

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, JUNE 6, 1873

A QUESTION.

Are we doing all we can? We intend the question to refer exclusively to our Foreign Mission work. It is not enough to do something; it is necessary that what is done be proportionate to our ability. Is then what the Free Baptists of New Brunswick are doing for the propagation of the saving truth of Jesus Christ amongst the heathen, commensurate with their ability? If it is, well; God is pleased, and nothing more is required of them in that direction. But if it is not, it is not well; God is not pleased, nor will He be till they come fully up to the mark. Let us here state a fact or two concerning the denomination, and then in the light of said facts, let it be decided whether all that ought is being done. During the General Conference, held in Fredericton in July 1864, the Foreign Mission Society was organized. Rev. J. L. Phillips, who was present at the Conference, was adopted as the Society's missionary, and the amount of his salary (\$700) was undertaken to be raised. Previous to that time nothing had been done by the denomination to forward the work of the Lord in foreign fields. To some it seemed too much to undertake the support of Bro. Phillips; but the sequel has proved that it was not too much. True, the Treasury has sometimes been without funds, and had it not been that the Treasurer, Bro. Peters, had sufficient faith in both the ability and willingness of the churches to carry out their arrangement with their missionary, he would not have advanced the cash, and the salary would often not have been paid when due. But though there has been lack of system in the collection of funds, the fact has been established that the denomination can do all that in 1864 it undertook to do. Three or four years ago the salaries of the Free Will Baptist missionaries were increased, the salary of Bro. Phillips with the rest. The increase in cost of living, as also an increasing family, made the addition (only \$100), to his salary absolutely necessary. This amount has been paid each year thus far; what shall be done this year remains yet to be seen. We cannot but believe that the people will be equal to the demands upon them. But the question arises, ought we not to do more now than we did nine years ago? In 1864 we were able to raise the support of a missionary and wife, is that amount all we ought to raise now? There has certainly been an increase in our church membership in nine years. At the very least calculation there have been as many as three thousand persons added to our church rolls in that time. Each one of these should contribute something for Foreign Mission purposes; and their contributions should have the effect of swelling the total receipts rather than lessening the contributions of others. The total annual receipts not having increased we are shut up to one of these conclusions, either members added to our churches in the last nine years have given nothing, or former contributors have taken advantage of the contributions of the new members to free themselves from responsibility, and have accordingly withheld their offerings in part at least. The country has been increasing in wealth all the while, and Free Baptists have received their proportion of the advance. There is more money floating in all parts of the country than there was nine years ago; and we believe it is not nearly so difficult now for the majority of the people to secure the cash to devote to any purpose as it was then. In view of these facts, and others which will readily suggest themselves in this connection, why is it that as a denomination we are not doing more? Instead of being satisfied to contribute a fixed sum each year for a period of five, ten or twenty years, we ought to be ambitious to increase the amount each year. The census says there are 28,000 Free Baptists in this province. Suppose these figures to be correct (and they certainly do not overstate our strength), does any reader think that \$900 a year is all that should be devoted by us to carrying forward the work of winning the heathen to Christ?

It is far too small a contribution to go from so large a body of people. Much more ought to be devoted to a work so good, and involving in so large a degree the glory of God. We are aware that it will be objected to this view that there is much difficulty at times in raising even the amount now required by the society to meet its obligations. Yes, and if we do not aim higher, it will be more difficult ten years hence to raise that sum (\$900) than it is even now. This, no more than any other undertaking, however good, can be prosecuted without effort—earnest and persistent effort. In a matter of this kind we are not to try to satisfy ourselves with doing that which involves no difficulty, and necessitates no effort nor sacrifice. We need rather to consider the claims that God and our fellow men have upon us; and coming to see clearly the nature and extent of those claims we must to them devote honestly the full measure of our efforts and substance required to satisfy them.

