

A GOOD MANY OF OUR SUBSCRIBERS, BY LOOKING AT THE NUMBERS OF THE LABELS OF THEIR PAPERS, WILL BE REMINDED THAT THEY ARE INDEBTED TO US. WE SHALL BE GREATLY OBLIGED TO THEM IF THEY WILL REMIT AMOUNTS DUE WITHOUT DELAY, AS WE ARE MUCH IN NEED OF FUNDS JUST NOW.

## TERMS AND NOTICES.

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## Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, OCTOBER 10, 1873.

## PHYSICAL AND MORAL COURAGE.

All sentient animals have a particular mode of defence and aggression. Some bite, and rend; others kick, and strike. Mankind has the defensive and aggressive elements allied to moral sentiments, and when properly cultivated and restrained constitute one of the strong propelling forces of our nature. Physical courage is frequently abused, and employed for servile purposes; then it is the cause of wars, murders, assassinations and all kinds of revenge and assault.

This form of courage is not of the highest type, although essential. It does not require a very high pressure to prompt a man when excited to lay violent hands on another upon the slightest provocation, or to avenge some old grudge by lying in ambush for his unwary victim, and with the rage of a tiger imbue his hands in his blood. Even peevishness arouses sharpness and abuse, and frequently results in black eyes and bloody noses. The vulgar crowd looking on calls the victor "smart," and "plucky," regardless of superior strength or skill. The fellow who gets the worst of it, whether the most in the fault or not, may possibly be called "gritty," but must look on with shame and see his conqueror lionized. The common taste too frequently caters for the brutal.

Wars are wholesale murders and assassinations. They are either agitated for the sake of robbery and oppression, or to settle some quarrel between aspiring rulers. The peaceful settlement of the Alabama difficulties by the Geneva arbitration was a step in the direction of teaching the nations war no more. May the Franco-Prussian war be the last bloody record in the annals of history.

But the man who rules his own spirit is greater than he who takes a city. Alexander the Great conquered the world, and thereby acquired a fame that has lived fresh and green for hundreds of years; yet he could not conquer his appetite for wine, and died in a drunken debauch. It is no credit for a man to be temperate who has no hereditary thirst for ardent spirits, and has never been exposed to strong temptations. Still such almost always will boast of their strength, and look with contempt upon the less fortunate. It requires courage of the highest order to break the chains of vice when once bad habits are formed, to put the bit and bridle upon inherited propensities, and to stand firm amid adversity, although the dearest friends, brightest hopes, and long cherished prospects leave us forlorn and crushed. Where can greater heroism be found than in a young man in whose system the thirst for drink has been entailed, who, dashing a bottle of whisky beneath his feet, and notwithstanding every nerve is burning with the unnatural thirst, and with open mouth is urging with the greediness of the grave, "give, give, give," pledges total abstinence, and in the name of Jesus fights the battle for liberty, and gains it.

What honor is due to a man of calm, cold and sluggish nature because he never gets angry? One may, with impunity, cut into his sensibilities as into a green cheese. The wound neither smart nor bleeds. Here is another man who is delicately constituted, his nerves are finer than silk and his temperament is full of fire and poetry. In his heart is a slumbering volcano, and when he is aroused, there streams through his eyes and lips molten lava in torrents of wrath. Out such a man to the quick, and he will be necessary fire in pieces like broken glass. Here is true courage displayed, standing at the door of the heart with a drawn sword in hand to bury its sharp blade in the bosom of each angry emotion. At times it requires superhuman power and an iron will to succeed, and even then frequently the struggle is doubtful; but so long as the hands of faith and hope are sustained by prayer, the right will triumph.

