TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH MCLEOD,..... .. .EDITOR.

FRIDAY, AUGUST 14, 1874.

EDITORIAL CORRESPONDENCE.

To visit Grand Manan we have long had desire. Yet it was not in our plan to go there this summer. But having a few days of vacation not yet spent after the trip to the north, we directed our course towards the Islands. At

LORD'S COVE,

Deer Island, we tarried three days, and very pleasant days they were. With fine scenery, charming weather, good company, and hospitable people, one could not but have enjoyment. It would have been a pleasure to remain longer, but if we were to see Grand Manan we must away. Our party intended to go direct from Deer Island to Grand Manan, Captain Lord, our large-hearted host, having offered us a passage in his vessel. But the wind did not favor his going, *i. e.*, there was no wind at all; so we were compelled to go to Eastport, and take the chance of getting over in the packet. Eastport is a very nice place to stay about a half a day, or perhaps a whole day. Then one wants to go to some other place. We were compelled to remain there more than twenty-four hours, the latter half of which were decidedly tedious. At last, however, the captain of "The Carrier Dove" was able to get away; and in about six hours anchor was cast in Flagg's Cove.

GRAND MANAN.

During the four, or nearly five days we spent on the island the weather was delightful. No fog, nor rain, nor high wind, which are common to the islands, nor any of the excessively hot weather which has to be endured in the interior of the province—in Fredericton for instance.....Northern Head to Southern Head is about twenty miles, perhaps a little over. The road is, for the most part, "just splendid," as the ladies would say, hard, smooth and level. Mr. Thos. A. Kendrick keeps a good horse and strong, easy riding covered carryall—"the Island hack," some call it—and his charges are moderate. In this we made the tour of the island, *i. e.*, we went down to Southern Head and back again, for you cannot drive around it, there being no settlements on the back of the island as it is called. It is unnecessary for us to pen a lengthy description of what we saw, the pens of correspondents having on two or three occasions painted the peculiarities and beauties of the island for the pleasure and information of our readers. It is enough for us to say that though we had, from many descriptions heard and read, come to believe Grand Manan a rather attractive place, we had not formed a proper conception of what there is there to charm and instruct a visitor.

Of course the people are chiefly engaged in fishing, but there is no little farming done as well. Everybody seems comfortable; we do not know that there are any poor people on the island. Many, in fact the majority of the houses are neat without, and exceedingly comfortable and pleasant within. The kindness and hospitality of the people we judge to be unsurpassed by any people. Indeed "dwellers by the sea" always seem as a rule, to be characterized by a warm-heartedness not so generally found amongst those shut up in the interior.....Of

CHURCHES

there are on the main island three Free Baptist, an Episcopalian and a Mormon; and one Free Baptist on White Head. We found Bros. Kinney, Brown and DeWier comfortably located and evidently happy in their work. Bro. K. has charge of the Church at Flagg's Cove, preaching also at stated times in the Mormon temple at Woodward's Cove. Bro. Brown has charge of the Grand Harbour and Seal Cove churches; while Bro. DeWier takes care of the White Head church. It struck us as rather a good place for ministers to live, as both Bro Kinney and Bro. Brown are building houses, the former at Seal Cove, the latter at Grand Harbour. Free Baptists have a strong hold on the island, and with discreet labour may always retain it. The islanders owe much to the labours of Free Baptists, who went to them when they were almost totally uncared for religiously, and when it was no very pleasant task. The people have proven their appreciation of such interest and labours by the erection of good places of worship, and by their readiness to support the ministry of the word. And they will now be loyal to those who have been true to them, having cared and sacrificed for them when others seemed not to know of their existence. The people will not—they cannot—soon forget the earnest and self-sacrificing labours of Elders Taylor, Barnes, Doucett and others; nor will they be found turning to new things in preference to the old, tried and loved.

The Mormons of the island are not followers of Brigham Young. They consider him an apostate from the original Mormon faith; and adhere to Smith, jun., who ignores polygamy and certain other things upheld and practiced by Young. The Mormon interest, however, is said to be waning. The novelty has worn off, and not only are no new converts gained, but the old ones are falling away.

