

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, JANUARY 3, 1873.

Though the third day of the year has come, it is not too late to wish our readers all

A HAPPY NEW YEAR!

THE END OF THE VOLUME.

With the last issue of this paper, the *Nineteenth Volume* of the RELIGIOUS INTELLIGENCER was completed. For the success that has attended its publication we thank God, and the people who—under Him—have given it a hearty and constant support. Its hardships and embarrassments have been many and sometimes great, but through them all it has been enabled to pursue its course steadily and honestly. That it has been a means of good to both individuals and societies there is abundance of evidence. For this we give praise to the Lord who prompted its origin, and who has crowned its efforts with success.

That its management has been perfect we do not assume. That the management of it or any other publication will ever be without imperfection is rather more than is expected by any one. That the Editor has honestly, fearlessly, and with trust in God, striven to do his whole duty according to the best of his judgment, he thinks the INTELLIGENCER's readers will bear him witness. In each year he has endeavored to do better than in his predecessor. In the year which commences this week he will give himself yet more fully, if possible, to the work. While there are unpleasant features in this as in every other work, there is much that is pleasant, and he finds a great deal to encourage him. To keep the INTELLIGENCER in its generally acknowledged position, as second to no family paper in the Provinces, shall be his ambition. That it may be a bearer of good tidings to its readers, and that it may be a means of real blessing to them all, he shall labor and pray. He looks to the friends of the paper to assist him. Those who think it any power for good, may aid it by their prayers and good words in its behalf. We shall ever have grateful remembrance of the many who have been its fast friends. We hope to retain their interest in the future.

With a good deal of confidence, not unwarranted nor misplaced we hope, we enter upon the *Twentieth Volume*.

WHAT THEY SAY.

We may be pardoned for occupying a little space with the following brief extracts from letters from subscribers. We might fill this page and more with similar quotations from the year's letters. They do us good. To know that our efforts are appreciated, and that they are not altogether barren of good results, is encouraging; and we are by such good words incited to greater diligence and earnestness in our work. We hope to make the INTELLIGENCER always worthy of commendation as a messenger of good to its readers.

One says: I like the INTELLIGENCER very much, and will do all I can to circulate it.

A subscriber in Maine writes: I appreciate its weekly visits very much.

Another, who has taken it from the beginning, says: I would be very sorry to part with it. * * *

May the good Lord bless you in your labours of love.

From Connecticut, a subscriber writes:

"The INTELLIGENCER comes regularly. We peruse its pages eagerly. It seems like seeing one of our home friends. I hope it may have a wider circulation this year than ever before."

An Ontario subscriber says:

I like the INTELLIGENCER very much indeed for its sound christian counsel, and also because its tone is like having a visitor each week from the country.

Old B. B. home:

An Episcopalian says: I think it a good family paper.

Another says:

"The INTELLIGENCER is a very welcome visitor, and they make a grand mistake who fail to pay for it promptly."

A subscriber, who is an invalid, writes:

In these years of ill health, when the public means of grace are (is) a luxury I seldom enjoy, the weekly visits of the INTELLIGENCER are doubly prized. And as I cannot afford to live without it, I hope always to remain one of your subscribers."

A Nova Scotia brother writes:

"Allow me to wish you a merry Christmas and a happy New Year," and much success for the good old INTELLIGENCER. May it live to cheer old friends, and also to make many new ones ere '73 has gone its round."

DENOMINATIONAL NEWS.

DUMFRIES, YORK CO.—We are pleased to learn that the Dumfries church has been enjoying some refreshing. Brother Hagerman has been labouring there for some time, and his labours have been blessed. The church has been quickened, wanderers have been restored, and several have been converted.

On Sabbath, the 23rd ult., Bro. Currie baptized three believers in the Lord Jesus. Two others had professed faith in Christ, and were anxious to obey Him in baptism, but we are informed that they were forbidden by their parents who are members of another denomination.

REMEMBER IT.

Next Monday is the day appointed for "humiliation, fasting and prayer" that the Lord will raise up more laborers, and baptize afresh with the Holy Ghost those now in the ministry. Let no church neglect to observe it. Let no Christian neglect to pray. The ministers also will remember that they are expected to preach on the work of the Christian ministry on Sunday next. None should fail to do so. O, that the Lord may hear the prayers of His people, and send help him in our time of need.