Our Free Will Baptist brethren have voted to increase the number of missionaries by six; and are now appealing to their churches for funds. They will doubtless succeed. It is high time we too began to think of putting something more into the pot of the Lord's treasury. We might support a female missionary, or at least assist in one's support. Or we might contribute to some other part of the work. However it is done, or to whatever section of the mission work help is given, we hope the conviction will become general that something must be done. The matter deserves the serious and prayerful consideration of both ministry and laity, indeed of all who love the Lord Jesus Christ, of all who are in sympathy with His great purposes of love, and desire to see His kingdom come, His will done, and His glory fill the earth.

DENOMINATIONAL NEWS.

NORTH BRANCH OROMOCTO.—Rev. Wm. Brown writes under date of May 27th:—"The Lord is continuing His blessing to this church. A good religious interest prevails in the community. Last Sabbath a baptized another convert, and I expect others to give themselves to Jesus."

Rev. Edwin Garrity left St. John for Grand Manan on Monday last, where he expects to spend a few weeks.

REVIVAL IN FOREIGN MISSION WORK.

The Free Baptist Foreign Mission Society of the United States has resolved to send out six new missionaries. Speaking of this, the *Star* says that the American Board of Foreign Missions has just been doing very effective work. Week before last, on Tuesday, three men were appointed to be missionaries, one to Japan, one to Micronesia, and one to North China; the next day, two were ordained, one for Madura and one for Mongolia; and on Saturday, seven men and women were shipped from New York, four for South Africa, two for Ceylon, and one for India. On the following Monday, four more left New York, two for Spain, and two for the Zulu Mission. Verily, this is an encouraging record. Even in these worldly days, the old injunction is heard anew, and preachers are going forth into all the world. In addition to this, very encouraging reports are received from certain districts in Mexico. In Guadalajara several persons of distinction are converted, and a profound impression seems to be resting on the public mind. The missionaries are protected by prominent officials from threatened violence of a fanatical opposition, and the good seed seems likely to take root and grow. This will be good tidings to the already weary laborers in the field, and will cheer them to more hopeful work. They helpfully who aid such a cause.

"ONE MORE."

Says a writer in the *S. S. Times*: "Some time since, when speaking on the subject of missions, our pastor made a statement to this effect, that out of a population on this earth, estimated at 1,300,000,000, there were probably but about 3,000,000 earnest working Christians. This number seemed very insignificant and inadequate apparently, to make much impression upon the heathenism of the world and its antagonism to the true God."

But let us see what might be accomplished if each one of these earnest working 3,000,000 of Christians was to determine that he would win one more soul for the Master this year, and every succeeding year for the next ten. If each one lived up to this solemn resolve and the effort was blessed with success, at the end of the first year we should have 6,000,000; the next year would see 12,000,000 in the field. At the end of the eighth year, supposing each recruit to this glorious army, to be an earnest worker, there would be 768,000,000, or the entire adult population of the world. Less than a decade would be required to win the world to the Master. Not to win the world to nominal Christianity, but to win it to earnest, active effort in His cause.

Of course many of these earnest workers would be gathered unto their rest and called to receive the reward of their labors, during this time, and it might be urged that the result would be proportionately diminished. But when we remember that the last end of each one might and should be such as to impress and win still another, even this reduction is reduced. When we can figure such stupendous results from such small beginnings, in so short a time, and then see how far from them we are, as decades after decades, and century after century, rolls on with unrelenting rapidity, the query is suggested, why is it?

We must go back to our starting point—winning one more soul for the Master. Not merely inducing some one to come out from the world, renounce his sin, and place his name on the list of those who profess to be working in our Lord's vineyard. This will not accomplish such results. But win an earnest worker for the Master—an earnest fighter in the little army of crusaders, who are determined never to lay down the weapons of their warfare, or turn aside from their great objective point—winning the world to Christ—until the knowledge of the truth as it is in Him, and the power and reality of His great love have filled every heart. Such winning means, not only inducing one to enter the narrow path but to walk in it. It means watching over him, cherishing him, marching as it were close next to him, with your shoulder touching his, animating him in his work, sympathizing with him in his reverses, his falls, his wounds, his encounters, until he too shall become a veteran.