Temptations to dishonesty and dissipation gather thick and fast around those who are in straitened circumstances, or surrounded by evil associates. How often has the clerk, supporting an aged mother, or enticed by bad company to haunts of vice and resorts of pleasure, using his salary faster than he can earn it, pilfers from his master's till. Sometimes the merchant in a commercial crisis will hie money he can never repay, or pass forged checks through the bank to save his credit and sustain his position. Frequently the poor, pressed by hunger and wasting disease, put forth their hands to steal. Many a young man has left the parental roof laden with his father's blessing and followed by his mother's tearful prayers, been caught in the meshes of designing men, and fell a victim to polluting habits. More than one young woman fair as the lily floating upon the pond and pure as the dew-drops cradling in its bosom, has forsaken the home of her youth, by the artful wiles of some arch-deceiver.

Where is our safety? What shall afford protection? Have we strength within, or do we need power from without, to enable us to be overcomers? Our moral sentiments were given to control our baser passions, and full directions are written in our constitutions when properly enlightened, to lead us to the Rock of Ages, and there, where the strong arms of the Almighty will be continually thrown around us, is perfect security. The seeds of sin should be uprooted as soon as they begin to sprout, and the seed of correct principles be implanted, which will result in right doing. It often takes very fine discrimination to decide just when to strike, and more decision of character to deal the blow, than the Duke of Wellington displayed at the battle of Waterloo, or General Grant while taking Richmond. When the wine is sparkling, and boon companions are witty, and the proffered bowl is placed to your lips, say No. When unwarrantable suspicions, false accusations, weak-minded jealousies, personal insults, the treachery of pretended friends, and gossipous assails your reputation to blacken your character, to the kindling indignation and avenging designs that rise

giant-like within, say No; "for so persecuted they the prophets who were before you." When the whirl of fashion, the glitter of vice, the enticements of the lecherous are endeavouring to wrap the web of evil around your heart, in the name of heaven, say No. No greater courage has any man than this, that he dares to do right and does it, knows where and when to resist Satan, and accomplishes it. B. MINARD.

## OUR INDIA LETTER.

CALCUTTA, INDIA, July 14, 1873.

MR. EDITOR,—I wish to thank you for the very kind and earnest words which the RELIGIOUS INTELLIGENCER has spoken for this Foreign Mission. They have greatly cheered our hearts. For a time we did think that our American churches had about forgotten us. Our denominational papers remained strangely silent on Foreign Mission topics; very few indeed were the letters that reached us from the friends of other days; the Board had voted No to Dr. Bache's request for a new man to accompany him to this field; there were hundreds of our churches contributing absolutely nothing to the Mission. All this made us feel sad, and I may as well frank about it, unpleasant and discouraged. Then our beloved Brother Smith died, and his work fell to those already over-burdened. We hoped that this death might have a powerful effect, and at least change the vote of the Board. How many weeks we waited in vain, even months, but thank God, He gave ear to our complaint, and a few days ago came the most welcome, cheering news that the Board had voted to send out *six new Missionaries*, as soon as their passage and outfit money could be raised. This looks more like faith, and is more worthy of our dear brethren of the Board. Let the New Brunswick and Nova Scotia Churches stand by this advance move, and encourage the Board by liberal and prompt contributions towards the sending out of this new force!

The latter half of June and the opening week of July were days full of work, and much care. Our church had invited a brother from abroad to come and assist us in a series of special meetings. These required not a little effort and much care, and I found them wearing on me rather heavily, owing to the multitude of other burdens already pressing me down. I think these special services were blessed of God to the quickening of some, but I cannot say that there were any decided conversions. We had been hoping and praying for the Santa Teresa, but none of them seemed to have the courage to take a resolute stand for Christ in the face of open persecution. Still I firmly believe that very much good was accomplished by these daily services, and that the fruit will yet appear.

Besides the special meetings there were the examinations of the Biblical Class, during the last week of June. These taxed my time and strength exceedingly, for I had the whole of it to do alone. But I am very happy to say the young men acquitted themselves finely, and the examinations evidenced real study and thorough application on the part of the pupils. This was very encouraging to me, for I had devoted considerable time and strength to the instruction of this class. The topics on which the students were examined were Scripture Exegesis, Homiletics, Church History, and Doctrinal and Pastoral Theology. All of these, you see, bear directly on their office and duties as preachers.

