

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, MAY 30, 1873

WHO SHALL RULE?

In the Union compact the Provinces each surrendered certain matters to the Federal Parliament, reserving to themselves the power to legislate on certain other matters. Among the latter was the question of Education, it being a condition that there should be no interference with any rights of any class of people established by law at the time of entering into Confederation. The Free Schools Law of this Province was objected to by the Roman Catholics as depriving them of "rights" enjoyed by them before the Union. Appeal was made by the Minister of Justice, and his decision was adverse to their claims. The matter was brought before the Judges of the Supreme Court, where the decision was also adverse. The Law Officers of the Crown were appealed to, and they decided that the Legislature of New Brunswick had violated no part of the Constitution, hence had not deprived the Catholics of any rights. Thus defeated, they resolved to use their priestly power over the members of the Dominion Parliament, Bishop Sweeney went to Ottawa, but at first met with little encouragement, and, according to one of their own journals, it was thought the matter would have to be abandoned. But directly the announcement was made that the Bishops of Montreal and Quebec had agreed to unite with Bishop Sweeney in the attempt to force Parliament to recommend the disavowal of the School legislation of our last Assembly, there was, of course, no longer any doubt about the way the Roman Catholic members would vote. They dare not do other than the bidding of the Bishops. Anything and everything must be sacrificed at the behest of the Church. It was argued by the Government that to pass Mr. Costigan's resolution (we ought rather to say the Bishops' resolution, for they were the managers throughout) would destroy entirely the independence of the local Legislatures, and the Federal Parliament could at any time annul any law passed by the Legislature of any Province. But what cared the Bishops for the Constitution? They were determined to carry their point at any cost, and accordingly whipped their followers into line, and compelled them to outrage New Brunswick. The part performed by the Ontario opposition is most deplorable, and it is next to impossible that the people of Ontario will endorse the action of McKenzie and his followers. For the sake of gaining an apparent victory over the Government, they allied themselves to the Frenchmen of Quebec, and under the direction of the priests struck a blow that, if followed up, means nothing more nor less than the total annihilation of Provincial Legislatures. Perhaps they did so because the New Brunswick members have not been willing to help them into power; but upon their own pates will be visited retribution some day not very distant. Neither is the course of the Government commendable. The constitutionality of the New Brunswick legislation having been fully established by the highest authorities in the empire, there seems to us but one course that the Government should have pursued—to state boldly their unwillingness to be governed at all by a resolution which it was not within the jurisdiction of the House of Commons to pass. Instead of this they say, "His Excellency deems it his duty to apply to Her Majesty's Government for further instructions in the matter." Why this is necessary it is difficult to understand, since they say that Her Majesty's Government have already instructed them that "the net in question was within the competence and jurisdiction of the New Brunswick Legislature." It seems to us like mere child's play—may, more and worse, it is playing into the hands of the men who would crush us to the earth in their endeavors to gain their unholy ends.

New Brunswick was never more thoroughly abused than now. Strong and deep as was the feeling of indignation caused by the first tidings of the passage of the infamous resolution, it was nothing in comparison with the feeling that now pervades every class of people in every section of the province. True, Mr. Anglin took upon himself to say that though there might be some excitement at first amongst the leaders of the "persecuting majority," it would be of short duration, and after a few words of protest the whole matter would blow over, and the people would become satisfied. In this, (if it is possible for him to believe what he says), as in many other matters, he is woefully mistaken. Notwithstanding his long experience of New Brunswick, he evidently does not understand the temper of the people. If he does not know now he will learn sometime that they will never allow their rights to be wrested from them, and their dearest interests trampled under foot at the bidding of the most corrupt and corrupting hierarchy the world has ever known or ever can know. New Brunswick knows her rights, and knowing them she dare contend for them, and she will insist on having them preserved to her inviolate at any cost however great, even though it be the disruption of the Union. The time has come when it must be known by whom the affairs of the Dominion, or of either of the provinces, are to be controlled, whether by the "Sovereign people" or by the old man at Rome through his Jesuitical satellites in Canada. Quebec may be satisfied with the domination of the priesthood, but the people of New Brunswick are of an altogether different temper, and will not be dictated to by the Jesuits in the framing or carrying out of their laws.

