

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, NOVEMBER 21, 1873.

SOME DEFECTS THAT NEED REMEDY.

The most of the engagements between ministers and churches expire about the time of General Conference, or very soon after. There are probably now a number of ministers without permanent engagements for the current year, and who scarcely know where they will be located or to what churches they will minister. This uncertainty as to where they will labour, or whether they will have a field at all, is not because there is a scarcity of churches that are in need of the regular and faithful ministry of the word. It is well known that there are in our denomination more than twice as many churches as ministers. It is also known that not a few of the churches are actually suffering—some of them just ready to die—because they are without the oversight arranged for in the wise economy of the Great Head of the Church. Perhaps if the best arrangements possible were made to supply the churches, there would be some partially or wholly uncared for. They would be very few, however. But it is certain that, in such case, there would be no unemployed ministers. There is work enough for them, and there is no necessity whatever that any should be without engagement.

There are several causes that contribute to create the strange and deplorable state of things to which we have referred. The ministers themselves are not without fault. They are very unequally distributed as to their locations and labours. Instead of being stationed at points which would give them at least a semblance of control of the whole territory occupied by our churches, they are found located in groups of two or three, sometimes more. By this course some sections have more ministers within their limits than are needed to supply them, while others equally important are left wholly destitute. This is not as it should be. It is, of course, pleasant for a number of ministers to live near together; but it is not profitable, denominationally. It would be better if, in selecting their homes, they would locate at points removed from each other, so each one making as much as he could of the field from his own centre outward in every direction, work would meet work, and the whole denominational territory would be covered—all the churches would have some care. In this way much more strength would be given to the denomination; and the ministers themselves would be stronger and better, for each one would be thrown more upon his own resources, and be made to feel more responsibility than he otherwise could. . . . Whenever it is possible a minister should have his home and family within the boundary of his circuit. There are of course cases where this, for a time at least, is not practicable, but in the great majority of cases, and in all cases sooner or later, it can be done and should be done. It cannot be expected that a minister can labour as efficiently on a circuit removed forty, fifty or a hundred or more miles from his home, as he could, did he have his family with him. We think some of the churches recognize this, and are not anxious to engage the services of a minister, be he ever so good and zealous, unless he is willing to make his home amongst them. Of course it is possible to carry this too far, and to apply the rule so stringently that harm may be done, for there does occur a case occasionally in which serious loss would be caused to a minister by removal of his family. But still we think it must be conceded by all who have been observant of such matters, that as a rule it is by far more profitable to both the churches and their pastors that the minister have the home of himself and family somewhere within the circuit embracing the churches to which he ministers. Removed from his family he must have continual anxiety concerning them, which anxiety must seriously interfere with his pastoral work. The anxiety also necessitates frequent visits home, which frequent absence from his churches causes dissatisfaction on their part; and it is readily understood as soon as churches come to be dissatisfied with their pastor, his influence and usefulness amongst them begins to wane. We hold then that in every case where it is at all possible, even though it require some sacrifice and temporary loss, the pastor should have his home amongst the churches of his charge, and this for his own sake, the sake of his family and the sake of the churches.

But while, as we have shown, the ministers are sometimes not without fault concerning the lack of regular labour amongst the churches, they must not by any means be made to bear all or even the greater part of the responsibility. The fault lies chiefly with the churches themselves. We firmly believe that if they would do their part promptly and properly, whatever fault there may be attaching to the ministers would be speedily removed, and all would go on smoothly and prosperously. A church or a number of churches forming a circuit is in want of a pastor. They conclude to call Bro. A. to serve them. Very likely Bro. A. is at the time comfortably located, labouring to the satisfaction of his people, and with the cause of the Lord being strengthened and advanced under his labours. He feels that he is where the Master would have him for the time being at any rate, and consequently declines the call. What do the churches then do? Look about them for another? Sometimes this is done; but often they conclude, "Well, if we can't get Bro. A. we won't have any one," and so they remain unoccupied for because they do not care for themselves, becoming weaker every day, and soon the end comes—death.

