

## TERMS AND NOTICES.

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## Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, MAY 29, 1874.

The INTELLIGENCER is sent to new subscribers from the present time till December 31st next, for ONE DOLLAR; or from the present time till July 1st, 1875, for TWO DOLLARS. Those who subscribe under this offer will receive the paper several weeks for nothing, therefore now is the time to subscribe. . . . Will each present subscriber endeavour to send us one new name?

## EDITORIAL CORRESPONDENCE.

A few days away from the confinement and worry of office work is by none more highly appreciated than by editors. Such days, in their experience, are, as a rule, few and far between. Even though they are necessitated by business, and are crowded with duties and anxieties, they are really enjoyable. So, at least, thinks the editor of this paper. And we believe others are like minded.

Of all the seasons of the year none has more invigorating effect upon tired nature than

SPRING.  
Riding through the country now, even though it be at railroad speed, the passing glimpses of green fields, newly ploughed earth, planting and seed sowing, all are pleasant to the sight and gladden the heart. The early spring is the season of hope and promise. Many farmers, and people of all classes, predicted a hard year for agricultural purposes. The fears have been removed, the predictions are likely to prove erroneous. The promised seed time has come, and day after day the weather is more propitious for the prosecution of the husbandman's noble work. It is best always to remember the faithfulness of the Promiser, and be confident. Neither seed time nor harvest shall fail while the world stands. Though the weather is not yet so warm as to be moving, it is not much anxiety for all have learned by past experience how rapid is the growth in this country when once the growing season fairly sets in.

There are signs of prosperity on either hand along the line of railroad (intercolonial). Villages are growing in extent and enterprise. Contrasting the present with a few years ago, what has been done is quite astonishing.

The traffic over the road, both passengers and freight, is really immense. Trains are moving almost every hour of both day and night; and the management seems such that all goes smoothly and without confusion.

REVERENCE  
is a lively village, and is rapidly extending its borders. Many new buildings have been erected since our last visit; and several are in course of erection now, some of them of the first-class. Just now in King's, as elsewhere, the chief topic of conversation is

THE PENDING ELECTIONS.  
The Free Non-sectarian School Ticket—Crawford, Pickering, and McLeod—gives very general satisfaction. The Anti-Free School party hold a Convention at Hampton to-morrow (Wednesday). It is probable that Vail, Scovill, and Nowlan will be chosen to bear the flag of the Separate School party. It is rumored, however, that efforts are being made to substitute some other for Nowlan, he being, for some reason, distasteful to the party.

We heard an amusing account of one of the parish meetings called to elect Separate School representatives to the Convention. The meeting in the new Parish (Cardwell) was properly called, but only one man attended, and he was a Free School man. He went to see what would be done, and to find out how to do anything. In this connection the feeling going around all over the county, that it is not just the thing to turn Free School loving people to play into the hands of the Parish hierarchy. I hope so. Every day the public feeling in King's grows more strongly in favor of Non-sectarian Schools. The repeal cry is exploded, and the people see that it is simply a struggle between the Separate and Non-sectarian Schools. It is hoped that there will be no division of support. To give one vote to an Anti-School man and another to a Free-School man is to destroy the vote altogether. Let us remember that we do not wish Papal dominion in New Brunswick vote the Non-sectarian ticket in its entirety. Because a man on the other side may live in your immediate vicinity, and is your neighbor and intimate friend, is no reason why he should be supported if he is identified with a party whose principles are inimical to the welfare of the whole country. Because a man, by his genial nature, smooth, plausible words, and promises of all kinds to all kinds of people, has become personally popular, is no reason why he should be supported. The people too often say, "Well, he is on the other side, but then he is sure to be elected; and at any rate he never did any harm, and he's a nice man, and I'll give him one vote any way." And just because the people allow this idea to prevail and influence them, a man who does not represent their views secures his election. It is all wrong. Vote for principles, not men. The personal popularity of a candidate should never lead electors to support him who is the champion of the party with which he is associated are wrong. The people of King's can carry the whole Non-sectarian ticket if they wish. All that is required is concerted action, and the faithfulness of the particular friends of each member of the ticket to the other members of the ticket. Let this be done, and King's shall ever have reason to be proud of its action in June, 1874.