Of how or when the end of the present agitation may come nothing is certain. Only this may be relied on—that this province will not submit to be governed by the Papacy. The people need to stand firmly together now. All other political issues are insignificant in comparison with this, for this is a question of who shall rule, the priests of Rome or the people.

Thanks for new subscribers received in response to our call. One dollar from a new subscriber pays for the paper to the end of the year. We are expecting many more new names.

To CORRESPONDENTS.—J. Gillis: Glad to be informed of error. Have ordered figures changed. John Alexander: Paper ordered changed, as instructed. Geo. Kingston, senr.: Address of bundle changed as you direct.

A GREAT WORK OF GRACE.

Tidings of the display of God's gracious power from whatever section they come are always gladdening to the lovers of Zion. The New York Observer contains an account of an unusual work of grace which has been going on in Watertown, New York. The work began in an earnest desire among the pastors to bring the churches into closer sympathy, and develop the spirit of christian union.

In a conference of the pastors last fall, the question was asked: What can we do to stay the tide of worldliness and bring the power of the King to bear upon the people? We agreed to have a Monday evening union prayer meeting alternately in five churches, that being all with one accord with our plan, we might call upon God for the outpouring of the Spirit. The first meeting was held on the 11th; about two hundred men prayed; the key-note was struck: Christians were evidently yearning for a closer union. These meetings continued all winter with growing interest. The Week of Prayer brought us a first baptism, and a few conversions were reported by the Baptist church.

The last of February the "Troy Praying Band" spent a month in one of the M. E. churches, holding one union meeting in the First Presbyterian Church. The measures were peculiarly Methodist, and sometimes too emotional for staid Presbyterians, but crowds attended, scores gathered at the altar for prayer; church difficulties were healed, and many souls were won over to Christ. It is believed God wrought a good work through the Troy brethren. We shall never forget the pathos and power of their songs. Daily prayer meetings were then held until Rev. O. Parker, Evangelist, came to the city. Mr. Parker's plain, pungent, and plain sermons were blessed to many. The inquiry meetings held before preaching each evening were largely attended by the young people, and were scenes of deep spiritual interest. The work of grace of one hundred were converted during the three weeks he labored with us.

On the 20th of April, the Evangelist, Rev. A. B. Earle, commenced a union meeting in the Baptist and First Presbyterian churches, and the work of the Lord culminated under his labors. He preached twenty-five sermons, the interest rising to the close. During the last three days places of business were closed from 3 to 5 p. m., and the largest church in the city was crowded until the people could not get in. Mr. Earle is a Baptist, but his catholicity and orthodoxy are beyond question, while his spiritual power seems truly apostolic. He avoids all exciting addresses, appeals only to the judgment and common sense of the people, and relies solely on the truth and Spirit of God.

Two ideas seem to guide him in his work. 1st. The Church is the mother of God's children; salvation comes out of Zion; in the birth of every soul one or more Christians travel in pain; it may have been years ago, and the wrestling one may be in the grave, but no soul is born again without a travelling in birth on the part of the Bride of Christ. He inculcates the thought until God's people see their burdens to the mercy seat to cast them on the great Burden Bearer.

During the first six days of his meeting I do not know that there was a conversion. He asked me if I was discouraged or depressed. I said no, not at all. Christians are getting into the 1st Psalm, and God is coming down soon. He replied, I am glad you feel so, we shall see the power of God. On the 8th day it came. The great congregation was moved by the presence of the Spirit; strong men bowed themselves, and trembled under the truth. When God writeth up the people, it shall be said that this and that man was born then and there. The second ruling thought in Mr. Earle's work is to secure the submission of the will to the authority of God. He has no stereotyped set of measures, but holds his finger on the pulse of the people, and seeks constantly to get an expression of the sinner's will to Godward. He encourages no extra urging, but honors the utmost "freedom of the will." Let the Spirit by the truth bring men to the obedience of the gospel of faith.

On one occasion 1,200 people knelt simultaneously as an expression of their desire to obtain salvation for themselves and others. At the close of an evening sermon he called upon all who were willing to bear witness to the love of God to rise and say a few words, when 300 persons responded, occupying an hour. Another evening 200 spoke to the question, "What have I to be thankful for?" One was thankful for godly parents, another for a newly created family, another for a whole family converted, and so on in great variety. "And there was great joy in that city."