Then there is another difficulty which is not uncommon. There are not a great many churches that are able each to properly support a pastor. To have ministerial oversight and regular preaching two or three or more churches must unite in supporting a minister. Such combination is manifestly wise. But a case not infrequently occurs thus: There are three churches within easy distance of each other, fully able, if united, to sustain a minister. Church No. 1 thinks that Bro. B. is a suitable man, and as he is now unengaged and is willing to labour with them, they decide to secure him. They intimate to churches No. 2 and No. 3 what they propose doing, and ask their co-operation. No. 3 is willing to do all it can, but No. 2 does not think Bro. B. a suitable man, would

rather have Bro. C. &c. &c. So because of the unwillingness of No. 2 to aid in securing the services of an available man, it not only suffers itself, but causes the other two churches to suffer also. . . . But sometimes a few members inflict great harm on their church. The majority are in favor of a certain minister, but because a few, influenced by some blind, unreasoning prejudice or an exalted notion of what they ought to have, oppose the whole church must suffer loss. Perhaps these obstinate have a few more dollars or acres than their neighbors, and being wise and strong in their own conceits they are utterly regardless of the wants or wishes of others, and rather boast of their ability to carry their own selfish point. It may be that the church represented by No. 2 above, is of the true "dog in the manger" type. And, whether they know it or not, they are standing in their own light, and doing themselves injury as well as afflicting their brethren and impeding the progress of the cause of God—the cause they profess to love and to desire to grow and spread.

One other thing in which the churches need to improve is in the matter of salaries. Remuneration to men in every other calling has largely increased within a few years. Why is this? Simply because the cost of living has so largely increased. It takes all of fifty per cent. more to support a family now than it did five or ten years ago. Clerks and others who have \$1000 a year now do not live any better on it than they did on \$600 a few years ago. And yet the salaries of the majority of ministers have not been increased in proportion. The old idea that \$300 or \$400 a year is sufficient remuneration for a year's ministerial service prevails very extensively. Indeed some seem to think that with \$400—each you know a minister, no matter how large his family, can not only live well but should pay any money. A few minutes consideration ought to dissipate so erroneous an idea. And in the interest of the churches as well as the ministers we ask that it have careful consideration. We do not believe that ministers as a class are money lovers, or that they go to the churches that pay the largest salaries, because of the salaries, as is very thoughtlessly asserted too often, and by those who ought to know better. Men who are more anxious to make money than to do the will of the Lord do not enter the ministry. If any do enter it with the idea of getting an easy living and some cash to good, make a grievous mistake. Ministers who have money to spare rarely get it through large salaries. Beecher cannot easily spend his salary each year, but then it must be remembered that such a salary as he gets is not likely to be given to more than one man in a generation, if that. We do not advocate such salaries as will make ministers rich men. [We incline to the opinion that they are better men and more efficient labourers in God's vineyard if not being rich; though it would not make them feel less comfortable or interfere with their efficiency if they could know that there was just a little provision for a rainy day.] This aside however, we do not believe that they are more pious or efficient by being required to live on starvation salaries. They ought to be able to make their homes comfortable; they do not ask for anything more, they cannot be satisfied with anything less. They very often have large families—the poor man's blessing. These they want to feed, clothe, and educate somewhat respectably, which is right—as for themselves, they are expected to wear decent and becoming clothes. If they do not, there are none to find fault with their mean appearance any sooner than members of their churches. They need papers and periodicals and books, in order to keep up to the thought of their time. If they lag behind they are very readily set down as either lazy or brainless. All these things require money; and the money surely should come from the churches to which these men give their time and strength and talents. A minister should not be pressed continually with anxiety as to how he is to supply the wants of himself and family; he should not be constantly laden with financial embarrassment. Nothing will sooner or more surely sap his vitality, and make him to discharge the duties of his office as a mere routine, to the weariness of himself and his people, instead of entering into them with all his heart and strength—a delight to himself and a blessing to his people.