Among soldiers, even timid hearts can thus be animated to stand their ground and advance boldly, while shoulder touches shoulder and the line is unbroken. Close up the ranks then, and press forward with regular, unflinching steps; the same courage, the same high and holy resolve, passing from one to another till all are animated with one spirit, one hope, one purpose, one determination. Little band, scattered widely over this still beautiful, though sin-cursed, blood-stained world, yet still hostile and stand motionless, appalled at the magnitude of the work? Will each and every one of you resolve that ere the midnight chime ceases their tolling on the 31st of December, 1873, you will win one more soul, and have brought your grain and seed and laid it on this hillcock, which by persistent determined effort, shall become the mountain of the Lord.

DEATH OF HON. JOSEPH HOWE.

There is no little sadness throughout British America caused by the death of Governor Howe of Nova Scotia. He died on Sabbath morning last, at Government House, in Halifax. Only a few weeks ago, he was sworn into office as Governor, and it is to be regretted by all parties that he did not live longer to enjoy the honours and rest of the position for which he was so well fitted, and to which his long public service entitled him.

Mr. Howe's death—says the *Telegraph*—was rather sudden, though not entirely unexpected. He had recently been quite ill, in fact he seemed a perfect wreck of his former self, but lately he rallied somewhat, and so lately as Thursday last was seen driving about Halifax apparently in fair health. To a gentleman who congratulated him on the fact, he remarked significantly (referring to the locality in the city in which he was driving, in the vicinity of Government House), that he was "not far from the graves of his ancestors."

Mr. Howe was one of the most prominent statesmen of British North America, and in his palmy days, exercised more influence on the politics of these and other Colonies than any man now living. In particular, he was the father of responsible Government in the British North American Provinces, and through them of many other Provinces of England's vast Colonial Empire. An orator, a poet, a statesman, as well as a printer and a journalist, Mr. Howe, though his career was, in some respects, a chequered one, leaves behind him a great reputation, and one that will long retain its lustre not only in that Acadian land, which his fine genius did so much to illustrate and adorn, but throughout British America, and the British Empire, and the United States, in which last mentioned country Mr. Howe's family connections are numerous and influential.

NOTES FROM MANITOBA.

There are few, if any, readers who do not want all the information possible to be obtained concerning that part of the Dominion lying in the "Far West." Those who have gone there from this Province have reported quite favorably of the country, and have encouraged immigration in that direction. One of our subscribers, living in Winnipeg, writes some of his impressions in the following way. He says:

To answer questions such as suggested themselves to me before leaving New Brunswick might not be out of place.

1st. What kind of people are the half-breeds?

Ans. When the first settlers came to this North-west some 60 or 70 years ago, there were few if any women with them. As it was not "good for man to be alone," the men tired of their bachelorhood, and there being no ladies of their own race, had no alternative but to marry the Indian beauties. From this intermarrying has sprung the half-breed population of Manitoba, which now numbers 10,000.

2d. What are the habits of the half-breeds? Ans. The English and Scotch, generally speaking, are industrious, and many of them are well-to-do farmers. The French, with a very few worthy exceptions, are not doing so well. They live "from hand to mouth," a great many of them getting their subsistence by hunting the buffalo. They belong to the Romish Church, and are such a class of people as one must expect those to be who are bound by the chains of popish darkness and error. The English and Scotch half-breeds belong to the Protestant Church.

3d. Are the Indians troublesome?

Ans. I can assure you that the Indians of Manitoba are a quiet, peaceable race, troubling no one. I have not yet heard of a single instance where settlers have been molested, or in any way interfered with, though white settlers have located in all parts of the Province, and even beyond it, in places concerning the settlement of which no treaty has been made with the Indians. Indeed there is one tribe here that is far in advance of New Brunswick Indians in civilization. They are found here and there settled among the whites, farming and doing well; and the squaws seem to be well acquainted with, and able to perform creditably, the domestic duties of the farm-house. They send their children to school, which is a very hopeful sign. This tribe, with but few exceptions, belong to the Church of England, and have native pastors to minister to them in spiritual things.