All the meetings were quiet, and often there was an "oppressive stillness." The large chapel of my church was too small for the inquirers that flocked together in the more familiar meetings held here. I can give no correct estimate of the number of conversions, as all the churches have shared largely in the blessing, and we have enjoyed the most delightful harmony to the close.

PARTIAL CONSECRATION.

Annas and Sapphira are not the only members of the visible church who have kept back part of the price, and who have made a partial consecration to God. A well-rounded, symmetrical Christian is a moral beauty, but alas! too rare an excellence in earth. Many are willing to consecrate partially to God; many seem to hope that the business of consecration can be compromised; that they can compound for a certain amount of indulgence in one direction by giving or doing considerable in another. Some men, for example, will give with apparent (we hope with real cheerfulness) generosity of their money, but then they will give but little of their time; that's too precious to give to God. You must not expect to see them often at church especially on week days or nights. Others will give their money to religious purposes, but will give none of their *eyes*. Self-seeking, self-indulgence, ease too precious to be laid on the altar of God. The church-going bell, the claims of the prayer-meeting, the duty of good example, content in vain with the dressing-gown, the slippers, the sofa, the paper, the pleasant story, or the festive chat.

But we have seen examples of an opposite character. Men who seemed to love money beyond all things; they would give time; you could count on them at any church service—almost sure to be there—and seemed to enter into and be willing to contribute to the interest of the service; all went well, and all was hearty and earnest, until they were asked to contribute money for some need of the cause of God; then all was changed, the face grew hard, the eye cold, and mean and stingy protests, nearly lies, were given instead of gold to God.

Others have known how to give time and money, too, if you would only exempt them from bearing any cross for Jesus. They will not pay in public—cultivated, sharp men, too ready and able to take, and talk well about any temporal or business matter, but not a word for Christ. Weak and timid women can stand up and say, "I love Jesus because he first loved me. I hope to be faithful, and through grace get heaven." But these sensible, self-reliant and energetic men have not a word to say for their best Friend. If it be needful to testify to the integrity or honor of any other friend, none are bolder or prompter, but if it is the Friend of sinners, then you cannot expect to hear them. They have no work of commendation or gratitude. It is a cross to testify for Jesus, and a cross is what they are not willing to bear. The Jews were not allowed to offer to God lame, or lean, or sick sacrifices, but the sound, the best offerings of the flock. God asks for our hearts, our whole hearts, that we shall love him before all and all besides, and love him with supreme regard. Let us not seek to excuse ourselves from any gift, labor or cross, on the ground that we are doing a part very well, better, may be, than many other Christians. Let us give to the lofty meed of praise which the Lord bestows on the grateful and generous woman—"She hath done what she could." Let us fully follow the Lord.—*Adventist*.

We omitted to notice that we had received from the printer, Mr. G. W. Day, the fifty-third annual report of the New Brunswick Auxiliary Bible Society. It contains an abstract of the operations of the parent society, and also notices of the doings of the branches of the St. John Auxiliary. Reports have ere this been forwarded to all the branches, we presume.

DENOMINATIONAL NEWS.

CANTERBURY STATION.—Rev. John S. Jones has returned to Canterbury. He is hopeful of seeing good effected. God grant he may.

REV. J. R. SHAW writes under date of 23d inst., that he regrets his lengthened absence from the churches with which he is engaged in King's Co., but feels that he will have to remain at home a few days more. The announcement in another column of the death of his little daughter, together with the cause of his delay, and secure to him the sympathy of the members of the churches of his charge, as also the sympathy of all his friends.

THE attention of churches in the Third District is again called to the fact that the Annual Meeting is to be held on the third Saturday in June (21st), at Mouth Kewick. There ought not to be one church unreported or unrepresented by delegates.

MARYSVILLE, YORK COUNTY.—We are glad to have it stated that the church at Marysville have concluded to build a new house of worship. The one in which they now worship is much too small for them, and in every other respect not such a house as the place and people require. It is necessary to the welfare of the Free Baptist interest in that section of the country that there should be a good and commodious place of worship. A large majority of the people of Marysville are Free Baptists, strongly attached to their church home; they have done wisely in determining—"We will arise and build," and we are persuaded that the "God of heaven will prosper" the laudable undertaking. The brethren, while determined to do all they can for themselves (and their enterprise will necessitate little burden on many of them), appeal confidently to the friends of the cause outside their community for help; and we cannot think they will appeal in vain. The locality of the church makes the work one of more than local importance, and we hope there will be a general and generous response to the call for funds.

