

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & Co., 58 Prince William Street, St. John, N. B.

TERMS—\$2.00 a year, IN ADVANCE.

The postage is paid by the proprietor. No Post or Way Office Keper can collect postage on the delivery of the INTELLIGENCER.

All Communications for insertion should be addressed, Rev. JOSEPH McLEOD, Box 51, Fredericton, N. B.

All Exchanges should be addressed RELIGIOUS INTELLIGENCER, Fredericton, N. B.

Subscriptions may either be paid to Messrs. BARNES & Co., St. John, or remitted to the Editor, at Fredericton.

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, AUGUST 1, 1873.

FIRST AND SECOND DISTRICT MEETINGS.

It was our privilege to attend the First and Second District Meetings, the first held at Gallop neighborhood (so called), in Wicklow, the first Saturday in July, the other in Upper Brighton the Saturday following. It was our intention to report these meetings sooner, but circumstances have prevented, and we feel assured the brethren who have looked, perhaps anxiously, for the reports will pardon the delay. Having been beyond churches and church privileges for a time, we experienced no little anxiety to attend these meetings, for we knew that there we should meet many brethren of both ministry and laity, to meet whom it would be a joy and a benefit.

THE FIRST DISTRICT

embraces all the churches in Victoria County and a few in Carleton Co., eighteen in all. Of these fourteen were reported, ten by letter and four verbally. The reports spoke of considerable weakness and destitution, owing largely to the lack of regular ministerial care. Only eight baptisms were reported. One new church had been organized during the year, and was received into the District. Though there were complaints of weakness, the reports generally breathed a rather hopeful spirit. This was probably owing to the fact that, to the churches as a whole, the year had been one of more enjoyment than its predecessor, and even the faintest evidence of prosperity was readily perceived, and the hope thus engendered was eagerly laid hold of.

Bro. Noble has been constantly at work in the District since October last. He has expended his labour as judiciously as possible, and he has not toiled in vain. The churches visited by him have been helped, some of them very considerably. It is utterly impossible, however, for any one man to do anything like justice to either the work or himself where there is so much ground to be gone over. Some of the churches have necessarily to be neglected in part at least. If two or three more young men (Licentiatees) could be induced to go into the District and cooperate with Bro. Noble, being somewhat under his direction, the whole ground might be covered, and no churches suffer to any great extent. We hope that some arrangement of this kind may be effected.

We would not omit to mention that the services of brethren Harris and Dwyer (Licentiatees) have been much appreciated. Bro. H., who has lived (if we mistake not) the whole year in the District, has been diligent and earnest in his labors for the real good of the churches with which his lot has been cast. Bro. D. is engaged for a time with the church at Little River.

Following the reading of the reports on Saturday afternoon there were speeches by Elders Noble, McMullin, Kinney, McDonald, Vanwart, Sippell, McLeod, and others. The words of the speakers were admonitory and encouraging. They did not shun to point out defects and administer kindly rebuke where it was necessary; they urged the weak and struggling churches to take heart and press on. A good deal was said about the organization of small churches in the vicinity of large ones, and it was very properly suggested that many small and weak churches within easy distance of each other might profitably amalgamate. As they are at present they cannot hope to thrive, but two or three of them made into one would give that one the material and strength for a good and growing interest.

A missionary meeting was held Saturday evening. Elders Noble, Kinney, McDonald, McLeod and Vanwart, and Licentiate Henderson addressed the meeting. The cash result was very fair (see INTELLIGENCER of 18th inst.). A good deal of interest was awakened in the mission cause, and the seed sown will doubtless bear fruit some day.

The Sabbath was just such a day as would be wished for by those desiring to have a comfortable time. Prayer meeting at 9½ A. M., preaching at 10½ by Rev. A. Kinney, at 2½ by Rev. G. W. McDonald, and at 7½ by Jos. McLeod. The preaching was practical, the congregations evidently appreciating it. The afternoon discourse was full of plainest and most pointed truth concerning the wrongs of the times and the inconsistencies of church members. The utterances of Bro. McDonald and those who followed him with remarks bearing on the same subject will not soon be forgotten by those who heard, and we cannot but believe that the effect will be beneficial. God grant it may be, for the church is robbed of her strength and beauty and made a reproach and a by-word by the mingling of professed Christians in the ways and pleasures of the world.