The first week of this month was devoted to the semi-annual Meeting of the Santa Teresa Village Teachers. This was held at Midnapore, instead of Bhimpoor, as before, because the teachers were all at the station, having had a month's special drill, as I wrote you in my last. The examinations indicated true progress, and were cheering to us. There are now fifty-four teachers. Five of them have recently graduated from our Training School, and entered the ranks. Four of the five are members of the church, and we hope that they may exert a salutary influence upon their own people. There are now probably upwards of one thousand pupils in attendance upon these little village schools in the Santa country. The number of girls is on the increase, though not yet have we been able to count a hundred in the aggregate. But the good work is moving on, and soon I trust we may have the privilege of welcoming hundreds of poor, ignorant Santa Teresa school-boys.

When this Santa Teresa Meeting was over, I greatly felt the need of a little change and rest. And for the very first time since coming to India, I am sorry to say, my dear wife was laid aside with severe illness. So, just as soon as she was able to be about again, I took her and came off here for a few days. We are stopping with our kind American friends at the Zeonona Mission Home. I am thankful to say that Mrs. Phillips is improving in health, so we shall probably be going back in a few days.

This month our native preachers are out amongst the people. Their preaching tours extend to many villages quite remote from the station. Purna and Dinanah are away on this district work, and Jacob is visiting our two branch stations. The brethren there invited him to hold special meetings amongst them, and I hope it may prove a blessing to our young Christians at those places.

We have not had the full supply of rain thus far this season, and many are feeling anxious for the rice crop. Should this fall great and widespread would be the calamity. You in America little know how thoroughly dependent this country is on the rice crops. May I please God to avert the impending evil, that the land be not stricken again by famine, and made desolate by the death of multitudes. At Santipore, my father's station, there is abundance of water, owing to the river and canal of which I have told you in previous letters. Our native Christians there are highly favored, and I hope they realize this, and are grateful for it. But how often it is the case that temporal mercies fall to move the heart of men to love and praise the Great Giver!

Your Annual Conference has now probably closed its session. I shall look eagerly for the report of it in your paper. I pray the Lord to richly bless all your churches, and advance His kingdom throughout your Provinces.

## MEN OF HEART.

The great variety of trees in the forest lends charm and beauty to it. Here we find "the murmuring pines and the hemlocks bearded with moss," the strong and sturdy oak with its parasitic and revered mistletoe, swaying to and fro with the blast, and mocking the fury of the tempest; the venerable ash and the graceful willow, all combining their beauty and uniting their shade. Side by side, and commingling with each other, are the aged and stately, the young and tender, the decayed and shallow, the green and sapling.

Each tree has its admirers. By some the praises of the palm are sung, by others the linden or poplar is adored, while many again can see the greatest beauty in the Autumnal tints of the maple-leaf.

Now suppose that one ignorant of the qualities of the different kinds of wood, not knowing which were the hard and which the soft, which the durable and which the apt to decay, suppose such

an one were to attempt to select by sight the tree most adapted for a particular purpose, how thick would he be apt to make a grand mistake, and taking that which to the eye would seem the most, would in reality be the least, fitting.

One skilled, however, in the selection would choose the most suitable species, and not only that, but that one of the species most appropriate. He would choose a tree of large, sound heart, the larger and the sounder the better. Not a hollow one, not a decaying one, not a sapling one, but a *live, hearty, thrifty one*—one of heart. Does it not appear to you, kind reader, that the forest represents the world, and the trees the men and women in it? Do we not find men whom the oak in its firmness and stability may represent, or the pine in its towering above the others resemble, or the sapling in its yet undeveloped state like? We find those whom the masses regard as like men, with their parasites clinging to and cringing before them; the weak and puny both mentally and morally; the hollow, empty men; the decaying, corrupted men, and here and there the *live, hearty, thrifty, growing men*—men of heart.