A few days were pleasantly spent in WESTMINSTER.

Farm work is well advanced, and there is prospect of good crops as usual. The land in the section of country we visited is exceedingly good, much better than we had anticipated, and the owners of it are surrounded by many comforts. As in King's, the elections are much talked of. The Free School feeling is strong. There is some division sought to be made in the Non-sectarian party. A Mr. McKenzie, who was at the Convention for the selection of a ticket, and who voted to make the ticket the unanimous choice of the Convention, has "bolted." He has issued his card, and is busy canvassing. He is said to be making use of several questionable places in his effort to secure votes. He is a Baptist, and there is no Baptist on the ticket, and he seeks to persuade that body of people that they were slighted in the formation of a ticket. We feel persuaded that they have too much good sense to allow themselves to be influenced by a trick so small. The Convention, composed of delegates from all parts of the County, and it we are correctly informed, having in it a majority of Baptists, resolved to lay aside every denominational consideration, and choose as candidates the best available men representing the various sections of the County. The candidature of such men as Mr. McKenzie can have only the effect of weakening the people's candidates, and giving the priests' candidates a chance to be elected. And we think the people see this, and

will not allow themselves to be deceived with giving support to the Separate School party. An old farmer said to us yesterday canvassing. He says he is for Free Schools, and promises to make a great many necessary changes. I think he is a very decent man, and perhaps he is a smart man, but he is not on the ticket, and I won't vote for him. I told him so too, and gave as my reason that, while he might be all right, I was not sure that he was. I have no notion of giving the least particle of support, even indirectly to the priests' party, therefore I intend to vote the whole ticket. . . . A good many others we met are of the same mind. Westminster should not forget her record in the struggle of two years ago. That was a victory never to be forgotten—a victory that rejoiced the whole Province, because it benighted the whole Province. It can be repeated. Let it be repeated.  
May 29, 1874.

## TO THE RECENTLY CONVERTED.

NO. IV.  
You want to know how your love for Christ may be increased. It may be increased just as the strength of any other passion—by practice. We learn to walk better, talk better, read better, sing better, to perform any act better, by practice; practice only gives adaptation and skill in any and all things in which the body takes part. The powers of the soul are similar in this respect. Our taste for aesthetic, our appreciation of the beautiful, our and natural enjoyment only by practice; the pleasure derived from this source, and our passion for the science, are in exact proportion to the careful cultivation and improvement of our taste, or the amount of practice. So it is with literature or anything pertaining to the intellectual or moral powers. If there is any science for which we have a passion, it is because we have cultivated an intimacy with it. The laws of mind do not admit of our being strongly attracted to that which we know nothing of, or to anything with which we neglect to cultivate an intimacy. We soon lose our relish for a neglected art; its fascination leaves it. Once out of mind appreciation of its finer beauties wears till it is quite lost. To keep our relish lively the mind must often renew and extend impressions of it. We soon lose our feeling of oneness with an absent friend. The world moves on with him and with us, and do what we will the old feeling and the fact of oneness pass away. We outgrow it; we get beyond the conditions of its existence. Dismiss him from our minds, and we have no more of it. We are no longer so or think alike on the most ordinary matters. Our passion for any person, or thing depends largely on the simple condition of intimacy; this brings different minds under the same influences, of principle and of fact, which induces a similarity of growth and of taste; and it puts the mind under the power of the truths and principles of any science, so that they form part of its every day habits. Our habits of thought and of feeling are formed and controlled by association and habit. If we keep the truths of the gospel in our hearts, and walk in the society of Christ, we shall have tastes formed accordingly; and if we cultivate an intimacy with him we shall most assuredly find our love for him increase. We love Christ on the same psychological principles that we love any person else, or anything. True, he has greater power of love to return than any other; and besides, the Holy Spirit's influence is cherishing our affection for him; very important as concerning us, but notwithstanding these, in our powers are brought into play in us and in the same manner, that is, by the exercise of the intellectual faculties and the inception of truth. By exercising what we have, by using our limited acquaintance as a means by which to reach a closer intimacy, we may come to whatever degree of love and affection we desire. We never can get nearer by neglecting him or his word, or anything pertaining to the knowledge of him, than we can by the same manner, that is, by the exercise of the intellectual faculties and the inception of truth. By exercising what we have, by using our limited acquaintance as a means by which to reach a closer intimacy, we may come to whatever degree of love and affection we desire.

