

A GOOD MANY OF OUR SUBSCRIBERS, BY LOOKING AT THE NUMBERS ON THE LABELS OF THEIR PAPERS, WILL BE REMINDED THAT THEY ARE INDEBTED TO US. WE SHALL BE GREATLY OBLIGED TO THEM IF THEY WILL REMIT AMOUNTS DUE WITHOUT DELAY, AS WE ARE MUCH IN NEED OF FUNDS JUST NOW.

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, SEPTEMBER 19, 1873.

DENOMINATIONAL EDUCATION.

NO. V.

"The Free Baptist Education Society of Nova Brunswick and Nova Scotia" was organized July 4th, 1865. At the first annual meeting held the year following at Victoria Corner, C. C., it was resolved—

"That this Society proceed immediately to raise a fund, to be applied in aiding young men, destitute of means to help themselves, who intend to devote their lives to the ministry in connection with the Free Baptist denomination, to acquire suitable education for the sacred office; and that said fund be placed in the hands of a committee, who shall have the selecting and care of the young men to receive aid."

A sum of money was raised in accordance with the resolution. Three young brethren (licentiates) were taken in hand and placed at school. We do not know how long they remained, but believe they all were benefitted in a greater or less degree. One of them is now studying at Bates College, and will soon be ready to enter fully upon the work of the ministry in his native Province. For some reason or reasons, which perhaps we do not fully understand, and concerning which it is better not to indulge in any conjecture, the work laid out in the foregoing resolution has not been carried out beyond what we have already indicated. The Society has an existence still. Each year the directors, or some of them, hold a meeting, receive reports of Treasurer, &c., and adjourn till the next year. Nothing—absolutely nothing—practical has been done. We are not disposed to censure any one or all of the prominent members of the Society. Why they have done nothing is probably best known to themselves, and doubtless they consider the reasons for inaction are good and sufficient. We do know that there has been too little sympathy with the Society and the work designed to be done by it, on the part of the Conference as such. There has been an unwillingness to give the Society time or opportunity to put itself and its claims before the Conference, and no time has been given to hold a public meeting during the session of Conference to bring the subject fairly before the representatives of the churches there assembled. That this has been so has without doubt been a serious drawback, for at no time or place is there such an opportunity of reaching the whole denomination and enlisting its sympathy and help as at General Conference. We do not hesitate to say that it is a mistake, and more, to shut out this interest from the consideration of Conference, for there is scarcely any subject dealt with which is fraught with more of importance to the denominational welfare.

The Society has some funds in hand now, and it also has some pledges, some of which at least ought to be as good as cash when called for. It is true the funds are not large, but we believe they may be easily increased if a vigorous and persistent effort is made in the right direction.

That the effect of the Society's inaction has been injurious in more ways than one is very evident. It has, amongst other things, caused some friends of the movement to become thoroughly hopeless of ever seeing anything accomplished. The following letter recently received, and which we publish in full, indicates one feeling that exists:

June 18th, 1873.
"There is one Institution in connection with the Free Baptist Denomination, which has so completely lost my sympathies that I can only regret that I ever contributed a dollar to its funds. I mean the (so-called) Education Society. This, it is well known, has never met the purpose for which it was professedly intended, and there is no prospect that it ever will. Now, my regret is, that I contributed to it \$20 of the Lord's money—I mean \$20 that I had laid aside for the cause of God. I feel that it is a misappropriation of so much money, and I cannot help it."

I have read the late articles in the INTELLIGENCER on the claims of Foreign Missions; but the call finds me out of funds, and sadly reduced in health. I wish I could transfer the \$20 spoken of, to this living, vital cause. Is there any way by which it can be done? I hope the friends of the cause will see how the transfer can be made; and that the appropriation of this transfer may have the Saviour's blessing."

The writer of this letter is a warm friend to the Educational movement, but he has become disheartened, and thinks his money will never accomplish any good. We are not quite so hopeless as he, and we think that the day will come when he will be fully satisfied that his gift was not for naught, even though he wait long and be greatly wearied before that day come. We do not know how widely his feeling may prevail, but it is to be deplored that it exists at all, though that there is cause for it no one can deny.

