

## TERMS AND NOTICES.

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## Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, AUGUST 8, 1873.

## REPORT OF THE FREE BAPTIST MISSION IN LOWER BENGALE.

This report, to which Brother Phillips alluded in his letter published the 18th July, was received a few days ago. It contains facts that must be pleasing to all who pray and pay for the advancement of the Redeemer's Kingdom, and especially pleasing to those whose prayers and contributions are chiefly in behalf of this mission. We therefore devote considerable space to extracts from the report. An idea of the extent of the territory occupied by our missionaries, may be formed from the following from the Census of 1872.

REPORT OF MIDNAPORE.  
The District of Midnapore has an area of 5000 square miles, and a population of 2,540,000 souls. There are, therefore, on an average, five hundred souls to a square mile. But our Santal work extends into the adjoining Districts of Bankura, Purulia and Singhbhum, so that probably not less than three million souls are dependent upon the Midnapore Mission for the bread of life. Would that they all felt the need of it! What follows will show what has been done to minister to the spiritual wants of this vast multitude. A force far too small has done what it could. The Master asks no more. The native preachers have made more tours and visited more villages than during any previous year. The lay preachers have worked well for the Santals, in the vicinity of our village schools. The fruits of their labors have begun to appear, and we hope that this rude race of the hills and jungles may soon welcome the glorious Gospel of the Son of God.

To the native church the year has been one of refreshing from the hand of the Lord. The statistics are these:

Received by Baptism ..... 144  
Received by Letter ..... 3  
Restored ..... 4  
Dismissed by Letter ..... 1  
Excluded ..... 1  
Present Number ..... 119

The one dismissed is now a worthy member of the Santal church. The person excluded is a victim to *gunjah*, a poor, debilitated, half-demented wretch, with whom the church has long borne in vain. Though the year has been one of refreshing from the hand of the Lord, the mission has not been without its share of sorrow. In the Mission, he has sold his Lord for the intoxicating indulgence, and brought himself and his family to poverty and shame. It is a fearful warning to all who tamper with intoxicating drugs. We are thankful to say that the temptations of the world are gaining ground in our church and community, and has already done much good.

Those who have been baptized are, almost without an exception, leading exemplary lives. The members of our two sub-stations have been doing well, particularly at Bhimnagar, among the Santals, where there have been several accessions.

The most cheering feature of the year has been the hearty interest nearly every one of our church members has taken in the welfare of the unconverted. In June, a series of fasts, and two brethren from abroad were invited to assist us in labors for the salvation of souls. Their kind help and labor of love will not soon be forgotten. The blessing of God attended our united efforts, and a goodly number were added to the church.

One member of the church, who has been a lay preacher for several years, has received license from the Association, and entered upon his duties as a regular minister. The church has assumed the entire responsibility of his support. This is a step in advance, and will bring a blessing we have no doubt. May the young man prove to be a good Christian, and as devoted a worker in the Lord's vineyard, as his dear father, now in glory, who long served the Mission with honor and success.

THE BIBLICAL CLASS.—This has been sustained as usual for a term of three months. Mr. Hallan had charge of it, and the ordinary subjects were attended to. This year only the native preachers at the station were in attendance. The Santal so highly spoken of in the last report of this class, could not attend, and was pursuing a course of study at the Government Training School. The native preachers manifested great devotion to Scripture study, and made commendable progress.

THE DISPENSARY.—This has done a good work for the suffering poor. Particularly among the Santals it has proved a source of blessing, from the fact that our remedies are extensively used in the vicinity of all our village schools. No record of cases is kept, but all is done that the missionary can do in spare bits of time snatched from other and more important duties. It is a great comfort to devote more time to this interesting department, calculated as it is to extend the influence and power of Christianity among the common people, whom we visit on our tours through the district.

THE PRESS.—The printing of the Orissa translation of *Bahanta* has been nearly finished. The work on the Gospel of John has been nearly completed. A little *Bahanta* has been printed and the annual report, very little mission printing has been done this year, and for obvious reasons. Until our friends at home take hold of the matter in hearty earnest, and send out a printer with a press of their own, we cannot expect to do more than to keep the press at a standstill. The hope is still cherished that the mission press may be made to accomplish what it is calculated to do for the evangelization of this people.