Now we suggest as a remedy of some of these defects—that the ministers endeavor to locate themselves so as to most efficiently serve their churches, and command an influence over the whole denominational territory; that they be willing to work for God and souls wherever there is an open door, not allowing themselves to be easily discouraged by difficulties that cannot be escaped by running away from them; that the churches combine, wherever it is necessary, to support pastors; that they be willing to sacrifice some feelings of like or dislike in a desire for the common good; that they accept the most suitable man available, and co-operate with him so that he cannot fail to be successful; that they pay good, living salaries, such as will keep their pastors above want and anxious care, and leave them free to devote their whole time and energies to the work of the Lord; that they be slow to find fault with either the manner or character of the work being done, and quick and ready to cheer by manifesting their appreciation of his efforts for their spiritual good; that they be willing to deny themselves somewhat for the advancement of the cause of God as well as to require self-denial of their ministers; that they try to realize that the Master's "Go work in my vineyard" is directed to them as well as to their pastors. We might multiply these suggestions many fold, but we think enough has been said for this time. We are anxious that the work of the Lord committed to our denomination should be if ministers and churches will enter into it thoughtfully and energetically, having due regard to the duties of each and each other, and the relation they bear to each other. Because of this anxiety and belief, we have plainly indicated some defects that need immediate remedy, and have suggested what we think will remove such defects. We have not written in a fault-finding mood; but out of a pure desire for removal of hindrances that remaining will destroy churches, prevent the salvation of souls, and rob God of the glory He should have in the life and prosperity of His cause. It is better, brethren, to look the matter fair in the face, even though it cause pain, than to shut our eyes to it and tell ourselves with unconsciousness that must be followed by death. Let us be up and doing while the day lasts, for the night cometh—the end of our working time.

DENOMINATIONAL NEWS.

REV. S. SMITH, we learn, has commenced his labours amongst the Eastern churches. We hope to hear of blessing resulting therefrom.

PROPOSED DONATION.—We are requested to say that the friends of Rev. Wm. Brown on the North Branch Oromocto, propose making him a donation on Saturday evening, the 29th inst. The friends will meet at the old Meeting House. An invitation is extended to the South Branch as well. We hope it may be a success.

JACKSONVILLE, CARLETON CO.—We are glad to learn that the church at Jacksonville has been considerably revived under the labours of Brother Colpitts.

THIRD TIER, CARLETON CO.—We are glad also to hear that this church has been somewhat quickened under the labours of Bro. Perry, who has been holding a series of meetings there.

THE PROHIBITORY LEAGUE.

MR. EDITOR.—It appears to me the New Brunswick Temperance and Prohibition League is exceedingly quiet about its work. Some of the papers have said anything about the petitions, but alone and testify to the truth. It entered and the door was shut. We waited and prayed that he might be thoroughly filled with the spirit of Jesus when before Pilate. Soon loud and earnest talking was heard. Again and again admission was refused. He was refused and denied. Some friends and a converted government officer stood in the street awaiting any signal that might be given. The most of the time I stood on the balcony ready to give the signal if necessary. By and by this dear brother came out, and pressing my hand to his heart said, "E initio: cinitio!" (It is finished; it is finished). The curse was pronounced upon him; but he had boldly defended the truth and denounced his oppressors. To-morrow he will be the plaintiff translated and sent to the gallows. Since Luther, I know not of such tender, humble, modest fearlessness and boldness. To-night, he and Mr. Wall address a meeting in my mission by the Vatican. "The end is not yet." May God give wisdom and wisdom for the responsibilities increasing upon us. Farewell.

W. C. VAN METEL, Well may the friends of liberty, as well as of Christian truth, all over the world, rejoice in the establishment at Rome of the government of Victor Emmanuel. I believe nothing has been done so wisely and so judiciously in the history of the world since Luther, I know not of such tender, humble, modest fearlessness and boldness. To-night, he and Mr. Wall address a meeting in my mission by the Vatican. "The end is not yet." May God give wisdom and wisdom for the responsibilities increasing upon us. Farewell.

TEMPERANCE ITEMS. The Movement in Japan.—A naval correspondent of the London Temperance Record, writing from Yokohama, July 6, gives a very encouraging account of the progress of the temperance movement in China and Japan. A large hall has recently been opened in Shanghai, in which a temperance meeting was held, with a crowded audience, and the British Admiral Shadwell in the chair. We are glad to note, also, that the American Admiral (name not given), was present, with many ladies and gentlemen. The correspondent anticipates the early formation of a permanent Yokohama temperance society.

The Catholic Church.—The movement in favor of temperance in the Catholic Church assumes large and increasing proportions. At the head of the national organization, which held its anniversary recently, is the Reverend Father McDevitt, of Washington. In Boston, on the 10th ult., the anniversary of the birthday of Father Mathew, there was a celebration by the united Catholic temperance societies of the State, which the Daily News characterized as a grand demonstration and "an event of more than ordinary interest and significance." The movement, as at present conducted, is kept quite apart from legislation and politics, but is, nevertheless, doing much good as an educational help in a quarter where it is greatly needed.

