

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & CO., 38 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 Kopee 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, JULY 25, 1873.

EDITORIAL CORRESPONDENCE.

NO. III.

The last letter left us at "The Forks," about seventy miles up stream from the mouth of the Tobique. Of our home there we have already spoken, as also of the exceeding good fishing. We forbear to state the result of the first hour's fishing on the right hand branch, for the catch was so large that it is all that we can do to believe the figures ourselves, and we are sure that a correct statement would very seriously tax the faith of the most credulous reader. It is enough to say that in our brightest visions of hungry trout we had not dreamed of anything so rich. So exciting was the sport that the effect might have been injurious had not darkness driven us to camp.

By every one of the party the Forks will be remembered as a charming spot. Camp Nictau had many charms in itself, for it was our own, having built it ourselves, and then the scenery was so peculiarly attractive a character, that we would fain have tarried longer. But the good-bye time had to come; and it was with no feigned regret that we gathered together our baggage preparatory to leaving. Having taken a last look at the place we stepped on board the canoe, turned her prow down stream, and listening to "Homeward Bound" by the choir (Bro. Parsons) were soon out of sight of the Forks.

The trip down stream was in some respects more pleasant than the going up. It certainly was easier for the canoeists. Going up they had to pole every foot of the way going down they had little more to do than steer their craft. Being easier for them, it was of course easier for us. We went by easy journeys, and caught fish as we felt disposed. Our catch had become so large that we were constrained to desist, for fear that they would spoil on our hands. Though it was a real pleasure to land them, we felt that we must forego that pleasure rather than waste the fish after having caught them. Concerning the size of the trout caught we may say here, lest we forget it, that they varied in weight from a half pound to four pounds. (We do not say how many of the latter weight were caught.)

There are very plenty this year, more so, it is said, than for many years previous. Though spearing is forbidden, and warden are appointed whose duty it is to prevent the violation of the law, it is nevertheless violated with impunity by a great many people. It is a grand display when the river is dotted over with canoes, each carrying its flaming flambeau, and the chasing and spearing is decidedly exciting. Of course neither the pastor of the Waterloo street church nor the writer would so far forget himself and his duty as a good citizen as to violate the law, however strong the temptation to become the possessor of a fine salmon.

Our party did not forget to be patriotic though they were some distance from civilization. There were no flags to fly to the breeze, no cannon to boom forth a salute, no band to discourse sweet music, no red coated volunteers to parade, in a word none of the things generally thought essential to a demonstration of the first order. But despite the deficiency in these respects we were determined to celebrate the natal day of the Dominion in the way most befitting under the circumstances. So after our personal interests first, to this end special preparation was made for dinner, and the result of such special preparation was not to be laughed at, at any rate it was personally concerned. The most savory trout, good bread, sweet butter, biscuits of superior quality, boiled eggs, plenty of cake, first-rate tea &c., made up a dinner such as many a man within the limits of civilization might have been glad to have. To be sure it was not such a spread as one would expect at the Victoria hotel, but we think it was vastly more wholesome, and by our party was quite as highly appreciated. After doing justice to such good things we were treated to an oration of no mean order. The orator gave us an outline of the history of the Dominion from its inception to the present time. He referred to its rapid growth in everything that tends to make a country prosperous and great. Touching reference was made to the honored dead, especially to the late Hon. Joseph Howe, and the Dominion's future was painted in brightest colours. The audience was small but appreciative, and decidedly demonstrative. The orator at times was wildly eloquent, and the hearers treated him to such applause as perhaps never before greeted him, even in his finest efforts, and such certainly as never previously had rung through the woods in the vicinity of the Forks of Tobique. Having given full vent to their patriotism, the party of course felt satisfied—perhaps, too they felt confident that the Dominion was safe, at least so long as they were alive. Let us hope so, and that nothing shall ever recur to mar the beautiful picture of the future which our orator in prophetic mood, pencilled for his audience of three.