Our brethren in Nova Scotia have evidently wearied of waiting for any real action to be taken by the Society, and have struck out for themselves. At their Conference held in September last, the following resolutions were passed:

Resolved, That this Yearly Meeting establish an Endowment Fund, the interest of which shall be appropriated to the education of young men contemplating the ministry:

That we make an effort to raise the sum of Three Thousand Dollars.

A form of agreement was drawn up on the spot, and names attached at once. Each minister was constituted an agent to solicit funds, and the churches were to be earnestly appealed to. We have not learned the result, but judging from the spirit of the meeting, have no doubt, that the desired end would be reached. It must be remembered that the Nova Scotia Conference is much smaller than that in Nova Brunswick, consequently, we here are able, and ought to raise much more than they. Yet we do nothing. Is it not a shame? Are we not by our laxity in this matter injuring ourselves—threatening our very existence as a denomination? And so doing, we are harming the cause of God. It is time we were "up and doing," if we expect to live, and

thrive, and fulfil the mission which we believe God has given us. If we think our work is done—that the Lord has no more need of us as a distinct organization, why, all we have to do is to do nothing. The end will then come in a very few years, and a most inglorious humbling end it will be. But then there is no one in all the denomination—minister or layman—who thinks our work is fully accomplished, and that we have nothing now to do but die. We have just fairly entered upon our denominational career—our usefulness has only commenced. The little one, despised and persecuted in its origin, has become strong enough to claim recognition as an active and useful member of the Christian body. It has asserted its right to live by its usefulness; and the favour with which God has crowned it in its efforts for the advancement of His cause, has shut the mouths of those who were wont to declare that it was not of God's planting. Shall we be equal to our present responsibilities, is the question demanding serious consideration now. We believe the great body of the people are disposed to come fully up to the mark. In mission work, both Home and Foreign, something is being done; not so much as ought, yet a great deal, when it is remembered, that only a few years ago, nothing whatever was done in these directions. Now the claims of Education are upon us, and they demand decisive action. It is not necessary that the denomination undertake the education of all its children. Happily, we have a system of schools that gives to all the children of all creeds, irrespective of position, a secular education. It is not necessary, nor would it be wise, if possible, for the church to take this work out of the hands of the State. What we need to do, is to provide for the education of those who will be our ministers. All Christian bodies, the whole world over, recognize this as their duty, and set themselves to the task of discharging it. They have Preparatory Schools, Colleges, Theological Schools, according to their age and ability. Now these we cannot have now. Their existence is the result of years of patient labour and sacrifice. That the Baptists of Nova Brunswick and Nova Scotia ought to look forward to the time when they shall have a properly equipped Institution for the training of their ministers, we fully believe. That they ought to agitate and labour to this end, we believe. Our moneyed men, in making their wills, ought not to lose sight of this denominational necessity. Our preachers ought to sow the seed that shall, under the influences of the sunshine and rain, which the good Father above shall send upon it, bear fruit of this character. Every one who wishes the denomination's prosperity and permanency, should be praying, talking, working, and giving, with this worthy object in view. But are we to wait till we see such that so much-to-be-desired point before we do anything towards the actual education of the young men who desire to enter the ministry? If we do so wait, we shall never reach that point. To do something now, is necessary to the accomplishment of that which we have indicated. We think we are safe in saying, that every young man who is lost to our ministry, just because we hold out no encouragement that they shall become educated to fit them for their work. And every loss of this kind puts away by degrees the probability—more the possibility—of our ever possessing within ourselves the facilities for training our ministers. The truth is, we cannot afford to be governed by a do-nothing policy, simply because we cannot do everything we would wish, in the way we would wish. Some men and some bodies are so governed—and they die. Let us rather do what we can with all our hearts, as unto the Lord and for his glory, and we will thus pave the way for doing more, till by and by we shall be able to do all.

