

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, MAY 16, 1873.

THE CHURCHES AND THE MISSION.

In our India Letter, published last week, Bro. Phillips puts facts concerning the Mission so plainly and earnestly, that in every heart there must be awakened increased interest in this great Christian enterprise. No one can fail to perceive the great agony pressing the heart of our devoted brother, in view of the neglected condition of the perishing millions about him, wringing from him those pungent and pathetic words that cannot fail to pierce any heart less hard than adamant. One can, in imagination, hear the sighs that escape him, and see the tears that chase each other down his cheeks, and the lines of care upon his face, made there not more by the sickness which took him "high unto death," than by the heart sickness and sadness that fills him as he watches the coming of ruin to the Mission, unless help in men and means reaches them very soon. In a letter lying before us now, he says—"Once more I lift up my voice for help, and God helping me, I shall not cease to call until help comes, and our suffering field, with its dead and wounded, is reinforced by fresh men, eager for battle. I am in dead earnest, and as I write it my eyes are blinded with tears. Must one more die here before our brethren move to our aid? Gladly would I die to-day, and shut my eyes on my work that seems dearer to me than life itself, for the assurance that my people would do their whole duty to this sadly neglected field. Brethren in the ministry, I implore you for Jesus' sake to speak, write, pray, and give for these poor be-begotten heathen." Who can—who dare—resist the appeal? If any argument were needed in this day to prove the responsibility of the churches in Christian lands to support the labourers in heathen lands, that argument was furnished in the letter of last week. "Go ye into all the world and preach the Gospel to every creature" is the Master's command; and Bro. P. puts it correctly when he says, "In person, or by proxy, every Christian is bound to preach the Gospel to the heathen." There are few, if any, who do not believe the Foreign Mission work a necessity; and it is the plainest fact that the very existence of the Mission rests with the churches. Bro. Phillips and his fellow labourers are the church's messengers to the heathen. As they go forth to peoples who have no knowledge of God—who are sitting in darkness and the shadow of death, and who are anxious to learn the way of life, their support must come from the churches; the churches must sustain them by their sympathy and prayers, it being always remembered that these, to be of any worth, must be backed by a sufficient quantity of dollars and cents. It is all very well to say "Be ye warmed and fed," "The Lord prosper your work abundantly," but such sympathy and prayers are the most chilling mockery unless they are accompanied by an opening of the pocket-book and a paying of the full amount due the Lord.

But the benefit is not by any means on one side exclusively. Just as surely as the churches are necessary to the support of the Mission, so surely is the Mission a necessity to the life of the churches. "He that watereth, himself shall be watered." This utterance of the wise man is strictly true in regard to churches and missions, and their relation to each other. The great law of Christ's kingdom, that he who does good shall get good, is constantly exemplified here. The history of all Missionary undertakings proves most conclusively that they have had large influence in promoting the spiritual welfare of the churches at home. Those churches that manifest deep ardour and constant attachment to Mission work, are known to be the most prayerful, active and prosperous in their religious life. The church that possesses the Missionary spirit is of necessity a living, aggressive force at home. Nothing so fully calls into activity every power of the church. It takes hold of the whole membership, enlisting the hearts and hands of all. Pastors, officers, members, both male and female, Sunday school officers, teachers and scholars, are all united by it in a common cause. And the means that are brought into use for the accomplishment of their Mission work, are the very means that God blesses to the development of their individual piety. And since a church has spiritual life and power, just in proportion to the piety of its members, so that which quickens the religious life in individuals, must make the church of which they are members a real working Christian power in its community. As to possessing the Missionary spirit, it is not too much to say that it may be fairly doubted whether that church has the spirit and mind of Christ, which does not feel a lively interest in the extension of the Redeemer's kingdom. It has been well said by a writer on this subject that "the church that does not cultivate the missionary spirit, and take its part in the extension of the Saviour's kingdom, on the earth, will soon be more or less marked by symptoms of spiritual deadness or decay. You have seen a tree which has been seathed by lightning in the terrible sublimity of some thunderstorm. All around it foliage and fertility abound—verdure, freshness, and beauty prevail on every side; but it stands, black and leafless, perhaps with a riven trunk, a marked monument of heaven's fierce and fiery stroke. The lichen which has grown upon the bark hangs decayed and bleached in loose and falling flakes, because there is no nourishment to sustain it. The branches, bare and barren, rattle and crack against each other in the wind—the same wind which refreshes the living trees around it, and makes their leaves rustle and play with a healthful and charming music of their own. Yet it is a tree with root, and trunk, and branches, as well as they, but without the life which makes them respond to the great God of nature, in the genial influence of the spring and the calm decay of autumn. So will that church be distinguished which is not a missionary church. It may have an orthodox creed, it may have proper ecclesiastical officers and orders, it may have intelligence and wealth and worldly fashion in its members; but if the life that is in it is not diffused, if it does not seek or find opportunity to multiply itself according to the law of Christ, nothing can prevent it from spiritual desolation and decay. Life is ever communicative; the plant bears in its bosom the seed that will re-