Of the GENERAL FEATURES of the Tobique we can only speak in briefest terms. As stated in a previous letter we were not prepared to see so large a river. But if surprised at its width at first sight we were more than ever astonished to find that it is but very little if any less in size sixty miles from its mouth. It preserves with most remarkable regularity its width and depth nearly all the way to the Forks. The appearance of the country near the mouth is not at all promising. The Narrows and Red Rapids have to be passed before you reach a part of the country especially attractive. The Narrows are very properly named. The water here is deep, and swift everywhere, and huge rocks, which seemed to be scattered promiscuously in this part of the river, have a very threatening look. In the spring, when the water in the river is high, the rush through the Narrows must be something terrific. Skilled pilots and men with strong nerves are required to have charge of the rafts that go safely through. The Red Rapids, a few miles above the Narrows, are so called, we presume, from the colour of the river-bed just there, which is a bright

red. They extend some two or three miles. We did not learn the actual descent, but know that the water is unusually swift. Some muscle would be required to pole up against such a current; coming down a skiff and steady hand at the helm is an essential, without it an upset is more than probable. Our pilot understood his business, and yet we took in water little while. Above these rapids there is but little swift water of any account till the Forks are passed. The bed of the river is as even and regular as the road-bed of a railway. Clearer water we never saw. The bottom can be seen as distinctly as the street can be seen through the glass of your window.

The scenery about the Narrows and in the vicinity of the Rapids is chiefly noticeable for its ruggedness and boldness. There is nothing apparent in the character of the soil to attract an agriculturalist of any discernment or ambition. But from Arthurville, up as far as we went, there is abundance of good, rich farming land, as good and rich as any man could desire. We had frequently been told that there was interval land on the Tobique, but had supposed that it consisted only of such occasional narrow strips of flat land as are always found along all streams small and great. We had not once supposed to see such unbroken length of deep, rich meadow land, stretching in some cases a half mile or more back from the river. On either side, or both sides, of the river from Arthurville to the Forks, which includes a distance of more than fifty miles, there is fine interval land, such as might attract any farmer. The soil, as it shows on the bank, is unusually deep, and has a very rich appearance; and wherever clearings have been made the qualities of the soil are apparent in the rapid growth of heavy crops. Those who have made homes for themselves there have struggled against heavy odds, but by dint of hardest work and unwearied perseverance have succeeded in surrounding themselves with many comforts. Others have but recently commenced the struggle, and some of them are doubtless having a hard time. Being without capital they have to spend a good deal of time lumbering, to the neglect of their farm work. Those who can devote all the time and attention to their farms that they require are prospering. They find a ready market for their saleable produce, it being bought chiefly by the lumbermen. The Government might settle a colony or two in this fine tract of country. Sisson Ridge offers a good chance.

The Ridges, in some cases mountains, which form the background to the flat lands, are well wooded. The fires of recent years have destroyed considerable fine timber-land, but there is a vast, almost inexhaustible, quantity left yet.

The scenery, taken altogether, from the mouth to the Forks, forms a lovely picture, whose features are ever varying and ever beautiful. Some of the grandest views we ever saw rear their stately forms on the banks of the Tobique.

Nature has done her part well, having been lavish in her bestowments upon this section of country. In a few years when the industry and skill of man shall have done their work it will be a noble river indeed.

It would be wrong—an injustice to the life—to close this letter without inserting a line or two concerning them. We are safe in saying that there are fires in the vicinity of the Tobique. There are also a few mosquitoes there. Bro. P. suggested that they seemed to be holding a General Conference there; only differed from him in that we thought the gathering partook more of the character of a World's Jubilee, for there were certainly enough of them to compel any person to believe that they were there from every part of this continent at least; and it was not hard to believe that each tribe had voted its whole population representatives. That they were musical, we cannot deny, for their singing was interminable—it continued twenty-four hours every day; that they were devoted, we scarcely dare deny, for they preyed without ceasing, that is, they preyed upon every inch of our persons that they could possibly reach. Nor was their preying in vain, as we can now and will ever be willing to attest. Every time a black fly touches he draws blood, and every time a mosquito touches he manages to perform an operation that makes one remember that he called. As for the midges, they are more to be dreaded than either of the others, for they commit their depredations chiefly when honest people are trying to sleep. We must say in justice to these "beasties," as some of the Kinrossshire people call them, that they have rather a fine and somewhat discriminating taste. What we mean is explained when we say that for one gentleman of the party they did not seem to care at all, while for the writer they appeared to have a remarkable fondness, fastening themselves upon and clinging to his neck with a tenacity that was more touching than tender. Nor did they weary of bestowing their attentions upon him, the manifestations of affection continuing unabated to the last. Strange thought it may appear, the gentleman neglected did not, by any act of his, show that he felt a single pang of jealousy at being so unequivocally neglected; indeed he seemed rather to enjoy being coolly treated. Well, there is no accounting for some things, and this gentleman's manner in this matter is one of the unaccountables. The writer may as well act the philosopher, and say that he felt flattered—at least he was temporarily flattered, and for a time blind of an eye.