On Monday the general business of the District was transacted. License was voted to Bro. H. Hagerman, the Licentiate Committee (consisting of Elders McMullin, Vanwart, and McLeod) recommending the young brother to devote himself to study and the use of every means that would improve his mind, and, as a consequence, his efficiency in labor. The reception of the report was followed by remarks by Bros. McDonald, Kinney, McMullin and Harris, all of whom spoke concerning the necessity of culture in the ministry, coupled with the ever-abiding influences of the Holy Spirit.

Among the most important business of the meeting was the passage of resolutions protesting against the constant desecration of the Sabbath. We have not the full text of the resolutions, it is enough to say that they are strong and unequivocal in their protest against the violation of the law of God and man relating to the Sabbath. They stated that steamboats, tow-boats, and rafts are run on Sundays, and that on that day the lumber drivers continue their work on other days. They called on the officers of the law to exercise the authority vested in them for the prevention of such violations; and expressed a determination to agitate the matter until the abuse should be done away with. We were really astonished by the facts that were stated in the speeches which were made in connection with the resolutions. It appears that during the whole season there has not been a Sabbath that a steamer has not been run between Woodstock and Tobique, or Grand Falls. It is a gross outrage that such desecration of the Sabbath is countenanced in a Christian land like this. We are surprised that the owners of the boats have no

regard for God's day, and quite as much surprised that so many are found to encourage them in their wrong doing. But if they are destitute of respect to God's law they certainly might be made to respect the law of the country. If they will not do so at the request of the people or their representatives in the carrying out of the laws, then they ought to be made to feel the full rigour of that which they violate. The brethren who brought the resolutions before the District Meeting are thoroughly aroused, they took strong ground, and are determined to leave no stone unturned in insisting on a proper observance of the Holy Sabbath, at least so far as the civil law will bear them out. They will not content themselves with having protested on paper or in speeches, but will carry the matter farther.

The social Conference, Saturday morning, was especially good. The attendance was large, and an earnest Christian spirit pervaded the meeting. Very many spoke of their hope in Christ, and the meeting had to be closed, while many others wished to speak. This service gave tone to all the meetings which followed. The Lord's Supper was administered Sabbath afternoon, and it was an especially enjoyable season.

The ministers present during the meeting were Elders McMullin, Sippell, Noble, Vanwart, McDonald, Gravinor, Shaw, Kinney, and McLeod, and Licentiatees Harris, Henderson, Rideout, Dwyer, and Hagerman. Elder Noble was unanimously elected Chairman.

The next meeting is to be held with the church in Middle Kent. The vote of thanks to the people of the county was well deserved, for their hospitality was unbounded. The brethren (we did not hear a dissenting voice) all expressed their belief that the meeting was the best held in the District for many years, if not the best one ever held. They went home hopeful for the future. May their brightest hopes be more than realized, and the year upon which they have now entered be rich with spiritual blessings.

There were present at the meeting of the

SECOND DISTRICT

Elders McMullin, Sippell, Orser, Noble, Connor, Doucet, Vanwart, Parsons, McDonald, G. T. Hartley, Kinney, Gravinor, Smith and McLeod, and Licentiatees Vince, Dwyer, Harris, Rideout and Kenney. Rev. A. Kinney was elected to the chair, and Bro. D. McLeod, clerk, *pro tem*. The social conference was a very good season. The Sabbath was very warm, and the congregation exceedingly large, so that neither the preachers nor the people were very comfortable, yet every attention was given to the preaching, and the good seed sown will not be lost. The preaching was at 10 A. M., by Jos. McLeod, at 2½ P. M., by Rev. J. Noble, and at 7 P. M., by Rev. P. Parsons. There was also preaching in the afternoon in a mill near at hand, by Rev. G. W. McDonald.

This District Meeting comprises more churches than any of the others, there being over thirty churches in connection with it. Reports were received from about thirty of them, and the attendance of delegates was large. Ninety baptisms were reported. Those churches which have had any regular labor have had a greater or less degree of prosperity; while those which have been neglected have made no advance whatever. This is invariably the case, and points very emphatically to the pressing necessity of adopting some means by which the churches may be more regularly supplied with proper ministerial oversight. A number of the brethren addressed the meeting after the reports had been read; all of them counseling perseverance, and pointing to encouraging features in the history of the denomination. Bro. Noble said, he remembered that only a few years ago when the churches reported directly to General Conference, there were not so many to report as were now represented in this District Meeting. He said the evidences that the denomination was growing were too many and plain to be questioned. They had done wonderfully in our behalf, and we ought to be encouraged to trust him more and more, and labour with more earnestness and zeal than ever. The old men, he said, are leaving their work one by one, and entering their rest, but young men are taking their places, and the work must go on. "Thank God and take courage."