—A JOYFUL READING.—The run editors have tried every method to stop the praying and singing of the women engaged in the crusade against their ruinous trade. They have repeatedly invoked the aid of the law; but in almost every instance, have been defeated. We see it stated, that a short time since, fifteen women were arrested in Portland, Oregon, at the request of a saloon-keeper, before whose place they had been praying and singing. The charge on which they were tried, was that of "wilfully and unlawfully conducting themselves in a disorderly manner by singing and praying on the sidewalk on First street, between the corner and quiet of the city was disturbed." A general denunciation for the defendants was filed, the ground being taken that "singing and praying" was a devotional exercise, and that every person was at liberty, under the Constitution of the United States, "to worship God according to the dictates of his own conscience," and that the complaint, upon its face, alleged a statement of facts that could not amount to disorderly conduct. The court promptly sustained the demurrer, and discharged the defendants.

—VENERABILITY.—Frenchmen are always doing strange things—things that no one else would think of, or thinking of, would care to spend any time over. A Western paper says that a curious Frenchman has lately been making a calculation of a peculiar character. He says that a man talks, on an average, three hours a day, at the rate of about twenty-nine octavo pages an hour. This would make eighty-seven pages a day, or about six hundred a week, and would require the use of two good sized volumes every year. And then, multiplying this by the number of years in a man's life, what a library he would have, if it should all be printed. And, too, how very little of the whole would be worth preserving, and how much he would be glad if he had left unused.

—CELIBACY.—There are now three married priests in Geneva. And there are likely to be many more. The celibacy of the priesthood is being very thoroughly ventilated in foreign journals, and in no more water terms. The "Old Catholics" are quite in favor of marriage of the clergy, and the confirmation of their new bishop, Reinkens, on the part of Prussia will give them new courage in this and other reforms. It cost Luther no trifling struggle to wage war against the celibacy of the priests. But the more he fought against this establishment, the more he led him to consider celibacy unscriptural; and finally, after he had induced many of his priestly acquaintances to marry—even his former opponent, the Archbishop of Mayence—he himself entered into the marriage state, contrary to the opinion of many of his friends, and in spite of the derision of his enemies, and thus became the reformer of domestic life as he had already become of ecclesiastical life. But the Romish Church clings to celibacy as to a sheet anchor, because it has been made a cardinal doctrine of the empire, and more to the holy in the hands of a man who is wedded to the church, and finds his only love in his bosom. It was practically true there might be some awe in the reasoning; but the world is too well aware of the character of many of these celibate clergy to be blinded by a theory in presence of a practice which is well known often makes the priest the most dangerous villain to a virtuous household, instead of being his shield and protector.

—TEMPERANCE IN RUSSIA.—The croakers who talk about the fanaticism of temperance advocates, and who are fond of declaring that all the agitation of the question has been for nothing, ought now to begin to hide their heads. No cause is making more rapid strides than the cause of total abstinence. Even in Russia the anti-liquor movement is making decided headway; and it is satisfactory to find it emanating from the very class generally suspected of most unconquerable fondness for the bottle, namely, the peasants. No less than 48 peasant communes in the district of Moulins have taken the pledge of total abstinence, and have imposed upon themselves very severe and harassing restrictions. They require that no license shall sell no more liquor to any customer than they are sure he can bear without intoxication, and it is the publicans who are made responsible for any excess. No customer is allowed to seek an evening's or even half an hour's social entertainment in the spirit-shop; he must drink off his glass and be gone. Possibly the most severe enactment is the prohibition of the credit system. No credit is to be allowed, and as Russian villagers are very fond of credit, that threatens to check their liquorish propensities. Any contraventions proved are punishable by fines levied on the public-house keepers. Upon the third violation the commune is to be called together and decide whether it will at once cancel the license or not. In the district of Pensa the movement appears to have diffused itself into a still wider area. 300 peasant communes have resolved that liquor licenses shall not henceforth be held by peasant proprietors, but shall be the closing of most of the existing liquor shops. Moreover, 400 villages have closed in consequence of their permanent intoxication or disturbances, and altogether no less than 1,000 punishments have been pronounced against offending publicans.

