

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, DECEMBER 5, 1873.

THE POWER OF CHRIST.

Christ's words were effectual in restoring man corporately to a clean state; they never left him half-sound or part recovered, but restored him completely. When he said to the leper, "I will be thou clean," his cure was wrought immediately and perfectly. He needed no tonics to build up his system, no exercise to recover strength. The impotent and the palsied men picked up themselves and their beds, and walked. Lazarus felt no more the disease that had stopped the machinery of his system; it left him when the words "come forth" were spoken. The withered hand was restored "whole as the other." The eyes that had never borne an image experienced no pain or weakness when the light first beamed into them. The lame and blind and deaf and dumb, whom the multitudes brought to Christ, as he sat on the hillside by the sea of Galilee, rejoiced in perfectly restored powers as they returned to their various abodes over the country. Disease and its effect, death, left no trace upon the human form when they had been removed by the Great Physician.

Not only disease and death, but devils also were subject to Christ's words. With authority he commanded the unclean spirits, and they left the subject of their plagues at once.

These subjects of Christ's attention were not treated as man was; they were not capable of the same treatment. Disease, death and devils were commanded; the last would not, and the others could not, do Christ's will without an exercise of authority and power on his part. Man was *restored*; he could, if he chose, do Christ's will, and he was not supposed to be so antagonistic to all good as to be incapable of persuasion into right ways. It was not to compel his submission, but to win his love, that Christ came. Christ treated him as an esteemed friend, as one whose friendship he was desirous of having. He appealed to man as to an independent agent, as to one whose destiny hangs upon the decision he makes for himself, and entreated him to ponder the path of his feet, and decide wisely. His words, his works, his death, his sufferings, and the love that shines through all, stand out before the world stirring appeals to men, to induce them to choose the way of righteousness and to follow him. Neither authority nor power was exercised coercively upon man to change his purposes. His spirit was left free that the choice might be voluntary, and that his love and worship of God should be spontaneous. The appeals to his reason are the only persuasive which the relationship between Christ and the sinner admits. Love between Christ and the sinner is to be reciprocal. How much more man comes short of meeting the wishes of Christ than did those other agents; and all because he is allowed a choice in the case.

UNBELIEF.

There is not, in all the catalogue of crimes which stain the world, one sin which so certainly destroys the soul as unbelief. Its very nature excludes every condition upon which salvation in Christ rests. The blood of Jesus Christ can cleanse from the vilest sin, when the sinner's soul is brought to him; but if the sinner will not come, there is the end of the matter. He cannot be cleansed or saved, however important, comparatively, his departure from the strictest morality may be, or however moral he may be. To be saved, man must believe in Christ; there is no other name or way by which salvation is possible. A soul may be lost who believes in Christ, if unfaithful and rebellious; but a soul that will not believe in him, but rejects him, has no promise of mercy.

OUR INDIA LETTER.

JELLASORE, PATNA, INDIA, Sept. 13, 1873.

MR. EDITOR.—Once more I am at the dear old home, where my childhood's days were spent. How the happy memories of God's goodness through these many years come over me whenever I visit this hallowed spot! Thank God for pious parents, who early taught me to love my Creator and serve Him! Should the eye of some careless, prodigal son or daughter fall on these lines, may he or she take warning and repent! It is a fearful thing to dishonor Christian parents! I can look back upon not a few who have gone down the slippery steep of desperation to eternal woe. They began by disobeying their parents! God's holy law cannot be violated with impunity. Trouble and sorrow are sure to find out the young man or woman who turns a deaf ear to the counsels of a pious father and a praying mother. Here in this pagan land amid many degrading customs, it pleased God to give me kind, Christian parents, and I never come to Patna without feeling again the great obligations I am under to my Heavenly Father for such a rich blessing.

