

## TERMS AND NOTICES.

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## Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, MAY 9, 1873.

## AVOID THEM.

"Lee's Opera House" (so called) is one of the institutions of this city. So far as we can judge from the newspaper notices of the entertainments there given, they consist in part at least of songs, clug-dances and low jokes. Every day the papers contain commendatory references to the performances—the attendance is said to be large, and the proprietor is congratulated on this tangible evidence of the appreciation with which the public regard his "enterprise." Perhaps we may be permitted to take another view of the matter, and, instead of congratulating either the proprietor of this establishment or the public, we may be allowed to express our regret that such entertainments are so largely and increasingly patronized. That they are for the most part good in their tendency, and at least that they are not greatly harmful, is sometimes argued, not convincingly though. This is attempted to be said of the Circuses and entertainments of a like character, which make an annual or semi-annual tour of our Province. That men and women who are not members of the Christian Church, and who make no pretensions of Christian character, should delight in such things, and fail to see any wrong in them, is not to be wondered at. But we fear that there are amongst Christians a growing feeling of favour towards this and other questionable places of entertainment. This we deplore, and would, as far as possible, like to aid in preventing. To take but a single view of the case:—How should the Christian like the idea of spending his last night on earth in "Lee's Opera House," "Stone & Murray's Circus," or listening to and witnessing the performances of some "Comic Minstrel Troupe?" There have been deaths in ballrooms, and in theatres and operas; and there have been deaths immediately on returning from such places. But what bitter regrets have been experienced and uttered by the victims in these cases! "O that my last hours had been spent at home, or in prayer, rather than with the giddy throng," has been the expression extorted from the troubled hearts and consciences of the dying under such circumstances. Why is this? If it be right to frequent such places at all, why not on the last night of life as well as any other? Men have died in the pulpit; men have died at the prayer-meeting in the very act of prayer; but who ever heard the friends of these speak of that as adding to the grief of bereavement. Men have gone home from the house of prayer, and in a few moments have been dead, but did ever one express sorrow that his last night was spent in the place where God's people were met to praise and pray? The truth is that the conscience of every man tells him of the fearful incongruity of these associations—those of the place of worldly pleasure and those of the eternal world linked together by the fleeting moments of the same hour. To think of passing at once from a scene where all is vanity and frivolity to one where all is reality and solemnity, so shocks the ideas of moral fitness and harmony, that every man will be conscious of it without any reasoning. The fair logic of the thing, then, is this—no man ought to go to a place if the thought of dying there, or immediately afterwards, will produce in his mind the feelings indicated. We say this is the logic of the thing, without saying a word about those things which ought to have so powerful an influence upon every one everywhere—the soul, religion, the claims of God, the love of the Redeemer, and the necessity of being always ready to give an account of our stewardship in the world. Some persons have said—"Men may live fools, but fools they cannot die." How true. For long years a man may live in sin, and be deluded with the notion that he is all right; but death will speedily clear away the mists that have overhung his mind. What a dread moment that must be! Better then to be prepared, is it not? Better have "Christ in you, the hope of glory," and then the last enemy will have no terror, no power over you but to do you good by freeing you from the body of sin, that you may have entrance into perfect peace and joy. Then "Christ in you" will also keep you from places, scenes and conduct, which are not compatible with the solemnities of the dying hour. One of the most valuable practical effects of redemption is that it teaches men to redeem time. The haunts of foolish pleasure, the temples of intemperance, the seat of the scorner, have no time devoted to them by men who have been taught to redeem it, and to use it for the growth of their moral and intellectual powers in view of the noble employments of the eternal state. If men would but realize that this is but a preparatory world, they would better understand how serious a thing it is to live, since in this life form and character are given to the world which is to come. The lesson taught by an old Jewish Rabbi needs to be learned. He counselled his scholars to serve God one day before their death. They were puzzled, and said, "One day, Master? What do you mean?" "I mean," said he, "that you serve him every day, because you know not which will be your last." If this idea were impressed upon men's minds they would not waste their precious, uncertain hours in attendance at theatres, operas, and other places of frivolity and trifling—places whose chief effect is to drive away thoughts concerning the true life, concerning death and preparation therefor, concerning God and His claims upon our time and affectionate service.