The long winter has gone at last, and the spring has opened nicely. Business in Winnipeg has commenced in good earnest. Already some twenty-two or twenty-three houses are in course of erection. Building lots are selling readily at from \$100 to \$1000.

The people were much dissatisfied that the bill to incorporate this place was thrown out of the Legislature. Its failure is attributed to Hudson Bay Company influence.

For a new place, containing people from all quarters, and where there are not all the facilities needed for properly carrying out the law, I cannot speak too highly of the people and the general morality of the place. The people all seem determined that law and order shall be strictly observed.

HOME FOR AGED WOMEN.

One of the benevolent institutions of this city bears the above name. The annual meeting of the subscribers to the Home was held on Thursday last, at which time the reports of the Secretary and Treasurer were read, detailing the work of the Home and its financial condition. The contributions to the funds have been quite liberal. There is a mortgage on the property which they hope very soon to be able to remove. There are present thirteen inmates. The Directors in their report think there is reason to congratulate the friends of the institution on the success that has thus far attended it.

"That it was much required in this community has been abundantly proved, first by the fact that it is already occupied by so many who have thankfully availed themselves of the privilege it offers, and second by the liberal manner in which it has been supported by the public. The efforts thus far put forth have been greatly blessed by the supreme ruler of all, and we believe that God will continue to bless and prosper the Institution, whose object is to further the cause of Christ in the world, and prove a practical embodiment of the Apostle's injunction: 'We that are strong ought to bear the infirmities of the weak.' 'Bear ye one another's burdens and so fulfil the law of Christ.'"

THE GOVERNORSHIP.

It is now stated that Hon. Albert J. Smith has declined the Governorship of New Brunswick. Though no reasons are given, the statement that he will not accept is generally received as correct. The name of Judge Fisher is being mentioned in connection with the position. And there are certainly many reasons why the Judge should be considered in making the appointment. He has been one of New Brunswick's most prominent politicians, and took a very active and important part in securing for her the wholesome laws and institutions with which she is now blessed. In the struggle for responsible government Charles Fisher was one of the people's ablest champions. Though we are not disposed to say anything derogatory of Mr. Smith, or his fitness for the position to which it was proposed to appoint him, we think it will be generally conceded that the province is much more largely indebted to Judge Fisher than to him. It is plain also that Mr. Fisher has quite as strong claims upon the Dominion authorities as any gentleman in this province. In conjunction with Messrs. Tilley and Mitchell he led the movement that made the Union an accomplished fact. It is not at all probable that when he accepted a seat on the Bench he thought to always remain there. But even if he did, it would be a graceful act now for the Dominion Government to appoint him to the Governorship of his native province as a recognition of his long, faithful and successful services in the interests of the province. We do not know that Judge Fisher is very anxious to receive the appointment; but we confess that we should feel gratified if he should be appointed, and we believe that his fellow citizens would be satisfied at his elevation, considering it well merited.

A HISTORY THAT IS STRANGER THAN FICTION.

We take the following remarkable history from *Under the Banner*, by Rev. H. W. Tucker: "Missionary literature is declared to be always dull and commonplace. Readers who are content with the truth must forego the excitement of fiction. But surely truth is often stranger than fiction; and if a novelist were to sketch the history of a slave-boy, who was battered first for a horse, and returned as an unfair exchange, and on subsequent occasions was unfettered for run and tobacco; whose story was then so broken that he tried to commit suicide; who was afterwards sold to Portuguese traders, rescued by an English vessel, converted to Christianity, educated, and ultimately ordained, and was consecrated a Bishop; if a novelist could imagine such a series of events he could not fail to be acceptable to the readers of sensational literature. If he drew still more largely on his fancy, and declared that the parents from whom the slave had been wrested in his childhood he met again after a separation of twenty-five years—that his heathen relative received from him their first knowledge of Christian truth—and that his mother died under the roof of her son's Episcopal residence, it would be said, perhaps, that fancy had exceeded the limits of probability. And yet this is a simple story in latest outline of the Bishop of the Niger country. Edjah, a Yoruban lad, was seized by a Mohammedan gang in 1821; he went through the vicissitudes detailed above, until he found himself on board H. M. S. 'Myrmidon,' free and petted by officers and crew; he was baptized, in 1835, 'Samuel Crowther,' the name of a well-known London clergyman. Educated in the Church Missionary Society's Institution at Fourah