This much must be said, the trip was a most enjoyable one despite the scourges of fire. In looking back only the pleasant features will come to mind, and there will be a desire to repeat the holiday tour. In all seriousness we must say that we do not remember of having spent a more agreeable and profitable vacation. In every house and fibre we feel the benefit of "roughing it" on the Tobique; and we almost dare assume the prerogative of a physician, and say to preachers, and other men as well, who are suffering from overwork and too much confinement—leave your work, go to Tobique, sleep on shores, catch and cook your own victuals, and knock yourselves around generally, and you will feel a hundred per cent. better in body and mind, and be worth a hundred per cent. more in your work. Don't let the fear of flies deter you. Variety is the spice of life, and they just furnish that spice. We had almost forgotten to say that to our canoe-men we are in no small degree indebted for the pleasure of our trip. We were fortunate indeed in securing the services of Chas. Finnemore and Ed. P. Brown, for they understood their business, and did everything in their power to help us enjoy the cruise. When we go again we hope to be able to have their services.

TEA MEETING.—The members and friends of the Free Baptist Church in Greenfield, C. Co. (just above Florence mill), intend holding a tea meeting in their new meeting house next Tuesday, the 29th inst. They intend to make it a first class entertainment. The proceeds are to be used in furnishing the Church.

We thought to publish this week reports of the First and Second District Meetings, but they have necessarily been held over. They will keep till next week. Meanwhile the brethren up river will please bear with the delay.

THE OLD SPIRIT.

A CROSS OUTRAGE!

Some of our readers have, perhaps, already learned that Rev. Mr. Chisholm was stoned by a mob in Antigonish, N. S., a few days ago. For the information of those who have not, we state the facts in the case. The Rev. gentleman has been spending some weeks in the Lower Provinces recruiting his health, and at the same time trying to create all the interest possible amongst Protestants in the mission which he and others are carrying on amongst the French Roman Catholics of the Upper Provinces. He has spoken in several places, and it will be remembered that not long ago he addressed audiences in this city. On invitation he delivered an address in the Presbyterian Church at Antigonish. The people of the place being largely Romanists, many of them went to hear him, while many more crowded around the house. Those inside interrupted him often, crying out "You lie," etc., while those outside created all the disturbance they could in a variety of ways.

On their way home from the meeting Mr. Chisholm and Rev. Mr. Goodfellow, the pastor of the church, were followed by a mob of Papists, who threw eggs and stones at them, and kept up the assault until the Rev. gentlemen, to save their lives, were compelled to seek refuge in the first friendly house they could reach. They were struck with stones several times, and Mr. Goodfellow was severely injured. Nearly all night the mob howled around the house in which their victims had sought refuge, and they dared not proceed to their home. But not satisfied with having stoned and tried to murder two unoffending ministers, they next night burned them in effigy, the Roman Catholic Church bells ringing the while a joyous endorsement of the act. This latter act is most significant; it points to the fact that the mob was not responsible wholly for its violence, but that the Bishop and Priests were the instigators of the devilish doing. It was certainly come to be a grave matter, demanding the serious attention of the authorities, when a Protestant clergyman is to be assailed and his life sought, because he addresses a congregation of Protestants on their duty to their Roman Catholic fellow-citizens. Father Chisholm was once a Roman Catholic Priest. He became converted and is now a minister of the Presbyterian Church, and is a most devoted and zealous labourer in the cause of Christ. But because he left their Church, and now talks freely of its errors, the Roman Priests hate him with bitter hate, and incite their hordes of roughs to deeds of violence towards him. Was ever one who left the Protestant Church for the Church of Rome so treated, because he spoke against Protestantism and in favour of the Papacy? This country boasts that here may be enjoyed liberty of conscience and freedom of speech. Such freedom is, and always has been, fully accorded to Roman Catholic citizens. Are they to be allowed to choke us off at will?