**THE OPEN DOOR.**—We have already explained our inability to supply the orders for this book which were last received. Regretting that we were unable to do so, and determined that the subscribers who were entitled to them should lose nothing, we some time ago made a proposition to this effect, that those persons who were entitled to the book but had not received it, would be credited with one dollar each on their subscriptions to the paper if they would write us. The majority have accepted our offer. There are still a few from whom we have not heard. Will they write us at once if we are anxious to clear off the list. All you have to do is to enclose \$1.00, and state that you wish credit for a dollar in lieu of the Open Door, and we will give you credit for a year's subscription (\$2.00).

## OUR INDIA LETTER.

MIDNIGHT, INDIA, March 14, 1873.

Work among the Santals.—Maulaugh—Responsibility of Churches—Individual Duty—Woe to those at ease—An earnest plea for help.

MR. EDITOR,—Last month I wrote you from the Santal country. It was such a happy month that we spent among those poor ignorant people of the hills and jungles. How our hearts rejoiced to see their eagerness to hear the good news of salvation! Would that they were as eager to read the heavenly message! But I firmly believe we should see a great work among the Santals, could more attention be bestowed on them. What is most needed now is constant visitation, and faithful, regular preaching in their villages. I cannot tell you how long to devote my whole time to this interesting people. Can you tell me when that glad day will come? This Foreign Mission, now so sadly crippled, needs but little more neglect to reach such ruin. To feed these millions of famishing souls our brethren seem content to let our little company of only seven men and women tell on alone. Even the death of our beloved Brother Smith, who fell nobly at his post last November, does not call out new helpers. I am not given to honeyed words, and now more than ever I feel the importance of us *great plainness of speech*. I shall not say that it is too bad, unkind, selfish wrong, and so on, for us to be crushed here beneath burdens too heavy for us, but I must speak the truth and say that it is nothing short of *man-slaughter*. Would not a general be blamed, court-martialed and condemned for sending out a dozen soldiers alone into the face and fire of a mighty army, to be shot down like dogs, each the target of a hundred rebel guns? And would he not be equally blamed for not sending succor to a small company of men surprised and stormed by the enemy's works? Just so does not blame rest upon the thousands of Free Baptists of the States and the Dominion for letting our little force here struggle on against fearful odds, some dead and others dying, without help or cheer, men or money, to re-inforce our number? O when shall our home churches feel the responsibility devolving upon them? O when shall our brethren and sisters realize that the duty of disciplining the nations is just as much theirs as ours? The Master's command, His Great Commission, applies to the members of the Fredericton, Boston, St. John, Dover, Carleton, New York and Hillsdale churches, to each individual member of those churches, no less than it does to my father or Sister Crawford. *In person or by proxy every Christian is bound to preach the Gospel to the heathen.* Because I and my wife have been called to work in India, to live and labor among these benighted ones, it by no means proves that our duty to them is greater or more imperative than that of Bro. A. and his wife in New Brunswick and Nova Scotia, or Bro. B. and his wife in Massachusetts or Maine. How can our brethren shut their eyes to these great facts? How can professed Christians get on so easily, so smoothly and so carelessly, when millions are perishing for the bread of life? One would think, Bro. Editor, that the very name they bear would stir them to action. To be a *Christian* means something. Think of those significant words which so often fell from the Master's lips.—*FOLLOW ME.* Woe to those in every land who wear Christ's name, but walk not in His footsteps! Woe to those who carry no cross, suffer no self-denial! When the great cross-bearer comes again to all such, whether in the church or out of it, He will say, "*I know you not.*" The Apostle to the Gentiles will say *know something of the fellowship of Christ's sufferings*, and it was granted him. What a mighty worker he was! Why? Because he sat daily not at Gamaliel's but at Jesus' feet, and drew fresh instruction and inspiration from Him who gave His life for our lost race—that Great Missionary, who forsook heaven with all its glory for our poor, wretched, sinful, sorrowing world. Himself taught Paul and Peter and John how to love, how to suffer, and how to triumph. And nowhere else save at His holy feet can any of us learn what it means to be a Christian. There let us sit and learn, until our hearts are fired with a burning desire to do good, until our hearts are pressed beneath many burdens, until every worldly interest bows to the supreme will of Christ, and until our whole being becomes one sublime act of service to God.