produce its fellows, and all animal organism is charged with the same multiplying power. Spiritual life, as the highest life for man, is no exception to this great law. If the law be not obeyed, the tokens of the presence of life will gradually disappear, and the disobedience will find out the religious community in a spiritual death and decay, which will be at once a dishonour to God and a stumbling-block to men. The outward form or framework may, for a time, continue fair and fashionable, and may command the good opinion of the unthinking world; but God's inevitable law has written 'Behold' upon it, for the true glory of that church has departed."

DENOMINATIONAL NEWS.

ST. JOHN.—The Free Baptist interest was much encouraged and strengthened in this city, on both sides of the harbour, by the revival interest of this spring. In Carleton Place, Hartley baptized 38, and added 55 to the church. On Waterloo street Bro. Parsons baptized 47, and added to the church 61. As an encouragement to those engaged in Sabbath School work we rejoice in being able to say very many of the young men and young women brought in, in both these churches, are members of the Bible and advanced classes in the Sabbath School, and may be looked upon as the legitimate fruit of seed faithfully and prayerfully sown. Fifteen of those baptized by Bro. Parsons were teachers or advanced scholars in other classes. So let none be weary in well doing: the promise is "We shall reap in due season if we faint not." We may not see the result of our toil this year, or next, or we may never live to see it at all, but it will be seen; seed sown in faithfulness, watered with tears, and consecrated by prayer will produce its harvest of golden grain. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

REV. THOS. FITZGERALD writes under date of May 5th from Johnston, Queen's County:

"When I came here, some three months ago, I found the cause of God very low. I commenced holding meetings at the Narrows, and have continued them on Sabbaths and sometimes during the week. I have also visited the Cove Church. The churches have been much quickened, and a number of backsliders have been reclaimed. I am hoping and praying that we may see more of God's power displayed. There are as many as four churches in this vicinity without pastoral care. I purpose engaging with some of them."

OUT OF THE STUDY.

NO. VI.—BY F. E.

EDINBURGH, FROM WITHOUT.

Every Scotchman mentions the capital of his country with a just pride, and however much he may appreciate the beauty of any other city, will never admit that it is "Sas gude as Edinburgh." The hardy country peasants, from Caithness to the Cheviots, think it an ever memorable episode in their simple lives to have visited it once, and to be able to describe its wonders to their brethren of the hills. Strangers from all parts of the world tread its streets day after day, and gazing amid its historic ruins at the relics of long past days, and beholding in its modern majesty the high expression of the present age, carry away with them an ever-ebbing sense of wonderful and refining beauty. Nature here seems to have leagued with art, and some of the grandest thoughts of art have been clothed in an expression at once abiding and elegant. Nature has contributed her mountains, rock, glens, and the stretch of sea, in a combination of ever varying grandeur; and art has clothed all in a drapery nowhere excessive, always preserving the judicious mean. Other cities have beautiful parts; this is everywhere beautiful. The times seem to have concentrated here; the old elaps the new, and around both passes a chain of linked splendor of ever intervening age. Nor has the noble heart or mind in man been wanting to weave the sublimity through all. Every cemetery holds the ashes of illustrious men, and to the eye of memory there appears a long line of warriors, kings, queens, philosophers, poets, historians and holy men, whose past has been set before an audience as wide as is the civilized world. She has created history, and her own sons have recorded it; she has inspired poetry, and the mantle has fallen to those born in her borders. She has provoked wars and defended her liberties, and the blood of noble and brave men have consecrated her walls, and made her ground sacred. The subtlest thought has grown out of her metaphysical minds; the noblest, frankest virtue has found its congenial soil in her pure hearts, and the tide of renowned life has flowed here as it flows in few places of the world. And to-day the places of more than two hundred thousand persons beat quick and strong, or languid and weak amid her mass of stone and masonry, working out the vast and complex fabric of human life, and feeding the channels of intellect, of industry, and of art.