TRY IT.—The INTELLIGENCER would be a nice New Year present to some absent friend. Many a poor family also would be made glad by such a gift.

THE attention of subscribers who have not paid is directed to the announcement on the next page.

TO CORRESPONDENTS.—S. B. T. The number has been ordered changed.

A. Y.: Your remittance pays to 1030, as you will see by acknowledgment.

WHAT A LAYMAN THINKS.

SOMETHING MORE THAN PRAYER NEEDED.

We are glad to see efforts put forth to arouse the Churches to devote a day of special prayer for labourers in God's vineyard. It is sad to see so many fields white for the harvest, waiting for the hand of the reaper to gather into the heavenly garner precious souls. That pastorless Churches exist so numerous throughout our land is much to be lamented, and the fact ought to excite every christian believer to put forth every effort in his or her power. The question has often arisen, What is to be done? and in reply thereto, a day of special prayer is appointed. Whilst the Lord has promised to hear and answer prayer—and His promises are sure—yet it is our conviction, that this is not sufficient. We must pray, then act: that is, having prayed for an object, then go to work, and use all the means God gives us to accomplish it; then success will be fully certain. What would we think of a man, depending food, and possessing strength and arms, and procuring it, who should pray, "Lord, give me food," then lie down idly by the wayside to wait for ravens to bring him meat, utterly refusing to work for it? or, if he were to say, "Lead me not into temptation," and immediately run in his way? or say, "Lord, spare my life through this day," and before its close leap from the cliff to be dashed to pieces? We would declare him to be insane; for if the Lord has given a man health and strength, He requires him to earn his bread by the sweat of his brow; but if He has afflicted him, then other provision will be made. No; if you have an object in view, a work to accomplish, a wish to be realized, first pray about it, then go to work, and if the Lord sees that it will be for your good and His glory, He will certainly bless your efforts. The principle holds true all through life, in every enterprise, and no less so than in the one at issue. "But what more can I do than pray, asks Bro. B., who is gifted in this exercise? "What can I do," enquires Bro. E., whose voice is seldom heard at the Friday evening service? Do? why brethren, every mechanic, mill man, or labourer, who can earn one dollar a day, can do something; every farmer who raises one bushel of produce, can do something; every woman that makes a pound of butter, or a yard of cloth, can do something; and in every community which the Lord has blessed with fair harvests, or remunerative employment, men ought to honour Him, by dedicating a suitable place of worship, and sustaining a pastor to look after His work, and not let the devil have complete sway. This could easily be done. Suppose every person would devote one-twentieth of what he raised, or what he received, why the minister would be richly remunerated. Let the farmers put five out of every one hundred bushels of grain, potatoes, &c., into the cellar of the parsonage, say one ton of hay each season into the barn; let mechanics and those depending upon their daily labour, give five cents out of every dollar, so on through the whole five; why soon our Churches would be supplied, and our ministers with happy hearts could devote all their time to ministerial duties. There is a district which we happen to know, at present without a stationed minister. At one time it did unite with a neighbouring village, engaged in other enterprises, and supported a very good old man; but finally broke off, leaving the village to bear the burden of support alone; and though it nobly did all it could, at the best it could only raise half a salary; yet the good man laboured on, patiently waiting to be gathered home to his Father. Now God has blessed that district with general comforts, and some well-to-do men, and if they would adopt the giving principle, according as they were blessed, and join with their village brethren, we are certain the Church would prosper, and others seeing such glorious results, would go and do likewise. But, says one, who has carefully drawn his purse strings, or boasts of giving one dollar, when forty would have been only a small fractional part of what he ought to have given. "Why Paul and his associates did not ask remuneration, but laboured at secular employments, yet went about doing good." That is all very well, yet a very poor excuse for any one for not liberally supporting the Pauls of the present day. And here let us ask, are not spiritual labourers as worthy of their hire as those secular affairs? do not their families need food and raiment as others do? ought not their time be wholly spent in their Master's work, visiting the sick, attending funerals, performing a thousand and one duties peculiar to clerical life, and which only those engaged therein know? For pulp work is only a mere tithe of pastoral labour—of course, if we are to do so that they may provide for their families because of the scanty remuneration paid them? Is it not better economy to see that our ministers are well paid, or at least have the same comforts as ourselves, and let them attend to our Churches and their interests? They cannot do it if their mind and time are divided between spiritual and secular engagements. God requires and should have all the time of His servants. But, says another, "If they have faith, God will supply all their wants." From whom, and how, we ask? It is evident that some one's heart must be prompted to give; and surely, if those whose duty it is, are not willing to do any thing, how in the world can it be expected of outsiders to do any thing? If we, as a Church, have done all in our power, then we might expect other help to make up deficiencies. We recollect once being at a donation party, where a very fair sum was made up; but 124 cents were wanting to make up the amount; the worthy (I) deacon, after the friends had paid their tribute, went from one to another, begging the sum wanting, but was plainly told that he ought to be ashamed of himself, and to go and pay it. We thought then of the power sin had over us, and of the many in our Churches who would rather travel the country over than to pay the 124 cents. We do not altogether approve of donation parties to make up the salary. It is not like a free, liberal response, but a mere subterfuge cash penny. If friends wish to make their pastors donations, let them do it without such crowded gatherings, and take, say such seasons as the present, when Christmas presents are quite common. We do not attach much more importance to Christmas, as a time for presents, than at any other time, but still it cannot be denied that there is a peculiar charm connected with Christmas gifts, and everybody expects such, and a feeling of disappointment will involuntarily creep over them when none is received.