As to suggestions concerning the course best to be pursued, we have but few to make. What the Committee on Education, whose report is to be submitted at the approaching Conference, may recommend, we do not know, but hope they may speak plainly and emphatically, and suggest vigorous and immediate action. Our suggestions are briefly stated as follows:

1. The Conference rules say, that all candidates coming before the Licentiate Committee, making application for License to preach, shall be examined in "soundness of doctrine, ability to teach, literary and general qualifications for the work of the ministry." We suggest that this rule be strictly enforced, respecting literary as well as other qualifications. If a candidate be found deficient, let him be given to understand that he need not expect advancement until he shall finish a course of study prescribed by the Committee.

2. That candidates have (whenever practicable, and the cases are very few in which it is not so), some theological training in whatever institution that may be designated by the Committee.

3. That advantage be taken of the Freeville Baptist Theological Training School, as they very kindly give our young men equal privileges in every respect with their own.

4. That the Education Society carry out the intention of the Resolution of 1866. That it convert what funds it has into a Loan Fund, from which indigent students shall be aided by loan or gift, as the case may require.

5. That the Education Society (without relinquishing the idea, at the earliest possible date, of establishing a school), make this matter of aiding students a speciality, adopting such measures as shall keep the Treasury supplied with sufficient funds for the purpose.

The foregoing are very briefly stated, but they outline a course that to us seems feasible, and which we believe, if pursued, will be vastly beneficial in the long run. That there are difficulties to be met we know; but so there are in every good movement. Instead of discouraging, they ought rather to incite to more zealous and determined effort. Right is right, and will eventually triumph. Let the matter be taken hold of with a will; let there be "a long pull, a strong pull, and a pull altogether" (especially the last), and success is sure.

This is the way the news of reinforcements in men and money was received by the Missionaries in India. At the close of a letter, in which Mr. Phillips was unable to conceal the sadness that was in his heart, because of the inability of himself and those with him to do all that needed to be done for the perishing about them, he appended the following, after the arrival of the mail from America:—

"EVERYONE—As cold water to a thirsty soul, so is good news from a far country." The home mail came in an hour ago. Thank God for bringing us cheering news this last Saturday night! I have been feeling almost ill all day, leaving that the fever might come again to rack my head—but now, thank God, I can hold on a few weeks longer, for that heavy dead weight has gone from the heart. To feel that the Board really mean to send us help, that the brethren have faith enough in God to vote for six new missionaries for India; why, it not only takes out the dull ache, that has been killing us more than work, but infuses a precious gladness into all our labors for these benighted souls. Those stirring words of President Knowlton, in a letter just received, have brought heart and strength to us all: "We will not give up the Mission! We shall not give you up! We shall not refuse or neglect to re-inforce you! We shall not compel you to work yourselves to death!"

All there is of me you may safely count on as living, breathing, praying and laboring for our Foreign Mission. Thank God for this. I want to press his hand and give him the apostolic kiss! The dear Star of May 14th brings good cheer too! The sisters are going to work for the Mission! PRAISE THE LORD!"

Have you, reader, done all you can for this good work of the Lord? If not, lose no time in doing it. God is in the movement. He bids every one do all he can. Do it now, and be blessed of the Lord.

A SURPRISING RECORD.

There are many reasons why Home Missions should yield a larger fruitage than Foreign Missions. The condition of the people, their nominal faith, the high reputation of the Christian profession, the absence of social and pecuniary hardships in consequence of such a profession, and the co-operation of Christian laymen, should ensure the home missionary much the larger number of converts. The general impression is that on a comparison of statistics this would certainly appear. So they (Karm for carpenter) surprises us by showing in the *Evangelist* very different results. He compares the work of the Baptist Home Missionary Society for fifty years with the Foreign work for the same period, with the following remarkable results. He says:—