The situation of Edinburgh is peculiar. On the north, at a considerable distance, lie the blue waters of the Forth, studded with rocky islands, and spread with sails, beyond which rise the bold shores of Fife, and far away the Grampian range, blue in the distance. From the Forth, the land rises gradually into a high ridge, running east and west, covered with masses of stone buildings of beautiful architecture, attaining its greatest height at George street, and then falling down gradually to Princess street. This is the New Town, and at the eastern extremity it terminates in Calton Hill, 350 feet high, built half way up with magnificent residences, and crowned with monuments. From Princess street it plunges down into a deep ravine, but only to rise higher yet into the central ridge, running parallel with the first, but having its highest elevation to the west, where it shoots up into Castle Rock, 443 feet high, bold and defiant, and crowned with the historic castle itself, from which it drops sheer down, rocky and precipitous, for 500 feet. This ridge contained the original city, and is called the Old Town, and from the Castle to Holyrood Palace, at its eastern extremity, is crowded with history. To the south of this is another ravine, rising again to a third ridge, crowned by the College Building; then a wide slope, stretching out into the meadows and rolling up into a fourth ridge, on which Newington and Morning-side are built; then another depression and a rising again into furze-covered hills far without the city. Just outside the walls, to the east, rises the rounded girdle of Salisbury Crags, 570 feet high, and just above these Arthur's Seat, 822 feet, in outline like a huge lion, crouching towards the town, and remaining there in silent, unchanging watch; an ever present sentinel. On the west runs the low hills of Queensferry, and off to the south-west the Pentlands, alternately dark with broom, and green with verdure. Small lochs gleam out here and there, and grand old estates, with their castles and towers, are scattered about the landscape.

Coming back to the city itself, it literally bristles with church spires, castles and monuments. Here on Calton Hill is the beginning of a temple, which was to have been an imitation of the Parthenon at Athens, and was designed for a national monument; but only twelve massive pil-

lars were erected, at a cost of £1,000 each, and there it stands, unfinished, but grandly and simply beautiful. Here also are the Observatory, the monuments to Nelson, Burns, and Dugald Stewart; and from the spacious promenade about it is obtained a series of panoramic views unequalled in the world. Down along this ridge, towards the west, monuments and church-spires stand thickly, the most notable of which is the celebrated Scott monument, in Princess street gardens. The central ridge is topped to the west by the castle, standing grim and frowning by day, and dancing in light by night; which slopes gently to the east, spiked with odd peaked gables of centuries ago, the lofty crown of Old St. Giles, and long iron spire, till it sinks down at the base of Salisbury Crags, where the Chapel and Palace of Holyrood stands. The ravines are spanned by bridges, laid out with gardens, or built up with houses; and long, narrow wynds and closes pierce the sides of the central ridge in every direction.

The buildings are entirely of stone, and built with taste and elegance in the New Town. Here is the stately simplicity of the Greek, there the ornamentation of the Italian, and again the pointed, glittering spires of the Gothic, and yet again one sees a more or less tasteful mingling of two styles. As one looks upon the whole he gains a vivid idea of great wealth, but a more vivid idea of refined taste. He wonders at the resources of the city; but the subtle, educating influence of the whole sinks into his mind and heart, and makes him wiser and better. By day the glancing of sun-rays, and the slow creeping of shadows from rock and castle and monument; by night the strings of flashing lights that hang along the streets, and glitter like diamond rings out of the gloom of the ravine, and up along the sides of the ridges, tier on tier; in summer the green of trees and gardens, standing out in contrast to the grey mass of stone; in winter the snow-capped hills, and murky smoke and mist wreaths settling into the city. Walking through street after street, or gaining ever-varying points of view from the surrounding hills; the massive, enduring, beautiful beauty of Edinburgh grows more and more, and asserts to itself a mastery over the beholder. Perhaps, taken all in all, it is unrivalled in the whole world. To live in it is an education; it inspires thought, awakens recollection, and refines the mind.