The liquor-men of Massachusetts are working vigorously to secure a legislature which will repeal the obnoxious prohibitory law and restore license. One of their arguments is that, as the State has a debt of \$37,000,000, the revenue which a "judicious license law" would afford would suffice to pay the debt in five or six years! No thing is said by them of the probable effect upon the people of such a six years' experiment, with the sale and consumption of alcoholic beverages so increased as to pay therefrom, \$37,000,000 revenue to the State. We trust the good people of Massachusetts will find some other way to pay their State debt, and hold fast to, and faithfully execute, their prohibitory law.

\$300,000 a year to get drunk.—Dr. Charles Jewett, in a recent letter to Philadelphia to the Boston Daily News, says: "It costs Philadelphia \$300,000 per year to get drunk, besides the expense incurred in taking care of the drunken and punishing those incited to crime by the drink. The city has four hundred churches, and over against these, and so far as influence is concerned, antagonistic to them, five thousand licensed saloons. Well informed citizens put the number of unlicensed ones at not less than three thousand more. The worship and customary exercises of the city churches occupy the hours of the Sabbath and an hour or so, say, two or three, of the week-days. The infernal know no intermission, except a small portion of the night, and with many of them it is a very small portion indeed."

Money Saved.—Why is it that men sometimes seek a lower rate of wages to save money? We met at a hotel-table in Springfield, Mass., recently, a Maine manufacturer of axes and scythes and a Boston dealer in steel and iron. The two States which lead in this kind of manufacture are Maine and Connecticut. Said the Boston dealer to the manufacturer: "You in Maine are at a disadvantage, on account of freights and cost of transportation." "Yes," said the manufacturer, "but we pay less wages to our men." "Can you keep them when they can get more elsewhere?" enquired the dealer. "Oh! they frequently leave and go to Connecticut, and work for a time for higher wages; but they often come back and ask to work again for us at lower wages, because, they say, 'they can save more money in Maine!'" Maine prohibits the traffic in alcoholic beverages; Connecticut does not; sobriety is economy.

The Mystery of Hard Times.—A Dayton, Ohio, journal endeavors to clear up this mystery a little by publishing some statistics that ought to be impressive. It shows that in that city of thirty thousand inhabitants there are 540 bar-rooms, which consume daily nine barrels of common whiskey, 400 kegs of lager beer and as many of ale, to say nothing of the finer kinds of wines and liquors, which are used to a considerable extent. Besides the above, the local consumption of tobacco amounts to 12,000 cigars, 200 pounds of smoking and 120 pounds of chewing tobacco daily.

The editor, after a careful study of the figures, ethers out that a bar-keeper, at ten cents a drink, gets \$300 for a barrel of whiskey that cost forty. This does not mean hard times for him, certainly, whatever may be the case with those who gave him the profit of \$260 per barrel. The expenditure of Dayton for whiskey, malt liquors and tobacco is more than five times what it lays out for bread.

Rev. Jeremiah Phillips, writing from Jellison to the Star, speaks of his son, Rev. J. L. Phillips, the missionary of the N. B. Free Baptist M. P. Society:—James is here this week, on a school inspection tour, and goes to Sanitope and Balasore next week, but compared with former years, he is very much wanting in life and vigor and animation. His powers of endurance are far from what they were three or four years ago. He has not preached for us since during the week, although he would have been holding special services. Mary, his excellent wife, suffers this season, as never before. Still, if friends of the mission at home are not thoroughly waked up to do their duty, their whole duty to this heaven people, and do it without delay, it will matter less if the present laborers are laid aside. The will of the Lord be done.