THE BAZAAR BOOK ROOM.—During the year many a passer-by has halted at its open door to look at our Christian books; and not a few have sat down on the little verandah, and read the wonderful words of Jesus. The sales have been encouraging. In a quiet way, this shop in the bazaar has been doing good; and in remote parts of the district, it is spoken of with gratitude by those who seeked home its books have found their way. In the station and in the district the sale of books has been large, more Bengalis buying Bibles and other Christian publications than ever before. Our church boys have kept the shop, as heretofore, by turn, two at a time taking it for a month. These Christian lads have been enabled to speak of the way of life and peace to many country people who came to the bazaar for purposes of trade. We wish we could add a reading-room, and keep the place open both day and evening, so that it might be attractive to the scores and hundreds of young men now squandering their time in idleness.

BAZAR PREACHING.—The word of God has been faithfully published in the bazaar of this city. There has been far less religious controversy than formerly, and more respectful attention to the Gospel message. In several instances people have followed the preachers to their homes, and begged earnestly to be better instructed in the way of life. Could we have a *Bazar* in the bazaar, the facilities for such instruction would be greatly increased. We wish one might be built the coming year, and hope that any of our friends who desire to help us in this object, may send in their contributions, so that the building may be put up soon.

Once two men from a remote part of the district came to the mission bungalow, and diligently inquired about the things they had heard at the bazar preaching stand. Such cases indicate a spirit of earnest inquiry abroad among the people, and we have reason to believe that the increase throughout our district. The work in the bazar is accomplishing good by bringing the truths of

Christianity to the attention of many who otherwise might never hear of the plan of salvation through the crucified Redeemer. We firmly believe we soon shall reap, even in this hard field, if we faint not.

THE SANTAL SCHOOLS.—There are now forty-nine of these, and they have made rapid progress during the year. The number of pupils enrolled is eight hundred and ninety-seven. It is significant and cheering to personally inspect nearly all of these schools, and can speak of marked improvement. The schools are better kept, the children take to books with a genuine relish, and the villagers feel a greater interest in the education of the young. Once or twice a school was closed on account of the negligence of the teacher, or indifference on the part of the villagers, but very soon both parties came to us humbly begging that the school might be reopened. Had we the teachers more schools might be opened. Several of these schools have been applied for. We hope to supply the demand soon, for several young men will be long going out from the Training School.

Several of the teachers have declared their purpose to become Christians at whatever cost, and we hope that they may have the grace to persevere in their faith. Only three of the forty-nine are now professed Christians. Others are not far from the kingdom. Nearly all are intellectually convinced of the truth of Christianity, and several express a deep sense of need of conversion. Much depends on the conversion of these Santal Schoolmasters, stationed as they are throughout their country, and we humbly crave the prayers of earnest Christians in their behalf.

We wish to thank our kind friends at the stations for the interest they have taken, and the help they have given us in supporting these Santal Schools. We ardently hope that they may wish to do even more for these interesting people of the hills and jungles.

PHYSICIAN'S TOURS.—There have been quite a number of tours into the district, and two or three for the interest they have taken, and the help they have given us in supporting these Santal Schools. We ardently hope that they may wish to do even more for these interesting people of the hills and jungles.

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that they were delighted that such a thing had occurred, cannot be doubted. Whatever may be the effect outside, it is a fact that their efforts to create sympathy for their cause have signally failed. It is, of course, regrettable that Father Michael should have persisted in his refusal to pay, making his arrest a necessity, but any further the circumstance has been barren of good effect to the Catholic agitation. Any Protestant clergyman acting similarly would have been treated in like manner, and very properly so. Common sense of the commonest kind must teach any man that he cannot set up his notion against the plainly written law of the country or of corporation.

The "conscience" plea is a hollow one in this case. No rights of Catholics or any other body of religious are in any degree interfered with by the Free Schools law, as has been repeatedly shown. Nor are they in any way oppressed by heavy taxes; on the contrary, no body of people so much as the Catholics can be benefited by the Law. It is the sheer folly for the Catholics, either by making "martyrs" of their priests, or by threats of violence to think to bring the intelligence of this country over to their way of thinking about school matters. The schools supported by public funds are open to all classes, and in them there is not the least interference with the religious opinions of any. Why is it then that the Catholics are unwilling to avail themselves of such facilities for education? Simply because they are not permitted in the public schools to teach the dogmas of their church. No other denomination is allowed to teach its peculiar tenets. Why should Catholics demand a right which is not granted to any others?