Bay, he was ordained in 1843, and accompanied Mr. Townsend to Abbeokuta. There, in the country where he had been dragged into slavery, he found his mother and sisters, and was the means of bringing them into the Church. Yet, fourteen years later, in 1857, he founded the Mission in the Niger country. Here, as in ancient times, the Missionary Bishop has confronted heathen monarchs and told them of their error. The Bishop (for Mr. Crowther was consecrated Bishop of the Niger in 1864) has more than once been seized, and his life imperilled. The slave-trade, cannibalism, polygamy, the ignorance of heathens, the fanaticism of Mohammedans, these are the obstacles against which he has had to contend.

In 1867, a substantial church was built at a place called Onitsha; at the same time the daughter of an influential chief resolved to be baptized in spite of the remonstrances of her friends. These two events raised the jealousy of the heathens to such a pitch that the Bishop was threatened with a fine female slave was purchased, then dragged two miles to the river side, and there sacrificed to the gods to atone for the sins which had tolerated Christianity in the land. When the passions of the people were thus roused, Bishop Crowther demanded audience of the king. He showed how much better a subject he was himself as a Christian, than he would have been had he remained a heathen. The king at first relented so far as to order all Christians out of the land, guaranteeing them a safe exit; but this edict he cancelled, and toleration was established."

This work, now carried on by a native Bishop and nine native clergymen, is strictly an indigenous mission. Not a single European has a share in it. There is a difficult future before it, but the obstacles already surmounted give promise for the future, and prove the capacity of the African for self-government and self-support.

For the Intelligencer.

Bro. McLEOD—I am quite certain, that your numerous readers will be pleased to learn of any matter that tends to the suppression of the illicit manufacture and sale of intoxicating liquors; and as a little affair of this nature, has recently transpired in this County, I am disposed to communicate to your paper this item of intelligence.

It appears that certain parties living in the vicinity of Summer Hill, Parish of Hampstead, Queen's County, has for some years past, been in the habit of manufacturing alcoholic liquors to a considerable extent, without the sanction of law, to the great annoyance of the more quiet and orderly part of the community. They had procured a still, and all the apparatus necessary to the conversion of grain and worthless molasses into a *so-called* 'brandy,' and in defiance of all law and order, had continued to flood the surrounding country with this deadly evil, in opposition to all the moral suasion of the temperance men, and remonstrance of all law-abiding and right-minded citizens.

The Japanese. That empire has already resolved, and the most favorable impression of the United States, and our missionary societies cannot be excused if the present opportunity to establish themselves there is neglected.

Responsibility.—Says the *Era*: "Pastors and older members in a church owe an important duty to young converts, in quickening their devotion, usefulness, and guiding it into right channels. Every new-born soul asks like Saul of Tarsus, 'Lord, what wilt thou have me to do?' There is a longing to do good, and a readiness to obey the divine call. If opportunities are furnished, and the impulse settles into a habit, the Christian life ripens in beauty and strength. But if the impulse dies out, with the freshness of early feeling, the growth of character is dwarfed, and years pass by with little or no inward joy or outward service. To host of inefficient members crowd our churches, who, under proper guidance, might have grown into earnest and consistent workers."