A Correspondent of the Jewish Chronicle, writing from Jerusalem on the 27th of June, remarks: "Jerusalem is at last preserved from its greatest calamity—want of water. For the last three weeks we have been supplied with water from the spring Ain-el-Chader. As the aqueduct is carried past Bethlehem that town also receives a sufficient supply of water from it. There are now four fountains in Jerusalem where the inhabitants can obtain water without charge. There are two fountains in the extensive courtyard of the Mosque of Omar (Haram); there is a third fountain in the law court (Mah Kame), and a fourth in the same place near the Mosque called Bab-el-Sunise, and a fifth

and Professor in the University, spent nearly all night with Wall and Grassi preparing the vindication. This morning, after a season of prayer, we went to the Inquisition. Grassi took my arm and as we went along the "Street of the Most Holy Office" and thought of the many thousands of our brethren who had preceded us along the same street. I thought of our Saviour's comforting words in John 14: 4, and said: "Il vostro cuore non si turbato" [Let not your heart be troubled.] When we entered the waiting-room, we were promised permission to enter the Chamber of Inquisition, but they desired to see him a moment alone. Then came the moment of trial which only one in his position and in such a place can understand. "God will take care of me. I will go in alone and testify to the truth." He entered and the door was shut. We waited and prayed that he might be thoroughly filled with the spirit of Jesus when before Pilate. Soon loud and earnest talking was heard. Again and again admission was refused. He was refused and denied. Some friends and a converted government officer stood in the street awaiting any signal that might be given. The most of the time I stood on the balcony ready to give the signal if necessary. By and by this dear brother came out, and pressing my hand to his heart said, "E initio: cinitio!" (It is finished; it is finished). The curse was pronounced upon him; but he had boldly defended the truth and denounced his oppressors. To-morrow he will be the plaintiff translated and sent to the gallows. Since Luther, I know not of such tender, humble, modest fearlessness and boldness. To-night, he and Mr. Wall address a meeting in my mission by the Vatican. "The end is not yet." May God give wisdom and wisdom for the responsibilities increasing upon us. Farewell.

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Pen and Scissors.

By the new Geneva law regulating Catholic worship, it is more than probable that the "Old Catholics" will come into possession of the city churches. The movement, with Hyacinthe at its head, is remarkably successful. They are already taking possession of an Old Catholic Bishop for Switzerland as they have done in Germany.

The papers are detailing the case of Mrs. Rev. M. Sherman, of Pierpont, N. H., an estimable, intelligent and deeply religious woman, who claims to have been suddenly and directly stricken with a disabling illness of fifteen years' standing, by the special intervention of divine power in answer to prayer. She tells the story with great minuteness, and evidently with the fullest faith in the miraculous element. It is certainly striking, and deserves the attention of both scientific and Christian thinkers. Her character for sincerity and veracity, when dealing with the facts, is above all suspicion, though her conclusions may be questioned.

The British and Foreign Bible Society spent \$70,000 last year in sending the Bible to America. The Old Catholic priest sent for fifty copies of the Protestant Bible, in order that his people might read it and judge for themselves.

A Papyrus manuscript found in an Egyptian tomb has lately been translated by an scholar of Heidelberg. It is pronounced by the Heidelberg scholar to be an address of Rameses III, to all the nations of the earth, in which the King details minutely all the causes which led to the exodus of the Jews from the land of the Pharaohs.

Prison Discipline.—The following extract from a letter written by Miss Nightingale is suggestive: In the matter of devising the best mode of reformatory punishment for crimes against property, to which I owe my correspondence with yourself, I believe nothing has been done so wisely and so judiciously in the history of the world since Luther, I know not of such tender, humble, modest fearlessness and boldness. To-night, he and Mr. Wall address a meeting in my mission by the Vatican. "The end is not yet." May God give wisdom and wisdom for the responsibilities increasing upon us. Farewell.

Who can believe that this would be the case if these persons had to work out and repay the price of their theft? Theft would not then be so lucrative. As it is, a good person is actually a reward, not a deterrent to the thief. No one but knows the sickly unskillful thief who likes the good bed of the prison—his trade of robbing is being remunerative, but the prison is not. It is sad to see the American forgers who have just been convicted there was just out of an American prison for forgery. Who can believe that, had he been sentenced to work out and repay the price of his former forgery, he would instantly, on his release from prison, have recommenced the same course? The course is actually not a punishment for, but as it were, an encouragement to, robbing. At least it is there made easy. (For crimes accompanied with violence, especially for violence toward women and children, I would whip.) Now the United States, which are foremost in the field in these good matters, ought not to show us some new system in these things? The important subject of how to reform prostitutes; how to teach them to earn an honest livelihood, with all the means, abolition of the moral and religious, for strengthening the wills of these poor creatures, equally far from petting and revolting cheerfulness, this too, is a thing on which we seem to have made little progress, and in which we might well exchange international experience.