The sooner this agitation is brought to an end, the better for all parties. At any rate it is to be hoped that the "persecuted" as they call themselves, will not cause themselves to be laughed at, and their "claims" to be brought into derision by permitting another of their priests to be "martyred."

## DENOMINATIONAL NEWS.

MOUTH KESWICK.—We are glad to have it to state, that two more converts were baptized by Bro. Reid, last Sabbath. Our informant says, that the prospect of a still greater gathering is good. Bro. Reid intends to spend next Sabbath (10th inst.) at Upper Hampstead.

## HOME MISSION REPORT.

TO THE CORRESPONDING SECRETARY OF THE HOME MISSION SOCIETY.—  
DEAR BROTHER.—In sending you the report of my past month's labor, I am only sorry that it is not more encouraging.

At this season of the year especially it seems as though we can do but little more than attend to our Sabbath duties, visit the friends, and catechize as we have occasion.

The first and third Sabbaths were spent with the churches at Salisbury and North River; the second and fourth with the churches at Pettoedale and Corn Ridge. I have also visited the church at Letz Mountain. With this church I held a number of meetings with profit.

I think I may safely say that the care of the Board in behalf of these Churches is highly appreciated. One encouraging one is that they consider the Board less in duty bound to pay the Missionary than themselves. The liberal contributions to your former Missionaries with their present ones, prove that they consider the laborer worthy of his hire.

The great want in these Churches is constant pastoral care. The efforts of our Missionaries in the past are much esteemed, and have been of great benefit. This Missionary work is only a substitute for a better one, the pastoral.

I have collected little as yet for the Board. May we have your prayers in our work.

Pettoedale, Aug. 5, 1873. B. A. SHERWOOD.

## IMMORAL AMUSEMENTS.

Our country (says the *Christian Guardian*) is invested with its annual plagues of strolling circuses. Their glaring show-bills display their indecencies in the most public places of our cities. Their long advertisements occupy the columns of the daily papers, and their triumphal march from end to end of the land is duly chronicled. We cannot help regarding that public patronage which makes it worth the while of these circus people to swarm over the borders in such numbers as an unhealthy popular symptom.

On purely economic grounds we take exception to the drain upon the finances of the country which they create. The income of these foreign companies cannot be less than two thousand dollars a day, and often we believe, reaches five thousand dollars. When these is multiplied by the number of these strolling troupes perigrinating the country and laying town after town under tribute, the aggregate loss to the national wealth is very considerable.

To this loss the paltry advertising fees, which doubtless influence the value press—the supposed guardian of the public virtue—in the very favorable notices given of what are often very questionable performances, are a very slight offset. These people, for the most part, moreover, stable their own horses under canvas, so that even the taverns, which generally receive their best patronage, derive their profits chiefly from the increased consumption at the bar, the effects of which on the community are the reverse of beneficial.

Then the maintenance of at least a thousand employees of the different companies, many of them at high salaries, with an army of horses and an immense capital invested in wagons, tents, and the like, not only in non-productive employment, but in a strenuous idleness at the expense of the wealth-producing portion of the community is, we conceive, according to the teachings of Adam Smith and John Stewart Mill, a serious economical loss to the world.

But there are other and graver objections to the kind of amusements of which we are now speaking. We have a direct immoral tendency, that they are such as no pure-minded person can visit without receiving contamination, and that in them the vicious find the gratification of their baser passions. If the performances in the ring are at all like those portrayed in such gaudy colors on the show-bills, they are such as no modest woman should look at, and such as no man can witness without injury to his moral delicacy of feeling. Our little nine year old daughter remarked, in passing one of these circus pictures of a half-dressed woman vaulting through the air, that she thought that lady would be ashamed with so little clothes on. We should think so too, and so should every one who gazes on such a spectacle.

Then these amusements are immoral, too, on account of the risk of life and limb which they involve to the performers. In the perilous leaps from the backs of flying horses, and dangerous trapeze and other acrobatic feats, not a few have been crippled for life, and some have been killed outright. Those who by their patronage demand such performances, are morally guilty, we conceive, of the evil consequences which often result.

For our own part we can imagine no feeling of pleasure, but rather of unalloyed pain, in the spectacle of the risk of life and limb which they involve to the performers. In the perilous leaps from the backs of flying horses, and dangerous trapeze and other acrobatic feats, not a few have been crippled for life, and some have been killed outright. Those who by their patronage demand such performances, are morally guilty, we conceive, of the evil consequences which often result.