The following persons compose the Collecting Committee, and are authorized to receive money towards the Building Fund: Messrs. Michael White, Moses Peterson, William White, Odubur Babar, Dismore Pond, Moses White, George S. Peters, M. S. Hall (Fredericton), G. T. Allen, David Speight (St. John), Chas. White, (Centerville, C. Co.), and Revs. J. Gunter, Wm. Kinghorn, and Jos. McLeod. Bro. Michael White is the Committee's Treasurer.

HALL'S HARBOR, CORNWALLIS, N. S.—Rev. T. O. DeWitt writes under date of May 23d: "I am holding some meetings at Hall's Harbor. The Lord is giving us some of his favor to enjoy. Last Sabbath I baptized five converts, and others are expected to be baptized soon."

NOTES ON MISSION WORK.

China to send the Gospel to the United States.—Two Chinese men, named Dong-Gong and Wong-Sing are studying at Canton for the Christian ministry, with a view to labour in California.

The Lieutenant Governor of Bengal has publicly declared it to be the intention of the Government of that colony to seek through the agency of the religious societies what it has been found impossible otherwise to accomplish—the education of the girls of the country. Besides maintaining a system of schools of its own, the Government has always extended a helping hand to worthy mission schools, and it seems that in the latter much is accomplished in the direction of educating the girls. Besides being of a leading family the young man is distinguished at home for piety and learning. This may give him power amongst his class, when he returns. One of the signs of the times is that a civil war is said to have broken out in Hissa, between the people on the one side, and the landowners on the other. It is from the ranks of the latter class the kings of the country are chosen, and their tyranny is said to be the cause of the trouble.

London, within its widest boundaries, contains upwards of four millions of souls. This great city has 410 missionaries, making known the gospel in seventeen languages, besides earnest bands of scripture readers and Bible Women.

OUT OF THE STUDY.

NO. VII.—BY F. F.

EDINBURGH—FROM WITHIN.

The first thought that occurs to the mind of the visitor, after he has taken in the natural and artistic beauty of Edinburgh, is the enormous wealth represented in its buildings. Nothing but stone is used, and that generally of the finest quality; the houses are high and massive, and many highly adorned with carved work; the churches are numerous, and built on a scale of grand magnificence; the monuments are highly finished, and the edifices devoted to art and education are simply princely. This occurs for street after street, crescent on crescent, square after square, until the mind of the keenest calculator is completely bewildered with the attempt even to approximate to the total value. One finds himself often wondering whence all this wealth could have come, in a country not generally known for its richness, and whose inhabitants are historically spoken of as hardy but poor. And, indeed, in the whole history of human wonders, this is not the least; this continual gathering from unseen sources, and heaping up in vast piles of the magnificently, beautifully visible; this constant creation, as it were, of the vast and costly, from the small and trivial. But, if Edinburgh can justify glory in anything, it is in her educational institutions. In no city, I suppose, are there greater incentives to literary tastes and labor, or more abundant means for carrying them out. Magnificent donations from private individuals have erected and endowed schools all over the city for the poor; and the rich, while partaking of these advantages, have here also academies of a higher order in abundance. The finest edifice in the whole city is a college founded for poor children, by Sir William Pittes, in 1836, at a cost of £150,000 sterling. Heriot's Hospital, one of the oldest institutions in Edinburgh, was founded and endowed for the education of the poor; and its annual income from the endowment fund now reaches the sum of £230,000 sterling. Then there is the City Grammar School, which has existed from the twelfth century, and numbers in its list of graduates some of the noblest names in Scottish history. In the middle of the Old Town (occupying by the way the site where stood the little house in which Darnley lay that last fatal night), stands the pile of University Buildings, rendered famous by the antiquity which clings to them, and more by the illustrious men who have labored in them. From the poor schools to the University the way is open to deserving talent, and is often travelled. But, as has been remarked, living in