A Clergyman's Opinion of an Established Church.—The Rev. H. Canham, of Warrington, Woodbridge, England, declares, as a clergyman of the Established Church, that the following are the kinds of men who obtain preferment:—1. Those who give money. 2. Those who have influential relatives, in the shape of bishops or other ecclesiastical dignitaries. 3. Those who go in strong for the hustings. 4. And those who have good fortune to be connected in some way with the Lord Chancellor. In nine cases out of ten merit has no weight whatever in the matter of preferment. It is simply a matter of interest or capital. Hence the utter inefficiency and incapacity of the holders of great usefulness and responsibility, and the disappointment and disgust which are already beginning to obtain upon not a small portion of the laity."

Lay Preaching.—We learn from the New York *Observer*, that a 'Congregational Association' in Missouri, has after much deliberation and discussion, resolved to authorize 'deacons' to preach. It begins in a very humble manner, judging from its minutes. After approving the appointment of preaching deacons for local work, the Association passed the following resolutions:

Resolved, That these deacons, having been examined and approved by a Board, consisting of the pastor of their church, and the Superintendent and Committee of Missions connected with the District Association, may be ordered to preach for the laity. Candidates for appointment by the Board may study in connection with the Scriptures, Barrow's *Commentary to the Bible*, and some appropriate outlines of theology recommended by their pastor. *Resolved*, If in any case it is deemed advisable, the Board may recommend a course of study and work that may lead these helpers on into the full work of the ministry.

Revival of Chinese Immigration.—The San Francisco Bulletin of the 16th instant, says: At the rate these immigrants have been pouring in upon us during the past month or two, 30,000 or 40,000 of them will have been landed here by the end of the year. Since January 1st, eight steamers have arrived from Hong Kong, with over 7,000 passengers. The British steamer, *Lord of the Isles*, is now due from Hong Kong, with 1,000 passengers, and the British steamer, *Quang Si*, will be due on the 6th of June with an equal number. We are also advised that the British steamer *Ceylon*, left Macao on the 16th of May, with a full cargo of Chinese from San Francisco. After June 1st, we may expect three or four steamers per month from China, of which will probably bring their full complement of these immigrants. The employment of the Chinese is no longer restricted to menial service. They are being introduced into many of the trades, and also form an important element in mercantile circles.

Liquor Sellers in different parts of the United States are threatening to "turn tables on temperance men," by prosecuting them for every violation of law, in retaliation for the enforcement of liquor laws. This is the way they succeed in turning the tables, in Minneapolis, as we learn from the *Central Minnesota*:

"One of the saloon-keepers attended church last Sabbath, for a wonder, and on Monday had the organist arrested for playing the organ on Sunday. This was so supremely ridiculous that no attention was paid to it."

"Another went into Savory & Johnson's drug store on the Sabbath, and purchased ten cents' worth of tooth-picks, and had the proprietors arrested. At the trial the witness was informed that the purchaser was liable as well as the seller; so he withdrew his suit."

"A milkman was arrested for selling milk on Sunday, but was discharged. Numerous other arrests were made, and many were tried by jury, but the dignity of the law was adhered to, and a severe rebuke given to the whiskey ring."

"This course is only arousing public opinion against them, and it will only make it still worse for them, as hundreds who before were disposed to be lenient with them, will not care now to see the law rigidly enforced against the traffic."

Tobacco is "hit" all round. The *Observer* says it is eschewed by some of the clergy, while others are chewing and smoking it. The New York *Presbyterian* recommends that its use be forbidden to students of theology, and the Congregational Convention of the North-west requested the Western Education Society to refuse aid to any student who uses the weed. The *Norristown Herald* advertising for a compositor says, "No tobacco-chewer need apply." A colony is being planted at Skiddy, Kansas, in which no one is to be tolerated who uses tobacco in any shape. A gentleman receiving a legacy of \$10,000 from his father's estate, has given it to Phillips Academy at Exeter, for the benefit of poor students. But this proviso is made: they must not use tobacco in any form; for, says the giver, "no boy shall smoke cigars or chew 'fine cut' at the expense of my father's labour." The *Utica Herald*

est, poorest, and most unpromising part of the field." One of the most zealous missionaries is an ex-officer of an artillery regiment stationed there.