"Correctly stated, the comparative view is as follows: The missionaries of the Home Mission Society, performing some 4,300 years of labor, with all the hindrances and difficulties of a Christian land, have baptized 71,900 persons, or nearly 17 for each year. In Asia and Africa, on the other hand, 124 male missionaries under the support of the Missionary Union and Free Mission Society, have served 1,240 years. They have established churches which now number over 27,000 persons. During the fifty years which have elapsed since the work of ingathering began, at least an equal number have passed over from the church militant to the church triumphant. The fact is established that the natives of tropical countries grow older and die earlier than we do. Besides, fatal epidemics, as cholera and fever, often devastate their villages. This gives a total of 54,000 persons baptized in our Asiatic and African missions, or 43 for each year of missionary labor. If we add the results of the European missions of the Union, the difference will be still more marked. So far as the writer is able to ascertain, not more than fifteen men have been sent to those fields from this country, some of them of American and some of foreign birth. They have performed about 150 years of labor. The churches in Germany, Sweden, France, and Spain now comprise a membership of 20,312 persons. If we suppose that half as many have died in church fellowship, we have a total of 45,312; and in Europe, Asia and Africa combined, a total of 100,300 baptisms as the result of only 1,400 years of labor from American missionaries, an average of 71 baptisms for each year of labor, or more than four times the average on the home mission field, which in turn greatly exceeds the average result of pastoral labor in the older parts of the country, where the supply of ministers is excessive, and the rivalry of denominations is closer. (For the year 1872, the average throughout the United States was seven baptisms for each minister, to about twelve for each home mission.)"

"An allowance of from one to three years for every foreign missionary might be claimed for the time spent in acquiring a knowledge of the language. This allowance, however, has not been made. While a few of the home missionaries receive larger salaries than any of the foreign missionaries, it is true that in the aggregate the cost of foreign missions exceeds, and always must exceed, probably, the cost of home missions. But even reckoning the cost per head in dollars, the cost of foreign lands is much less than that of those at home."

A LESSON TO LEARN.

It may not be unprofitable for Protestants to note the operations of the Catholic Church in the mission field. Though her temporal power has been broken by the changes which have transpired in Italy, yet there is wonderful vitality in her movements. What she is doing and how she operates in the mission field may be inferred from the following statement of the operations last year of one of her leading missionary organizations:

The society for the Propagation of the Faith, of Rome, the most extensive society in existence, has been in subscription for its mission during the year 1872. Its income during the fifty-first year of its work shows an increase of nearly 522,000 francs upon the income of the previous year, and amounts to 5,302,045 francs, or \$1,000,000. Out of this amount 5,000,000 francs, or one-fifth, was expended in the various missions of France; Germany and Belgium each sent as nearly as possible, 850,000 francs; Italy, 345,000 francs; the British Isles, 138,000 francs (the larger part coming from Ireland); Russia and Poland sent a little over 1,000,000 francs; France, 42,000 francs; Alsace and Lorraine (in spite of the late war), 139,000 francs; and Switzerland, 54,000 francs. The total is swelled by 12,800 francs, contributed from Asia, 28,000 francs from Africa, 201,000 francs from North America, 63,000 francs from South America, and 1,000 francs from the different dioceses of Oceania. The great power—and, indeed, the vast income—of the society arises from the aggregate of very small but regular contributions, the subscription being only a half-penny a week. One centime, or every tenth of a centime, is collected over the amount received by him to a superior member, who has ten such subscriptions—or, in other words, a hundred such subscriptions—to receive.

Protestant churches may learn a very valuable lesson from the above. In supporting Christian enterprises, whether the outside work or the ordinary current expenses, there needs to be such a system as will gather in the smallest sums. Every person should be required to give something, however trifling and insignificant it may appear.

JUGGERNAUT.

The *Friend of India*, just received, states that the Juggernaut festival in Hoogly, which closed on the 9th of July, was attended with more murderous results than ever. At Goopie, in the interior, twenty people fell while the car was being dragged, eight were run over, five were killed on the spot and three were wounded, of whom one has died. The six victims were women. At Serampore not only the people but the Magistrate and the Police Inspector had a very narrow escape during the Onkar or return of the Rath. The car was stopped at the request of the priest, to enable them to secure more pie by appealing to the people. While resting on its shady side the Magistrate suddenly found it go off with a rush, without notice, at a time when the people were crowding round. It could not be again stopped till it had run some twenty yards. Providentially no one was injured, but it is precisely during such an unexpected start that the people have been crushed to death on former occasions.