These things appeal to the basest elements of human nature—to that depraved appetite which delights in the coarse sensationalism of the "dime novel" of the blood and thunder type, with its accumulated horrors, murders, and obscenities. The love of such spectacles of peril is a partial development of the barbaric taste for blood which they involve to the performers. In the perilous leaps from the backs of flying horses, and dangerous trapeze and other acrobatic feats, not a few have been crippled for life, and some have been killed outright. Those who by their patronage demand such performances, are morally guilty, we conceive, of the evil consequences which often result.

the maids and matrons of the degenerate empire gloated in the gladiators' mortal conflict and exulted in the martyr's dying pangs as he sank, torn by savage beasts, upon the sands of the arena.

The wide prevalence of such a spirit is ever a symptom of national decay. The sapping of the sturdy virtues of the Roman Republic by the vices of the later empire, and not alone the fiery vigor of the Goths, led to the overthrow of that ancient society. The moral corruption of the French populace made possible the orgies of the Reign of Terror and the Commune's convulsive blood.

To rational amusements we have no objection; and, with our numerous means of innocent enjoyment, of these there need be no lack. Some of these circus people attempt to beguile the unwary by announcing a menagerie of rare and curious wild animals as part of their exhibition. This feature, however, often dwindles in reality to a meagre collection of the more common place varieties. It is noteworthy, too, that the crowds who throng the pavilions, are composed chiefly of adults, attracted not by any instruction to be derived, but by the spangled dresses, foolhardy exploits, attenuated skirts and immodest costumes of the performers. For feats of skill in climbing, vaulting, somersaulting, and the like, commend us to nature's school, the monkey. His gaudy pranks out-distance far the best achievements of all "signors" and "signoras" of the circus ring. The former, the eye of the philosopher, may regard with interest. From the latter, every right-minded person will turn away with aversion, if not contempt and disgust. We hope that no member of a church or congregation throughout the broad Dominion will be found within the precincts of these corrupting and debasing places of resort. In our lighter pleasures, as we ever duties, which we owe to God, let us do all to the glory of God. This will be an un-failing criterion, an infallible guide in the choice of amusements.

## THE ROMISH PARTY IN THE CHURCH OF ENGLAND.

It is a matter for congratulation, says the *Montreal Witness*, that the Romaniizing party in the Church of England have at length shown their true colors and thereby roused the people to a sense of the situation. As long as the party confined itself to mere ritualistic fopperies it was taken comparatively little notice of. But when it came to the point where disturbances were caused, individuals who disapproved thereof either quietly put up with the innovations or removed to other places of worship. Late developments, however, have excited genuine indignation. The hundred Church of England members recently petitioned the ecclesiastical authority for the formal sanction of the confessional. The thing itself is said to be extensively in operation and practiced by hundreds of clergymen, and what is now wanted by the laity is that the Church should acknowledge this Latin institution. The prime movers in this matter are stated to be clergymen alone, and the number of laymen that would back them in their course is disproportionately small; but it is a very serious thing that the proposed leaders of the Church of England (how many of them may be Jesuits in disguise!) should be led to in doctrine their flocks with the poisonous teachings of Rome.

This Romish demonstration of the clergy was answered by a memorial presented to the Archbishop of Canterbury, and to the Archbishop of York, protesting against Romaniism in the Church of England, and calling upon the hierarchy to put a stop to them by all means in their power, both ecclesiastical and legal. The Archbishop of Canterbury, in reply to the memorial, acknowledged that a considerable number, both of the clergy and laity, desire to "subvert the principles of the Reformation," and that the existence of the evils complained of. They own that it is their duty to see the law of the Church observed, and to exclude candidates who are unstable in their Protestantism, as well to discourage all ornaments and arrangements tending to facilitate the introduction of superstitious practices and doctrines, but they do not like the idea of legal coercion. They call upon the laity to exert themselves, and to co-operate with the churchwardens, &c., do their best to discountenance ritualism; also by social and personal influence, sound arguments, appeals to loyalty, and such means, to reclaim the erring and arrest the downward progress of those in the Church. They "rejoice to trace many hopeful signs in the Church," and express their confidence that "God, if we faithfully serve Him, is ready to defend His truth against superstition, against infidelity, and against worldliness."