Such gross intolerance has been witnessed at too long. And yet though possessing and glorying in the spirit that will maliciously assail any man who dares to declare his conscientious convictions concerning the papacy, they are, nevertheless, whining about the intolerance of protestant majorities, the persecutions they have to endure, &c., &c. Protestants have too long been blinded by such hypocritical cries, and are only laughed at by those same papists for being so easily hoodwinked. We do not counsel retaliation, but we do say that this kind of thing has gone far enough; and the time has come when priests ought to be given to understand that they cannot interfere with freedom of speech without suffering the penalty provided for those who violate the law. They ought also to be taught that that old plea (always so potent) that "the church's interests are at stake, and hence that violence even to murder is justifiable," is not any longer valid. Let every man have liberty of conscience and speech. This right protestants freely accord their fellow citizens of the Roman church, and in the enjoyment of this right on their own part they will not submit to its interference by priest or pope.

DENOMINATIONAL LOYALTY.

The following, by "J. P." in the Morning Star, contains some things worthy the consideration of many members of our denomination. One thing we lack as a body is thorough, practical loyalty. The writer says that loyalty to denomination means—

First, fidelity to its principles. These are largely common to all evangelical denominations. The divinity of Christ, the necessity of repentance, of regeneration of holy living, and especially the universality of the atonement, and the freeness and fullness of salvation. That others, as never before, preach these latter doctrines, doesn't relieve us from the responsibility and duty of doing it with the same earnestness and devotion as ever. They are honorable to God and so encouraging to men that, wherever this gospel is preached, this part of the "glad tidings" should be emphatically announced and insisted upon. "God in Christ reconciling the world unto himself," is the message for every man. He whose soul does not thrill with irrepressible enthusiasm at the announcement of these glorious principles, who does not experience the force and significance of them, as the shut up in his own lonely chamber, is not fit to be taken the spirit and mission of an ambassador of Christ.

The denomination started with these principles, not in the spirit of controversy or of opposition to other bodies of faith, but in the spirit of love of souls. Does that contravene us to-day? Are we seeking the souls of men? Do our pulpits announce Christ as the friend of sinners, and glow with holy enthusiasm for the spiritual good and eternal salvation of men? Is the great practical lesson of the gospel—"Ye must be born again"—repeated every Sabbath? Do our prayer meetings become Bethels to souls, refreshed by new anointings of the Spirit? Do they witness earnest souls importunate in prayer for the salvation of men? If all this be true, let us be true to our principles, loyal to the denomination, but, as proving, as did our fathers, a fidelity to Christ that augurs success and makes manifest our mission and destiny to be of God.

Second, loyalty to the denomination means a special interest in and devotion to its modes of operation. We have, as we ought to have, a very live and successful denomination, has a full complement of machinery for doing the work assigned. Missions, church building, education, Sabbath schools, &c. Our missions, etc. I mean. Now there is no denominational loyalty when special interest and earnest work are withheld from these. But it is said, in these days of boasted liberalism, it is not in thought but in action, it makes no difference whether we work here or there. It does make a difference. What should we think of a farmer who manifested great interest in the cultivation of his neighbor's lands as in those of his own, and should be found very generously working there when his own crops were lost in the weeds? The principle holds good. He who serves not his own house hath denied the faith, and is worse than an infidel. We have known men to give hundreds and thousands even to the enterprise of others, when on their own have been suffering well nigh unto death. But then we are told we must be generous and large-hearted. Exactly; but there is a limit. When one poor mortal spreads his influence over all the field, and over all the work, it becomes sadly silly, at least in spots. Concentration, work in a definite sphere is what tells.