This month I am making a tour of inspection among our mission schools. The first four days have been devoted to examining this large girls' school. The famine orphans, of which it was chiefly composed, are gradually thinning out. Some have been "married off," several have died, and others have gone to assist in zenana work at Balaore. Still about one hundred remains, and our beloved Sister Crawford is working for these with all her soul and strength. God bless her, she is just completing the twentieth year of her missionary life in India. I was forcibly struck by the careworn, haggard look of her dear good face. She cannot hold out much longer without a rest and change in some cooler climate. Perhaps she means to hold on as long as possible this time, and then go home to America "for good." When missionaries get to be old, they are prone to feel that should they go home the churches might not wish to send them out again to the foreign field. This thought I have no doubt often keeps aged and infirm laborers in the field when they should be taking the rest to which they are fully entitled. It is a bad blunder to keep men in such a climate as this, when their physical infirmities demand a change. And it is, I think, a worse mistake to keep able workers at home, after their strength is sufficiently recovered to resume labor, simply because they are old. It should be kept in mind that these experienced workers can immediately enter upon

their labors, on reaching the field, without waiting to master a foreign tongue, and also that they know the habits of the people, hence can accomplish far more than new men can hope to for some time.

These orphan girls at Patna are making progress in knowledge, and, best of all, they are learning of the Great Teacher, sitting like Mary at His feet. Already very many of them are members of the church, and quite a number are engaged in Christian work among the women and children of the vicinity. Let every Christian reader offer up sin, cere prayer in behalf of these school-girls. May they become so great a blessing to their native land, that we shall forget the fearful famine which brought them to us on account of the joy we shall experience in beholding their godly walk and useful lives!

I am sorry enough to say that the rain-fall is likely to be quite insufficient this year, and the rice crop to fall far short of the usual perfection. Cultivators of the soil seem apprehensive enough of the serious consequences attending a failure of the rice crop. May heaven avert the impending calamity! But more than rain and rice, more than all else besides, does this dry and parched land need the showers of Divine grace! O for a refreshing shower from on high! "LORD REVIVE US." Brethren, pray for us!

HALIFAX MISSION.

NO. IV.

We will not detain the friends of the Mission with an account of our journey to the Quarterly Meeting, knowing that many are already anxiously awaiting further information concerning this matter. The discussion evoked, if it did nothing more, rendered the fact patent that the denomination intends to care for its interest. The only question is—how can it best be done? The responsibility is too great for any one man to assume. A church of some twenty members can and will do better soon, be organized; but should these be left to care for their interests alone, with only such assistance as may be voluntarily rendered? We are anxious that every Free Baptist should know the matter stands, and so we will try to give an explanation as we understand it.

Encouraged by the action of Conference, friends in Halifax purchased the house for five hundred dollars, possession to be given about the first of July next—the parties selling giving to the purchasing parties a bond that the house shall then be decided, the purchasing parties paying down on receipt of this bond five hundred dollars as a guarantee that the house will then be taken; this sum to be forfeited in case they fail to take the house as agreed; the parties selling to pay lawful interest on the deposit until the deed is given. This bond or agreement has already been received, and the deposit of five hundred dollars made. A part of this has been contributed by friends in different parts of the denomination, and has been acknowledged in the INTELLIGENCER. Pledges have also been given to the amount of six hundred dollars. This, however, will be soon to be a small beginning, and entirely inadequate to meet the present need. Should the matter stop here the five hundred dollars paid is lost, as well as the labor and expense in collecting it. But it must not stop, and will not if promises to help can be relied on, and words of sympathy are any index to acts of benevolence. We are under greater obligations now than ever before to see this matter brought to a successful issue. If the amount already paid is lost, we should never dare insult members of the different churches by again asking them to contribute to our public institutions. The friends in Halifax who have thus far contributed largely toward current expenses, are looking to the denomination for aid. The hall in which meetings are now held, the occasional preaching, fuel and light, together with the expenses of a Sabbath School, are borne cheerfully by them, although they are numerically so weak.