Thoughtful men in every civilized country are now discussing the subject of Prison Discipline; and it is a theme requiring very deliberate and careful consideration. Experience is the chief teacher in the matter. Hence the broadest advice the fugitives where experts from various countries compare notes.

Mohammedanism.—"Year after year," says the London Times, "Islam is converting hundreds of thousands of our Indian subjects, and especially the natives of Bengal, to the faith of the Koran. The conversion, too, not now accomplished at the sword's point, but in the peaceful shadow of British rule, works a marvellous transformation in the very inmost nature of the converted. It is said that the converts to Mohammedanism, who are enlisted from among the unwarlike population of Bengal—a people with a constitutional dread of physical danger which Europeans can scarcely understand—assume with their new faith a hardihood which would make them dangerous enemies and priceless allies."

Instrumental music, which fifteen years ago was not to be thought of in the Scotch Presbyterian churches, is now becoming very popular. Since the Assembly of the Established body voted to allow its congregations to use organs and harmoniums, they are rapidly finding their way into the churches. Even the quiet, out-of-the-way districts must have their expensive organ, one of the latest instances being that of the old church in the west of Scotland, in whose graveyard rest the remains of Burns' Highland Mary. The Scotch Free Church still gets along without instruments.

How to pay church debts.—Once the pastor of a church in England was requested to go up to London, and try to raise funds to meet a pressing debt. Before starting, he called together the leading members of his church, and said: "Now, I shall be asked whether we have conscientiously done all that we could for the removal of the debt; what answer am I to give? Brother So-and-so, can you in conscience say that you have given all you can?"

"Why, sir," he replied, "if you come to conscience, I don't know that I can." The same question was put to a second, and a third, and so on, and similar answers were returned, until the whole sum required was subscribed, and there was no need to send the pastor to London at all.

M. Guerin, who has been engaged for the French Government in scientific researches in Palestine, has read a paper in the Geographical Congress at Lyons, describing his discovery of the tomb of Joshua, son of Nun, the tomb of the Israelite King, which is said to be the ancient Tinnah Serah, the heritage of Joshua. M. Guerin found in this tomb sharp flint knives, with which Joshua is supposed to have circumcised the children of Israel at Gilgal. M. Guerin also claims that he has discovered the tomb of the Maccabean, Medish, the Modin of the Book of Maccabees. Who, in the face of these discoveries, asks the English Churchman, will refuse to admit that the circumstantial evidence for the historical veracity of Holy Scripture is continually augmented?

A "Bible Powder"—A forcible illustration of the vigor of Henry Ward Beecher's gesticulation was given during his address before the Alliance. "The collapse of the pulpit in the Rev. Dr. Adams' Bible upon which Mr. Beecher was vigorously hammering; and that the removal was made none too soon was shown by the fact that under his sledge-hammer blows one bracket of the pulpit had already given way and fallen; the cushion was slowly settling, and a few more thrusts would have brought the whole concern—Bible, desk, and all—upon the heads of the French delegation, who were sitting just below it. The Frenchmen would hardly have enjoyed so forcible an illustration as that of Mr. Beecher vigorous pulpit oratory."

The fact.—An exchange, under the caption, "Is it possible?" says:—J. A. Froide, the great fisherman, gives it as his belief that the Church of England is now the chief source from which the Papal Church is recruited. The ascendancy which it enjoys through its connection with the State; the exclusive possession of the old cathedrals and parish churches; the tradition that honors attach to that Disent is vulgar, and that to be an Anglican is to be a Papist, is essential to being a gentleman, are weapons in its hands which it uses with a fatal ingenuity. The youngest curate affects the airs of the priest. He revives a ceremonial system, in which he pretends to have a passionate belief."

A Correspondent of the Jewish Chronicle, writing from Jerusalem on the 27th of June, remarks: "Jerusalem is at last preserved from its greatest calamity—want of water. For the last three weeks we have been supplied with water from the spring Ain-el-Chader. As the aqueduct is carried past Bethlehem that town also receives a sufficient supply of water from it. There are now four fountains in Jerusalem where the inhabitants can obtain water without charge. There are two fountains in the extensive courtyard of the Mosque of Omar (Haram); there is a third fountain in the law court (Mah Kame), and a fourth in the same place near the Mosque called Bab-el-Sunise, and a fifth

near another gate—the Mosque called Bab el-Hadid. Every one can take the water as he likes and when he likes."