The case with most members of Churches in rural districts, stands simply thus: God has given me 100 acres of land, 20 or 30 head of cattle, a span of horses, and other stock, from which each year I get 200 or 300 bushels of grain, about the same number barrels of potatoes, besides butter, cheese, cloth, house, barns, &c. I have also health, and during the winter, I can earn from twenty-five to fifty dollars per month. My family are robust; and in every respect God has blessed me, for which, year before last, I paid Him ten dollars, last year, five, and in 1872, nothing. Why? "Can't afford it." Such is the position of hundreds in our land. Many more are better off, yet never give in return for what they receive. How different the conduct of the poor widow, when the good old prophet asked to share her last handful of meal and the

drop of oil. They prefer to deprive themselves and their families from gospel benefits, and give scores the opportunity of desecrating the Sabbath day by looting the fields in search of berries, or remaining at home to read novels, or what is worse, yet quite common, to spend these holy hours in card playing. How sad and painful it is, that parents are not watchful enough in this respect, and that in towns, villages, and country, many lads of tender years are forming this wicked habit. Surely, there is need of labourers—soldiers, who will take the aggressive, and beard the lion in his den, like the reformers of the last century, who were a terror to evil-doers.

The Churches cannot expect any man to labour for nothing, any more than teachers are expected to teach school for nothing, or a shoemaker to make shoes for nothing. Paul's position was different; had he taken money, the Jews, who tried their utmost to destroy christianity, in its infancy, would have charged him with avarice; but those times have passed away, and every person who feels that the Lord is the proprietor of the world, feels also that His servants should have a full share. Yet it is a painful fact, they do not receive it. During the past week, we read of a minister who had only received seventy-five cents during the past three months, of another who fared better, and received twelve dollars; and this was in a land which boasts of its philanthropy, its wealth, its liberality. Are there any of our acquaintances who would like to employ such minister or ministers at this price? Do not be indignant at this question, gentle reader, for how many ministers are there, in our own country, who, with the most self-denying economy, cannot make both ends meet? Do you ask, what would be a reasonable salary? Well, then, take your pencil, and reckon what it costs to support your own family, to which add the market price of potatoes, pork, beef, butter, eggs, cloth, house rent, etc., which you do not have to purchase, if you are a farmer; then answer me how far short of \$600 will it come. Be honest, omit nothing, put fair prices, such as you only would take. Farmers, when they look at the position of salaried men, forget, that in general, they have to purchase every thing which they consume, and at high rates. In case of ministers, they are expected to head every benevolent list for every good cause, and in many other ways to lead a helping hand.