The same subject was brought up in the House of Lords on Monday evening, by Lord Oranmore, who read the reply of the Archbishop above referred to, and moved for a committee to consider what legislation is needed to check the dry-rot of Romaniism in the Church. After referring to the petition of the clergy for the introduction of the Confessional, and the restoration of other Popish practices which the Reformation abolished, he very properly desired to know by what casuistry English clergymen holding such doctrines retained their positions in the Church. The Archbishop of Canterbury and York and the Bishop of Salisbury in reply admitted that there was good cause for alarm, although it was also stated that the clergyman who had signed the confessional petition admitted only 24 per cent. of the clerical body of the Church. But their opinion was that whatever was done in this matter should come from the Church not the Legislature. Lord Oranmore's motion, therefore, fell to the ground.

The matter, however, is not likely to end here. The Romish party, besting themselves to the utmost to clear the Church of the abuses complained of; but the question of the good of having an Established Church will probably acquire redoubled importance. The spectacle of men who are doing their utmost to advance the interests of the Church, and to promote the cause of Christianity, and yet are so unstable in their Protestantism, is a sad one. The Romish party, without either the laity or their ecclesiastical superiors having the power to expel them, cannot but have a powerful effect on the feelings of the laity, and it is probable that unless a speedy return is accomplished, disestablishment will be found the only recourse to prevent Rome using the revenues and instrumentalities of the Church of England to overthrow Protestantism.

## FOR THE RELIGIOUS INTELLIGENCER.

## UNION.

DEAR SIR.—It is very pleasing to notice the strong tendency in all denominations now-a-days towards union. This feeling is so strong that comparatively few now attempt to speak against spiritual or organic union; though, with a strange inconsistency, some who advocate both, still laud the benefits of division. The latter undoubtedly has been overruled for good by Him who makes even the wrath of man to praise Him; but if our denominational divisions are right in themselves, it is wrong to try to remove them; we should rather seek to perpetuate or increase them. Your contributor, in his excellent article of the 11th July number, makes one or two trifling errors in fact as regards the movements of the religious bodies towards union in these western, or rather interior, Provinces. The Wesleyan and the new connexion bodies are about agreed to come into full union, but not the Primitive. This last body had a very keen debate on the subject at its annual meeting lately in Toronto; but the result was a rejection of the union overture by a considerable majority. The minority, however, organized themselves into a "union" society within the denomination, for the special purpose of promoting their object, by tongue and pen advocacy. The Episcopal Methodist (themselves split into three divisions—the British, American, and Independent), are "not yet united," as your contributor correctly says, to enter into union. And so with the Bible Christian body, another Methodist branch. The amalgamation of all these sections is, however, only the work of time. The writer of the article referred to, has also anticipated the union of the Free Church, and of the United Presbyterians of Scotland. Sad to

say, the hot discussion of the question there, seems rather to threaten more minute division of the great Presbyterian body than already exists—a very large and influential portion of both of these sections declaring their determination to stand isolated rather than unite. The good old mother might well take a lesson in this respect from her daughters in Canada and Australia. A snuff of foreign air, but more especially the purer breath of heaven, would improve her health as it has done theirs.

The growing tendency to union has exhibited itself here in unexpected quarters and manners this year. Both of the "Established" Churches (so called), viz.—that of England and that of Scotland, have been offering to shake hands with all the Protestant denominations, with a view to a comprehensive organic union. Rev. Gavin Lang, of Montreal, a leading minister of the Scotch Church, writes thus deliberately to the *Witness*: "It only needs a little compromise and concession on all sides to bring about a satisfactory understanding doctrinally and otherwise between the various communions—Episcopal, Presbyterian, Wesleyan, Congregational, Baptist, &c. &c. Each has something which the other will be well to have; and all have peculiarities which it will be no loss to lose. In an united Christendom, we can afford to have many 'open questions.' To reach this consummation, even to strengthen the hope of reaching it, I for one would be rejoiced to forego any of the smaller unions which presently beckon before the public eye, and which, in my humble judgment, rather hinder than help the accomplishment of the larger and broader idea." The Toronto Synod of the English Church has taken the wind from all our sails, by the unanimous adoption of a resolution embracing this idea of Mr. Lang; this resolution, too, being the third proposed on the subject—each one stronger than the preceding. Some of our old diplomats are ready to give the parties from whom those proposals emanate more credit for a good heart than a good head. But a good heart is very desirable, even for its own sake; the heart is also in general the rectifier of the head. There will be no true union that does not both begin and end with the heart. When we see the Wesleyan denomination making such concessions as it has this year, especially in the matter of lay delegation, and that so harmoniously, we shall not be surprised to find other bodies undergoing similar transformations, until wheel will fit wheel, and the whole will come together into one beautiful machinery, to the glory of Him whose workmanship the Christian Church is. Deriving life from the one Saviour, fused together into the unity of the Spirit, guided by the same book of holy precept, and sloughing off all personal or party prejudices, the way to union of Christian denominations is no more difficult than that of individual Christians thrown into the same community with their variety of training and predilections, who often sink their minor differences in a common union against the one adversary. We have no State interference here to be a bone of contention; the church is coming gradually to be less trammelled and contaminated by worldly connection; the exercise of lordship over God's heritage on the part of church authorities is becoming relaxed by degrees; mutual forbearance in non-essentials is being freely granted; and thus one after another of the great cardinal principles of church union is becoming universally recognized and adopted.