My dear brother, could you be here, see what we see, and feel what we feel, you would not wonder at these words of mine, that may strike many of your readers as strangely ultra, not to say rash. I am in full earnest, and the half of what I feel cannot be written. How I long to see the churches and the members who are "*at ease in Zion*," roused into intense activity! Our Church as a body is not doing one half or one-fourth what she should for spreading the glorious Gospel of the Son of God among the nations in darkness. Once more, in the name of the God we fear, and for the sake of the Saviour we love and adore, I humbly and earnestly implore my brethren to send us help, and send it now, before all of us fall and die alone in this battle with Satan's hosts.

## OUR WORK.

Every Christian has an exalted mission, to secure his own salvation, and do all he can to save others. These are not two separate duties, but so conjoined and blended as to be essentially one. How are the graces of the Spirit, as love, joy, peace, long suffering, gentleness, faith, to be cherished in our own hearts? Not by inward discipline, but by exercising them towards our fellow beings. Just in the degree that selfishness prevails in a man, it enervates and dwarfs him. Benevolence, the more and the wider it is diffused, expands and strengthens the energies.

If the individual sphere is thus exalted, so much higher is that of a church, composed of holiness, united by divine authority, set for the defence of the gospel, and as a light in the world. Who can estimate the value of such a church to the community? It can not be computed even in a worldly point of view, as the shrewdest men confess. A respectable family will not reside in a place where there is no church; and, almost invariably, the better the church the more prosperous the community. If he who converts a sinner from the error of his ways is instrumental of saving a soul from death and hiding a multitude of sins, how rich the blessing conferred by the church who are enabled to gather in their scores and hundreds. It may not have been pretentious; many have ignored, some despised and scoffed at it. But precious memories cluster around it. From that old pulpit the gospel message so often came forth in power; in that house gracious revivals have been enjoyed, where many date the beginning of a heavenly life. Prayer and praise and exhortation, words of consolation and hope over the dead departed—all have made it a hallowed spot—as the house of God and the gate of heaven. A company of believers united to Christ and to each other, blessed and a blessing, form indeed an expressive type of heaven.

Still more exalted is the sphere of the Christian denomination, made up of similar and co-operative churches, as a church is a body of individual members. The Christian denomination, embracing numerous churches widely diffused, holding a common faith and order, by mutual advice and com-

bination may strengthen each other, and carry forward the Master's work. Every such denomination, with all its imperfections, has done a mighty work for the benefit of mankind.

We would speak with reference to our own community. The Free Baptist denomination has its sphere, its responsibilities, its claims. We have heard, though not voicing for the report, that a certain esteemed brother concludes that we have accomplished our mission as a denomination, and therefore he will unite with another body. He thinks that the chief points of difference between us and other denominations have disappeared, and so our mission is accomplished. This is all fallacious. Denominational differences have not disappeared. True, some questions earnestly debated at the time of the origin of the F. Baptists, are now settled among Christians, as the extent of the atonement and the freedom of the will, but though settled in accordance with our views, they no less need to be maintained and enforced, since error is ever wont to repeat itself. The founders of our churches contended also against formalism and a lifeless orthodoxy, which still abound. New heresies and modes of error are arising, seducing and the unwary and deceiving even the sincere. Why should we not defend the true and expose the false now as well as at any former period? Our fathers in the ministry and churches were faithful to their trust, and having done their duty, committed their souls to their successors. We have entered into their labors, meeting ever fresh responsibilities as the ages move; and it is for us to retire from the contest thinking that without us the work will go on. To suppose it does, is our duty, our duty, and our reward? No individual ever except possessed of a degenerate and pusillanimous soul, could pursue any such course, much less a church or association of churches. As truth and righteousness are triumphs are achieved, as error recedes and obstacles of error are overcome, will be steadfast, unmovable, always abiding in the work of the Lord, knowing that their labor is not in vain to the Lord.