A missionary meeting was held Saturday evening. Bro. S. H. Shaw, Jun., President of the District Society, in the chair. The reports of the Corresponding Secretary and Treasurer showed that the society had been doing what it could to supply the destitute parts of the district. There was expended during the year \$140 for missionary labor. That such labor was not lost is proven by the fact that twenty-two converts were gained by missionaries, and the churches visited by them generally strengthened and encouraged. It was resolved to continue the mission society of the District. The chief difficulty the society had to encounter was in getting missionaries. They proposed, if possible, to secure the labours of one brother for the whole year, and hope by this means to help the churches more than they have yet been able to do. A considerable sum was pledged and paid towards the undertaking. The foreign work was not forgotten.

The business meeting on Monday was one of the best we ever attended in any District, the brethren evincing a determination to do well and thoroughly whatever was brought before them. Reports were read from churches and synods, and all persons engaged into and settle Church difficulties; said committees having attended promptly to the duties assigned them.

Resolutions concerning Sabbath breaking, similar to those passed by the First District Meeting, were under consideration and unanimously adopted. The brethren all are in earnest in this matter, and we shall expect to hear of good results from their action.

There were also resolutions passed in favor of Total Abstinence. Let it not be thought that this is the beginning of a movement in the direction of Total Abstinence. The Denomination has long been fully and emphatically committed to it, and every Church covenant has in it a most binding total abstinence pledge, to which all persons bind themselves when they become members of our churches. The brethren of the District Meeting only wished to repeat their firm adherence to temperance principles, and their fullest sympathy with every movement that has for its object the overthrow of the rum power. The offering of the resolution brought several of the brethren to their feet, and they discussed the matter in a most thorough manner, leaving no person to be in doubt as to their position. The time is long past when any man pretending to any intelligence or Christian principle dare oppose the temperance sentiment.

There was considerable talk about the use of tobacco by ministers. It is really pleasing to notice so strong a feeling against such practice. The brethren did not express themselves harshly at all, but it was plain that they were in earnest, and were determined to insist, so far as they had power, on the relinquishing of the bad and baneful habit.

It was resolved to change the time of commencing the session of the District Meeting from Saturday to Wednesday. The next meeting will be held with the Jacksonville Church, commencing on the Wednesday after the first Saturday in July, 1874. The change is evidently a very desirable one, and will probably have soon to be made by other Districts, and even the General Conference. Committees were appointed to enquire into some church irregularities, and to investigate matters concerning which appeal was made to the District Meeting. It is to be hoped that everything may be settled satisfactorily.

District license was granted Bro. D. McLeod. Vince, Bro. H. Rideout and Jos. Kinney were recommended to continue their work under licenses from their churches. Licenses were refused to three applicants. Two of them were found, on examination, not in harmony with the denomination. How or why they should expect license under such circumstances is not easy to understand. The church from which they had received licenses was recommended to discontinue them, at least until they shall show themselves to be at one with the denomination with which they seek connection. The examination of these brethren was carried on in a most excellent spirit on the part of the examiners, and the result reached did not meet a dissenting voice in the District Meeting.

Five delegates to the General Conference were appointed, an increase of one over last year, which indicates a considerable growth.

A vote of thanks to the people for their kindness in entertaining the many strangers who were present at the meeting, was passed.

The business of the meeting was not concluded till 5 P. M., Monday. The brethren went to their homes satisfied that the work done was good.

DENOMINATIONAL NEWS.

MOUTH KESWICK.—Rev. J. E. Reid has been laboring with the Keswick church since the session of the third district meeting. There has been considerable interest awakened amongst the people, and several have professed conversion. On Sabbath, July 13th, three converts were baptized, and on the 20th five more followed Christ in that ordinance. Bro. R. intends remaining with the church till General Conference; and we hope he may be largely successful in his efforts to build up the Lord's cause there.

Since writing the above we learn that one convert was baptized last Sabbath; and though this is an unfavorable time of year for holding special services, there is prospect of a still larger ingathering.

HALIFAX.—Free Baptist meetings are now held at Rev. Hall, 200 Lockman street, Halifax, thus supplying a need so long felt by our denomination. Free Baptists visiting Halifax will meet with a cordial welcome.

Com.

For the Religious Intelligencer.