A correspondence has recently taken place between the Governments of India and Bengal on the subject of preventing these cruel deaths. The Lieutenant-Governor reported to the Government of India, when asking for its advice and instructions, that, in his opinion, the time had come for stopping the dragging of such of the cars as were dangerous to life. He says: "If we were still in a bigoted Hindu country such things might be permitted; but in Bengal the rulers are Christians and half the population are Mohammedans, half the remainder are aborigines, outcasts from Hinduism, Brahmins, and nothing in particular. There is but a limited Hindu population, who have very little enthusiasm for this kind of thing, and the heavy cars are with great difficulty moved by people, many of whom are, it appears, ryots on the temple estates, and others driven unwillingly to the work, or people who take it up for reasons not religious, some for fun, some for profit."

The correspondence has ended in the Government of India agreeing with that of Bengal that the nuisance section of the Criminal Procedure Act provides for the evil, and that a discretionary power may be left to the responsible magistrate of stopping any car which he deems to be unsafe, in which act he will be supported by the Government. It is to be hoped that this abomination may now be effectually suppressed, as the *charruk* or hook-swinging has been, and the *satia*, with only now and then an exception in which all who have participated have been severely punished.

DENOMINATIONAL NEWS.

HALIFAX.—Rev. Wm. Kinghorn, delegate from the Nova Brunswick to the Nova Scotia Conference, preached in Revere Hall (Free Baptist) on Sunday morning, when he was en route to Yarmouth. —*Cont.*

SABBATH BREAKERS.—We are sorry to learn that there was an excursion from this city to Upper Gagetown last Sabbath. Very few, if any, of those who composed the party that went in the *Queen* cared to attend the District Meeting, held at Upper Gagetown, or had any interest whatever in the religious services of the day. The chief object of the majority was, doubtless, to enjoy a cheap trip up the river. The rain must have seriously interfered with their anticipated pleasure; though that it did, does not in any degree lessen their wrongdoing. Those who care for the proper observance of the Sabbath cannot, in conscience, countenance such excursions; and all lovers of morality and religion should protest against them. Perhaps the District Meeting took notice of the excursion and passed condemnatory resolutions; we have not heard, but hope so.

It was well that Bro. Read tried to do them some good by preaching to them, and hope he sent them home with some conviction of respecting the command, "Remember the Sabbath day to keep it holy."

We hope, however, that there will be no repetition of this Sabbath breaking, even though the parties to it should chance to hear good preaching by it.

Pen and Scissors.

The Congregational Churches of Illinois last year, gave weekly about two cents a member, to the various benevolent causes, and the aggregate amounted to \$23,500. If all Christians in America would do as much, they would do more, and it would increase benevolent resources four-fold.

The British and Foreign Bible Society are now engaged in the translation of the Bible into the Japanese language, and the first instalment, that of the Gospel of St. John, has just been printed, and will be immediately transmitted to Japan.

There is a sect in South Carolina called "Zion's Travelers." They profess to be immediately directed by the Lord, and to have fresh revelations from above. They recently supposed that the Lord ordered them to remove to North Carolina, and now they are on their way thither.

According to the *New York Methodist*, the Tablet, a Roman journal, "declared some time ago that the vagrant Catholics of that city had better grow up to be believers than go to the public schools, because a young Catholic might be a thief and yet save his soul, but that if he went to a State school, he would be more likely to lose the faith and be lost."

The Christian population of Persia numbers 50,000, of whom half are Armenians and half Nestorians. The 6,000 Armenians who reside in town are chiefly in Tabreez and Jaffa; the rest are agriculturists. In Persia the Mohammedan who becomes a Christian, or the apostate to Islam who afterwards renounces it, is liable to death. We hope the Shah will learn a lesson of toleration in his Western tour.

A rather important point is under discussion in New York. Comptroller Green has refused to pay out any money for denominational schools, and according to the Charter he is understood to be right. For years past schools of this description have received about \$100,000 annually. Of course the Roman Catholics are indignant.

In Lisbon, Portugal, the Presbyterians have purchased at public sale the "convent" of a suppressed religious body, and spite of some threats of violence, they have already under protection of government troops, taken possession and held services in the building. This the quasi legal status of a Protestant church has been recognized, though full religious liberty has not yet been granted by the government.