As money begins to circulate more freely at this season of the year, we hope our friends who are indebted to the INTELLIGENCER will not forget that we shall be delighted to hear from them.

THE CHIEF CAUSE OF CRIME.

There is but a single opinion as to relation of intoxicating liquors to crime. It is every where and by almost every body admitted that rum is directly chargeable with nine-tenths of all the crimes committed. Many of the ablest and most influential journals in the United States are now discussing the question of suppressing, or in some degree restricting the traffic. Many who leave the moral side of the question out altogether, urge strongly the necessity of restriction in view of the terrible crimes that are every day growing out of it. A late number of the New York Observer says that a conference on this subject was recently held in that city at which an interesting paper was read on "The actual relations between drunkenness and crime."

It was stated as the result of investigations, that about eighty per cent. of the criminals are addicted to the habitual use of intoxicating drinks, and that a large proportion of crime is committed while the perpetrators are under their influence. It did not require physiological reasoning to show that alcohol taken into the system inflames the passions, as other stimulants do not, and when drunk men are excited, first they are to such an extent as to overcome oftentimes a person's reason and personal control, and to lead him to commit violent acts which his whole nature would shrink from were he sober. In the sentence, "and when drunk men are excited," there is the key to the matter. It is not the alcohol itself, but the excitement it produces, which is the cause of crime. When sober, men are more free from criminal intent. Alcoholics are often resorted to on this account, he stated, by men who desire to perpetrate some foul act, to nerve themselves for the occasion, and enable them to do what, even with a strong inclination, they would not have the courage to undertake. There, he said, a well-known murderer in one of the rural counties of this State, found it necessary, as he confessed before the execution of the sentence, to drink himself into a state of excitement, and he stated that during the night preceding the murder he drank several times deliberately taking just enough to keep his determination up to the requisite point, while being careful to avoid intoxication.

If organized society has the right to protect itself against the commission of crime, it certainly has the right to shut up the great avenues that lead directly to it, to restrain the chief investigators to its commission. It does so in other matters with-out 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 total abstainers 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 traffic in alcohol is a source of crime, and 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 flood-gates of crime that are pouring their streams over the land.

In this connection, we publish the following declaration by one of our most eminent medical men on the subject of the use and sale of alcohol:

MEDICAL TESTIMONY.

1. In view of the alarming prevalence and ill-effects of intemperance, with which none are so familiar as members of the medical profession, and which have called forth from eminent English physicians the voice of warning to the people of Great Britain concerning the use of alcoholic beverages, we, the undersigned, members of the medical profession of New York and vicinity, unite in the declaration that we believe alcohol should be classed with other powerful drugs; that when prescribed medicinally it should be with the most conscientious caution and a sense of grave responsibility;

2. We are of the opinion that the use of alcoholic liquors as a beverage is productive of a large amount of physical disease; that it entails diseased appetites upon offspring; and that it is the cause of a large percentage of the crime and pauperism of our cities and country.

3. We would welcome any judicious and effective legislation—State and National—which should seek to suppress the traffic in alcohol to the legitimate purposes of medical and other sciences, art, and mechanism.

The friends of Professor G. E. Foster will be pleased to learn that he has distinguished himself at Edinburgh University. At the examination in April he carried off four prizes from very large classes. He is at present at Heidelberg in Germany, where he intends remaining a short time.

The Centenary Church (Wesleyan) of this city has abolished class contributions and special collections, and adopted the weekly offering system for the support of all the interests of the church.

A CURIOUS CEREMONY.