Are our enterprises embarrassed and weak? Then the more need of help. To seek prosperous churches, enterprises strongly manned, and well supplied with helpers, is to do just what the Master did not. Is the denomination passing a crisis? Do questions respecting the future mission tremble in the balance? Then let us come to the work and let real men come to the front. Do our

mission and education causes falter, and those having them in charge grow discouraged and faint-hearted? Then let them not persist in consigning them to defeat and failure, but give place to more heroic souls.

It has been thought discouraging to young men to enter our ministry and help build up interests that promise sacrifice and hard work. And so some have gone elsewhere, in search of ease and emolument. Others, instead of vigorous work, set themselves to croaking, spend ingenuously enough in fault-finding to overcome half the obstacles in the way of success, if wisely directed. Our schools especially are passing through a severe struggle, in some cases not for existence, but for higher aims and larger appliances. Money is wanted, and not less, patronage. To turn from these to other schools, richly endowed, and perhaps superior in facilities for culture, is un denominational, is refusing really to bear the burdens of one's appointment. Whilst on the other hand to say, "I will share the toil and self-denial of my people whom I have chosen," is simple Christian heroism, and shows a heart already quite on the road to success.

A young man once wrote me to engage a room for him in our Theological School, saying by the way, "I have been offered two hundred dollars per annum if I will enter Andover Theological Seminary. I prefer to be educated with the people among whom I expect to labor for Christ, and so will share the toil and self-denial of my people whom I have chosen," is simple Christian heroism, and shows a heart already quite on the road to success.

Facilities help, but can not create. Hard work is often the price of growth,—always progress. He offers broad shoulders to the ox who commences carrying the calf and persists in doing it every day. Has our denomination a mission unfulfilled? Is there a field of operation that must go to waste without it? Does my heart approve of its operation? Then I faithfully belong to it, my work is assigned me. And whilst I am to give a word of cheer to all true workers in other spheres, this is my life-work,—to lift the people of my choice to a high level of faith and Christian life, and to a larger and more beneficent work for the Master.

Entrust me not to leave thee; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried.

PROGRESS OF TEMPERANCE.

We note with great satisfaction, says the Presbyterian Witness, that the deliverances of all the religious bodies this season on the temperance question have been faithful, earnest, and high-toned. Total abstinence from all that intoxicates is urgently pressed upon the attention of all. The dangers that arise from moderate drinking, and the doom that awaits drunkenness, are plainly set forth. The social and moral evils following in the wake of the liquor traffic are exposed with fearless boldness. In England the Archbishops of the Established Church have placed themselves at the head of the temperance movement—a new and striking fact. Archbishop Manning of the Roman Catholic Church, is also zealous in this cause. So are the Irish clergy of all denominations. There were Temperance Committees reporting to the Assemblies of the Established, the Free, and the U. P. Churches in Scotland. Coming to this side of the sea we witness a movement, still more forward and influential among the Churches. Those that were wont to be far behind in the race have suddenly vaulted forward into the front of the front ranks: the Episcopal clergy, usually so conservative and cautious, have in the diocese of Montreal, organized themselves into a Total Abstinence Society. Venerable men who had for a lifetime quietly enjoyed their wine, suddenly heard the call of duty and gave up the luxury at once and forever. The other religious bodies have been testifying for reform in every way that seemed to them available: but the above named feature we noted among the Episcopalians alone. We hail all this with unmingled pleasure. It shows that we are in truth to have reform, sooner or later. When the natural leaders of the people cease to move as a united phalanx, the people also will move, and the politicians will reflect the average morality and sobriety of the people.

HARMONY, N. S., QUARTERLY MEETING.

The fourth session of the Harmony Quarterly meeting convened with the Free Baptist Church at Hall's Harbor, King's Co., N. S., July 4th, 1873. There were but few delegates present from the churches, but we had a good number of Ministers and Deacons, who rendered efficient service in our deliberations. Bro. the Rev. S. N. Royal, of the Yarmouth and Shelburne Quarterly Meeting, was present, also Bro. the Rev. H. J. Durkee, N. Palmatier, and Mr. Munroe of the Maine Central Yearly Meeting of the United States.