Edinburgh for a person who has a mind open and active, and a heart sensible and quickened, is a continual education. Are your tastes mechanical? Here are the finest models for you to observe. There the Art Buildings, in pure simple Doric, recalling the age of Pericles, with their long colonnades, columned porticos, and surrounding sphinxes; here the towering Gothic, with its crowning turrets and long spires; the ornamentation of the Italian, and antique beauty of the old Baronial style. Do you delight in art? Open galleries are here for you, where, for a penny, you may walk all day, and look at rare old masterpieces, the celebrated works of the eighteenth century, and the less grand but still beautifully expressive paintings of our present English school. If you care for antiquarian research, you will find lots of old bones, pottery from all countries, rude carving of the world's infancy, darts, ear-rings, mummies, charms with mystical characters inscribed, and all the wonderful pages of long-buried history, which are every day being disinterred, deciphered, and read. In the University Museum, which, on certain days of the week, is open free, you may see every manufactured article, from a pin-head to a steam-engine, or a man-of-war, either full size or in model; and each step of the process of making pictured before in real brass, iron, or whatever the material may be. In one cabinet, a bit of rough brass goes through its several gradations, until a beautiful pin is brought out in all its polish, fit for delicate fingers and nice positions; in another, a bit of raw cotton gradually develops into the snowy cambric, or a rough looking slash of felt becomes a shining top piece for the perfumed dandy. Here is the wee shoe which erstwhile encased the foot of a Chinese belle, who ate rice and sipped tea, and was carried in a palanquin somewhere in the celestial empire; and here the fossilic of a devout Japanese, which once burned dimly in a pagoda at Jeddo. Or if one cares not for looking at brass and iron, and old cast-off clothing of Turks and Egyptians, dead men's playthings, or little mummies of cats and dogs buried three thousand years ago in their rock graves; and cares more for the deeds and history of men in this newer age of the world, his wish returns unto him void. Just let him walk the length of that queer, old street, leading from castle to palace, and call up the past 900 years. In the small stone chapel, up by the castle, he may see the little grave, before which the good Queen Margaret often knelt in humble confusion, and prayed for the enlightenment of the rough, rude Scots of that early time. In the castle itself are the images of mail-clad knights and a fair, but sad face, that often lighted its gloomy walls, the face of the ill-fated Mary. Up this street marched often the pagany of kings, the fierce tumult of war, the mournful execution car, with three soldiers guarding; and here too paced its flags, or lived in some of its garrets and rooms, men whose names have long been wreathed with the garlands of song. In old St. Giles one almost sees the stern, severe face of Knox, and listens to his bold denunciations of Popery, and all wickedness in high places; or hears the whizz of the stool that "aud Jemmy" flung at the head of the offending priest. Down here in Holyrood again sits Mary, in a little room up in yonder turret, in her misfortune, consoling herself with the strains of Rizzio's lute; and stern, mailed men creep up the winding secret stair, rush within, and the blood of her favorite stains the very clothes of a helpless and insulted queen. And so on may one's thoughts glide, peopling the whole street and surroundings with a host of names that, for evil or good, have played great parts before great audiences.

But one may soon come out from reverie, for the blood of the nineteenth century stagnates not even in old historical places; and the busy rush, wild, clamor of men and machinery, claims attention for the busy present. 200,000 human beings find breath amid this mass of stone, and act all the various parts in the life scene. Looking on Edinburgh from Arthur's Seat, or in the rosy coloring of poetic light, all seems beautiful and grand; but within sounds the old wall, heard above all glad notes; within is seen the black shadow, which the light reaches not; misery sits by the vacant grate, and sin lurks in the lanes, age, and plants itself in the open places. The national curse of Scotland sits nowhere heavier than in this fair city; and daily its victims are numbered among high and low. The working man now receives more wages, but sad indeed is it to be forced to know that his condition is not bettered by the increase—the surplus goes for drink; the drink produces its fruitful crop of misery. Men and women here walk boldly into a tavern or rum-shop, call for their glass and toss it off; no one seems to think it strange. The church is as deeply infected by the drinking customs as any class. Only gradually, the better people are awaking to the fact that national drunkenness means national decay; and now and then one hears an energetic, manly protest from the pulpit, or reads a sturdy article in a leading journal. The movement is spreading, and continually will spread, until, in Scotland as in England, and in both as in America, the temperance reform shall assume its just proportions.