CONTINENTAL JOTTINGS.

NO. II.

I was resolved upon taking a holiday. Out from a vast medley of recollections, had one certain vague remembrance of a certain train of philosophizing, which just now was all to my own way of thinking. The aforesaid train of thought ran in the groove of the deep wisdom displayed in this law of change and contrast, which pervades as well the universal outward nature, as the inner life of the man himself.

Sweetest sleep, it affirmed, hovers about the pillow of him who goes to his rest weary and fatigued with the labor of the day; deepest enjoyment comes to the heart which has been previously harassed with anguish or care; and never does the blue of heaven seem so deep and pure, as just after the black storm-cloud has rolled off from its face. I had to assent to all this; and with an inward consciousness of having performed sufficiently constant and attentive homage to my books for the last few months, I determined to put myself in rapport with this law of alteration, and give myself up for a few hours to the demands of the holiday season. But where to go? Not that in this land of beautiful natural scenery, and thickly scattered historic towns, one could be at a loss where to go; but rather of the many, which to choose. A few hours from Heidelberg, by rail, would take me to Darmstadt the capital of Hesse, and residence of the Duke; in less time I could reach the regularly built and clean Mannheim; in the very circularly built town of Carlsruhe, the capital of Baden; or if nature, pure and simple, and majestic too, conquered the desire of the artificial, my own feet could carry me, in a few moments, into her beautiful seats on the Odenwald. To-day, however, there was another attraction. Up the Rhine, at a distance by rail from Heidelberg of about two hours, lies the old historic town of Spire, which presents a long catalogue of attractions to the tourist. Originating in a fortified outpost of the Romans, it claims the reverence due to age; while, as the residence of Charlemagne, and many succeeding German princes, and the seat of the old Germanic Diet, it attracts the attention of the antiquarian. In the Middle Ages it played an important part with its alternating Imperial festivities, its defensive wars, and aggressive combats. In 1689 it was taken by the French, its inhabitants driven mercilessly forth, and itself committed to the flames. In 1794 the rebuilt city suffered a still heavier and more barbarous cruel scourging from the French, who ravaged, burned, and destroyed all that came into their power. No wonder that in the German people of the frontier, the deep, only to be sated with blood, hatred against their cruel enemy kept itself alive for centuries, and at last, but a few years ago, reaped its full retribution; for in the history of many of these cities near the Rhine, can one read the blood traced barbarity of successive French invasions and plunderings.

In Spire, too, was held the celebrated Diet, against whose decree the reformed German Princes and cities protested, and which gave rise to the name Protestant. Here, through all these vicissitudes, and bloody struggles, has stood for centuries, and still stands, one of the noblest Cathedrals in Europe. It was founded in the beginning of the eleventh century; survived in part the ravages of fire and powder; and since 1816, when it came into the hands of the Kings of Bavaria, has been repaired and handsomely decorated. And last, but by no means least, for man who is constantly wishing to see something new, and feel himself on the curiosities of the present as well as the past,—to-day the ancient city was to be dressed in festal robes, and in the magnificent Cathedral was to be celebrated with all the pomp and circumstance of the Roman Church the sacred day, with the long breath-exhausting German name, but which in shorter English is simply Corpus Christi. So to Spire I resolved to go, and in the morning at 7 found myself cut up in a carriage, awaiting the starting whistle of the engine. I had a friend with me—a Scotch student, who is at present here for the purpose of studying German, and who considers it almost a portion of the creed to keep his German-English-English-German dictionary always at hand, and which he reads with the most exemplary diligence. We are soon off, and sure enough comes the unfailing Dictionary (he has forgotten his top-coat but not the book); and deep in the distinctions of gender and inflections he subsides, oblivious to all outside; while I, wishing him all joy in his pleasant holiday work, mount my glasses and see what is to be seen. Nearest first. A troop of well conditioned school-boys, with their teachers, out for a holiday, and as gay as larks, fill the car with their merry clatter and jest; and their eyes sparkle, and their faces vary in expression, as the heart runs into and over them. Who wouldn't be a school-boy? The struggling young man, the disheartened middle-aged man, the tottering old man, all have one common point of happy remembrance—the joyous, careless days of the school time. Just behind me are two swains, with their sweethearts; the swains in smock-coat, and bag-trowsers; the sweethearts done up in striped gowns, straw hats, and ribbons of many colors. If happiness ever showed its pleasing face in this lower earth, it surely took up its abode, to-day in the hearts of these two broad-faced, hearty-looking couples. How they whispered and smiled, ate bonbons and crackers; with what raptures the swains gazed on the blue and green ribbons of their sweethearts, and with what admiration the maids viewed the high, white collars, in which the necks of the swains were stuck, my pen refuses in toto to tell, and very properly too, as a perfect picture thereof would bring eye into the breasts of my less fortunate readers, I