We have a duty to do as Baptists. The bar of close communion has been raised, and the good fellowship of Baptist churches, and to the progress of their sentiments. It is upheld mainly by prescription and prejudice against the rising conviction of many of the best minds among clergy and laity. We have already contributed not a little to the removal of the restriction; and a kind and faithful course on the part of those who adhere to the ancient faith and order on this point will ere long remove it altogether. We cannot relinquish our labors in this direction until all Baptists are free. Then Baptists have a work to do with their sister communities, until all shall become truly harmonious and co-operative as the mighty army of God—*J. A. N., in Star.*

## DENOMINATIONAL NEWS.

REV. J. NOBLE writes, under date of April 29th, that he has been holding some meetings in Perth, V. Co. (Larlee Settlement). He says: "I think the effort resulted in good. A good many old professors were revived; and some others made a move towards the kingdom of heaven. \* \* \* I was in Bath, C. Co., last Saturday and Sunday. The people there are doing well. We had a good conference meeting, and the Sabbath was a good day."

REV. E. E. CURRIE writes, under date of the 29th, an interesting letter, from which we make the following extracts: "Since you heard from me the revival in this place (Lower Southampton) has been progressing. Fifteen more have followed the Lord in baptism. I also baptized two at Temperance Vale, and three at Upper Queensbury. About fifteen more have come forward, the most of whom give evidence of being born again, and they soon will follow the Saviour in his ordinance."

There appears to be a general revival interest in this part of the country. During the winter I baptized six at Lower Queensbury. I also had the privilege of uniting with Father McMullin, Licentiate H. Hagerman, and Bro. Elijah Orser, at Lower Canterbury, where I baptized twenty-two. Since General Conference I have baptized in all sixty-four.

At Caverhill and Millville, where I have the pastoral care of the churches, there has been no special revival, yet there appears to be a very good interest. In these two places there has been a great deal of sickness; quite a number have died principally children. \* \* \* I feel anxious to hear from the eastern churches where I spent the most of last year. Will Bro. A. Lecman or some other brother please write to me?"

[Bro. Currie's address is Lower Southampton, York Co.—Ed.]

CAMPBELL SETTLEMENT, YORK CO.—From Bro. Currie's letter we learn that Rev. John S. Jones is laboring in Campbell Settlement, and the Lord is blessing the effort. Bro. Jones baptized two converts last Sabbath.

ON THE SUNNY SIDE.—Bro. Currie is the happy man this time. Deacon A. Thornton writes on the 15th ult., Bro. C.'s friends called on him at his residence in Lower Southampton, and after enjoying themselves in their own way, they helped their pastor to enjoy himself, and there is no doubt they succeeded, for they made him a present of \$80, fifty-six of which was cash. Bro. Thornton says the roads were so bad and the ice on the river so weak that many could not be present. He also adds: "It has been suggested to me that donations are sometimes made to pay a part of a salary; if such is the case anywhere, it is not so here. We wanted to show our friendship to him and family, and our appreciation of his faithful labors as our pastor, and so made him a donation."

WOODLAND, YORK CO.—Since the last report from this place eight more converts have been baptized; and on Friday last Bro. Kinghorn organized a church of nine members. There are seven or eight others who were either absent or sick at the time of the organization, but who will join the church as soon as convenient. Bro. Henderson has gone home this week, but he expects to return in time for the third District meeting.

REV. WM. M. KNOLLIN has resigned his charge on Cape Sable Island, and has taken a circuit in Yarmouth county, his residence being at Tusket. The following address has been sent to us for publication by the committee. We hope Bro. K. may have as large success in his new field as in the one he has just left.

MR. EDITOR.—At a farewell sermon preached on the 30th ult., by the Rev. Wm. M. Knollin (Free Baptist) in this place, the congregation, which was somewhat large, appointed, with unanimous assent, a committee of five to prepare and present an address to him on their behalf. This address, together with reply, it is hoped you will kindly publish in your valuable paper.

TO THE REV. WILLIAM M. KNOLLIN, On his resigning the pastorate of the Free Baptist Church on Cape Sable Island.

REVEREND AND DEAR SIR.—The time having come when you are to resign your pastoral duties in this community, we desire to express our deep regret at your departure, and also our appreciation of your labors as a minister of the gospel during

the five years which you have spent with us. Although no extensive revivals have signalized the course of your preaching here, yet we feel confident that your ministrations have been instrumental in effecting much good of a permanent kind. As a servant of Christ, we believe you have been faithful to your charge, unremitting in your efforts to win souls to his kingdom, showing to all by precept and example that a Christian is the highest mark of man. As an advocate for the cause of temperance and of education, your influence has been exerted on every occasion, and we trust, not exerted in vain. We also bear grateful testimony to the fact that you have ever incited brotherly love towards other evangelical denominations; and to this we must in great measure ascribe the feeling of union which now prevails here in that respect.