In this city, as in the old country generally, one is struck with the fixity of society. There is little ascending of new elements from the lower strata, little mingling from the higher. The parliament, the bench, the pulpit, are long in the distance to the "poor boy," and but seldom reached by him. Above him lay rank on rank, through whose thick columns it is almost next to impossible to make a way. Every step and niche above him is filled, and if a stroke of Providence, or a slip in conduct throws out a present possessor, too many on the equal level, are ready to step in, and wealth and patronage are indispensable. In Edinburgh, more perhaps than in any other city in Britain, society thus stereotypes and inclines. Here the two P's meet together in the upper classes in a seemingly friendly embrace. There is no large and influential middle class, as in a commercial city like Glasgow, for instance, to bridge the distance between high and low, and thus the distinction is rigidly maintained; so rigidly, that her sister cities often laugh at her for her extreme exclusiveness. This too is doomed to fall at no distant day, for in the living world of the present, merely artificial distinctions are repugnant, and must go to the wall. A strict or aristocracy is all very well for those who like it, but the world don't care for it, and requires more substantial claims to rank men among its nobility.

One by one, that set of noble, strong men, that made Scotland's preachers famous, has been diminished. Norman Macleod, Dean Ramsay, Dr. Guthrie—great names—have paid the debt of nature, and now Dr. Candlish is almost the only survivor, and he is in ripe old age. There is a long, wide gap between these and the body of preachers who now fill the pulpits of Edinburgh; the greater lights have been replaced by dimmer ones. Dr. McGregor and Dr. Ansell perhaps come next to the older ones, and in the mass of the others there is too much rhetoric, doctrine, and sectarianism, and too little of vital, present-needed truth. Some one is ever being impeached before the Presbytery for heresy (the cases of Dr. Wallace and Rev. Mr. Knight are now in point); the Dis-

established are busy in hunting down the Established, and the Free and the United can never agree. Scotchmen are proverbial for living in controversies, and in nothing does this love exhibit itself more conspicuously than in church parties. Yet the age shall not be wanting to itself, and men shall come equal to their times.

And now I must finish this already long letter. Edinburgh has more beauties, more virtues perhaps than most cities, and may be not greater faults. Her people are generally intelligent, and remarkable for good and correct tastes in matters of art. Who can blame her, if in looking back upon her rich past, she swells with honest pride, and may be encloses herself too much in her inherited greatness? Over caution, perhaps, imparts a cold air to her society, which a stranger instantly feels; her heart once reached is warm and true. Certain it is that one who has lived in her midst for a time, has wound about him associations that never leave him; he has passed from her far different from when he entered. The alternate lights and shadows that follow each other around her hills and castles; the gleam of the silver Forth, and the blue lifting of far away mountains; the flashing lights that, night after night, set themselves in her streets, and circle the round top of the castle, like wreaths of fire; these, and the chaste, subtle, penetrating influences which creep out from her halls of art and learning, and distill forth from column and monument and edifice, form themselves into a fine garment which the soul wears always.

THE Y. M. C. ASSOCIATION BUILDING.

This fine new building, recently erected on Charlotte street, near Union, was formally dedicated on Wednesday. The building is of brick, with ornate facade. It has a frontage of 50 feet, and extends back 80 feet. The ground floor contains a double and single store, under which are good, proof-rooms, and in the rear is a basement fitted up as bath-rooms and gymnasium. The second floor is divided into parlour, reading room, committee room, and a larger room which will be used for social gatherings, prayer-meetings, etc. On the third floor is the Public Hall, with ceiling about 37 feet in height, and lighted by seven large windows, each, in front and rear. This is perhaps the best public hall in the city, and is well lighted and ventilated. The platform and seats are arranged with a view to comfort and convenience. It will seat nearly seven hundred comfortably. The stairway leading to the second and third floors is wide, with broad steps, and easy of ascent. The entire cost of the building and land was about \$35,000.

At the Delicatory services the building was filled to excess. T. W. Daniel, Esq., occupied the chair, who made a few opening remarks. He explained the object for which the Association labored, the difficulties they had to meet in the erection of their new building. He hoped the heads of families and public generally would interest themselves in the organization, and aid in carrying out its objects, thereby conferring lasting benefit on the community.

