deaths, 152 were of Roman Catholics. We understand that the number of interments in the Cote des Neiges Cemetery during the first six months of this year, is unprecedented, even allowing for increase of population, being not far short of 4,000. The number of small-pox deaths since the disease began to rage in the Fall is between 800 and 900.

GLADSTONE.—Rev. Dr. Cuyler writing from London to the *New York Observer*, has a good word for Britain's Premier. He had a pleasant and interesting interview with him and says:—

He receives his guests with the best of the affable dignity of Daniel Webster. I soon that I dare to report the noble utterances of the great statesman during his conversation on the unhappy controversy now raging between the two nations. It was not only the utterances of a true statesman, but of a true Christian. I have had the good fortune to converse freely with some of the great spirits of Britain and America; but no one of them ever so impressed me by his simple grandeur of bearing, of speech, and of pure moral purpose as did William E. Gladstone. He has a warm heart withal, and large, loving sympathies with the poorest and lowliest.

Some time ago, a poor street-sweeper, white sick, told his minister that he had been "visited by Mr. Gladstone." "What Gladstone?" inquired the pastor. "Why?" replied the sick man, "the only Mr. Gladstone. I used to sweep his crossin' a one day he missed me, and he heard that I am sick, and so he comes and sees me and prays with me." With such a man we can safely trust any negotiations with a great question of moral right.

YORK COUNTY SUBSCRIBERS ATTENTION.—An agent from this office will make a tour of York County in a few days. Subscribers will please be ready to pay up when he calls. It is not necessary to say more than that we are in need of funds.

A SPECIMEN.—The venerable Editor of the *Victor*, in his paper this week, says:

We hope that after this week C. G. will not feel himself under the necessity of occupying valuable time or space in noticing the effusions of C. It is like taking a 74 pounder to kill a flea. We would much prefer that he would not allow himself to be diverted from his main purpose by the twaddle of one so far his inferior. Big dogs seldom stop to notice the yelping of little curs. Let us all take a lesson from the moral dignity of the dog.

The readers of the *Intelligencer* may preserve the above as a choice specimen of the elegant style in which the *Victor* has referred to the *Intelligencer* for several months past. Such is the kind of argument by which the Editor expects to carry "irresistable conviction" to the minds of his readers. Pity the readers!