had read somewhere that the gods envy mortals too great happiness, and with a secret fear lest the avenging Nemesis should fall suddenly athwart their path, I turned my look outward on the not less happy but infinitely quieter nature. We were going rapidly out through the vast, fertile Rhine plain. Behind us lay the rounded vine-clad mountains of the Odenwald, rising blue and vapory in the morning mist; by our side ran the swift Neckar, winding through orchards, standing corn, and grass strips. Here and there were picturesque groups of women, in long, white sun-bonnets, hoeing and planting; the gleam of the short, thick scythe, very like our bush hook, shewed through the falling grass; cows, yoked together, drew the heavy wagon slowly afield; and strip after strip of cultivated land, like varied patchwork, flitted in half circles past us, as we bowed on over the firm rail. On for miles through such wide fertility, passing here and there every few minutes little pepper and salt villages, with low houses, steep roofs full of little eye-windows, and the never-failing church-spire high, in air we at last reach Mannheim, lying on a low and sandy spot between the Rhine and Neckar, which came together just below the town. My friend suddenly wakes up from his dictionary meditations, and wants to know where we are; the schoolboys gather on their knapsacks and send away; the swains gather up their scanty baggage and happily pursue their swiftly disappearing sweethearts; while a loud-voiced railway official, with a long wand, reminding one of the days of the prophets, and a huge coat, so covered with brass buttons and sundry other badges of office that one can scarcely recognize the material groundwork, informs us, in tones sufficiently loud to wake a city of dead, that here we are, but here we must not remain. Taking the hint we quickly find our way out of the railway precincts, and go on a voyage of discovery through the town. Said voyage was not successful in developing anything especially wonderful or curious in the way of sight-seeing.

A splendid iron bridge here spans the Rhine, and another the Neckar. Steamers have this as the highest point of navigation of the Rhine river, and are accommodated with a very creditable quay, built from sandstone. The city itself is built regularly, in 110 squares (10 streets crossed by 11), but so flat and monotonous as to tire the eye even to look upon it. The buildings are good, very few superior; the Theatre, before which stands a statue of Schiller, the Jesuit Church, and the Schloss are the principal. A park, with invitingly large trees and shady walks, lies just by the Rhine bank, and forms the public place of resort of the people. Mannheim has more an air of business than most German towns, and many English are reckoned among its inhabitants.

An hour later we are again in train, this time on the left bank of the Rhine; and wind along through a level and fertile country, with much the same features as those I have described, varied here and there with a forest of pine trees, which marks a sandy, barren tract, until the lofty towers of Spire Cathedral come in view. Spire is now but a relic of its former greatness, and so effectually did the French plunderers do their work, that nothing of its old magnificence remains, except a few ruined walls and the Cathedral. To-day it was clad in its holiday robes. Every house was decorated with flags, long wreaths hung in festoons of various devices from roof, door, window and gable; prettily formed diadems, under which a figure of the Christ, or of Mary stood, suspended from open balconies; and on the principal streets, at intervals, were altars erected, with a large figure of the Christ, and surrounded by the long burning candles. A sound of singing voices caught my ear, as I was looking at the really beautiful artistic effect of the decorations; and away down the street, slowly winding along to the music of the solemn chant, appeared the head of the procession. First, two holy banners borne by two aged men, followed by 300 or 400 young boys, all bareheaded and closely cropped; then two other banners, and a procession of young men; then the gold tapestried cover-banner, borne by priests in full robes, and under which walked the Bishop carrying the Sacred Symbols, surrounded by other priests with huge wax candles burning; all this to the full chorus of hundreds of many voices, and slowly winding into the grand old Cathedral, produced an outward effect, at least which was powerful. Inside the Cathedral the usual high services were performed; and troops of little maidens, dressed in white, with flower garlands on their heads, and baskets full of flowers hanging over their necks, glided like angels among the tall columns, scattering their flowers in all directions. The crowd of people was immense, and I must say appeared especially devout and attentive, and went through their many genuflections, without any appearance of levity. To one who could pierce this pomp and outward show, and carry his heart direct to the one Being, to whom all this professedly pointed, one cannot doubt that the accessories of the occasion would add to the depth of his feeling; yet the conviction must remain, that to the most thick veil of outward observances and circumstance could operate most effectually to shut out from sight the Christ—the meek humble Christ, who prefers worship of the heart to the fanciful creations of eye service.