If we want our Churches to thrive, if we want young men, we must give inducements, and not let the sacrifice be one-sided; for really it is more than we could expect, that a young man should give up bright prospects, to suffer poverty, amidst general comfort; and it is not to be wondered at that so few engage in these things, whilst all other employments are well supplied. But we close with the counsel we gave in the beginning—pray, then act. There may be some sacrifice on the part of the giver, but it will only season and make the gift better. Poverty and hard times are no excuses no more than bad grammar is for not praying.

The cheerful giver receives pleasure in giving, and has God's highest approbation. Like Joe Diller in the last INTELLIGENCER, who denied himself of a nice, new warm jacket, and provided a Christmas dinner for his friends with his carefully hoarded pence, his heart is made happier, and warmer than if he had a dozen jackets. Reader, do you read that story? Written it may be for young folks, yet it contains a lesson for old ones, and a hard one for some it is too. Do you not think that little Tom carried glad tidings of his benefactor to the celestial city, and God richly rewarded him? Oh, that there were more Joe Dillers in the world ripened into manhood, who could exercise self-denial, and do all they could for the cause of Christ. Let us then, whose lips shall move in prayer, on January 6th, for more laborers, resolve that our next step will be to act, and go on from one degree to another, until our churches shall no longer be vacant. And what more befitting season for commencing this earnest activity than the beginning of the New Year. May God assist us at all times to do our part, as faithful servants; then when our time is out, we shall be received up into the better world to praise Him forever.

LAYMAN.

For the Religious Intelligencer.

ANNUAL SCHOOL MEETINGS.

MR. EDITOR—Your readers are aware that, according to law, on the 9th of January, instant, the Annual School Meeting is to be held in every school district in this Province; at which meeting the school business for the year is to be transacted. Only rates payable by law to take any action, and who are in the school district, are entitled to vote, and have an income upon which they are rated for school purposes, and have paid all such local school taxes prior to said annual meeting; and also, persons not living in the Parish, but owning property in the same, and having paid all local school taxes rated upon them prior to the time named. These, and only these, are allowed to take part in the business at the annual meeting; hence, no mere poll tax payers have any right to take part therein. The business to be done will be varied, but, to select a chairman, secretary, who are to be rate payers of the district (see secs. 24, 25, and 36 of the law). 2d. To create a vacancy, by lot, in the Trusteeship, and to elect another to fill said vacancy. 3d. To elect an Auditor, and receive the report of the Board of Trustees, with their estimate of the requirements for the ensuing year, as well as the accounts of the past year (see secs. 18, 27, 45, and 46). 4th. To vote the necessary amount to be assessed on the rate payers, for the purposes of the ensuing year, as well as to make good any deficit. This may be considered the most important of the duties the rate payers have to perform. At this point, they will have to consider whether they will be guided by reason, and a desire to sustain the law, or by the counsel of those who wish to establish separate schools in the Province—by the counsel of the Freeman and his coadjutors, for instance, who advise to make no provision for the incoming year. I cannot believe that any man, who has been tested the law during the past year, will be willing to act upon the advice of the Freeman for the coming year; but, on the contrary, will see that ample provision is made for the support of their school. The people of this country are in favor of free education. They know that the cultivation of the mind is all-important; they have a duty to perform in the education of their children, which they hold as sacred; and in order that this may be most effectually carried out, it has been considered wise to cause the common schools of the country to be conducted on the non-sectarian principle, leaving the sectarian training, if such is a necessity, to the churches and to parental influence, which should be quite sufficient.

The entire Protestant community of New Brunswick is satisfied with this arrangement, and why the Catholic element should dissent seems a mystery. Are they not willing to accept equal rights and equal terms with their fellow-subjects? And if not, why? Cannot they indoctrinate their people sufficiently without having them trained to Catholicism in the common schools of the country? One would suppose they would not object to meet their Protestant fellow-subjects on equal terms in every respect. If no sectarian principles are introduced or allowed to be taught in the schools, and nothing but a purely literary and moral course is given, then no denomination can be injured thereby, and all are placed on precisely equal terms, just as it should be in a mixed community. I have said the entire Protestant community of this Province is satisfied with this arrangement. I am well aware there are individual Protestants who object to some features of the law, but not because it fails to indoctrinate their children in the Protestant faith, or because they are taught in the schools, but because they believe that the people of any School District will be willing to follow the advice of the Freeman, and refuse to make provision for a school during the current year; but, on the contrary, they will be careful to make such provision as the exigencies of the case may demand, and grant their Trustees a sufficient amount of money to carry on the school of the District in a proper manner.