To our young men, sent out from homes of kindness, deprived of influences as would lead them on the Sabbath to the "Sanctuary of God," left to wander alone in a strange city, we owe a duty that we shall never discharge till we have in Halifax a place where they are kindly met and cordially welcomed. To our business men—strength of the denomination—who are settling in the city, but who do not thus lose their interest for the future, we owe a duty that we shall never discharge till we have in Halifax a place where they are kindly met and cordially welcomed. To our business men—strength of the denomination—who are settling in the city, but who do not thus lose their interest for the future, we owe a duty that we shall never discharge till we have in Halifax a place where they are kindly met and cordially welcomed.

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DENOMINATIONAL NEWS.

"WHERE ARE THE MINISTERS, AND WHAT ARE THEY DOING?" is a question we are asked every week. Everybody wants to hear from and of them and their work, which is very right. And they look to the INTELLIGENCER for the desired information. When week after week the paper goes to them containing no word from ministers and churches they are disappointed, and some of them express their dissatisfaction in very decided terms. There is nothing more natural than that members of the denomination should look anxiously for news concerning its work and workers. There should be an anxiety equally great on the part of the ministers and others possessed of the facts to gratify such reasonable desire. We suppose our brethren do not seriously consider how great is the anxiety of the people to hear from them, or they would write oftener. There is no department of the paper which is more eagerly read by the majority of readers than the denominational news. It is also encouraging to the ministers and churches to hear from each other. And we cannot publish such news only as it is furnished us, we hope the brethren, for their own sakes, and for the information and encouragement of the denomination, will henceforth write oftener. We are glad to have the following from Bro. Vanwart:

LETTER FROM REV. THOMAS VANWART.

DEAR BROTHER.—To redeem a promise made to you and to many of my friends I write this letter for publication, which will give information to those who read your valuable paper as to where I have been spending my time and what I have been doing since Conference. The first Sabbath was spent in Prince William, visiting my father in his affliction. I also met with the brethren in their conference meeting on Saturday, and twice on the Sabbath. With this church I hold my membership; and near their house of worship rests the mortal remains of the mother of my children—the wife of my youth. The brethren there are doing well, taking into account their surroundings. After making some pleasant visits by the way we reached Kars, Kings County, and spent the second Sabbath there. We found a revival in progress in the Baptist church at that place, under the labors of Elder Keith. With him we spent a part of that Sabbath; and there we met our good brother Merritt for the first time in more than twelve months. He assured we were glad to meet and talk to each other. The next Sabbath was spent with the churches in Kars, and we enjoyed a pleasant day while we took part with many of our friends in extolling the name of the Saviour for his great love to us. Some five years ago, under God, I added about one hundred members to these churches. Some of that number since then have gone to their reward; some are going on still in the christian way; while others have been charmed by other lovers, and lost their first love. To comply with requests from Norton and vicinity we started for that place, and met on Saturday with the church at Apohaqui in their conference. Sabbath morning we met with the River church; in the afternoon attended with Bro. Phillips the funeral of a young Mr. McLeod (which was a very solemn occasion), after which we drove to Erb settlement, and met with the friends to worship Christ, and had a very good meeting. On our way back to Kars, we visited Rev. W. A. Corey, and with him and Rev. B. Sherwood, met the Sabbath School at Middleville in their annual concert. The concert was conducted by Bro. Schofield of that church, and it was a success throughout. I spent a part of that week and the following Sabbath in Wickham, Queens County, the place of my nativity, and also of my spiritual birth, but where I had not been for years. I had the privilege of seeing the old homestead where were spent my youthful days, the house where I first heard my mother pray, and in which she fell asleep in Christ; I saw the old mill-pond where my father, two others and myself followed Christ in the ordinance of baptism; and I visited my mother's grave. In viewing these scenes remembrances of many things connected with the past came fresh to my heart, many things that I do not wish to forget, and others I vain would forget. In Lower Wickham the religious element is very faint. Help is needed very much. May our heavenly Father direct help to them soon. We were with the friends in the Carpenter Settlement on Sabbath morning, and had a pleasant time. Things remain in many respects as they have been for years. From there we went to Kars, and held some meetings which, by the blessing of God, proved a help to the church; the faithful ones were much encouraged, wanderers were reclaimed, and nine persons were hopefully converted to Christ, and they put Him on in the ordinance of baptism, and with six others joined the church. That was a good day; many thanked God and took courage. The next day, the 24th, we left for this place, and have been holding meetings every day with good prospects. We spent one day with Bro. Phillips, and found him and family well and doing well. Please pardon me for writing so lengthy a letter. Pray God to direct His servant—your brother—in the path of duty.