—INTERESTING ORIENTAL DISCOVERY.—Our European exchanges, says the Advocate, state that it has been the good fortune of Mr. El Kery to discover a record, kept by the priests of the Samaritan Synagogue, at ancient Sychem, that reaches back hundreds of years before Christ. It contained a record of interesting events connected with the synagogue, and was always kept by the leading priest.

It occurred to Mr. El Kery, who is a native of Samaria, educated in England, and now a missionary physician there, to search this record. He argued that so great a religious communion was so occasioned by Jesus' visit to Sychem, would arouse the anger of the priest, and he accordingly should find some better record in this ancient register. He accordingly took the priest in Christ's home, and named Shaffer. On examining the record, he did not find what he expected, but instead of it, the following statement: "In the 10th century of our era, the Samaritan Synagogue, at ancient Sychem, was destroyed by the Saracens, and the records of the Synagogue, the son of Mary, was crucified at Jerusalem."

Amongst the persons baptized on a recent Sabbath in the Chicago Free Baptist Church, was a young man, educated for and occupied for some time with the work of the Episcopal ministry, he having become dissatisfied with his ecclesiastical attitude, and having found the Free Baptist faith and polity corresponding to his own views.

## EDITORIAL NOTES AND COMMENTS.

—LICENSE TO READ THE BIBLE.—Perhaps the period of the following may help some of us to a keener appreciation of the "glorious liberty" we enjoy, of reading and studying God's word, "with some to molest us or make us afraid." It is a common blessing that we are all apt to forget its exceeding preciousness. The passage quoted, is a license to read the Bible, given by the Cardinal Inquisitor-General of Spain, in the year 1716:

Don Francisco, by divine clemency, Cardinal Judge of the Holy Apostolic See of the Title of Santa Sabina, Portuguese, French, and Tuscan, General of all the kingdoms and lordships of his Catholic Majesty, of his Councilors of State, etc. By virtue of these presents, we concede license and privilege to Don Juan, Infante Pasador, Knight of the Order of Calatrava, Gentleman Usher of his Majesty's Council, and Secretary of the Secretariat of the Office of General Dispatch of the General Cabinet of the Reverend Office of State and Governor of Madrid, that for the term of three years he may keep and read the Bible in Spanish, Portuguese, French, and Tuscan, which Bible he shall keep under lock and key with all carefulness, bearing in mind that after the expiration of the license, he may no longer make use of this privilege, and that in case of his failure, it is to be delivered up to the Holy Office, under the Canonical penalties which those persons incur who have prohibited books. Given at Madrid 21st day of April, 1716.

The same spirit exists in the year of our Lord, 1874; but then it dare not show itself in the same way. Let us thank God for the liberty we have, and show our thankfulness by preserving that liberty.

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—STONY PASSIONS.—Praying and giving, as prayer and doing, and together, to be placed in the Lord—to be productive of any good. The Baptist Union pertinently says, some pray for the world's conversion, but pray and do nothing to secure it. How do they expect the Lord to convert the world? Does he work without means? Will he save if the gospel is not preached? He has fixed his plans, and will not change them. If souls are saved, we must take a share of the burden, make some sacrifice. The first in prayer before he is offered; it is first in the field, he does his part, and calls us to do ours; always in advance of his church. How absurd, then, to pray to him and do nothing ourselves! As well might the farmer pray, and neglect to plough and sow. The Lord will give the increase, whenever plant and water. Revivals in every corner of the land, and in all the world, are sure, when we feed forth the living Word. He says to men, wisdom, and money; God, but selfishness, says, Stay. So we pray, and prevent an answer.