Service over we began immediately to view the Cathedral, which is said to be the most stupendous building in the round arch or Romanesque style, which is now in existence. Its length is 600 feet; breadth of nave, 138 feet; height of nave, 106 feet. The sides of the nave are ornamented with frescoes; in the King's choir stand two large statues, one of Rudolph of Hapsburg, in sitting posture, with sword in hand and helmet at his feet, and one of the Emperor Adolphus of Nassau, in a kneeling posture.

The interior is plain and severe in its style of architecture; along the side, however, are some 20 paintings of great beauty, from the master painter Schrandolph, representing Scripture subjects; while on the lofty cupola, and the sides of the choir are also magnificent frescoes, representing sacred historical subjects. In the King's choir lies the dust of eight Emperors of Germany. From its western spire (230 feet) one has a magnificent view of the Rhine plane and river, the distant ranges of Hartz and Lopus, the Odenwald and Schwartzwald. As man looks down from this height over the wide plain dotted with towns, flung with old ruins, abounding with the traces of long past successive powers, that swept in and over it and erected them, in their time wonderful and mighty dynasties; sees the grandly royal Rhine pouring swiftly down from its mountain home in the Alp peaks, on past fabled hills in which the heroes of the olden time dwelt; and in which their footmarks still abound; gradually the field of vision fills with the trooping hosts. Blue-eyed, light-haired Germans shoot their wayward from the mountain yonder, and brandish their spear with fierce threats against the stolid, mail-clad, helmet-covered Romans; figures of noble knights, on prancing chargers, with gleaming red-cross shields, sweep across the plain in all the glory of Middle Age chivalry; grim old Counts, with mounted train, scour the plain for booty, then fly like the wind back to the lofty steps fortress

on the hill, close the ponderous portal, and laugh to scorn the avenger. The scene changes, and the cowed Monk of Wittenberg, with his dauntless courage, enters Spire beneath me. Worms down there to my right, stir up princes in his favor, and brings upon him the leagued might of Rome; up here to my left in Heidelberg, Jerome of Prague nailed his famous Theses to the door of old St. Peter's, and maintained their contents to assemble crowds. The war-cries sound from France, and minions of the reign of terror light up in lurid flames of burning cities the beautiful Rhine plain; Napoleon shoots like a comet with a glittering train of splendid victories up yonder towards Lena, and again, fugitive and fearful, withdraws his miserable remnant across the vainly protecting Rhine. Once again an armed host crowds over the frontier river, squadron after squadron, troop after troop, through Saarbrück, Strasburg, Metz; 'tis the victorious Prussian pushing on to doomed Paris. No wonder that a German loves the Rhine, and the Rhine plain; no wonder that poets have gazed on its beauty, and drunk in an inspiration, that has made them lords in the world; names that shall not die while time lasts; for in it unite the strange, weird mystery of a past untravelling, a history written through ages; a beauty rich, majestic, wild and deeply impressive; a present prosperous, peaceful and happy. The "watch our Rhine" is still kept from many an outpost; but the enemy comes not; the voice of war is hushed in a still, quiet, yet life-giving peace.

F.

For the Intelligencer.

SOME REFLECTIONS.

Off Yarmouth Cape, July 7th, on board schooner *Digby*. E. Nickerson, master, bound for St. John, New Brunswick, beating against wind and tide. A schooner to windward and another to leeward doing the same. The schooner to leeward soon worked up to us, and while passing to windward one on board playfully threw the end of a rope over the side of the vessel as much as to say, "If you could get hold of this we would help you along." But when she got into the strong tide with us she could do no better than ourselves. I thought, how like the Christian's voyage of life! I have often seen Christians who had been long in the background quickened anew, who, with strong faith and lively zeal, helped forward by favorable circumstances, pass by others that were bearing the "burden and heat of the day," toiling against wind and tide, apparently making but little progress, and, while passing, speak words of cheer, offer the helping hand, and sing,