Your's in Christ,

THOMAS VANWART.

Apohaqui, Kings Co., Nov. 20th, 1873.

Very many would like the photograph of the late editor, whose labors in the cause of Christ and his country they remember. Send one new subscriber and secure it.

THE BROOKLYN LAY COLLEGE.

This Institution was opened for the fall session last week by a public meeting. Although it was only two years ago, "it has," as Dr. Talmage says, "ceased to be an experiment." It has had under instruction at different times about six hundred students, has supported twenty-six preaching stations, and carried the gospel into garrets and cellars, and into the abodes of wretchedness and sin. One student is mentioned who, with no other religious education than that received at the College, now has charge of six churches in Iowa, and a recent letter announces that great blessings have attended his labors.

In the work of instruction eminent men of the various denominations have shared, and many of their lectures have been published. Doubtless their influence has been to encourage, stimulate, and direct lay effort, the activity of which is one of the most hopeful signs of the times. It is only by thus returning in a measure to the Apostolic method, when believers who went everywhere went preaching, that we can hope for Apostolic success. Loyalty to Christ requires believers to commend to others his claims for worship, trust, love and obedience. Anything that helps men to do this, that gives them a definite idea of the work before them, and all the gospel weapons in their hands, deserves the sympathy and support of Christ's followers.

With the new year Dr. Jeffrey, formerly pastor of the Ninth Street Baptist church of Cincinnati, commenced his labors with the College, as Professor of Practical Theology and Sacred Rhetoric. There are two other Professors besides the President, Dr. Talmage, and lectures are given by many others, both laymen and clergy. The address of the college is at the corner of the College and Broadway streets, New York City.

"I was to day in the woods, and I saw five or six hunters. They looked dragged and tired to death. They had fine-looking guns, but no game. That is the case with multitudes of laymen. They have fine facilities, and all the gospel weapons in their hands, but they do not know how to shoot, and hence they miss the mark. In this Institution, we

propose to teach them how to load, take aim and fire. We propose to do for laymen what the Theological Seminaries do for the clergy, save giving them the dead languages. Men are killed in the art of religious address. If they win in their exhortations, we show them how to drop the nasal. If they speak too long, we teach them the surgical operation by which their prayers and addresses may be cut into four or five pieces, saving the surplus for some other time. We attempt the extermination of religious horres. We try to make the knowledge imparted portable, so that our men can carry it with them, and not have to wait, when the battle opens, till they can run home and get the carriage. We have been successful, in some cases, has been marvellous, and dullest axes have been ground sharp."

What a pity that some other than laymen could not go there for awhile.

Do you wish that absent member of your family, or friend, to think kindly and gratefully of you during 1874? Have the INTELLIGENCER sent to him.

SHARE THE LOSSES.

An exchange, in an article on the financial tightness now prevalent, concludes with the following good advice to church members concerning the support of their pastors:

"We beseech you, don't begin to say: 'Well, the times are tight; I can't afford to give' the preacher anything this Fall, this year. Ought you not to share the loss with your pastor? Remember, you only propose to 'give' him a comfortable living; you did not calculate on his saving anything worth the name. You intend to live comfortably, and you expected to make eight, ten, twelve or fifteen per cent. on your capital; but because your gains will not be so great as you anticipated, do you propose to cover yourself by robbing the pastor's living? Will this be generous, not to say just?"