To the Front.—Never before were so many missionaries going to the foreign field. Nearly every country is now being opened up to the Christian mission, and others to missions already established. This is encouraging, but pray that more may be sent; we should send hundreds where we send one. With all our enthusiasm for the cause, we may not sufficiently occupy the many open and opening doors.

Rev. Dr. Fiske proposes some modifications of the itinerant system of the Methodists. He objects to the three years rule, and maintains that a change in the ministry of the church should be made at the end of one or two years, if the interests of the church require it, while no minister ought to be removed at the end of a three years' ministry if the removal would do more harm than good. He would have every case governed by its own circumstances.

"Pilgrimages" are becoming the order of the day with Italian Romanists. Several superstitious nobles, including the Duke of Norfolk and Lord Derby, are organizing a pilgrimage, sanctioned by Dr. Manning, to the shrine at Fatima in Portugal, where they profess to believe that Mary Alacque was entrusted with a message to propagate the worship of the Sacred Heart. Dr. Manning says he looks upon this scheme as an act of faith in the sight of a world, which is becoming more and more unconscious of the presence and power of God.

The missionary meeting of the General Baptists at Bramley, England, was encouraging. The reports from India denote progress in the work. The mission has been in existence about fifty years; much good seed has been sown; the foundations of idolatry among 6,000,000 of people have been shaken; more than 1,000 have been converted, and several Christian villages planted. During the past year the receipts of the Society were \$28,320—over two dollars for each church member in the Association, though more than half of this sum was raised in India.

The Baptist mission in Burmah has been very successful. The mission was commenced by Dr. Denison in 1819. It now reports among the Karens and 18,546 baptized Christians, organized into 256 churches, with 82 ordained and 329 unordained preachers. There are 85 schools, embracing 4874 pupils, a number of whom are in the Theological College. Large numbers in Tonghoo and in other places have been brought to embrace Christianity through the labors of this mission not included in the above.

Dr. Spurgeon has no faith in the fight against Ritualism as carried on within the Church of England. He hits the nail squarely on the head. "We wish our Episcopal friends all success in keeping the Confessional out of their churches, but we are not at all sanguine of their success. The Church is semi-Popish, and only semi-Protestant. Why do not the gracious men come out in a body, and clear their consciences of all complicity with Ritualism? This is the only remedy. Government will not help them, Bishops dare not, public meetings cannot. Who would be free himself must strike the blow."

Ordination.—Rev. M. Cartwright Williams, recently of Jersey, England, was ordained to the work of the ministry, and installed pastor of the Congregational Church at Cheltenham, Nova Scotia, on Thursday last. The Rev. A. Macgregor acted as Moderator of Council, and Rev. Wm. Williams as Scribe. Reading of the Scriptures was by Rev. J. R. Kern; sermon by Rev. R. K. Black; ordaining prayer by Rev. A. Macgregor; charge to the candidate by Rev. G. Dodd; charge to the people by Rev. A. Macgregor; right hand of fellowship by Rev. C. Duff.

Russia has produced a religious martyr. His name is Karsanoff. He was imprisoned five years, with his wife and child, for not practicing the rites of the Russian faith, and now he is to be sent to Siberia for life for speaking against the Russian religion.

The Central Christian Advocate says of Rev. Father Chiquito, the Reformed Catholic priest in charge of a congregation of converted Romanists, near Kankakee, Ill., that he was baptized at the late camp-meeting at Kankakee, on the ground that he had never received Christian baptism, in the Roman Catholic Church. The next day he preached with great power.

A new Baptist chapel has been erected in Paris, capable of seating 600 persons, at a cost of \$60,000. It is to be dedicated on the 14th. Rev. Mr. Spurgeon and Rev. Dr. Neale of Boston are expected to be present on that occasion.

A Roman Catholic parish in Bloomington, Ill., advertises that "a grand lottery" will be held for its benefit, in which \$100,000 will be distributed in prizes. The object of the lottery is the rebuilding of the parish church, which has been destroyed by a hurricane.

The position of the Greek Church is just now attracting much attention among Protestants. It holds the essentials of religion, with many superstitions; but the Bible is freely admitted, and it can be generally circulated, there is good ground to hope that light will cure existing evils, and make that church truly evangelical.