"Bear the cross, Christian, Follow the Master, Bring the crown, Christian, Haste thee on faster,"

but who could do no better than their neighbors, when they came to meet the same kind of trials. When we stood off from the Cape we would get into strong tide, which would sweep us rapidly to leeward, yet by "tacking ship" we could stand close to the shore and get the eddy of the Cape—a prominent rock—and so work to windward, and hold our own against wind and tide. I thought of where the prophet compared Christ to the shadow of a great rock in a weary land, and said to himself if the prophet were here he might compare him to the eddy of a great rock in a strong tide, where His people can hold on their way against wind and tide. As the tide began to slacken, our skilful captain, understanding the inshore currents and eddies, worked rapidly to windward, while the other schooner keeping up in the stronger tide fell fast to leeward. So he who lives close to Jesus, working up in the eddies of the promises by bearing his cross daily, will find the pathway of the righteous a shining light that will shine more and more unto the perfect day, while those who expose themselves to the off-shore influences of sin are sure to backslide.

We were soon favored with a leading breeze and fair tide, with the land in the distance rapidly rising to our view, and we hoped to enter the harbor before another ebb tide. Just on the turn of the tide, with a light wind, we entered the grand passage, and while slowly passing up to our anchor we saw the other schooner meet the head tide at the entrance of the harbor and forced back by the strong current, though they were toiling hard at their oars to get in. While our men were talking of their disappointment (for to enter that harbor was the end of their voyage), wishing they could help them, one saying, "If they could give us the rope they offered us this morning we might help them," I was thinking of the greater disappointment of those who all their life are hoping to enter heaven at last, but at its very gate learn, to their disappointment, that the almost Christian is no Christian at all. For

"Those holy gates forever bar Pollution, sin, and shame, And none shall find admittance there But followers of the Lamb."

Just as the sun had gathered in its outpost rays, the earth was rolling itself up in its sable wrappings for the night, and the lingering twilight, as if loth to leave us in the dark, was tinging the smooth surface of the water with its blushing rays reflected from bright clouds in the west, on which the sun was still shining, young men and women in boats from the shore came off for their evening's amusement on the placid waters of the harbor, and surrounding our schooner treated us to some splendid sacred music, as if to congratulate us on our safe arrival "into harbor." One but those who have heard sacred music on the water on a calm summer's evening, where male and female voices blend in sweetest harmony, can form any idea of its rich melody. I thought I never heard the "sweet by and by" sound so sublime. While it brought to my mind the music there will be before the throne of God when the blood-washed millions shall arrive there, it threw my thoughts back a few years, when at Canina, Avonport, and Mount Denison, I enjoyed recreation, and first heard "the sweet by and by."

In imagination I seemed to live those happy months over again, seeing familiar faces, shaking the friendly hand, visiting frequent places, joining in social worship, and hearing happy converse singing "The sweet by and by." Not forgetting those

"Former friends how oft I've sought them, Just to cheer my drooping mind, But they are gone like leaves of autumn Driven before the drear wind."

E.

An obliging correspondent writes us the following from Milltown, Pennock, York Co., under date of July 25th:

R. B. Weldon, Esq., delivered an interesting temperance lecture here last Saturday evening. After the lecture a Division of the Sons of Temperance was organized, called Everett Division. The following were elected officers: S. C. Alvord, P. W. P. J. Robertson, W. P. J. Maranda, W. A. G. McLean, R. S. J. Miss R. Robertson, A. R. S. J. M. Denison, F. S. C. Peters, T. Rev. W. H. Beck with, Chap. G. W. Wade, Com. A. O. Denison, A. C. C. Peterson, J. S. A. Estabrooks, O. S. Quite a number joined at the time of organization, and several are to be initiated at the next meeting. The prospect of having a flourishing Division is good.

THIS AND THAT.—Rev. G. A. Hartley preached last Sabbath afternoon in Indianstone under the auspices of the Temple of Honor and Temperance. The Y. M. C. A. Bazaar in this city is to open in the Building of the Association on Tuesday next.

Pen and Scissors.

Nearly all the native Christian children in Lucknow, India, are growing up with a knowledge of English. In Southern India, thousands of natives speak English as a matter of course.

Three quarters of a million of dollars is in process of subscription in India to found a Mohammedan university in north-western India, in which western sciences may be taught. Let India be educated and Christianized.

Switzerland is a good country for women claiming their rights. The University of Zurich numbers among its matriculates one hundred and nineteen lady students. Some professors' chairs are likely to be assigned their sex ere long.