If self-denial must be practiced, don't put them all upon the pastor; share the self-denial with him. It will be hard if you retain your *luxuries*, and yet shorten your pastor's *necessaries*. Make this subject home to your thoughts and your prayers.

THE INTELLIGENCER in one year, gives its readers more sound religious reading and information for \$2.00 than can be purchased in any other form for five times that amount. And it gives all the secular news besides.

OBITUARY.

DAVID HART, 1850.

The subject of this sketch died at his residence, Fredericton, N. B., November 10th, after an illness of about one year. He was 70 years old; and he was a wife and several children to mourn their loss. Bro. Hart professed faith in Christ in 1843, at which time he was baptized by the late Father Cronkio. He united with the Free Baptist Church on the South Branch, Oromocto, of which he remained a member till his death. He was a man of few words, but of faithful life. His christian course was consistent throughout; and in the discharge of all christian duties he was prompt and diligent. It was his delight to meet with fellow-disciples in worship—for he loved the Lord's sanctuary and the fellowship of His people.

In his death the church loses a member who could have been depended on, and the community who was anxious for its true prosperity. The funeral was from his residence on the 13th ult. Bro. Cahill preached the sermon from 1 Cor 15: 26.—Cox.

AN EASY WAY.—Superintendents and others interested in Sabbath Schools should read the new conditions on which we offer to supply S. S. Libraries. There are very few communities where at least twenty new subscribers cannot be secured. Many, anxious to help the Sunday School, will subscribe to the *Intelligencer*, and it will be a success throughout. I spent a part of that week and the following Sabbath in Wickham, Queens County, the place of my nativity, and also of my spiritual birth, but where I had not been for years. I had the privilege of seeing the old homestead where were spent my youthful days, the house where I first heard my mother pray, and in which she fell asleep in Christ; I saw the old mill-pond where my father, two others and myself followed Christ in the ordinance of baptism; and I visited my mother's grave. In viewing these scenes remembrances of many things connected with the past came fresh to my heart, many things that I do not wish to forget, and others I vain would forget. In Lower Wickham the religious element is very faint. Help is needed very much. May our heavenly Father direct help to them soon. We were with the friends in the Carpenter Settlement on Sabbath morning, and had a pleasant time. Things remain in many respects as they have been for years. From there we went to Kars, and held some meetings which, by the blessing of God, proved a help to the church; the faithful ones were much encouraged, wanderers were reclaimed, and nine persons were hopefully converted to Christ, and they put Him on in the ordinance of baptism, and with six others joined the church. That was a good day; many thanked God and took courage. The next day, the 24th, we left for this place, and have been holding meetings every day with good prospects. We spent one day with Bro. Phillips, and found him and family well and doing well. Please pardon me for writing so lengthy a letter. Pray God to direct His servant—your brother—in the path of duty.

THE MARTINE MONTHLY for December is to hand. With this number closes the first year of this monthly. The editor says the publication has not met with all the support that was anticipated, yet enough encouragement has been received to continue it for another year, during which time it is hoped it may be placed on a permanent basis. We are glad to know that the monthly is to be continued, and hope it may receive the more general support which it deserves. It is the only publication of the kind in the Maritime Provinces, and should have extensive circulation. Price \$3.00 a year in advance. J. & A. McMillan, Publishers, St. John.

The December number of Wood's HOUSEHOLD MAGAZINE is replete with good reading—entertaining sketches, stories, poems, &c. There are several pretty poems, a charming little Cottage Design, and editorial departments embracing our House-keeper, Correspondence, Literary Notices, Laughing Stock, &c., &c. The engraving for this month is entitled "Old Folks." Price, \$1.00 a year, or with Chrono "Yosemite," \$1.50.