I feel compelled to add that the wishes of the Freeman prevailed in this Province, judging from the sentiments it has contained, very few acts, which have been carried out successfully by the Government during the last decade, would now have an existence; but, instead thereof, *Protestantism* would have succeeded, England's hold on Canada would have been loosened, and our people would have been very different from what it is now. How then can any lover of his country accept the advice of Freeman in school matters? I judge very few will. Yours truly,

January, 1873.

THE OPEN DOOR.

Do not be afraid. The vexed question is not to be reopened. It has been sufficiently ventilated already. This is simply a business notice. We have on our order list the names of a few persons who are entitled to the Open Door, but who have not yet been supplied. Some of them have been waiting a good while, and perhaps their patience is well-nigh exhausted. Ours is, at any rate, We have been expecting and expecting and expecting again that the books we ordered so long ago would come. We have written several times, and each time have received a promise that "they will be ready in a week or two." But they have not come, and we are tired waiting. The author, Mr. Smith, is not at all fault in the matter; the whole blame attaches to the publisher. If those to whom the books are due have been annoyed as much as we have by the delay, we pity them. Now we propose to put an end to the misery or suspense or whatever it may be called. This is our plan: If the persons interested do not wish to wait any longer for the books, we will credit each one with one dollar on the INTELLIGENCER. Those who are satisfied with this arrangement will please write us immediately to that effect, as we will not give the credit bill we hear from them. We would much rather furnish the books, but under the circumstances we are compelled to substitute the above arrangement. Those accepting this offer will have to send only one dollar in order to receive credit for a year's subscription, and a premium picture if their payment is to 1040.

INTIMACY WITH CHRIST.

It is the wisdom of life, as well as its joy, to be always feeling this great need of Jesus. A true christian feels that he could no more live for an hour without Jesus than he could an hour without air, or under the water. There is something delightful in this sense of utter dependence upon Jesus. It is our only rest, our only life, our only world. Our very sleep, at last becomes subject to the thought of Jesus; and saturated with it. It is part of the gladness of growing older; not only are we thereby drawing nearer to our first sight of him, but that closer dependence upon him grows more and more. We have had a longer and more varied experience of him. Our love for him has become more of a passion, which, by a little effort, promises at most not very distant day to be made permanent. The love of Jesus never can be ungrounding. In our present life, as we grow older, we become more sensible to cold and wind, to change of place, and to alternation of weather. So as we grow older in spiritual life, we become more sensitive to the presence of Jesus, to the necessity of him, and of his indwelling sweetness. A constantly increasing sensible love of our dearest Lord is the safest mark of our growth in holiness and the most tranquilizing prophecy of our final perseverance.

SACRAMENTAL WINE.

We have been requested to publish the following directions for making unfmented wine for use at Communion. Ministers and deacons would do well to cut this out.

A. C. Isaacs, a converted Jew, describes one mode of preparation. Raisins or dried grapes are steeped in water for two or three days previous to the Passover, in a vessel placed near the fire. The juice is then strained and bottled off as the fruit of the vine. Sometimes, if circumstances arise to prevent the raisins being regularly steeped, they are boiled in the afternoon of the day on which the Passover is celebrated. When the sabbath matter is thought to be sufficiently dissolved, the decoction is boiled and cooled. Such was our Passover wine. All the Jews with whom I have been acquainted used and still use this wine at the Passover. If it ever should be fermented, it is certainly unknown to them, and against their express intention. Judge Noah, of the State of New York, says: "If you wish to make unfmented wine in small quantities for the sacramental table, take a small stone jar, into which put a pound or two of raisins, and fill it with water. Tie a cloth over the top, and place a jug near the fire where it may be kept warm, and in a week it will be fit for use, making a pure, sweet wine, free from alcohol. This is the wine we use at the Passover." The first is an English-Jewish preparation, the second an American Jewish preparation.