A Methodist preacher "out West" has found eight leading members of his church, each of whom spends about \$200 a year for tobacco and \$38 for the support of the pastor, and cannot afford to take a religious paper. Of course, a man has a right to pay for his luxuries according to the value he sets upon them, and we doubt whether such a pastor will have a good time during the rest of his stay with that church.

Mr. Louis Mellich, who has lately retired from the position of assistant editor of the *Christian World*, in his valedictory, says: "A man who can preserve the serenity of his temper, the sweetness of a Christian disposition, and an unflinching perseverance amid all the obstacles and difficulties which newspaper publication presents, deserves to be ranked with Job for patience, Baxter for goodness and sweetness, and the Iron Duke for nerve-power and obstinate determination."

A pleasant life must be that of the Carlist Santa Cruz. It is said that he has a body-guard of forty men, the only men in whom he has any confidence. "When he sleeps—and he sleeps very little—he has always two sentinels of his body-guard near him. He only partakes of food after it has been tasted by eight or ten other persons. He never eats bread, but is in the habit of consuming small thin cakes cooked for him by his own people. Always on his guard, he never forgets that a price of 10,000fr. is placed on his head, and he distrusts everybody."

A Council of Inquiry was recently held at Charlton, Iowa, to decide upon the conduct of Rev. Mr. Livermore of that place, who sued his church for his salary, and obtained judgment, but in so doing almost extinguished the church. The Council decided that the church was wrong in not paying the pastor; the pastor was wrong in suing the church; the church ought to apologize to the pastor, and the pastor ought to apologize to the church. All this was done, and the pastor was reinstated.

A member of Parliament has stated that 80,000 of the 100,000 paupers in England, are made so by strong drink. An English correspondent of *Zion's Herald* says that the wide prevalence of the use of alcoholic stimulants is the most common obstacle to a general revival among the Wesleyans and other religious bodies. The experience of England is being repeated in this country, where the shops are the curse of the poor and the laboring classes. They are the greatest obstacles to the growth of the church of Christ; and yet the liquor shops defy all law and authority.

Japan is destined to be a grand missionary field. The Church of England Propaganda Society is about to send two clergymen there to open missions, and the United Presbyterian Church of Scotland is moving in the same direction, having already secured \$45,000 as a fund to support laborers among the Japanese. That empire has already resolved, and the most favorable impression of the United States, and our missionary societies cannot be excused if the present opportunity to establish themselves there is neglected.

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Lay Preaching.—We learn from the New York *Observer*, that a 'Congregational Association' in Missouri, has after much deliberation and discussion, resolved to authorize 'deacons' to preach. It begins in a very humble manner, judging from its minutes. After approving the appointment of preaching deacons for local work, the Association passed the following resolutions:

Resolved, That these deacons, having been examined and approved by a Board, consisting of the pastor of their church, and the Superintendent and Committee of Missions connected with the District Association, may be ordered to preach for the laity. Candidates for appointment by the Board may study in connection with the Scriptures, Barrow's *Commentary to the Bible*, and some appropriate outlines of theology recommended by their pastor. *Resolved*, If in any case it is deemed advisable, the Board may recommend a course of study and work that may lead these helpers on into the full work of the ministry.

Revival of Chinese Immigration.—The San Francisco Bulletin of the 16th instant, says: At the rate these immigrants have been pouring in upon us during the past month or two, 30,000 or 40,000 of them will have been landed here by the end of the year. Since January 1st, eight steamers have arrived from Hong Kong, with over 7,000 passengers. The British steamer, *Lord of the Isles*, is now due from Hong Kong, with 1,000 passengers, and the British steamer, *Quang Si*, will be due on the 6th of June with an equal number. We are also advised that the British steamer *Ceylon*, left Macao on the 16th of May, with a full cargo of Chinese from San Francisco. After June 1st, we may expect three or four steamers per month from China, of which will probably bring their full complement of these immigrants. The employment of the Chinese is no longer restricted to menial service. They are being introduced into many of the trades, and also form an important element in mercantile circles.