An East Indian gentleman resident in London has sent to the Times of that city an interesting account, translated from the letter of a friend in India, of the burning of the body of the late Maharajah of Jodhpore. The morning after the prince's death, the letter says, the body was arrayed in the royal robes of broadcloth, and gorgeously decked out with jewelry, valued at one lakh and 50,000 rupees, or about \$75,000 in gold. It was then placed in a sedan chair, in a sitting posture, and borne to the ancestral place of cremation. The funeral procession was preceded by two elephants, laden with gold and silver coins to the amount of nearly \$68,000, which were liberally scattered among the crowd of spectators accompanying the procession. The struggles of the people to obtain these coins are described as really terrible to witness.

Arrived at the appointed spot, the body, attired with all the costly jewelry, and wrapped in Cashmere shawls, was reverently laid upon the funeral pyre, which was composed of sandal wood and other combustible materials; and soon the Brahmins, reciting the "mantras," or prayers, set fire to the pile. As the flames burst forth, a loud and deafening wail broke from the vast multitude present. In the course of a few hours the body was entirely consumed, and then, after an interval of two days to allow the embers to cool, the ashes were conveyed with great pomp to the palace, to be sent, to the holy places, such as Benares, Hurdwar, etc., with large sums for distribution among the Brahmins and other religious mendicants. Since the prince's death, 5,000 Brahmins have daily received food and a largess of a rupee each at the palace gates, and as a mark of peculiar respect, the inhabitants, from prince to beggar, have shaved all the hair from their heads and faces.

A curious illustration of the power of fashion, even over the love of life itself, is afforded in this instance by the anxiety of several of the deceased "Rajah's" wives to comply with the ancient custom of the "suttee," and immolate themselves on the funeral pile of their departed lord. But the English Governor-General promptly forbade the horrible sacrifice, and they were obliged to content themselves with milder modes of expressing their grief. The new Rajah is said to be utterly opposed to this inhuman rite, and has solemnly declared his purpose to inflict condign punishment upon any one who encourages the practice.

PASSING EVENTS.

THE KINCARDINESHIRE COLONISTS.—The *Castalia*, containing the Kincardineshire Colonists, arrived in St. John on Saturday. She had been looked for several days, and there was considerable excitement when she reached port. The St. Andrews Society presented an address of welcome to their fellow Scots; and the Mayor, members of Government, and many prominent citizens, did everything in their power to assure the new comers that they were heartily welcome. They have already been conveyed to New Kincardineshire, in Perth, V. Co. They number five hundred and thirty-eight, and are a hardy and intelligent looking lot of people. They are evidently used to hard work, and will be prepared to go at it in their new homes with an energy that will be crowned with success. It is seldom that emigrants are more cordially received, or commence life in their adopted home, under more favorable circumstances than do the men and women of New Kincardineshire. If they are industrious, sober and persevering, they cannot fail to prosper; and in a few years may be expected to be surrounded by every comfort.

RESIGNATIONS.—The last *Royal Gazette* announces that two citizens of Fredericton have resigned their commissions as Justices of the Peace for the County of York, and that their resignations have been accepted. Our readers must not think that these gentlemen became disgusted by the rapid and indiscriminate multiplication of J. P.'s, nor that they were too modest to longer wear the honor of the magistracy. They doubtless esteemed it both an honor and a pleasure to serve Her Majesty as peace officers, and it is very probable that it cost them some effort to make up their minds to throw up their commissions. But business always before pleasure or honor. By a recent enactment of the Legislature—a cruel enactment they doubtless think it—Justice of the Peace became a wholesale breaker of the peace, a rumseller; and as the J. P.'s referred to were both keepers of rum shops, they had each to choose between a magistracy's commission and a license to make men drunk, take bread from hungry children, carry poverty and wretchedness to comfortable and happy homes, fill almshouses, jails, penitentiaries and lunatic asylums, give delirium tremens, dig paupers and drunkards' graves and people hell; and they chose the latter as being more congenial and lucrative.

The legislature did not on an hour too soon say that J. P.'s should not be rum-venders, even though legally such. For this little grain of good in the way of Temperance Legislation let us be thankful, and live in hope that the time will come soon when no one will receive authority to traffic in humanity.

LIEUTENANT-GOVERNOR HOWE.—The Hon. Joseph Howe has taken the oath of office as Governor of Nova Scotia. He was sworn in on the 13th inst.