—THE SOUTH SEA ISLANDS.—Christianity is advancing rapidly in these Islands. Rev. Dr. Nesbitt, of Samoa, a missionary in Polynesia for about thirty years, said lately that, sixty years ago, every Island in Polynesia, was under the spell of heathenism. There were now about 400,000 Polynesian who professed Christianity, who had been taught to believe in the Christian religion, and many of the Islands cannibalism had been extirpated. Had Christian missions been a success in Polynesia, it must be in mind that these missions were still in their infancy. Their converts were children. It could not be expected that they would develop the same exalted standard of moral excellence as older communities. In these latter communities, Christianity was the growth of many ages. The Samoan group comprised ten Islands, large and small, having a population of 55,000. Propaganda missions took up their abode about thirty years ago. Then the Samoans were a heathen, barbarous people, without any written language. Heathenism had been rooted out from among the Samoans as a people. The 34,000 Samoans were a professedly Christian people. Ordinances of religion were observed, and there were schools in every village. There was a church going people, both on Sunday and week days. The Bible had been translated into their language, and they had an increasing Christian literature. From Samoa, the gospel was being sent to other Islands in the group. The Samoan contributions to the cause of Christianity averaged upwards of \$1,000 a year. About sixty Samoan students were now in the training institution there, which institution sent forth some twenty students yearly. The students had spread far and wide for the purpose of teaching Christianity among the Islands of the Pacific, and their teaching had been very effective.

—SENSITIVE CHRISTIANS.—They are everywhere, in every church of every denomination. They are most unhappy creatures themselves and they are peculiarly successful in making others unhappy too. A pastor writes to an exchange about the anxiety they cause. Towards them no attention must, by the merest mistake, be omitted, lest sources of grief should result. And any omission by mistake, or by inadvertence, to consult with their feelings, is sure to be followed by coldness and grudging. The "Old Catholics" are quite in favor of marriage of the clergy, and the confirmation of their new bishop, Reinkens, on the part of Prussia will give them new courage in this and other reforms. It cost Luther no trifling struggle to wage war against the celibacy of the priests. But the more he fought against this establishment, the more he led him to consider celibacy unscriptural; and finally, after he had induced many of his priestly acquaintances to marry—even his former opponent, the Archbishop of Mayence—he himself entered into the marriage state, contrary to the opinion of many of his friends, and in spite of the derision of his enemies, and thus became the reformer of domestic life as he had already become of ecclesiastical life. But the Romish Church clings to celibacy as to a sheet anchor, because it has been made a cardinal doctrine of the empire, and more to the holy in the hands of a man who is wedded to the church, and finds his only love in his bosom. It was practically true there might be some awe in the reasoning; but the world is too well aware of the character of many of these celibate clergy to be blinded by a theory in presence of a practice which is well known often makes the priest the most dangerous villain to a virtuous household, instead of being his shield and protector.

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This discovery we made last April, and it is a wonderful testimony from an unexpected quarter. Canon Tristram, who entered Mosch on the south last winter, tells us his "Land of Mosch," in which he has identified Zor and the Castle Machus, in which John the Baptist perished."

—STONY PASSIONS.—Praying and giving, as prayer and doing, and together, to be placed in the Lord—to be productive of any good. The Baptist Union pertinently says, some pray for the world's conversion, but pray and do nothing to secure it. How do they expect the Lord to convert the world? Does he work without means? Will he save if the gospel is not preached? He has fixed his plans, and will not change them. If souls are saved, we must take a share of the burden, make some sacrifice. The first in prayer before he is offered; it is first in the field, he does his part, and calls us to do ours; always in advance of his church. How absurd, then, to pray to him and do nothing ourselves! As well might the farmer pray, and neglect to plough and sow. The Lord will give the increase, whenever plant and water. Revivals in every corner of the land, and in all the world, are sure, when we feed forth the living Word. He says to men, wisdom, and money; God, but selfishness, says, Stay. So we pray, and prevent an answer.