The Methodist (New York) comes to us in a new dress and form. It is now a sixteen-page paper, stitched and cut, and most convenient for readers. The proprietors are enterprising, and the editors and contributors able and ready. It is deservedly popular, and occupies a place in the front rank of American religious journalism. We number it amongst our best exchanges.

Pen and Scissors.

The earth receives from the sun each day heat enough, on an average, to raise an ocean 500 yards deep over the whole earth, from the freezing to the boiling point. On or about December 30th, it receives more than on or about June 30th, the difference being equal to raising of such an ocean 17 yards deep to the same degree of temperature. Such a difference, it is believed, would show itself among other things, in a magnetic disturbance. Hence, according to R. A. Proctor, in *Popular Science Monthly* for August, the increased activity of our earth's magnetism in December and January as compared with June and July.

Foreign Mission Report.—The report of the Free Baptist Foreign Mission Society is more cheerful and hopeful this year than for many years past. The total receipts have been \$157,798. Dr. Bacheler and wife have been returned to India, and three new missionaries sent out. It is proposed to send three more next spring. This work for the heathen increases the faith, zeal and love of the membership at home, and this adds to their power to do good at home. The more true religion we can develop in the churches the more souls they will save in their midst. Hence the foreign mission society is an important home mission worker.

The Pope's New Clothes.—A Neerose paper chronicles the fact that Pius Nono has given orders to his tailor, Raffaele Ghiselli, for two complete suits of clothing, one suit for autumn and one for winter wear. The material used is white and scarlet cloth. Being an inordinate user of stuff, His Holiness requires each year five new white upper garments. These cost \$80 each. His stockings are \$4.50 per pair. Each red cloak costs \$160, and a pair of slippers made of red cloth with a gold border, and embroidered with a gold cross, costs \$24. The Pope requires six pairs a year. In round numbers the Pope's necessary outfit does not cost him much over \$500 per annum, a moderate sum for one in his position.

The English Roman Catholics, as well as those on this side of the Atlantic, are bending all their energies toward securing denominational education at the expense of the State.

In opposition to the designs of the Roman Catholics upon the public purse, for the support of their religion, the London Times raises a note of warning. It is nothing less than the simple truth, it says, that at this moment the general body of British taxpayers are lavishing immense sums of money in maintaining and spreading, not only the Roman Catholic doctrines of a former age, but also the new texts of orthodoxy, and the new objects of Divine worship lately invented by our ingenious neighbors across the Channel. Shocking as the pretended revelations of Mary Alacoque must be to all simple Christians, the whole British people are now lusting themselves into the minds of the rising Irish generation, by means of State paid schools abandoned to the absolute control of the priesthood, and we are now told in a way not to be mistaken, by Archbishops and Bishops, that unless we do this, and more also, we may expect to find Ireland a difficulty, if not a foe, in any question of national safety and home management.

The ceremony of inducting the Rev. Dr. Waters, late of Stratford, Ont., as the pastor of St. David's Presbyterian Church of this city, was performed on Wednesday evening in presence of a large number of clergymen from different parts of the province, and the church and congregation.

Island, with 50,000 inhabitants, has 300 Lutheran priests, and the government pays their salaries. It was reported that Dr. Doelling had recanted and made a humble confession to the Pope; but he publicly and emphatically denies it, and reiterates his opposition to the heresies of Rome.

College for Women.—The Presbyterians are discussing the establishment of a college in Philadelphia for the education of females, and recommend that \$300,000 be raised for building and \$500,000 for the endowment of the college.

Long Pastorate.—The venerable Dr. Dowling, of the Baptist church in New York city, retired from the pastorate at the end of last month, at the age of 67, after a ministry of 41 years—a ministry without interruption even for a single Sabbath.