We had written or verbal reports from the most of the churches. Some of these reports were quite encouraging. Among other items of business it was decided to employ Bro. E. Munroe as a Home Missionary during his summer vacation from school.

The following Brethren were elected delegates to the Yearly Conference, which is to be held at Session III, Yarmouth Co. — Daniel Cox, S. R. Thorp, Hanley Obute, Spencer Coburn, Solomon Stewart, Sen., and Chas. Cushing.

As there was not a large amount of business to dispose of, we had more time for religious worship. There was preaching on Friday evening, which was followed with warm and spirited exhortations, and expressions of a desire and longing for God's blessing upon the gathering and the church.

On Saturday morning, previous to engaging in the transaction of business, a goodly number met for prayer. This was indeed a time of refreshing from the presence of the Lord. The communion was sweet with God and with one another. In the afternoon, according to usage, we had our religious Conference. The attendance was large, and the "Master of Assemblies" was evidently in the midst. It was a time long to be remembered on account of the enjoyment of the foretaste of glory.

In the evening was held the Home Mission meeting. The spirit of former meetings seemed to pervade this one, and prompted to action in the Mission work in a manner more encouraging than hitherto.

On Sabbath morning some of the Brethren met with the Sabbath School, and gave encouragement in that important part of Christian work. Some shewers presented a larger attendance than at that occasion. At 10 o'clock, Rev. H. J. Durkee preached the Word to a large and attentive congregation. The preaching was earnest, practical, and evidently accompanied by the Spirit.

In the afternoon there was a large gathering at the table of the Lord to commemorate His death. Many spoke of their love for the Saviour, and of the prospect beyond, when God's redeemed children shall gather at their Father's board never more to separate. It was a precious season to many souls.

In the evening, at 7 o'clock, Rev. S. N. Royal preached in his earnest and touching way to the people, who were still interested and eager to hear the Word of Life.

On Monday morning, according to previous appointment, a goodly number met at the place of worship for a parting blessing. Prayers, many and earnest, were put up to God for His blessing upon the church at Hall's Harbor, the efforts being put forth for the advancement of His cause, and the world lying in wickedness; and several spoke words of encouragement and exhortation, and commanded one another to God. Thus we separated with new encouragement and resolutions to labor for Christ.

Many thanks are due the Brethren at Hall's Harbor, who opened their hearts and their homes, and tried by every means in their power to make the visitors comfortable and happy. May they be rewarded fourfold.

This was one of the most interesting, and, we trust, profitable sessions we have had for a long time. To God be all the glory.

On Monday evening following Bro. Royal preached at Scott's Bay, and Bro. Durkee at Canning. On Tuesday evening Bro. Royal preached at Canning, and Bro. Durkee at Antigonish.

The next session is to be held (n. v.) with the church at Port Medway, Queen's Co.

THOS. H. CROWELL, Q. M. Clerk.

NOVA SCOTIA, JULY 14, 1873.

THE PACIFIC RAILWAY SCANDAL.

(as it is called) has assumed huge proportions. Throughout the whole Dominion it is the all-engrossing topic of conversation and newspaper discussion. There is much excitement; and conclusions in many cases are evidently arrived at very hastily, and without anything like a proper weighing of all the facts bearing on the matter. As our readers are aware, the Government was charged during the last session of Parliament with having contracted, for certain "monetary considerations," to give the Canadian Pacific Railway into the hands of a Company, in which the Yankee capitalists would have a controlling interest.