—THE SOUTH SEA ISLANDS.—Christianity is advancing rapidly in these Islands. Rev. Dr. Nesbitt, of Samoa, a missionary in Polynesia for about thirty years, said lately that, sixty years ago, every Island in Polynesia, was under the spell of heathenism. There were now about 400,000 Polynesian who professed Christianity, who had been taught to believe in the Christian religion, and many of the Islands cannibalism had been extirpated. Had Christian missions been a success in Polynesia, it must be in mind that these missions were still in their infancy. Their converts were children. It could not be expected that they would develop the same exalted standard of moral excellence as older communities. In these latter communities, Christianity was the growth of many ages. The Samoan group comprised ten Islands, large and small, having a population of 55,000. Propaganda missions took up their abode about thirty years ago. Then the Samoans were a heathen, barbarous people, without any written language. Heathenism had been rooted out from among the Samoans as a people. The 34,000 Samoans were a professedly Christian people. Ordinances of religion were observed, and there were schools in every village. There was a church going people, both on Sunday and week days. The Bible had been translated into their language, and they had an increasing Christian literature. From Samoa, the gospel was being sent to other Islands in the group. The Samoan contributions to the cause of Christianity averaged upwards of \$1,000 a year. About sixty Samoan students were now in the training institution there, which institution sent forth some twenty students yearly. The students had spread far and wide for the purpose of teaching Christianity among the Islands of the Pacific, and their teaching had been very effective.

—SENSITIVE CHRISTIANS.—They are everywhere, in every church of every denomination. They are most unhappy creatures themselves and they are peculiarly successful in making others unhappy too. A pastor writes to an exchange about the anxiety they cause. Towards them no attention must, by the merest mistake, be omitted, lest sources of grief should result. And any omission by mistake, or by inadvertence, to consult with their feelings, is sure to be followed by coldness and grudging. The "Old Catholics" are quite in favor of marriage of the clergy, and the confirmation of their new bishop, Reinkens, on the part of Prussia will give them new courage in this and other reforms. It cost Luther no trifling struggle to wage war against the celibacy of the priests. But the more he fought against this establishment, the more he led him to consider celibacy unscriptural; and finally, after he had induced many of his priestly acquaintances to marry—even his former opponent, the Archbishop of Mayence—he himself entered into the marriage state, contrary to the opinion of many of his friends, and in spite of the derision of his enemies, and thus became the reformer of domestic life as he had already become of ecclesiastical life. But the Romish Church clings to celibacy as to a sheet anchor, because it has been made a cardinal doctrine of the empire, and more to the holy in the hands of a man who is wedded to the church, and finds his only love in his bosom. It was practically true there might be some awe in the reasoning; but the world is too well aware of the character of many of these celibate clergy to be blinded by a theory in presence of a practice which is well known often makes the priest the most dangerous villain to a virtuous household, instead of being his shield and protector.

—TEMPERANCE IN RUSSIA.—The croakers who talk about the fanaticism of temperance advocates, and who are fond of declaring that all the agitation of the question has been for nothing, ought now to begin to hide their heads. No cause is making more rapid strides than the cause of total abstinence. Even in Russia the anti-liquor movement is making decided headway; and it is satisfactory to find it emanating from the very class generally suspected of most unconquerable fondness for the bottle, namely, the peasants. No less than 48 peasant communes in the district of Moulins have taken the pledge of total abstinence, and have imposed upon themselves very severe and harassing restrictions. They require that no license shall sell no more liquor to any customer than they are sure he can bear without intoxication, and it is the publicans who are made responsible for any excess. No customer is allowed to seek an evening's or even half an hour's social entertainment in the spirit-shop; he must drink off his glass and be gone. Possibly the most severe enactment is the prohibition of the credit system. No credit is to be allowed, and as Russian villagers are very fond of credit, that threatens to check their liquorish propensities. Any contraventions proved are punishable by fines levied on the public-house keepers. Upon the third violation the commune is to be called together and decide whether it will at once cancel the license or not. In the district of Pensa the movement appears to have diffused itself into a still wider area. 300 peasant communes have resolved that liquor licenses shall not henceforth be held by peasant proprietors, but shall be the closing of most of the existing liquor shops. Moreover, 400 villages have closed in consequence of their permanent intoxication or disturbances, and altogether no less than 1,000 punishments have been pronounced against offending publicans.

—INTERESTING ORIENTAL DISCOVERY.—Our European exchanges, says the Advocate, state that it has been the good fortune of Mr. El Kery to discover a record, kept by the priests of the Samaritan Synagogue, at ancient Sychem, that reaches back hundreds of years before Christ. It contained a record of interesting events connected with the synagogue, and was always kept by the leading priest.