M. Mauch, an African traveller, claims to have discovered the ancient city of the contemporary of King Solomon, the queen of Sheba, in latitude 20° south, longitude 20° east. The ruins of one edifice much resemble the temple Solomon built, and a circular edifice is commonly called, to this day, the house of the great princes.

A great sensation has been caused at Salt Lake by an announcement that Ann Eliza Webb Young, the seventeenth wife of Brigham Young, had left him, carrying off her furniture and personal effects. Brigham will endeavor to retrieve the goods. Mrs. Young is at the Walker House, and three leading lawyers are about to institute a suit for divorce and alimony in a large sum. Great relations are expected concerning the inner domestic life of the Prophet. Mrs. Young is the only one of the Gentile ladies, and polygamist Mormons are a good deal disturbed.

The temperance cause must, indeed, be making progress. Even the *London Times* of late has its face glorified. It has reached the wise conclusion that "if pauperism is to be diminished, the temperance cause must be supported, half the profits of the liquor traffic, to say the least, must go." It adds: "The prospect cannot be agreeable to those engaged in the business, but there is no use in blinking it." It scolds the idea of "tested rights" claimed by the "publicans" (large saloons), very pertinently, the "the question is simply whether the legislature of a country is not justified in placing, with due consideration, the welfare of a people above the gains of a trade."

A missionary writing of the advance of the work of Protestant missions in France, says: "I enclose letters come in laden with glorious news, to which we have been too long unaccustomed. In one place, every Sunday, and almost every meeting for prayer or worship, is marked by distinct cases of conversions; sometimes single individuals; and, sometimes, even of whole families. The change is so clear from darkness to light, from evil to good, that even the adversaries have ceased to persecute. In other places children are being gathered as lambs by the Good Shepherd into his fold, by the renovation of their minds. The seed is sown. 'Never,' says one, 'has France been open to the gospel as now.'"

There are in New York city more than one thousand prayer-meetings held each week, conducted by two hundred and sixty-six missionaries and volunteer laborers. The regular meetings are held in rooms connected with the various churches of the city; of which there are about three hundred and fifty; each of which has its own, one or more. These "one thousand" are in mission churches, helping hand sewing room, private homes, and tea rooms. They vary in number of attendants, and are as spasmodic or regular as the need may appear to the leader. It is beautiful to trace the history, even so far as it is visible to human eyes, of one of these churches. The regular meetings are held in one of the effective agencies in building up the civilization of some degraded house or neighborhood.

The Chief Cause of Crime.—The New York *Chercher* refers again, in a recent editorial, to intemperance and crime, and after quoting Dr. Elissa Harris as authority for saying that about eighty per cent. of our criminals are addicted to the habitual use of intoxicating drinks, and commenting upon it says:

"If organized society has the right to protect itself against the commission of crime, it certainly has the right to shut up the great sources of crime, lead directly to it, to restrain the chief instigators to its commission. It does so in other matters without a question being raised, but in this, which touches the appetites and passions of men so closely there are many who seem afraid of doing anything that shall restrict human liberty. No one is safe against the consequences of the free traffic in intoxicating liquors (it is practically free almost everywhere), and we can see no reason why all good citizens, whether technically temperance men or not, may not make common cause in guarding society against the evils of the traffic by restraining it as is done in the case of acknowledged poisons."

"The great increase of murders and other crimes of violence committed under the inspiration of rum make it, in our opinion, imperative upon the community to take more decisive action in regard to the evil. Let the temperance reform, as a moral movement, be urged with increasing force, but the whole community ought to be aroused to the importance of doing something to shut up the dog-gates of crime that are pouring their streams over the land."

The News and the Press.

ST. JOHN, N. B., AUGUST 1, 1873.

NEW BRUNSWICK.—James Taylor and Wm. Ferris got into a dispute on Charlotte street, Saturday night. Taylor used his knife on Ferris, cutting him considerably on the head and neck. The latter has been arrested. Albert County has only five aspirants for the honour of representing her in the local legislature. Messrs. Alex. Rogers, M. B. Palmer, C. A. Peck, Peter Duffy and John L. Lawrence. Nomination, Aug. 13th, polling day, 16th.

...Cecil has been discovered in a stream near Dorchester, and some of the samples have been tested. Borings are to be commenced at once to ascertain the value of the deposits. ...Robt. J. Andrews, of this city was drowned on Thursday while bathing at Kingston. ...A correspondent of the *Fredericton Express* writes that the volunteers who went from New Brunswick to Manitoba have already seen active service, on form any idea of its rich melody. I