These charges were embodied or implied in the Huntington resolutions. The Government denied the charge, and secured the appointment of a committee who should have power to investigate the most thorough investigation of the whole matter. In the meantime the Opposition have caused to be published certain letters written by Sir Hugh Allan, the President of the Company to which it is alleged the Government sold the charter, as well as other documents, which these letters proved the truth of the charges made. Immediately on their being made public, Sir Hugh Allan prepared and published a sworn statement in which he most distinctly and unqualifiedly declared that the Government opposed with all their might the formation of a Company containing any Yankee element whatever. He states that he himself was anxious to form a Company composed in part of Americans, but that the Government refused to have anything to do with any Company that was not purely Canadian, so that he was compelled to abandon the idea, and break off all negotiations that he had commenced with American capitalists. Since the appearance of this statement of Sir Hugh Allan, other documents have been published which appear to be *prima facie* evidence of corruption on the part of the Government. They are in the form of telegrams, letters, etc., from Sir John A. McDonald, Sir George E. Cartier and others, calling on Sir Hugh and others for money. These documents, say the Opposition parties, prove that Sir John A. McDonald, Sir George E. Cartier, Sir Francis Hincks, and some other members of the Government, received from Sir Hugh Allan and his associates, what money they needed for their own purposes, agreeing on their part that if the Government should be sustained at the elections, the construction of the Pacific railway should be placed in the hands of a Company of Sir Hugh's forming, and of which he should be President.

The members of the Government implicated have without any delay publicly denied that they have been parties to any dishonorable transactions whatever, and declare that they will insist on a thorough investigation into the matter, and will be empowered to take evidence on oath.

"We do not feel disposed to champion either party. There evidently is some—indeed a great deal—corruption somewhere, probably it is pretty evenly distributed between the parties, and it is a disgrace to all concerned. But we really cannot see the propriety of rashly hastening to the conclusion that the Government are guilty of all that is charged. The indictment has been read and the support of the charges has been proved. We do not accuse reaffirm their innocence, and declare their ability to disprove all the charges preferred. They also avow their determination to insist on the trial taking place before a tribunal, having all the authority of the highest court. They certainly could do no more. The charges are of the most damaging character, and cannot be lightly treated by the Government or their friends. They may be guilty, we do not pretend to say they are not. We only hope for their own sakes, and especially for the sake of the Dominion—whose good name we want to see preserved—that they are not guilty. But before being condemned they ought to be heard in their own defence. If, then, they are unable to disprove the charges, let them be condemned, and let them forever receive the scorn of all honest men and true patriots. For ourselves, we feel disposed, whatever others may do, to hear the evidence for the defence as well as that for the prosecution, before undertaking to pass sentence."

A CHURCH QUARREL.

Moncton is getting to itself an unenviable notoriety. There is a war going on between the high and the low church parties, which though it has thus far, may not long be so if the excitement continues to increase as it has for a time past. Rev. Mr. Walker, who was the chief actor in the church row in St. George's, Charlottetown, two or three years ago, is the centre of the present disgraceful quarrel. He is a very high "High churchman" and his performances as such are very distasteful to the majority of the Moncton church. They wish him to go away, but he is not willing to do so, and he is encouraged to remain by some half dozen or more of the parishioners. The party opposed to Mr. Walker secured the services of a clergyman whose views and practices were in accordance with their own. This gentleman however has been compelled to draw through the influence of the Bishop, who sustains Mr. Walker in his course.

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On Sabbath morning some of the Brethren met with the Sabbath School, and gave encouragement in that important part of Christian work. Some shewers presented a larger attendance than at that occasion. At 10 o'clock, Rev. H. J. Durkee preached the Word to a large and attentive congregation. The preaching was earnest, practical, and evidently accompanied by the Spirit.

In the afternoon there was a large gathering at the table of the Lord to commemorate His death. Many spoke of their love for the Saviour, and of the prospect beyond, when God's redeemed children shall gather at their Father's board never more to separate. It was a precious season to many souls.

In the evening, at 7 o'clock, Rev. S. N. Royal preached in his earnest and touching way to the people, who were still interested and eager to hear the Word of Life.

On Monday morning, according to previous appointment, a goodly number met at the place of worship for a parting blessing. Prayers, many and earnest, were put up to God for His blessing upon the church at Hall's Harbor, the efforts being put forth for the advancement of His cause, and the world lying in wickedness; and several spoke words of encouragement and exhortation, and commanded one another to God. Thus we separated with new encouragement and resolutions to labor for Christ.