The congregation then joined in singing "All hail the power of Jesus' name." Accompanied on the piano by Prof. Martens. Reading of the Scriptures by Rev. Mr. Bennett, and prayer by Rev. George Armstrong. Mr. Wm. Welsh was then introduced by the chairman, and proceeded to give a brief and interesting history since its origin in 1847. The Rev. Mr. Morse, Secretary of the International Committee of the Y. M. C. Association was then introduced. He traced the growth of Associations in Europe and America; explained their object, and the influence already exercised by them for the promotion of Christianity and morality. He closed with a strong appeal to all present for their influence and support.

The audience then joined in singing "Must Jesus bear the cross alone." Speeches were then made by Dr. Botsford, Rev. Mr. Lathern, John Boyd, Esq., and Rev. Mr. Cameron, and the meeting was brought to a close by singing the Doxology, and prayer by Rev. Mr. Daniel.

The Building Committee still owe \$10,405 on the construction account, the most of which must be paid in September. A Bazaar will be held in August, the proceeds of which will go towards liquidation. We sincerely hope that our citizens will come to the front, and assist with their money and their influence to place the building free from debt. Great credit is due the Association for the success which has crowned their labors, and they have now the proud satisfaction of occupying the finest public building in the city.

Pen and Scissors.

A Mormon church has been established in Florida. The Episcopal church in Minnesota has four Indian rectors.

A Methodist preacher in Georgia had his salary cut down from the \$800 allotted to him to \$700 because he had raised some 100 chickens and 30 bushels of potatoes during the year.

According to the statement of the Chief of Police in Boston, a woman only 28 years of age has been committed for drunkenness sixty-two times in the last ten years.

The notice pastor of the Presbyterian Mission Church at Allahabad was formerly a Sergeant in the British service, at \$25 per month. He now cheerfully preaches the gospel at \$6 per month, and \$72 per annum.

The Rev. Olympia Brown, of Bridgeport, Connecticut, is no more. A few days ago she was taken by John Henry Willis, a grocer of Providence, as his wife.

The Gospel was preached in Tammany Hall, New York last Sunday. This is an invasion of the citadel of confusion with the message of love.

The Father of the Free Church of Scotland, Rev. Dr. Ingram, of Unst, completed his 98th year. On the 3d of April, when he was still hale and healthy, though somewhat feeble in his movements.

Leprosy is said to be prevailing to an alarming extent in the Sandwich Islands. The doctors can find no remedy. The lepers are isolated, and live in large communities by themselves, under rigid laws of exclusion from other mortals.

Three ladies of the Plymouth Church, Minneapolis, have been elected deaconesses. The term of office is three years, and the duties are to look after the spiritual interests of the girls, young ladies and female members of the congregation.

Rev. Mr. Doring, (Free Baptist) of New Hampshire, challenged the *Liquor Men's Advocate*, to discuss in their columns the question, Is the use of fermented alcoholic wine anywhere sanctioned by divine authority? The offer was declined.

A poor servant-girl, living in Decatur, Ill., has labored and saved for years, that she might send money to Germany, to bring over her father, mother, and five brothers and sisters. At last they received a sufficient sum, all embarked on the steamer *Atlantic*, and all were lost.

In *Denmark the friend of Education*—The influence of Roman Catholicism in keeping the masses of its people in ignorance is illustrated by the fact that in Naples, the largest Italian city, 400,000 of the inhabitants could not read or write at the time the power of the Church of Rome was broken.

The work in Sweden.—The news from the Baptists in Sweden is cheering. Mr. Wilberg, in the *Missionary Magazine*, says: "The Lord has indeed done great things for us, whereat we are glad. Twenty years ago there was not a single person in the whole kingdom of Sweden who could administer baptism to me, and now we number about 9,000 Baptists, in

about 250 churches. This great blessing we owe, under God, in a great measure to the liberality and sympathy of our American brethren."

Professor Tyndall illustrates the value of a single potato by supposing that every potato in the world but one were destroyed, that one would contain in itself the possibility of again stocking the world with an invaluable article of food. If one potato would produce, when planted, only a crop of ten potatoes, in ten years the total product of this one potato would be equal to ten thousand millions, which will be sufficient to stock the whole world with seed. The real value of that single potato, then, would be such that it would be better than the city of London or New York should be totally destroyed than that tuber should be lost to the world.