THINGS IN SHORT METRE.

Cannot do everything.—One of the greatest mysteries relating to Henry Ward Beecher, is his inability to speak well to children.

From churches seem thus far to be quite successful. There are four in Brooklyn—Rev. Dr. Scudder's, Rev. J. Hyatt Smith's, Ross Street Presbyterian, and the Rev. Dr. Talmadge's Tabernacle.

Good.—One of the Baptist Missionaries at Burmah sent \$1000 to the church edifice fund of the Home Missionary Society. The field abroad is yielding returns to the church at home.

There is much excitement in Lisbon in consequence of a rumor that Queen Maria Pia, of Portugal, whose god-father is Pope Pius IX., has determined to abandon the Catholic faith, and to turn Protestant.

Mr. Spurgeon has been heard to say: "I receive a great deal of heart into my church, and about two children are excommunicated every year, always adults. I have never had occasion to excommunicate a child."

William W. Corcoran, a wealthy banker of Washington, who has given already about \$30,000 to Washington City for various purposes, has donated \$250,000 to Columbia College, in the same city. The college is a Baptist institution.

The venerable Dr. Lang, founder of the Presbyterian Church in Australia, known in the literary world as a historian of distinction, has just retired from the pastorate of the Scotch Church at Sydney, after a ministerial career of exactly fifty years.

The Abolition gives the names of Twenty-two ministers in Halifax who are *Totipot Abolitionists*, and earnest promoters of Temperance. The list comprehends two Episcopalians, two Roman Catholics, six Wesleyans, seven Presbyterians, four Baptists and one Congregationalist. A large meeting of Clergymen is expected early in the New Year to convene at a Temperance Crusade.

The Baptists in Jamaica are prospering. They have 1100 churches, some of which employ from 80 to 200 people, and all of them self-supporting. They have 14,000 colored children taught in Sunday schools by about 1000 colored teachers, and about 6000 scholars in their day schools. In their Calabar Institute they have twenty-three young men training to be pastors and teachers.

Orphan.—A correspondent of the Philadelphia Presbyterian says that the Presbyteries of Ireland are doing a noble work in providing for her orphans. She is taking care of fifteen hundred. They are chiefly in Presbyterian houses, and are being educated under home influences. It says funds for their support are never wanting. God cares for the fatherless.

The author of "Home Sweet Home," John Howard Payne, is to have a monument erected to his memory in Prospect Park, Brooklyn.

The Rev. J. W. Johnson, of Calais, Baptist missionary in China, died of paralysis at Swatow, China, on the 21st of October, at the age of 54 years.

A missionary of China states that if the present ratio of conversions goes on as it has been going for some years back, "by the year 1900 the native Christians in China will number over two millions."

Portuguese.—There are about 5,000 Portuguese in Boston. The recent fire threw them out of employment and made them objects of charity. The North End Mission have taken their case in hand, and are feeding and clothing their bodies, and instructing their souls in the way of life. Such are the fruits of the gospel. Good fruits denote a good tree.

European languages.—A recent calculation shows that the principal European languages relative to English is spoken by nearly millions of persons, inhabiting Great Britain and Ireland, North America, the Bermuda, Jamaica, Cape of Good Hope, Australia, Van Diemen's Land, Newfoundland, and the East Indies; German by fifty-five millions, in their own country, Switzerland, Austria, Hungary, Russia, North and South America, La Plata, Australia, and the East Indies; Spanish by fifty-five millions, in Spain, Cuba, Mexico, the Republics of South America, Manila, etc.; and French by forty-five millions, in France, Belgium, Switzerland, Canada, Cayenne, and north America.

How much shall I give?—At a missionary meeting in the Fiji Islands, held last year, each tribe came led by its chief, singing as they came, and laid their gifts upon the table. One chief leading his tribe, as he reached the door of the building, became deeply moved and greatly excited, and with tears streaming from his eyes, cried out, "What shall I give unto the Lord? Oh that I had something to give Him in return for all that He has given me. Oh that I were rich, that I had gold or land to give! I have only this little holding up a sovereign. No, this is not all; I will give myself, my body, my soul my all!"