Pen and Scissors.

While the *Shah of Persia* was in London, the British and Foreign Bible Society presented him with a copy of the Holy Bible in the Persian language, magnificently bound. When he gets through with his glady tour, we trust he will find time to peruse its contents.

Havelock—General Havelock's memory is to be kept fresh by the rebuilding of the chapel of Agra which he first put up for the soldiers of his regiment. The congregation is still made up principally of soldiers, who now appeal to their friends in England to help them in their noble object.

It seems that the *Mahomedans* are making considerable progress in the conversion of the people of India to their faith. This is to be regretted, as they are not improved thereby, and are more difficult to convert to Christ than before.

It appears that the shocking *Waterloo* tragedy, of which our readers have been advised by the daily journals, like most others of its class, had its origin in the drunkenness of the murdered man, and its execution to wife and child, culminating finally in his own death.

The *County Jail at Farmington*, Franklin Co., Me., is without any occupant, and has been empty for a year. The last occupant was a woman who was arrested and imprisoned for selling liquor in violation of the Prohibitory Law. The law traffic, legalized and protected, crowds the jails and penitentiaries; prohibition supplies them.

A *Hebrew Theological Seminary* is the latest step in the way of education. Obviously it is a waste of the country and the age. As the number of Jews is great, and increasing in wealth and influence, it is natural they should desire a ministry of culture and learning. There are more Jews in New York than in Jerusalem.

Mormon Failure.—The San Francisco, Arizona, Mormon Mission projected by Brigham Young to settle in that Territory and build that section of the Southern Pacific Railway has proved a disastrous and complete failure. The entire colony, more than 700 in number, is on the way home to Utah again, and many have already arrived.

The Pope has publicly expressed his great regret that the clergy of his Church attended the funeral of the Italian statesman Rattazzi. He said: "The priests were engaged in greater duties than ministers of God." But the priests are beginning to do as they please, whether the Pope likes it or not. It is hard for him to keep his sheep from jumping over the fence.

Within the last twelve years the gospel has been preached in seventeen out of the eighteen provinces of China, and thus tens of thousands in each of these provinces have heard in their own tongue the wonderful works of God. There are in China more than seven thousand communicants; among them, some of the best scholars in the land.

Ten *genuine African* boys arrived at Lincoln University (colored) in Pennsylvania, a week or two ago, just in time to witness the commencement, when they were brought upon the platform and introduced. Six of these youths are from the Basso tribe, one a Congo, one a Vei, and two from Liberia, all of whom the Presbytery of Western Africa has sent to the University to the United States to receive an education, with the expectation that in a few years they will return to their own people to preach the gospel as trained ministers.

Depths of affliction is the story of the loss of three young lives at Niagara, for day distance, the youth couple with the bride's little brother, taking a row boat on Chippewa creek, carelessly and laughingly floated down the black current, forgetful of its force and whether it ran. Out into the Niagara they were carried, and, sitting side by side, caught by the first cataract, but a few rods distant, caught together, and turned their backs to the fall. It was too late; in his first fright the young man lost an oar, which would have been useless had he kept it, and a moment they were swept into the boiling foam and spray out of sight forever. Only an old man saw them float along, but standing on a bridge and "shaking like an aspen leaf," he could not call them back from danger, nor turn his eyes away until destruction overtook them.

The *New York Observer* is publishing a series of letters from the Holy Land by a New York lawyer, who has for the purpose turned pilgrim. In his last communication he gives some information as to the ancient sect of the Samaritans at Nablous, from which it appears that the congregation numbers about 100 persons. Their Bible is a manuscript of 3,500 years old. He was allowed to see it for a franc. They have a high priest, and observe all the feasts of the ancient Jews, and especially that of the Passover, which they keep on Mount Gerizim with all the formalities of the ancient rite.

THE GOVERNOR GENERAL MEETS WITH VERY WARM RECEPTIONS EVERYWHERE HE GOES.

His visit to Prince Edward Island is evidently very pleasing to the people there. Charlottetown was jubilant over his arrival, and has been exerting itself to the utmost to make him enjoy his visit there.