There are very few people anywhere who have knowledge of Mr. Howe and his struggles in the interests of his native province, that will not feel gratified that he has been elevated to the highest office in that province. For forty years or more Mr. Howe has been in the front rank in the many and hard fought political struggles that have been carried on by Nova Scotians. From the printing office he has worked himself up, against fearful odds, to his present honorable position. It would be strange if he had not made many mistakes, and been at times greatly inconsistent in his political course. We think, however, that his most determined opponents will accord him the credit of having in the main striven for what he honestly believed would most promote Nova Scotia's highest interests. To Joseph Howe that province is indebted more than to any other man for many of the free institutions which its people now enjoy, and of which they are proud. In view of the good services he has rendered his country, his political enemies (he has few, if any, personal enemies) will forgive his mistakes, bury the dead past, and all classes will unite in doing honor to "the old man eloquent in his deserved elevation to the Lieutenant-Governorship." We are sorry to learn that his health is poor; but hope that being relieved from the anxiety of active political life, he may be spared long to enjoy his honors.

MISTAKEN HOSPITALITY.—The St. Andrews Society of this city were anxious to give their brother Scots of the Kincardineshire colony a hearty reception on their arrival on our shores. They voted \$150, and a considerable sum was raised by private subscriptions to enable them to carry out their generous intentions. They did well so far as the address of welcome and some other things of that sort were concerned. We think it was very proper for them to do all they could to make the strangers feel that they were coming among their friends. We are sorry though that we are compelled to chronicle one fact in connection with their reception that more than destroys all the good done by them.

Self denial was illustrated by a young woman of Virginia who just after the close of the war listened to an appeal for Foreign Missions. At the close of the service, she went to the preacher and said: "I have \$3.25, which is all that I have had since the surrender, and all that I expect to have for some time to come. I very much need a new dress, and had intended going up the store to-morrow to purchase one; but I believe the doctrine of

by them. On Monday several members of the society accompanied the emigrants as far as Fredericton; and we are credibly informed that they had several jugs of whiskey and other intoxicating drinks, with which they regaled themselves and the new comers. Men, women and children were supplied freely. Our readers will remember that a few weeks ago we published a petition to the Lieutenant-Governor, signed by all the Kintore township members of the Kincardineshire colonists, in which they stated that they had seen with heart-felt sorrow the sad effects of intoxicating liquor, and desiring that themselves and families might be free from like consequences, prayed that no liquors be allowed to be sold in their district. That such petition was signed by them made us hopeful. It certainly ought to have had some influence with the St. Andrews Society; they ought in simple deference to the wishes of the men to whom they wished to tender a kindly welcome have kept the temptation from them. But instead they, in the name of hospitality, put in their way, nay, thrust upon them, the very thing the colonists had expressed a desire to avoid. Boys not more than twelve years of age were given whiskey to drink! We wonder what sort of stuff the men are made of who could do such a thing. It seems to us a most outrageous act, one that calls for more than severe censure.

The responsibility assumed by the St. Andrews Society (or its representatives on board the *Rothsay*) is awful. They cannot be ignorant of the deadly effects of drinking. Though perhaps they have not felt its evils in their own persons or families, they have not been living with their eyes closed to all the degradation and misery caused by whiskey, and their ears deaf to all the cries of anguish produced by it. And how they dare, in the face of the every day accumulating evidence of the dire effects of strong drink, furnish it to the emigrants is more than we can understand. How long shall these things continue?

Remember the offer to new subscribers. Tell your neighbors, show them the paper, and ask them to subscribe.

SPECIAL NOTICE.

MR. EDITOR.—It was announced through the INTELLIGENCER a few weeks ago, that blanks for the reports of our churches to the district meetings, would be forwarded to the clerks of the several districts, to be by them distributed. Subsequently I have thought it better, to send them direct to the churches by mail, as a saving of both trouble and delay. I have mailed them this week to each church, with spare copies to a number of our Ministers, to supply the deficiency, if any were overlooked.

The churches will understand that the blanks in these circulars are to be filled up (not kept as a form), and sent to the district meeting by their delegates. Any information, in addition to the questions asked, of denominational importance, will be received thankfully.

J. T. PARSONS, Cor. Sec'y.

St. John, May 12th, 1873.