It occurred to Mr. El Kery, who is a native of Samaria, educated in England, and now a missionary physician there, to search this record. He argued that so great a religious communion was so occasioned by Jesus' visit to Sychem, would arouse the anger of the priest, and he accordingly should find some better record in this ancient register. He accordingly took the priest in Christ's home, and named Shaffer. On examining the record, he did not find what he expected, but instead of it, the following statement: "In the 10th century of our era, the Samaritan Synagogue, at ancient Sychem, was destroyed by the Saracens, and the records of the Synagogue, the son of Mary, was crucified at Jerusalem."

Amongst the persons baptized on a recent Sabbath in the Chicago Free Baptist Church, was a young man, educated for and occupied for some time with the work of the Episcopal ministry, he having become dissatisfied with his ecclesiastical attitude, and having found the Free Baptist faith and polity corresponding to his own views.

His Father once-tenth of its revenues. The first installment of \$10,000 has recently been forwarded. This is a specimen of what the Roman Catholics would do if they could.

—PROHIBITION PETITIONS.—The number of signatures to petitions for a prohibitory liquor law presented to Parliament during the present session from the various Provinces have been as follows:—Ontario, 84,831; Quebec, 12,559; New Brunswick, 15,599; Nova Scotia, 12,487; Prince Edward Island, 3,840; British Columbia, 296; Total, 127,817. Besides these, petitions have been presented from municipal bodies and counties representing a population of 410,000. Petitions have also been presented from the Canada Presbyterian Church, representing a membership of 296,000; the Presbytery of Manitoba; the Grand Division of Sons of Temperance of the Province of Nova Scotia; the Young Men's Christian Association of the City of Fredericton; the Free Christian Baptist Conference of New Brunswick; the Professors and Students of Knox College, Toronto; the Brockville and Ottawa Railway Co.; the Narm Church, Strathroy, Co. Wentworth; the School Association of the town of Dundas, Co. Wentworth; the Dundas Temperance Union; the Niagara Episcopal Church of Canada, in session at Strathroy; the faculty and students of Victoria College, Cobourg; and members of the New Brunswick Legislature.

## CORRESPONDENCE.

## OUR LONDON LETTER.

LONDON, May 5, 1874.  
To-day the Liberator Society holds its conference, and to-morrow evening a great meeting is to be held in Mr. Spurgeon's Metropolitan Tabernacle. Under its old name of the "Anti-Slavery Church Association," this society was very aggressive, and though its altered (if not amended) title was adopted to give it a more massive appearance, the object has remained the same, and the workers have not been affected, except as death has thinned their ranks, or as recruits have swelled them. The old cry of Religious Tolerance gave place to Religious Freedom, and this is now about to merge in the demand for Religious Equality. It is the same spirit, and the same reason, but adapting itself to the varying circumstances of the times. Tolerance was always right, so was freedom in religious affairs; and not less so is that equality which the State establishment renders impossible so long as it remains. The dis-establishment of the Irish Protestant Church is educating Episcopalians on both sides of the St. George's Channel, to see that the fate of religion is not bound up with civil privileges and distinctions, and that the loss of these, in reality, is a great gain. The fierce, intestine feuds between parties in the English Church are also making men see that unity is not to be secured by the continuance of such divisions, with the diffusion of great errors, and affecting a closer connection with all who are promulgating the cardinal truths of evangelical religion. Dr. Pusey and Mr. Ryle, Dean Stanley and Mr. Bennett, belong to the same Church, but to say that they are one in creed or sympathy, would be to say that each and all would heartily repudiate. The Liberator Society will do better for some time by direct assault upon the establishment. The plan is to hold meetings last Sabbath in our own Settlement, and there are indications of good being done. I think it best to hold some meetings in this place, as the people seem anxious for us to do so; by holding them in London, we can give to this part of his moral vineyard, to remain your Brother in the Lord.  
J. A. ROBERTSON.  
Norfolk Station, May 11, 1874.

—HOME MISSION REPORT.  
DEAR BRO.