AN INCORRECT STATEMENT.

"The Methodists have purchased from the Free Christian Baptists of Pennine an unfinished building, and have moved it to a lot presented to them by Mr. Geo. Walker. The people are making a vigorous effort to finish it, and hope to have ready for divine services about the first of January next. The Rev. R. Wilson, of the Marysville Circuit is expected to supply this Church with preaching during the present Conference year at least."

The above paragraph appeared in a recent issue of the Daily News. We do not know who penned it, or from whom the writer received his information. We do know, however, that in one very important respect the statement is incorrect. The Methodists have not—nor has anybody else—purchased any building on the Pennine from the Free Baptists. There is an unfinished church building there owned by the Free Christian Baptist Conference of this Province. The Conference is the only body competent to sell the property. We have been careful to make enquiry, and we have the authority of the Board of Managers of Conference to say that they have not sold the property, nor have they ever been spoken to about it by any person or persons intimating a desire to purchase it. Will the News please make the correction. We should also like to know the name of its informant.

UNION AND CO-OPERATION.—Rev. D. M. Graham, D. D. (known to many of our readers), who has become a corresponding editor of the Baptist Union, in an introductory article says:—

We ought, at the earliest day it could be effected, to hold a national convention at some central place of convenient access. Continental, perhaps, would be a better name, as it should have large representation from the Canadas, and also New Brunswick and Nova Scotia, as well as from every part of the United States. To this convention I would suggest to see come, the Presbytery Baptists, the General, the Union, the Separate, the Seventh Day, the "Regular." Besides these with Baptist names, the Disciple, the Christian, the Vinebranchian, the Tanager, and everything else that is Baptist, except the Mormon, I would invite and welcome to our convention. The Baptist immigrant who has not yet learned to speak our language I would seek, cherish, and invite.

By these means we certainly can at length secure co-operation among all who hold "the communion of saints" dear. We could thus strengthen one another and at length induce many to give up sectarian communion and every other form of churchism. . . . I seek co-operation with all, not absorption of one body into another, but a co-operation in practical work, in which great numbers can often do with greater economy than small, as in publishing books, papers, and quarterlies, and in establishing Colleges and Theological Seminaries. Diversity in names and even diversity in the details of organization need not be any hindrance to helping one another in these things.

To CORRESPONDENTS.—Henry Goldfish: You will find the acknowledgment of your last remittance in the INTELLIGENCER of the 31st October. The No. of your label was changed last week.

The News and the Press.

ST. JOHN, N. B., NOVEMBER 21, 1873.

NEW BRUNSWICK.—The military school is to open at Fredericton December 1st. . . . Fredericton is to have a night school this winter. . . . They are glad to get home again. The Sentinel says some time since we noticed the departure of a number of persons from Andover, Victoria County, for the Western States. While at Andover, last week, we met some of the same party on their return: they bring gloomy accounts of business prospects out West, and advise none to leave New Brunswick with the expectation of bettering their fortunes in the U. S. . . . A Misses boy had his hand badly shattered by the explosion of a gun the other day. . . . A young man named Vondy, a student at the University in Fredericton, died there on Thursday last after three days illness of scarlet fever. His parents live in Chatham. He was a promising young man, and highly esteemed. . . . Robert Starr, a brakeman on the N. B. & C. R. R. was killed the other day while backing two cars. . . . Mr. Robert Smith, of Long Reach, King's Co., has lost six of his children from diphtheria within five weeks. The seventh is not expected to live. . . . The Jail of this city is full, and has been so for some time. This Penitentiary has 88 male and 20 female inmates. . . . The store of Mr. Israel Merritt, in Simonds, Carleton County, was entered one night last week, and a quantity of goods, and money to the amount of about \$70 stolen. . . . Mr. Cyrus Humphrey, of New Canaan, Queens County, has a mare colt 17 months old, that gives 5 feet 61 inches, and stands 5 feet 21 inches high. . . . Navigation on the St. John has closed. Foot passengers commenced crossing at Fredericton last Saturday. Two or three persons broke through Sunday, but none were drowned. . . . Hon. S. L. Tilley was sworn in Governor