Each of these classes has its admirers. Each of these is the *real* corresponding with the *ideal* formed in some human heart. But the truly good and great choose only those who are truly noble as their ideal; and from the materials which constitute noble characters and noble lives, they select that from which their own characters are formed. It matters little whether a man be high or low, rich or poor, if he be a man of heart, he will be prized by those who best know how to value human hearts and human worth.

Such an one who understands how to estimate character, can be little deceived by the gilded trappings of an outside life, but peers into the inner man, and where he finds *love, joy, peace and purity* abounding, welling up in the heart and bubbling over the life course; there he finds the one whose influence is good, whose society is valuable, and whose life is useful. The man of purest heart copies most closely the feature lines of the character of Him whose great heart throbbeth greatest for humanity. Do the afflicted come in his way, he has a word of comfort to offer. Do the sorrowing present themselves, he is ready to cheer. Do the fallen meet his view, he strives to assist them to rub off the mark of vice and to regain virtue's path. Here and there all along through life he lets kind words and kind acts fall, and oh! what power there is in the kind word spoken and the kind deed done. As falls the refreshing dew upon the tender plant needing refreshment, so fall kind words on the heart with its tendril drooping and parched with grief. All hearts have their own sorrows, and oh! how healing kind words are to them. When sadness and grief weigh down the heart and shroud the mind, then they are powerful to soothe, and like a dream of joy they pass across the soul, and like some magic power sweep over the stricken heart-strings, and awaken low, sweet music. Long after themselves have been forgotten they reverberate in the soul's inmost chambers. Like jewels in the heart, they glitter, and are powerful to restore happiness.

Such are the words spoken and such the deeds done by men of heart. The words of such an one is found in the language of poetry—

"I love to do my duty,  
To help my fellow through,  
And always see a beauty  
In the good that I may do."

Would we lead lives of influence and happiness we must early commence to copy the characters of such. Our hearts and thoughts must be purer, and then will our lives be purer. While the human heart is susceptible of such an increase in its worth and nobility, who would remain satisfied with present attainments? Who would live like a brute, caring little for advanced purity and tone, when "heaven and earth are filled with motives for noble and exciting enterprise, and where time and eternity are the fields which lie before him for the achievement of virtue, happiness and immortality?" Nature herself incites us to nobler actions and to the cultivation of nobler powers. When we look on earth and sky, if our hearts are open to what we see, the beauty which fills Nature's temple will enter them, and our hearts "will thrillingly suffer themselves to be touched by the Divine glory, and we shall feel that it is wicked to think and act with other than noble motives. Let us all then be men and women of heart, of pure hearts, for these are the ones whose lives are useful and happy, and whose memories are cherished. Living thus, striving thus, being thus, we shall grow old beautifully, and by-and-by, with all the powers of our hearts and spirits developed, we shall be transplanted into a richer soil, where the spiritual nature shall be full in its enjoyment, and where, with the men of heart and Christianity that have lived in all time, we shall be removed from all which tends to warp, and disfigure and decay.

For the Religious Intelligencer.

## SCRIPTURAL COMMUNION.

The Christian Messenger, of Sept. 13, contains a Circular Letter of the P. E. I. Baptist Association, to the churches of which it is composed, setting forth the "scriptural reasons upon which they base their peculiar views of doctrines and ordinances." Permit me through your columns to briefly review that letter.

To understand the true import of the ordinance of the Lord's Supper, either "primary" or "secondary," it is necessary to consider its establishment. In Luke xxii. 19, 20, we read—"And he (Christ), took bread, and gave thanks and brake it, and gave unto them saying, This is my body which is given for you; this do in remembrance of me. Likewise the cup, after supper, saying, This cup is the new testament in my blood, which is shed for you." And Paul in his first Epistle to the Corinthians, says, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: This do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

The Lord's Supper then was instituted "to show the Lord's death," and to keep the incident ever fresh in the minds of his believing children. It was also instituted to remind them that he would come again.