Advance in Market prices.—A lady of Bourg (France) lately bequeathed to her parochial church, 3,000 francs (\$600), on condition that forty-five masses should be said every year, for her and her husband's souls' rest. The church council having agreed to this, either to accept or to decline, according to French law, either to accept or to decline such a bequest, adopted the following resolution: "The council, considering that the price of masses has advanced, that it will continue to advance, that the charges imposed by the will, will not be in proportion with the cost of the masses, would be conferred, refuses to accept the bequest."

Glass-blowers in the vicinity of Boston, it is said, are making quite a profitable job out of the great fire, in the shape of curious relics. Their plan of operation is to blow bottles and other vessels into all sorts of shapes, resembling the vessels of intense heat, while the inside is ingested with molten glass, from cheap whiskey to castor oil. Corks are inserted showing every degree of burning, from a slight scorch to half consumption, while the contents have the appearance of having remained intact. These relics sell readily for from 25 cents upward.

What is being done.—A gentleman at Rome writes to the Rev. John R. Macdonald, of Florence: "In my printing office in Borgo Vecchio (at the entrance of St. Peter's Square), we are now printing 10,000 copies of the New Testament in the vernacular of Pius the Ninth, so to speak; for from the Papal apartments they can see the printing office. Does not this appear to you a divine dispensation, which permits a printing office, established in the face of the Vatican, and close to the Papal Palace of the Inquisition, to publish that Evangelical Word, which has been so persecuted by the Inquisition and the Vatican?"

A controversy has arisen in England over a decision of the Bishop of Lincoln regarding the right of a clergyman to omit a portion of the burial service at a funeral. A rector had declined to read over a deceased parishioner of immoral life the words of the service which consign the body to earth "in sure and certain hope of a joyful resurrection," as he did not believe that the deceased had died in the grace of the Lord. Countess Wordsworth, to publish that Evangelical Word, which has been so persecuted by the Inquisition and the Vatican?"

The National Debt.—The amount of the national debt, not including the debt of Great Britain, of twenty-seven governments, as compiled from official sources, is \$16,779,000,000, showing an increase of indebtedness in ten years of \$9,413,000,000. The vast but undeveloped empire of Brazil is mortgaged to the amount of \$275,000,000, as the price of the conquest of Paraguay; and the petty government of Egypt has signified its emancipation from Turkish thralldom by piling up a debt of \$205,000,000 in ten years. The income of the British Empire in the last ten years amounts to \$709,000,000. This money has been chiefly expended in building railroads and in extending Russian "civilization" in the East. Japan signified her claims to modern progress by a national debt of \$50,000,000.

The Brooklyn (N. Y.) Tabernacle, the burning of which was announced in last week's paper, was perhaps the largest church in the United States, it was capable of seating 3,500 people. It cost \$75,000 more than the organ, which cost \$20,000. It was "thirty-three years old. It is proposed to erect another church at once, and the Tabernacle, just before the hour of Sunday morning service. Offers of other churches were immediately made, and in the evening Mr. Talmadge preached in Beecher's Church. He introduced his sermon in the following reference to the fire, which is very characteristic of the man: "In the village of once lived, on a cold night, there was a cry of fire. House after house was consumed. But there was in the village a large hospitable dwelling, and as soon as the people were warned they came into this common centre. The good men and women stood at the door and said, 'Come in,' and the little children, as they were brought to the door, some of them wrapped in blankets and shawls, were taken up to bed, and the old people that came in from their consumed homes were seated around the fire. And the good man of the house told them that all would be well. This is a very cold day to be burned out. But we come into this hospitable home to-night, and gather around this great warm fire of Christian kindness and love, and it is good to be here. The good men and women stand at the door and say, 'Come in,' and the little children, as they were brought to the door, some of them wrapped in blankets and shawls, were taken up to bed, and the old people that came in from their consumed homes were seated around the fire. And the good man of the house told them that all would be well. This is a very cold day to be burned out. 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