Pen and Scissors.

There are twenty-four presses connected with the mission stations in India, Ceylon, and Borneo, which in ten years have issued 3,410 works, in thirty-one languages and dialects.

A writer in the *Congregationalist* gives a list of twenty-five free churches, all of which report that the system works well. The writer has heard of but one church which has abandoned free pews after trying them.

The London Missionary Society proposes to establish a mission among the savage, treacherous, and blood-thirsty natives of New Guinea, and a number of missionaries are ready to undertake the dangerous work.

The backwardness of China is indicated strikingly by the simple fact that, although her coasts cover 400,000 square miles, she mines no coal, and although she has an inexhaustible supply of iron ore, she smelts very little.

It illustrates the endurance of women that of the first company of missionaries who went to the Sandwich Islands in 1810, the three that survived latest were, the widows of Thurston, Whitney and Ruggles. Two of these have lately died, leaving only Mrs. Thurston to tell the story of that wonderful year.

A leading Methodist journal has made a collation of the salaries of the principal Methodist functionaries in America. The bishops are all represented in the following list:

Morris.....	\$4,500	Foster.....	\$4,000
Jones.....	4,500	Wiley.....	4,000
Simpson.....	4,500	Merrill.....	4,000
Scott.....	4,000	Andrews.....	4,000
Ames.....	4,000	Haven.....	4,000
Bowman.....	4,000	Pack.....	4,000
Harris.....	4,000	Mrs. Kingsley.....	1,200

The four secretaries have \$3,000 each; of the four agents who have \$4,500 each; two \$4,000 each; two \$4,000 each; of the officers of the eleven leading periodicals ten have \$4,000 each, and one (the editor of the *Methodist Advocate*, Atlanta, Georgia), has only \$3,500.

The fidelity of the Jew to the faith of his fathers was never more strikingly demonstrated than by the last report of the society for their conversion, in Philadelphia. Its local missionary states that during the past year he made 334 visits, officiated on 204 occasions, preached 70 times, distributed 23,000 pages of tracts at a large expense, and yet he cannot rejoice in the conversion of a single Israelite to Christianity.

Not bad.—The *Macoupin (Illinois) Inquirer* says that a Green County lady, who is worth \$30,000, recently refused to marry a clergyman because she thought she was unfit to be the wife of a minister. He then abandoned his sacred calling and proposed again. The second time she refused his offer, on the ground that she was too good to marry a man who would throw away his clerical robes to win a woman's hand.

Wanted.—More laborers in the vineyard are needed. The harvest is ripe and vast, and souls are perishing. Workers are wanted, and wanted now. Every believer is called. "Why stand ye all the day idle?" You are needed at the prayer-meeting, in the Sunday School, among the neglected. In your families, in your business, in social circles, the Lord has work for you. There is work everywhere. He calls you to show how Christians buy and sell; how they make money, and spend it; how they enjoy prosperity and endure adversity; how they use health and sickness, joy and sorrow, friends and enemies; how they live at home and abroad, in the church and community; how they labor for the rich and poor, and carry the spirit of Christ into all places, business, experiences of every kind. Who will respond to the calls of our Leader? Who will work, and begin now?

Self denial was illustrated by a young woman of Virginia who just after the close of the war listened to an appeal for Foreign Missions. At the close of the service, she went to the preacher and said: "I have \$3.25, which is all that I have had since the surrender, and all that I expect to have for some time to come. I very much need a new dress, and had intended going up the store to-morrow to purchase one; but I believe the doctrine of

the sermon, and I want you to take this money and send it to brother Taylor for Foreign missions. I will darn up the old dress, and make that do a while longer." Another illustration of a similar spirit we find in the *Religious Herald*.

When the Memorial meeting was held in Lynchburg, a young sister subscribed \$5. "My daughter, you ought not to have made that subscription. I have subscribed as much as I can. How do you ever expect to pay your subscription?" "I have thought of all that, father," was the sweet reply, "and I shall manage it this way. You know you pay \$5 per month for your cook, and I shall get mother to let me cook one month, and give that month's wages to the memorial."