The necessary qualification then, in order to "eat and drink" is faith in the Lord Jesus Christ—both in the atonement by his death, and the judgment at his second coming.

The Circular says, "There is not a single instance recorded in the New Testament, in which an unbaptized person was admitted to the Lord's table." Let us examine this statement. Christ ate the last supper with his twelve Apostles. Now, if baptism is so essential to communion, how can we reconcile the fact, that no mention is made of the baptism of either of the Apostles? If they were baptized, who baptized them? In John iv. 2, we

are informed, "Jesus baptized not;" then if the Apostles were baptized, the ordinance was administered by John the Baptist, or some of Jesus' disciples. But the Holy Ghost was not given till Pentecost; and after that those who had received baptism at the hands of John, were baptized in the "name of the Lord Jesus," Acts xix. 5. Baptism in the name of the Father, Son, and Holy Ghost, was not administered till after the institution of the Lord's Supper. Baptism is emphatically urged as a duty. The commemoration of Christ's death, seems not to be presented at all in the same light—only as a privilege which Christians may enjoy at what times they choose; hence no rules are laid down in regard to the time or frequency of the ordinance.

The Circular also says, "Baptism necessarily precedes church membership and communion." To what church, I ask, did Christ admit his last supper? Was it Baptist, Methodist, Presbyterian, or the "one body in Christ," of which Paul speaks? Who does not know that church membership, in the modern sense of the term, had nothing at all to do with admission to the Lord's table.

It is said, that to commune before baptism, "Would imply that spiritual life continues before it begins." Does spiritual life begin at baptism, or when the individual believes in Christ? Again it is said, "All who have not been scripturally baptized, are disqualified for scriptural communion." Then, if spiritual life begins at baptism, all who have not been scripturally baptized, are still without spiritual life; hence, only Baptists can be saved. To the assertion, "Jesus and his disciples celebrated and established restricted communion," we reply—it will take something more satisfactory than the Circular has adduced, to force such a statement upon minds filled with the Christian philanthropy of the nineteenth century. Those who contend for free communion, do not invite those who "do not profess to be the followers of Christ." The invitation is to those who do profess to be the followers of Christ, and who desire to show the sincerity of their profession, by commemorating his death.

It is urged, that "The scriptural conditions of communion are identical with the scriptural conditions of church membership." Admit it; but does it follow that baptism must invariably precede communion?

Suppose a man on a bed of sickness should give his heart to Christ, would it be unscriptural for him to partake of the emblems of Christ's broken body and shed blood? The writer, once engaged in a revival where it was utterly impossible to administer the rite of baptism. The nearest water was several miles away, and on account of severe storms of snow, the roads were impassable. The Sabbath came—the usual time of administering the sacrament; those who had recently found Christ desired to show their attachment to Him; and with those who had been baptized, they came around the table of the Lord. Was it scriptural to admit them? Would it have been *Christ-like* to have sent them away?

And again it is urged, "Open Communion opens the door to men whose hearts are filled with envy, hatred, and malice, against each other." Are we better than Christ, who communed with one of whom he said, "He is a devil"? It will, by seldom indeed, we believe, occur, that any man whose heart is filled with malice, will commemorate the death of one whose whole life taught peace and love; or should he come and eat unworthily, the responsibility is his own, and he eats "damnation to himself."

The Circular intimates, that one church is "Pulling down what the other builds up." If this is the spirit that actuates the believers in Christ, then, of course, there can be no union; but we should be sorry to admit this. Can it be possible, that Christian churches are trying to bite and devour one another? What a deplorable view this must present to those who are striving to win souls to Christ. If we desire that "Our Father's children shall form one household," let us throw aside such prejudice; and while we believe that the "blood of Jesus Christ cleanseth from sin," let us not cherish such feelings in our hearts.

OPEN COMMUNION.