And now, as you are no longer to sustain the relation of pastor to us, permit us to assure you of the continuance of our esteem and kindest wishes. While you go forth to labor in the new field to which the Master has called you, it is our earnest prayer that his Almighty aid may be vouchsafed to strengthen your hands as in times past; and that his blessing may rest upon you and your family, and that you may be enabled to rejoice with you and all the redeemed in that happy place which our blessed Lord has prepared for the faithful.

JAS. C. SMITH, BARNES & CO., DAVID G. DALL, COMMITTEE. MCALMUR NICKERSON, M. H. NICKERSON, Cape Sable Island, April 4th, 1873.

MY DEAR FRIENDS.—The address which you have so kindly presented me was quite unexpected, and I am much obliged to you for it. I feel it my duty, however, to express the gratitude I owe you for the assistance you have always given me in the discharge of those duties which devolved on me as your pastor. Entering upon that office just after a very extensive revival of religion which took place in 1867, the responsibility of my situation was greatly increased in consequence of the reaction which took place. By almost universal consent the friends of revival are heralded as the stars of the church; while those who sustain the more settled relations of pastors find more difficult, arduous and self-sacrificing duties, and are often left to discharge those duties, the importance of which cannot be revealed, without sympathy and honorable mention.

But while I receive from you this last expression of your confidence and esteem, permit me to say that the many previous expressions of your love, sympathy and appreciation, have smoothed and cheered my path many times. And while you express regret at my departure, I likewise regret that I shall not, as often as in the past few years, enjoy the friendly greetings of my dear brethren and sisters, and of the many friends of the congregation, who by their kindness have rendered themselves very dear to us. Of your expressions of confidence and well wishes for me in my work, I can but say that the feeling is heartily reciprocated. As I look back over the years of my residence here, I feel amongst you, although, as you have stated, no extensive revivals have marked my labors on your island of the sea, I have pleasure in remembering that three of the five years have borne some fruit to the glory of God, in the conversion of souls who have been baptized and added to the church. The hope of seeing you all here, and a most cheering one. May you and I be faithful to the grace given; let us live living epistles of Jesus Christ, read and known of all men; let us fill up the measure of our days in faith and good works, taking to cheer us all the while the precious promises of our Lord; then we shall be ready at the Master's bidding to enter into that blessed rest "that remaineth to the people of God."

WM. M. KNOLLIN.

Bro. Knollin's correspondents will remember that his address now is Tusket Village, Yarmouth Co.

LATE.—A notice of the meeting of the Yarmouth and Shelburne Quarterly Meeting did not reach us till last Thursday evening—too late for insertion in last week's paper. The meeting was to have been, and probably was, held last Saturday.

THIRD DISTRICT.—The churches of the 3d District will please bear in mind that the annual meeting of the district is to be held on the third Saturday in June (the 21st), at Mouth Keswick. Blanks for reports will be furnished them by the Clerk; and it is hoped none will fail to report and also send delegates.

We want the INTELLIGENCER to go to every Free Baptist family in New Brunswick and Nova Scotia. The friends of the paper who are now subscribers may give us valuable assistance by mentioning the offer to new subscribers to their neighbors.

## ROMANISM AND CIVIL LIBERTY.

To say that the Roman Catholic religion has a manifest tendency to the supervision of civil liberty, is a proposition which may be argued without any imputation upon the sincerity and good faith of its adherents, when they profess patriotic and liberal sentiments. But to say further, that they themselves recognize that tendency, are fully conscious of it, and are opposed to the principles of free government, is to utter a very severe judgment, one that should not be hazarded without warrant. Yet something very nearly to this effect has been said by no less authority than that of Dr. Manning, the Roman Catholic Archbishop of Westminster. He said (as quoted by the *Methodist*) that his coreligionists must of necessity be an isolated body in a free State. How they are taught to conduct themselves while they remain a minority is a question which has much interest, not for them only. The following quotations from Dr. Manning's "Essays on Religion and Literature" expound the matter very instructively. He first states the claim of his Church, and secondly de- clares the extent to which that claim shall be avowed.