Australia is not without a good supply of churches and schools; indeed, it may be said to abound in both. The Rev. John Graham, of Sydney, gives the following account of New South Wales:

"There are 924 churches and chapels, accommodating 181,914 sitters, 933 Sunday-schools, 6049 teachers, and an average attendance of 174,596 scholars. The numbers belonging to each denomination were returned as follows: Church of England, 239,000; Presbyterians, 49,000; Methodists, 39,000; Congregationalists, 10,000; Roman Catholics, 140,000; Hebraeans and others, 10,000. A total population of 598,981, it is calculated that one-third attended the churches and one-fifth the schools."

This for a country part of which was settled in 1789 by convicts is a great progress. A Working Society.—The Baptist Home Mission Society has four hundred and forty-three missionaries, preaching in fourteen languages spoken by citizens of the United States. There are seven theological schools for freedmen. The Church Education Fund aided last year in paying for fifty-three houses of worship. The fund has reached two hundred thousand dollars. There are also missionaries at Monterey and Santa Rosa in Mexico.

Pennies on the Plate.—The practice of putting pennies on the plate has been handled in a very striking manner by most preachers. Not so in the style of Father Hennessy, and we believe that he is right. Father Hennessy, of St. Patrick's, Bergen City, N. J., speaking to his congregation recently, said: "Let me tell you that many of you are in the habit of putting a penny upon the plate of our Lord. I shall not have that. It is an insult to God. Leave that to the children. You men and women who have been labouring all summer ought at least to put a ten cent bill on the plate. Many of you foolish women spend hundreds of dollars in silks and satins, and when you come to the house of the Lord put a penny on the plate!"—Ex.

The heathen authorities of Duke Town, Old Calabar, have issued a proclamation, commanding the recognition of the Christian Sabbath, as follows: "Henceforth on God's day no market shall be held in any part of Duke Town territory; no sale of strong drink, either native or imported, in doors or verandahs; no work no play; no devil making; Egbo processions; or palavers, etc. Any person violating the provisions of this proclamation will be subject to heavy Egbo penalties. If the heathen can enforce such laws, Christian law may take courage."

Yellow Fever and the Clergy.—A local Memphis paper speaks of the Protestant ministers of the city as everywhere deprecating their lives and energies to the alleviation of the sick. They have knelt by the bedside of sufferers, and cheered them in their last moments of life; have gone into palaces and hovels, and done their duty wherever duty called them. Many of them have fallen victims to the plague, and many more are suffering from its terrors. It is a noble and enduring have been the Catholic priests, five of whom have died of the fever, contracted in the line of duty. In zeal there was no distinction of sects; all clergymen worked zealously as their calling demanded.

Pastors' Thoughts on Salary.—Ministers of the gospel often experience fully as much trouble on account of reflections on the smallness of the souls of some for whose spiritual interest they labor, as about the leanness of their own exchequer. The reflections of many a pastor could be known to his people they would feel astonished when he said amen at their giving of thanks. Somewhat akin to this, though in a different vein, was the humor of a servant of God, some time since, who, in giving thanks for the support of his congregation, said: "A Kansas pastor declined an addition of a hundred dollars to his salary, for this reason among others, that the hardest part of his labor heretofore had been the collection of his salary; and it would kill him to try to collect a hundred dollars more."

Avaricious Confession has gained a footing in the Protestant Episcopal Church of the United States, if report is to be trusted. We learn from the *Presbyterian* that Bishop Cummins made an address in Pennsylvania recently, in which he said that in an Episcopal College of Wisconsin, a confession to a priest is made obligatory upon the students. He did not state in what shape the obligation was imposed, or what were the penalties consequent upon a refusal to confess; but he was very emphatic in his statement that a confession, which is simply disgraceful to the men who, under a Protestant name, are doing the work of Romish priests."