## OUR INTEREST IN HALIFAX.

The readers of the INTELLIGENCER (and every Free Baptist should be a reader of it) have already seen some notice of the work here. I wish only to give a few additional facts by way of explanation. If the attempt to establish an interest here, at first seemed like an experiment, it can now no longer be considered as such. Our doctrines are well received, and our efforts so far have been successful, even beyond our most sanguine expectations. God is truly in the work guiding it by His own hand.

A house of worship, to be vacated early next summer, is offered at the very low figure of five thousand dollars. The house is centrally located, and is neat and commodious. If this can be secured, the Free Baptists have gained a permanent hold in the capital of our province, a fact which must move every lover of the denomination to self-sacrificing effort to secure so desirable an object. It will give a new impetus to the whole denomination, and send the warm blood thrilling through its veins with new life. At the recent session of the yearly meeting the matter was warmly discussed and earnestly commended to the churches. It was determined to assist the society in Halifax in purchasing the house of worship.

It was proposed that the cost be divided into three equal shares or parts, and that all who feel disposed be invited to take one or more of these shares. It was also proposed that every Sabbath school be asked to take shares.

It is hoped that the superintendents will bring this matter before their schools that the children may also assist in spreading the interests of the Saviour's kingdom.

An agent will visit the Churches and solicit funds. The name of those who contribute and the amount contributed will be published. It may seem, as indeed it is, a large sum to raise in our denomination, but if each will contribute as God has prospered, it may be easily raised. If the expressions of determination at the Yearly Meeting mean anything, the denomination will not allow this rare opportunity of planting a church in Halifax to slip. Too long already have we neglected this important field.

Let us be alive to the good of the denomination and the work God has given us to do. Let individual interests be swallowed up in the prosperity of the cause, and let us show by warm sympathy and ready hands that we are glad to assist in this work.

Already several ministers, both in our own Province and in New Brunswick and Maine have taken shares, and it is hoped all in the denomination will in this way contribute to its success.

OBSERVER.

There is an old gentleman living in Owen county, Indiana, ninety years of age, who has been a minister of the gospel from his youth, and has had eleven children, all sons and all ministers. He has of children, grandchildren and great grandchildren, three hundred and four. And, strange to say, there have been but two deaths in all his family—the two wives of the old gentleman.

## A FALSE STATEMENT, AND THE DENIAL.

The following paragraph appeared in the *Morning News* of the 3rd inst.:

FORGOTTEN HIS "HIGH CALLING."

The Rev. Editor of the *Religious Intelligencer*, who was himself among the vast crowd who went out to the Kennebecasis, to witness the regatta, seems to have thoroughly repented his doings on that day: as after discoursing largely upon the pernicious influences of the late boat racing, he concludes with the following brief but thoroughly penitent and expressive paragraph:

"We also hope that the professing Christians and Christian ministers (the Lord have mercy on them), who so far forgot their 'high calling' as to give countenance by their presence, to that which was altogether vicious in its tendencies, have ere this, repented their grievous wrong doing, and will never again 'go with a multitude to do evil.'"

In the absence of the Editor, who, if at home, would probably reply to the article in his own way, we append the denial, which appeared in the *Telegraph* of the 6th inst.:

THE EDITOR OF THE "INTELLIGENCER" AND THE REGATTA.

To the Editor of the Daily Telegraph: Sir—Will you kindly allow me, through the columns of the Daily Telegraph, to give a positive and unqualified denial to the following paragraph, which appeared in the *Morning News* of the 3rd inst.:

"The Rev. Editor of the *Religious Intelligencer*, who was himself among the vast crowd who went out to the Kennebecasis, to witness the regatta, seems to have thoroughly repented his doings on that day."

The Editor referred to, arrived in this city on the evening of the holiday (Wednesday), and on the morning of the races (Thursday), proceeded direct to Portland by the 7 o'clock express train. Mr. Mott, who was a passenger by the same train as far as Riverside, was fully aware of the incorrectness of the paragraph when he penned it. The Editor (Hon. Edward Willis, M. P., E. C., the remarkable man who was once a boy, &c., &c.) read the "proof," and allowed it to be published, knowing it to be false. M. McLEOD.