At the first point he remarks: "We Catholics are, by the grace of God, children, whether by grace or adoption, of the Church, which is the sole and exclusive depository on earth of eternal and immutable truth, not alone the past, but the future, and the truth which is ordained guardian and dispenser. We neither share our treasure nor divide our claim with any other religious body whatever. The most imposing of the pretensions of other bodies does not even approach the majesty of our prerogative. The most orthodox of their opinions does not in one and that a most important sense, come a whit nearer to our truth than the wildest and most fanatical of their doctrinal innovations."

Far from being accorded an external position, this country [England] which is any full representation or sufficient public exponent of our true place in the world, we are doomed to the humiliation of seeing the upstart sects of yesterday preferred to us in the race for the prizes of the world. For, from being permitted to assert our ascendancy as prerogatives, we are treated to scant measures of the barest right with a smile of patronage, or a bow of condescension. Equality of privilege, then, does not give to Romanism its true place and position. Something more is due than it is possible for a free State to allow. This state of things must, of course, come to an end when they become numerous enough to take what belongs to them. Until such time, what is the measure of their sincerity! The Archbishop informs us:

We are all, in fact, thrown, against our inclination, upon a *republican* form of economy or management. We must adapt our *ecclesiastical* as far as it may safely and rightly be done, to the popular standard of acceptance, adjust our claims to the measure of probable recognition, and shape our language by the rule of the public intelligence."

We shall all, I am sure, agree in the conclusion that those understandings of Catholic truth which

our position entails upon us should be strictly limited to cases of necessity or the most obvious expediency. They came indeed, under the head of those studied ambiguities of phrase which our theology rather permits than encourages. We must regard them as a kind of condescension—the only sort of condescension—which is consistent with Christian humility.

We ought to have a reason to give them (our enemies) for the apparent inconsistency such as even they may be able to understand, however incapable of appreciating it. Thus when we are found advocating principles highly favorable to toleration in one country, and apparently at variance with it in another, to this charge of inconsistency we have a complete and satisfactory answer at hand. But as it is one which our opponents are incapable of appreciating, we may, therefore, well waive the abstract question, and refer them to those principles of religious equality which, in this country, are so ostentatiously professed and often so partially applied.

If any comment needed upon the avowal of such a policy?

The ministers may do the INTELLIGENCER good service just now by speaking to the people amongst whom they labor, of the offer to new subscribers and soliciting them to subscribe.

## Pen and Scissors.

Another widow of high caste in Bombay has broken over the superstitions of her race and married.

The Chinese threaten to destroy the Buddhist nunnery at Ningpo. They have become hot-beds of vice, so demoralizing that even heathenism revolts at their enormities.

A famous drinking place and low theatre called Edinboro Castle stood in the east of London. Some friends of temperance and religion hired a vacant lot close by it and commenced preaching in a tent. The tent beat the theatre, which finally yielded and sold out to the preachers, who now occupy the house.

A good example is set by Mr. George Grant, an English capitalist, who has purchased 69,120 acres of land in alternate sections along the line of the Kansas Pacific Railway, and proposes to sell the same to "small owners;" but in the lease is the provision that no intoxicating liquors shall be sold, or disorderly houses be kept on the premises.

Valcano in Iceland.—The mountain of Scaplar Jokull, in Iceland, recently astonished the natives of that island by the volcanic eruption. The capital city, Reykjavik, is about one hundred miles from the mountain, and a person living at that place sends to the London newspapers an account of the eruption, in which he says it was plainly seen in the capital. The eruption lasted four days. Heretofore Hecla has been considered the only volcano of importance on the Danish island, but the recent eruption goes to prove the existence of geologists that the whole island is volcanic.

It is asserted by the *Catholic Register*, of London, that during the past year over two thousand Protestants were admitted into the bosom of the Catholic Church. The principal source from which Rome draws her recruits is the Ritualistic congregations. It is estimated that seven out of every twenty who have taken this step have been prepared for it by the teachings they have heard in Ritualistic pulpits. In view of that fact, we may regard the loss to Protestantism merely nominal.—None simply claims her own.