Liquor Sellers in different parts of the United States are threatening to "turn tables on temperance men," by prosecuting them for every violation of law, in retaliation for the enforcement of liquor laws. This is the way they succeed in turning the tables, in Minneapolis, as we learn from the *Central Minnesota*:

"One of the saloon-keepers attended church last Sabbath, for a wonder, and on Monday had the organist arrested for playing the organ on Sunday. This was so supremely ridiculous that no attention was paid to it."

"Another went into Savory & Johnson's drug store on the Sabbath, and purchased ten cents' worth of tooth-picks, and had the proprietors arrested. At the trial the witness was informed that the purchaser was liable as well as the seller; so he withdrew his suit."

"A milkman was arrested for selling milk on Sunday, but was discharged. Numerous other arrests were made, and many were tried by jury, but the dignity of the law was adhered to, and a severe rebuke given to the whiskey ring."

"This course is only arousing public opinion against them, and it will only make it still worse for them, as hundreds who before were disposed to be lenient with them, will not care now to see the law rigidly enforced against the traffic."

Tobacco is "hit" all round. The *Observer* says it is eschewed by some of the clergy, while others are chewing and smoking it. The New York *Presbyterian* recommends that its use be forbidden to students of theology, and the Congregational Convention of the North-west requested the Western Education Society to refuse aid to any student who uses the weed. The *Norristown Herald* advertising for a compositor says, "No tobacco-chewer need apply." A colony is being planted at Skiddy, Kansas, in which no one is to be tolerated who uses tobacco in any shape. A gentleman receiving a legacy of \$10,000 from his father's estate, has given it to Phillips Academy at Exeter, for the benefit of poor students. But this proviso is made: they must not use tobacco in any form; for, says the giver, "no boy shall smoke cigars or chew 'fine cut' at the expense of my father's labour." The *Utica Herald*

has discovered that "it is now unlawful for tobacco chewers to beg a chew. The United States internal revenue law allows no person or persons to sell or dispose of tobacco in any form, no matter how small the bulk, without paying a license of five dollars."

The Lava Beds.—The hundred odd square miles of territory in Northern California, known as the Lava Beds, in which the Modoc Indians have entrenched themselves, is thus described by a writer in an Oregon paper:—"If you can imagine a smooth, solid sheet of granite, ten miles square and 500 feet thick, covering restless miles of gunpowder, scattered at irregular intervals under it; that these mines are exploded simultaneously, rending the whole field into rectangular masses from the size of a match-box to that of a church, heaping these masses high in some places, and leaving deep chasms in others. Following the explosion, the whole thing is placed in one of Vulcan's crucibles and heated up to a point when the whole begins to rise, and run together, and then suffered to cool. The roughness of the upper surface remains, as the explosion left it, while all below is honey-combed by the cracks and crevices caused by the cooling of the melted rock. From the top of one of these strong pyramids, an Indian can shoot a man without even exposing a square inch of himself. He can, with due haste, load and shoot a common muzzle-loading rifle ten times before a man can scramble over the rocks and chasms between the slain and the slayer. If at this terrible expense of life a force dislodges him from his cover, he has only to drop into and tuck himself under a narrow passage with which he is familiar, to gain another ambush, from whence it will cost ten more lives to dislodge him; and so on."

South America has never been a very encouraging missionary field, and intelligence from that continent is usually meagre in this respect. The English have a 'South American Missionary Society,' which is now meeting with considerable success, though as yet its missions are few. On the desolate shores of Terra del Fuego, the Bishop of Falkland has gathered around him quite a throng of native converts. In Brazil a lay missionary, who came from a pioneer journey of three thousand miles up the Amazon, where he found several suitable openings for stations among the heathen tribes. The Society is specially gratified with its work among the Fuegians, who have been converted in a vivid picture of the degradation of these people and finds in them one of the links of his hope; but now, says Dr. Kearney, the