## MR. SPURGEON'S COLPORTEURS.

Mr. Spurgeon has a system of colportage which is doing much good in England. The annual meeting of those colporteurs was held last May, and the following will show the state of their work as it then appeared:

"In 1871, they had but 9 colporteurs; they have now 18. The average total cost of a colporteur is £20; but the committee will appoint a man to a district for which £40 a year is subscribed, if the funds of the association will permit. The sales effected during 1872, by an average of 11 colporteurs, reached the sum of £1,238, and consisted of 66,355 different publications, nearly all of a religious tendency. In addition, these colporteurs had disposed of good literature to the extent of nearly £120. The total expense of the association (deducting profit on the sales), was £538, while the subscriptions and donations amounted to £662. The colporteurs had paid 121,000 visits and distributed many thousands of tracts monthly, and very much had been done in holding cottage meetings, Sunday schools, Bible-classes, and in some instances, night-schools; and many had thus been led to the knowledge of the truth. Mr. Spurgeon maintained that the colporteurs were doing a good work, as they took the gospel to villages where it was not preached in the parish church, and where they could not support a non-conformist ministry. These colporteurs were not ministers or speakers. They had to carry heavy burdens: one of them carried a velocipede, another had a pony, another had a donkey; but they were not to judge of those men by their speeches, but by the number of books they sold. They had 18 men in England; Scotland had 350. They ought to have more, as the society was not denominational, and ought not to be supported by the Tabernacle people alone. There ought to be 1,000 colporteurs in England. Mr. F. A. Jones' report, and several of the colporteurs gave narratives of their work and success."

## Pen and Scissors.

The Roman Catholics, it is said, own nearly three millions of property in San Francisco, and ten millions worth in St. Louis.

The pastor of a Baptist Church in Berkshire, Mass., noticing a large number of sleepers in his congregation, stopped midway in his sermon, gave a brief proof for their drowsiness, and omitting the benediction and communion that were to follow, closed his discourse with his hat, and walked out of the church, leaving his hearers to their pines.

One of the healthy regulations of the English railways is that no one shall attempt to get on or dismount from a train in motion. A man named Arthur Baynes was recently fined \$10 for attempting to get into a car after the train had started, \$25 for assaulting the guard who had ordered him to get off, and for tearing the said guard's coat, and \$10 for costs. He thinks it would have been cheaper to wait for the next train.

A curious and barbarous custom has been revived in Shanghai on account of expected famine in the province of Chekiang. Several men have come before the authorities and asked permission to pray to God to avert the calamity on the condition that, if the prayer is not answered within a certain time, they will suffer themselves to be burned. All applications of this character are rejected by the authorities.

An important change in the wearing apparel of the King of Dahomey is reported. Seated on his throne, he received a scientific commission, not long ago, his body profusely decorated with the blue, gold, and green labels which had been carefully peeled from the medicine bottles brought by Europeans into his dominions; and in a picturesque garb the African prince must have equalled even the glittering costume of the Shah.

The convicts in the Davenport, Ia., prison have unanimously petitioned for the closing of all bars on the Sabbath.

We consider convicts good authority on the temperance question. No class of people have suffered more than they have from the baleful effects of the liquor traffic. It has put more of them in prison than any other agency. It is the chief evil crime in the land, and the prisoner in his cell, who has been made an outcast through its agency, has a right to be heard.

Intemperance in Bermuda.—Even in Bermuda the burden of the liquor traffic is becoming too great to bear. A late number of the *Bermudian*, published at Hamilton, contains an important article, sounding the alarm against the prevalent intemperance, and giving a striking exhibit of facts involving the prosperity of the island. The total population of Bermuda in 1871 was 15,614. Number of gallons of liquors of all kinds consumed that year, £22,465, or 260 for every man, woman, and child in Bermuda! The wholesale value of the liquor is given at £90,050, or \$454,750. The *Bermudian* says:

"It is our earnest desire to see Bermuda stand at the very front of the colonies of the noble empire of which we form a part. Its natural beauties are unsurpassed, but this damning curse (we use the word with its true meaning) acts as a gnawing cancer at the vitals of its society."