Spurgeon on the Supper.—A brother in Brooklyn asks what Spurgeon said about the Lord's Supper in his letter to Rev. J. Hyatt Smith. This is what he said: "If this communion question must be discussed, I wish every success to the Christian versus the Baptist side of it. I believe that where there is the one life, there must be, and as a matter of fact is, communion. The outward sign is secondary, but the holy Lord who makes the thing significant is a necessity of spiritual life, could never have denounced the mere sign of it as a sin. I dare not be a strict communionist."

Colony is often the forerunner of important benefits. The famine which desolated Persia has aroused the government, and measures are being taken to improve the country and guard against similar calamities. The Shah purposes visiting the leading European powers and profiting by the lessons the civilization of those regions will supply. A railroad will soon traverse the region lying between the Caspian Sea and the city of Teheran, and access be secured to the interior of the country for the improvements other lands can offer. The steam engine is a mighty civilization.

Japan is determined to be up with the times. A Universal Exposition, which will last four years, has been decided upon, and measures are being taken which will make it a creditable affair. It is to be held at Tede. As it will attract multitudes from all quarters of the civilized world, the "interchange of ideas," it is suggested, will have a beneficial influence over that wide-awake Asiatic nation. We suggest that said, "interchange of ideas" may not be a one-sided affair, and perhaps some who go may return wiser than they went.

Lord Dufferin and lady are, it is reported in well informed circles, likely to spend a portion of the summer months in St. Andrews. They may, in that case, occupy Mr. Tilley's residence. Mr. Tilley, it is understood, will have occasion, as Finance Minister to make a visit to England during the summer. He will, no doubt, be accompanied by Mrs. Tilley, and will not require the St. Andrews residence for several months. It is not unlikely that Mr. Tilley, like Mr. Galt, Mr. Rose, and Mr. Hincks, his predecessors in the department of Finance, may, while in England, receive some new mark of the Queen's favor. He is already favorably known to Her Majesty.

The doctors are waging a famous war with each other in Boston. It is all about homoeopathy, which some of the members of the Medical Society have been practicing, or have held consultations with those who did practice it; and all in violation of the statutes of the Society, and to the great scandal of medical science.

A Bruiser in the Pulpit.—A gentleman writing from London under recent date, stated that a few Sundays ago a noted prize fighter, known and feared under the title of "Bendigo," preached to some thousands of people in a mission hall in that city. He belonged in Nottingham where, until his conversion, which occurred not long ago to the great joy of the magistrates, he was a man of the worst character. But here he is in the pulpit, doing effective work for the rough classes that he addresses, but, as the correspondent says, speaking without much oratorical finish. There seems to be a fitness in the fighter's preaching. He at least knows the habits and tastes of his hearers, and he is of that class for whom they have a sort of veneration, so that the congregation ought to produce some fruit. We sincerely hope that the reformed "Bendigo" may not go back to his wallowing ways again.

One Dollar from a new subscriber now pays for the paper till the first of January next!

Rev. Mr. Ancient, the hero of the Atlantic disaster, has been called to the Curacy of Trinity Church, Halifax. Rev. Thos. Todd, late of Sackville, has taken charge of the Sussex Baptist Church. Rev. Mr. Carey (German Street Church) baptized three persons last Sabbath. Rev. Mr. Everett (Russell Street Church) baptized two. St. Peter's Temperance Society, of Portland, presented Rev. Mr. Michael, its President, with a gold watch and chain on Sunday last. The Dames had religious services in the Barracks last Sunday morning.

TO CORRESPONDENTS.—L. Slipp: Have ordered the figures changed. Wilmott Durt: The picture was sent some time ago. We find, however, by reference to our list, that there was a mistake in the address, and the one you refer to as being at the post office is intended for you.

## The News and the Press.

ST. JOHN, N. B., MAY 9, 1873.