The Boston Pilot employs a great many men, and it must not be a pardonable pride in saying: "We have not, thank God, a drunkard in the establishment. All our employees are sober, industrious people. The single ones save their earnings, and those married, support their families comfortably, and lay up for the rainy day." Good for Mr. Donohoe.

The President bishops have declared war against the government, withdrawing entirely their allegiance to it, thus proclaiming war on the part of Rome against the German rulers.

The colored preachers at Columbia, Ga., receive from \$700 to \$1,200 salary.

An interesting gathering.—The *Globe* publishes an account of an interesting gathering at the residence of Stephen P. Wetmore, Esq., Carleton, on Friday evening, which we have had much pleasure in reproducing:

The occasion was the seventieth anniversary of his (Mr. W.'s) parents; and to celebrate the event, a large number of the members of the family were present, embracing the representatives of four generations. The old couple are aged respectively ninety-two and ninety-three years. Mr. James Wetmore, Sen., having been born on the 6th September, 1781. He married Maria Purdy, at New York, on the 18th September, 1803; and their descendants now embrace a very large family, and are scattered from New Brunswick to California. The old gentleman is hale and vigorous, though slightly deaf, and seems to be good for at least ten years yet. Mrs. Wetmore, though partially blind, appears to be coming to her second sight. Her other faculties are scarcely impaired. The aged couple were last night deeply touched with the evidences of filial affection shown them, and enjoyed the very pleasant gathering and the good cheer quite as keenly as many of the younger ones present.

Emperor William is reported as declining in health and spirits—worried and worn down by official dissipation and contests with the Jesuits. It is said that he gave audience at Gastein, Aug. 15th, to Dr. Philipp Schaff, bearer of congratulations from the New York General Conference of the Methodist Episcopal Church. In his remarks in reply, the Emperor dwelt upon the necessity of Christians working together, in order to combat infidelity and superstition.

The Seneca Falls Congregational Society have introduced what they call the "Church Fund Family Box" into the congregation, as the instrument for the collection of its funds. Pew rents and subscriptions are discarded and each family is to be provided with a box in which its weekly offering (agreed to beforehand) is to be deposited. It appears to be another form of the envelope system.

A Scotch clergyman, at the recent General Assembly, told some hard stories of the ignorance of divinity students. One of the candidates, in reply to the request to define "hypothesis," said it was "a machine for raising water;" and another gave as a definition, "something that happens to a man after his death." The examiner said he was mistaken—that was hypochondria.

The opposition to the School Law by the Roman Catholics continues. Some are resisting the payment of their taxes; while the priests are gathering money to use in their endeavours against it. Last Sabbath a collection was taken at the door of the Cathedral in this city. Cash was taken from those who had it, and subscriptions from those who were not prepared to pay just then. The priests do as they will, and the people pay their bills. We question whether the people enjoy it as much as their ecclesiastical superiors do.

THE Y. M. C. ASSOCIATIONS CONVENTION, recently held in Truro, was a pleasant and profitable gathering. The next Convention is to be held in Fredericton.

ST. ASA'S CHURCH, Fredericton, has succeeded in getting a Rector, Rev. Goodrich Roberts having been appointed last week. Rumour says some of the people are dissatisfied, and think of taking legal steps to overthrow the appointment. It is to be hoped that no such foolish course will be pursued. Monoton Church squabbles ought to be a lesson to all of the folly and wrong of church litigation.

MEMBERS OF CONFERENCE.

will be interested in the following, sent by Rev. T. Connor for their information. Each will know just where to go on his arrival at place of Conference, and where to stay during the session:

William Drake—Rev. William Brown.

Stephen Shaw—Rev. John Jones.

Samuel Walton—Rev. E. Weyman and Rev. E. Sippell.

John Whitney—Rev. John Gwynan.

James Whitney—Rev. A. Kinney.

James Plummer, Junr.—Rev. G. A. Hartley and Rev. S. E. Curry.

Daniel McLean—Rev. E. Garraty.

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George Smith—Rev. G. T. Hartley and Licentiate Hageman.

Joseph Davis—Rev. B. Sherwood and Licentiate Colepits.

Chas. Burpee—Rev. B. Merritt and Delegates Second