## HON. WM. TODD, M. L. C.

is dead. He died on Tuesday morning, after an illness of only two days. Mr. Todd was well advanced in years, though up till very recently a very vigorous man, both physically and mentally. He was President of the St. Stephen Bank, and intimately connected with many of the business enterprises of St. Stephen and vicinity. For about twenty years he has been a member of the Legislative Council of this Province, and in that body his opinions were always considered sound and entitled to consideration. He constantly manifested a great interest in all matters concerning the public welfare; and his decease will be a serious loss. At the time of the Confederation of the Provinces he was offered a seat in the Dominion Senate, but declined.

Though Mr. Todd will be much missed in business and political circles, and his memory be cherished as one whose counsel was always sound and whose course was consistent, we shall always think most tenderly of him as the earnest Christian, who was never afraid nor ashamed to avow his attachment to the Lord Jesus, and acknowledge his indebtedness for all that he had of good and of joy to Him whom he trusted and loved as his Saviour. A Congregationalist in his denominational connection, he was so sincere a lover of the Saviour that he loved all who loved Christ, and was anxious to do good everywhere and to everybody. While discharging his Legislative duties at Fredericton, he regularly attended the prayer-meetings of the Free Baptist Church, and his ready, intelligent and touching testimony for Jesus had always good effect. He was especially interested in the young, and his words of loving counsel to youthful Christians, and his tender entreaties to the unconverted, to commence life right by giving themselves to Christ, will be long remembered. A good man has gone to his reward.

## SIR JOHN A. MACDONALD.

Considerable excitement was caused in this city on Tuesday evening on account of a rumor that the Premier of the Dominion had the day before committed suicide by drowning at Rivière du Loup. By Wednesday morning, however, the assurance was received that the report had no foundation whatever in fact, but was the creation of some sensation lover. Sir John's death at any time would be a public loss, but just now his death would be especially embarrassing in view of the pending investigation into Pacific Railway matters.

## HARPER'S MAGAZINE, for August, contains contributions from Charles L. Brace, Elizabeth Stuart Phelps, James Freeman Clarke, John Savage, Charles Reade, James Northrup, John Lucia, Runkle, William Blackie, Benson J. Lossing, Augusta Luard, Bayard Taylor, Emilio Castelar, Mrs. S. M. B. Platt, Doctor Samuel Ogden, and Professor Spencer F. Baird. It is illustrated with eighty-eight carefully executed Engravings, besides twenty-eight facsimiles of portions of letters written by the signers of the Declaration of Independence.

The leading article, by Charles L. Brace, is an interesting and much-needed exposure of the overworking of little children in New York City. The illustrations are beautiful and characteristic. A comprehensive paper is contributed on "The Telegraph," covering every phase of the subject, and illustrated with forty excellent engravings. Among the illustrations are representations of pictures and autographs transmitted by means of the telegraph.

Charles Northrup commences in this number, a series of articles, capably illustrated, on the Sandwich Islands. This first article treats of "Honolulu and Hilo, with some Craters," and contains twenty-nine illustrations.

Benson J. Lossing concludes his articles on the Signers, suggested by letters from their pens, of which facsimiles are given; and John Savage contributes a very interesting article on "Madame de Sevigne and her contemporaries," apropos of the recently published Memoir by the Countess Pulga.