Res. C. H. Spurgeon testifies that, in all his ministry, he has never been called upon to exclude a member from the church who had embraced religion and made a public profession of faith in childhood. We commend this statement to the thoughtful consideration of those who question the wisdom of basing the minds of children on the questions of faith. If we want to be Christian men and women, we must begin in childhood. If we fail to work, some one else will not. We cannot hold their characters in an unformed state. We might as well insist that the peach or the apple should suspend the collection of their juices and the distillation of their flavor and fragrance until summer-time, with its maturity, calls for the development.

Prince Esterhazy—who committed suicide a few days ago, was the largest landed proprietor, perhaps in the world. It is said he could travel one hundred and fifty miles in Austria in a straight line on his own property. His father was the great diamond collector, using precious stones for buttons. His possessions comprised manors, castles, villages and estates, numbered by hundreds in Hungary, besides two manors in Lower Austria.

one in Baden and one in Bavaria. His central establishment in Hungary was at Eisenstadt, where he had one of the finest parks in Europe.

That a man so well off in this world should wish to get out of it, and so kill himself, is another evidence that wealth does not secure contentment, and that a man's life does not consist in the abundance that he hath.

The result.—A correspondent of the *Pall Mall Gazette* (England) sends to that paper the following religious situation of India, as gathered by the Missionary Conference recently held at Allahabad, India: "During the ten years between 1871 and 1872, the number of Christians has more than doubled in Bengal, while the communicants have nearly increased threefold. In Central India the native church has multiplied by almost four hundred per cent.; in Oude, by one hundred and seventy-five per cent.; in the north western province it has nearly doubled; while the total increase for the whole of India is sixty-one per cent. The Missionaries have thus established, writes the correspondent in a startling manner, that Christianity is a really living faith among the natives of India, and that it is spreading at a rate which was altogether unexpected by the general public. The number of native ordained ministers has risen during the ten years in question from ninety-seven to two hundred and twenty-six, and the number of communicants from all India has more than doubled."

England spent last year, on drink, over \$650,000, upwards of \$20 for every man, woman and child!

We have heard much of late years respecting that conversion or foreboding which is called a "revival," and is simply changed to heat, about the time of the year when it comes, and is called a "revival." Into what incalculable beggary, and vice, and crime, and misery wretchedness, and broken hearts, and drunkards' graves, and ruined souls, are these \$625,000, 000 yearly converted. But there is no more conversion of this unutterable aggregate of misery back again to the astounding price paid for it. It is just so much annual waste of the national wealth. We are glad to see that the church of England is at length becoming alarmed at this condition of things, and is stirring itself to arrest the evil, within its own limits at least. The *Chester Courier* says that "The bishops, archdeacons, rural deans, city and parochial clergy, synods, congresses, &c., have, at their meetings, discussed this question in relation to its bearings on the church." A society has been formed in London, under the Presidency of the Archbishop of Canterbury and York, which propose to work diocese by diocese. It invites each clergyman to preach in the "Sin of Intemperance," form societies, and to visit the houses of penitents, and the Bishop of Exeter and Gloucester, have already given their sanction to the enterprise. We trust that other denominations will not be behind in the good work.

An important vital temperance movement has been begun in Russia. A few months ago, the National Temperance Society received and furnished an order for a full assortment of temperance tracts, and publications, concerning every phase of the question in this country, from M. Akasoff, a member of the Council of the Russian Empire. I. St. Petersburg correspondent, in a late letter to the *Constitution*, says a recent decision of the Russian Council has introduced important modifications in the regulations of the sale of intoxicating drinks. These changes, the writer adds, it is hoped will greatly tend to the restriction of drunkenness. The duties imposed on places where liquors are sold have been considerably increased. One