Monks fighting in the Holy places.—Continued residence in the localities connected with the nativity and events of our Lord's life does not seem to exert any hallowing influence upon the monks and priests of the Romish and Greek churches who are found there. Controversies, squabbles, and bloody riots between them have been frequent and notorious, notwithstanding efforts of the Ottoman authorities to preserve order in what is supposed to be common meeting ground for all Christian denominations. It will not be wondered at therefore that, Mohammedans, beholding such things, should look down with contempt on the "Christian dogs," as they call them—with a show of reason too, since they are so often fighting. We now have news that these utterly disgraceful dissensions have again broken out and that Greek and Latin monks have been fighting and wounding each other in Bethlehem. Such doings must tend to excite a painful feeling among Christians generally. If no other way can be found to stop this sort of thing, it can only be hoped that the revival friars will fight to mutual extermination, and make the place well rid of them.

To pay a church debt and advance the cause of religion, a masked ball was got up somewhere on the Pacific coast, at which young ladies appeared as orange girls, Cleopatras, gypsies, Greek goddesses, Rachel at the well, and Hecate in Olympia. What next in the name of religion?

The News and the Press.

ST. JOHN, N. B., MAY 16, 1873.

NEW BRUNSWICK.—Lewis Carvell, Esq., has reached home much improved in health. Two new locomotives for the Intercolonial were received the other day. Dr. Palmer, M. P. P. for Albert County, is dead. H. N. H. Lugin, a barrister, well known in this city, died on Friday, aged 75 years. He gave much promise of a successful career in his early life, but the cause of the ruin of tens of thousands of promising lives was the cause of his ruin. Two boys were crowded off Robertson's Wharf by the sudden tightening of the *Castalia's* hawser on Saturday and would have drowned but for Thos. Slovin, who jumped into their rescue. Mr. Fred Nice, of Carleton, jumped off the train near his home on Sunday evening and was seriously injured. Hon. Chas. Connell is getting better, we are glad to learn. One day last week a man named John Folkins was drowned at Grand Falls. A boat in which he and two others were crossing the river upset. The others reached the shore. The men in Mr. F. D. Jewett's Mill struck for higher wages on Monday. All hands were at once discharged. It is said that other mill crews intend to strike. Logs are coming down the St. John river in considerable quantities now. The Police Magistrate of this city is putting the rum-sellers through who sell after hours. That's right. Lord George Gordon Campbell, brother of the Marquis of Lorne, was in this city one day last week. Fredericton is to have another policeman, making the force number three. There have been altogether forty-six cases of small-pox in and about Dalhousie. Seven deaths have taken place. The doctor believes that many more would have died had not a large number of the people been vaccinated about two years. A Marine Hospital is to be established in Westmorland county. The Albert Railway survey will soon be completed. Mr. William Prescott has been appointed Collector of Customs at Baie Verte, in place of Mr. W. W. Wood, who recently disappeared. The St. Andrews Standard says that work at the copper mines on Simpson's Island is to be resumed in a few days. The quality of the copper is reported to be excellent, and the supply unlimited. The Fredericton City Council refuse to pay the Gas Company's bill till some reduction is made for lamps not lighted. Some of the members want to introduce Caroline Lamp. St. Andrews is expecting a large number of visitors this season from the Upper Provinces.

NOVA SCOTIA.—A new Brick-making Company has been formed at Bridgetown, N. S. On Saturday last Peter McNab, who has been employed in the Crown Land Office at Halifax, stabbed Mr. Laidlaw, with whom he boarded in Dartmouth. The wound is thought to be dangerous. McNab was drunk, and was not in any way provoked to commit the murderous assault. "His only named of rum's doings." A Halifax butcher named Neaghan, attempted to cut his throat on Friday last. He was prevented by a boy, but not before he had made a fearful gash in his throat. It is said that the Acadia coal mine strike is at an end. The men have gone to work without increase of pay. The International Hotel, Hollis street, Halifax, was burned on Friday morning. The fire originated in the kitchen. Water was scarce, and the firemen had hard work to get the fire under. The loss is stated at \$60,000, and there is only partial insurance. Several of the boarders lost all their effects, and some of them barely escaped with their lives. Halifax is already making preparations for celebrating its natal day, which comes on June 21st. The corner stone of