NEW BRUNSWICK.—Lieutenant-Colonel B. Lester Peters, of this City, is to have charge of the Wimbledon Team this year. The Victoria Hotel is now being managed by the Directors. The people of this city are having much sweet (i) music now—the hand-organist has arrived. The Reporter thinks Governor Wilnot may enter politics again after the expiration of his term as Governor. Since our last report, says the *Sentinel*, eight or nine new cases of small-pox have been reported from Jacksonville, and one new case at Upper Woodstock. One patient has died, the others are likely to recover. Work on the River du Loup Railroad is being pushed forward. Mr. John Simonson died a few days ago in Deer Island of small-pox. He belonged to Jacksonville, where he was a few days before going to Deer Island, and it is thought he carried the seeds of the disease with him. Mrs. Belyea, who was arrested on charge of complicity with her husband in the Woodstock robberies, has been discharged after examination before one of the J.P.'s of that town. There seems to have been a great deal of looseness in dealing with the robbers. The Post says that in case the people of Fredericton cannot raise the funds to put the Exhibition Palace in repair to hold this year's exhibition, it is not improbable it will be held in Sackville. Gasperaux and lobsters are appearing in the market in large quantities. A boy named Doherty would have been drowned in Hanford's Slip on Thursday had not James Murphy jumped in and supported him till a boat arrived.

A row took place in the United States Hotel early Friday morning between some members of a wandering club of the burnt cork fraternity and some of their admirers. A pistol was fired and one man was considerably injured. Cause—rum. The matter seems to have been kept out of the Police Court, though why it should be one of the non-understandable things. The house of Mr. Daniel MacLachlan, New Jerusalem, Q. Co., was burned to the ground last Saturday. Some of the furniture was saved, but Mr. M.'s loss is very heavy, his seed grain and potatoes having been consumed. No insurance. On Saturday evening the dwelling of Col. C. J. Hendricks, about two miles above Hampton was totally destroyed by fire. A spark from the chimney falling on the roof was the cause. No insurance. Mr. Robt. Robinson, M. P. P. for York, and Dr. Palmer, M. P. P. for Albert, are reported quite ill, the first at St. Andrews, the other at Hopewell. A young man named Wm. Corbett got into a drunken row in York Point on Monday and cut himself so badly on a broken pane of glass that he nearly died to death. He is now in the hospital, and his condition is critical. The schools of this city have two sessions a day now. The steamer *Rothney Castle* has commenced her trips on the North Shore. A large portion of the Intercolonial R. R. between St. John and Moncton has been laid with new rails. The new hotel at Hampton is nearly finished. Hon. G. E. King, R. Young, J. J. Fraser, and Wm. Wedderburn, Esq., M. P. P., have gone to Ottawa to look after the interests of N. B. in the matter of "Better Terms." The *News* proposes a testimonial to Governor Wilnot on his retirement from office, which is expected to take place soon. Portland wants a watering cart. Two Danish children have died since their arrival in this city. During the quarter ending March 31st, 1873, local, and 4,888 through passengers were transported over the E. & N. A. Railway. The Customs duties collected at the port of St. John during the month ending April 30th, 1873, amount to \$150,010.69, compared with \$158,223.53 for April, 1872. The value of our exports in April, '73 is \$236,294, compared with \$191,101 in April 1872. This is a highly satisfactory exhibit.

We hope our friends are canvassing for new subscribers!

NOVA SCOTIA.—A full-sized portrait of the late Hon. Wm. Garvie has been placed in the Art Department of the Provincial Museum. It is said to be an excellent likeness of the lamented gentleman. The price of coal has been raised from \$2.50 to \$3 per ton at Sydney, C. B. A meeting has been held at North Sydney, in favor of making the ocean terminus of the Intercolonial Railroad, on the ground, among others, that it is 200 miles nearer to Europe than any port of Canada. The Local and General Governments are to be urged to guarantee railway extension to that port.

Leut. General O'Haly, C. B., who has been appointed to succeed Gen. Doyle as commander-in-chief of Her Majesty's Military forces in British America, arrived at Halifax in the *Moravian* on Saturday. Hon. Mr. Annand has gone to Baltimore on a short time on account of his health. Ex-Governor Doyle left Halifax on Monday. The Western portions of the province were visited by a snow storm on Saturday. Recently six men put off in a boat from the American brigantine "Ariana," lying in Low Clyde River, Yarmouth, and before reaching shore the boat filled and sunk, and three of the men were drowned. On Tuesday last a man by the name of Gates, from Annapolis was drowned at Morton's Mills near Windsor. A young man named Robert Stewart, was drowned in Lockabar Lake, Inverness, on the 25th ult., by the upsetting of a boat. Seventy emigrants intending to settle in Nova Scotia arrived by the *Moravian* on Saturday.