Done again.—The late Hon. Stevens (United States) willed his property worth \$100,000 to his nephew on condition that he would abstain from the use of intoxicating liquors. The nephew has broken the condition and the executors are about to apply the residue of his estate, estimated variously from \$50,000 to \$100,000, to the founding of an orphan home in Lancaster, Penn., designed by him in case of such failure. The will provides that no preference shall be shown in respect of race, religion, or color in admission or treatment, and that all the inmates shall wear the same style of dress and eat at the same table.

Will from the pulpit.—It is related of a certain New England divine, who flourished many years ago, and whose matrimonial relations are supposed not to have been of the most agreeable kind, that one day, while preaching to a large congregation the parable of the sower, which occurs the passage: And another said, I have bought five yoke of oxen, and I go to plow them; I pray thee have me excused. And another said: I have married a wife, and therefore cannot come; I suddenly paused at the end of this verse, drew off his spectacles and looking around on his hearers, said, with emphasis: "The fact is, my brethren, one woman can draw a man further away from the kingdom of heaven than five yoke of oxen!"

Mr. Spurgeon's church in London now numbers 4,417 members. During the past year it has formed one new church by colonizing five hundred and seventy-one members have been added within the year to the present church, and 263 have been removed by death, emigration, and change of residence, making the net gain for the year 4,088. Connected with the church are also a number of young women, members of the church. These are not properly endowed, and charge upon the poor funds of the church. As a token of brotherly fellowship, Mr. Spurgeon's church has contributed one hundred guineas towards the building of New-*Man Hall* New Surrey chapel in London—Baptist helping Independents.

Balloon ascensions for the purpose of meteorological observation have lately been undertaken at Paris. The aeronaut Gaston Tissandier states that on a recent occasion, after passing through several layers of cloud, bright sunbeams were met with at a height of 6,500 feet, with a temperature of about 63 deg. Fahr. On descending and re-entering the clouds, which were found in a high electric state, the temperature decreased to 26 deg. Fahr., and the balloon was surrounded with small crystals of ice.

Rev. W. M. Pughson left for England on Saturday last. He had been five years in Canada. A Young Woman's Christian Association was formed last week in Toronto. The pulpits of the Methodist Churches in this city were draped in mourning on Sunday last, on account of the death of the Rev. Mr. Temple. The examination of the pupils at the Sackville Institutions took place on Monday. The Fredericton Wesleyans held a bazaar on Friday and Saturday last, which was quite a success. The Presbyterian Church at Newcastle, N. B., is to have a new pastor in the person of Rev. James Anderson, of Wallace, N. S.

THE MARITIME MONTHLY for June is on sale at the newswriters. It is worth more than its price, \$3.00 a year. The contents of the present number are: "The Shortest Route to and from Europe—via Newfoundland," "A Plot within a Plot," "Opium Dreams," "Philip Blair," "In Memoriam," "Sarah Bishop's Secret," "The Dying Lover," "Archaeological History of Scotland," "Chorus Invoking Atlanta to the Chase," "Old Birny's Transformation," "The Old Inhabitants of our Northwest," "The Arctic Mystery," "Notes on Current Events."

OCEAN TO OCEAN is the title of a book now in press, and which will be on sale very soon. Rev. G. M. Grant, of Halifax, is the author; and in his book he gives an account of last summer's expedition across the continent, of the Pacific Railway surveying party, of which expedition he was Secretary. Advance sheets are before us; and we have no doubt this book will meet with the ready and extensive sale it will deserve. It will contain sixty illustrations.

The News and the Press.

ST. JOHN, N. B., MAY 30, 1873.

NEW BRUNSWICK.—The Fredericton Railway Company propose to abandon the present station and buildings at Fredericton, and bring the line into the centre of the city, erecting a commodious depot on the Barrack Square. Woodstock expects to have passenger trains running to Fredericton by the River du Loup road in six months. One of the piers of the Tantram Railway Bridge has been displaced, and the action of the Government, which intended to replace it by a larger pier of stone, must therefore be hastened. The Post says there is no danger of traffic being interfered with. The Express says that the New Brunswick Railway Committee intend applying at the next session of the Legislature for a charter to construct a line of Railway from St. Mary's to Newcastle, a distance of 110 miles. A little girl, daughter of Mr. Chas. Vail,