Dr. Marvin says that every year 3,000,000,000 pounds of tea; 220,000,000 pounds of coffee and cocoa; 35,000,000 pounds of opium; 300,000,000 pounds of tobacco; and 865,000,000 pounds of arsenic are consumed. Now add the quantity of arse and alcoholic liquors used, and the figures open into a wilderness. It has been estimated, perhaps rashly, that out of alcohol and opium is an aggregate product every year, enough if collected into one sea, to float the united navies of the world. Added to all this, strychnine has been pressed into service, and is used in India in doses of one-sixteenth of a grain. The *Polymorphus* of themselves drunk with liquor prepared from pepper (*Piper nigrum* and *metaphyllum*). The Kamshatkans use the *Agaricus muscarius*, and many of the Eastern natives use betel-nut.

Protestants in Europe pay little regard to the Sabbath. In some quarters a reform in this respect has commenced. In Switzerland, a society for promoting the observance of the Sabbath has been working with excellent results for several years. The railroads and many government establishments have been persuaded to suspend work on that day, and Christians and Christians are aware of the importance of the subject, and begin to realize that physical, social, moral, and religious interests demand the observance of this day of rest.

A Community of Women only.—A Boston letter says: The establishment of a woman's community within the limits of the town of Woburn, twelve miles from Boston, was begun last week, by the formal raising of the frame of the first building. In this community all the land is to be owned by women, and so far as the management of the affairs of the village is concerned, women are to be realized to the extent of the utter political disqualification of the sterner sex. Industrial schools are provided to fit persons for the different kinds of work to be done, including a domestic school for instruction in home duties. Each student is to be accompanied with a garden, and gardening and fruit raising will be a favorite occupation. The site of the village is a wilderness, and it offers all manner of obstacles. The community is called "The Women's Economic Garden Home-stand League," and it is established by act of the State Legislature.

The English Roman Catholics, as well as those on this side of the Atlantic, are bending all their energies toward securing denominational education at the expense of the State.

In opposition to the designs of the Roman Catholics upon the public purse, for the support of their religion, the London Times raises a note of warning. It is nothing less than the simple truth, it says, that at this moment the general body of British taxpayers are lavishing immense sums of money in maintaining and spreading, not only the Roman Catholic doctrines of a former age, but also the new texts of orthodoxy, and the new objects of Divine worship lately invented by our ingenious neighbors across the Channel. Shocking as the pretended revelations of Mary Alacoque must be to all simple Christians, the whole British people are now lusting themselves into the minds of the rising Irish generation, by means of State paid schools abandoned to the absolute control of the priesthood, and we are now told in a way not to be mistaken, by Archbishops and Bishops, that unless we do this, and more also, we may expect to find Ireland a difficulty, if not a foe, in any question of national safety and home management.

The ceremony of inducting the Rev. Dr. Waters, late of Stratford, Ont., as the pastor of St. David's Presbyterian Church of this city, was performed

on Wednesday evening in presence of a large number of clergymen from different parts of the province, and the church and congregation.

To CORRESPONDENTS.—D. A. Robinson: We will make the exchange. E. M. Truesdell: Change ordered week before last. Jacob Ridout: We forwarded your note to the Treasurer of Conference, and he informs what he does not know of any Conference fund being paid in for the Upper Pool Church. If you would furnish him the name of the person by whom the money was forwarded to Conference, he might be able to tell if the money had been paid, and by mistake credited to some other church. Address Wm. Peters, Esq., Union street, St. John.

The News and the Press.

ST. JOHN, N. B., DECEMBER 5, 1873.

NEW BRUNSWICK.—Hon. A. J. Smith, Minister of Marine and Fisheries, was elected in Westmorland by acclamation, on Friday last. Governor Tilley and family have arrived in Fredericton, and are stopping at the Barker House, awaiting repairs being made in Government House, which will be completed in a few days. A fire took place in Hilgard's mill, Portland, Saturday morning, but was extinguished before much damage was done. The *Globe* says there are forty-five prisoners in Jail now, and no room for more. There were 8 snow storms