Being on the Island over Sabbath, the strangers, of course, had to work. Bro. Read (whom we had met in Eastport, *en route* for the Island), preached at Seal Cove in the morning, at Grand Harbour in the afternoon, and at Flagg's Cove in the evening; the writer, at Flagg's Cove in the morning, in the Mormon Temple (Woodward's Cove) in the afternoon, and at Grand Harbour in the evening. The day was fine, and the congregations large.

THE MONSTER CURSE

of the age is on the Island, as every where else. There are three rum shops, the principal one being at Woodward's Cove. Yet, there is a very strong temperance sentiment, sufficient to make it a very uncomfortable place for the rum venders. But grog-sellers are not an over sensitive class, and so long as they get money, they seem satisfied to bear the scorn and loathing of the people they seek to ruin and damn. We had the pleasure of attending a very interesting meeting of a Lodge of British Templars, at Flagg's Cove, and were pleased to see amongst the members, the best men and women of the community. By request, Prof. Foster delivered a powerful and convincing temperance address, in the Free Baptist Church, on Monday evening. The audience was large and very attentive; and we have no doubt that much good will result from the plainly and forcibly put facts of the lecturer.

In the matter of

SCHOOLS,

the Islanders are up to the times. They have good houses, and keep their schools running well. At Seal Cove, they have a large and exceedingly fine school building—the best we have seen outside the towns—and better than many in the towns. It was built last year, and cost about three thousand dollars. Two teachers are employed, and both departments are well filled. It will, perhaps, be remembered by those who closely watched the late elections, that Grand Manan was almost a unit in favour of free non-sectarian schools. Of all the votes polled on the Island, only four were against free schools. No more creditable exhibit was made by any polling district in the Province containing the same number of people. They showed that they were intelligent and progressive, far beyond many communities, than in various respects have been, and are more highly favored than they. All honor to Grand Manan for its clear, emphatic, and intelligent utterance on a question so vital.

THE MAILS.

The Islanders have been most shamefully neglected in the matter of postal arrangements. They have but one mail a week, and there is no certainty whatever about that. If the wind serves, they get it on time; if not, they must wait. The packet running between St. Andrews and the Island, is due at Flagg's Cove on Friday. Woodward's Cove and Grand Harbour way offices are served from the Flagg's Cove post-office. The Island mail carrier lives at Grand Harbour. As there is never any certainty that the mail will reach the Island on Friday, he is not required to go up to Flagg's Cove until Monday. If the mail should have come on Friday, the people at the lower end of the Island must wait until Monday for papers and letters. But if, as sometimes happens, the packet has not arrived on Monday, when he goes up, the people must wait till the next Monday. Now, there is no fault found with the carrier, he does the best he can, situated as he is. But the case might be improved in this way. Let the postal authorities arrange with some person living at Northern Head, to carry the mail, having it understood that he is to go with the mails for the lower end of the Island, immediately after the arrival of the packet, no matter what day of the week it may be. An arrangement of this kind would be a decided advantage to a people who, at the best, have but inferior postal accommodation. Then, there is another serious defect in postal matters. Grand Harbour is distant only eight or nine miles from Northern Head; and yet there is no way office farther down on the Island. Seal Cove is seven or eight miles below Grand Harbour, and Southern Head several miles below Seal Cove; and yet the people of both these places, and all who live between, have no way office nearer than Grand Harbour. White Head, which lies off from Grand Harbour, and which has a large population, is also without any postal accommodation. These things should not continue so. The expense of carrying the mails to Seal Cove, Southern Head, and White Head, would be a mere trifle, added to what has now to be paid. As it is now, part of the people are provided with half-postal accommodation, and the others are entirely neglected. We commend these facts to the consideration of the M. P. for Charlotte, who ought to have some influence with the Government, and also to the consideration of the Post-office Inspector, Mr. McMillan, who is always willing to do all in his power to give every community the fullest possible postal accommodation.

NO WIND.

When the time came that we should leave the island, we could not get away. It was ten o'clock Tuesday morning, the packet's time for sailing, but the wind was not propitious, *i. e.*, there was no wind. The cove was as quiet as a pond, so was the Bay as far as one could see. There was nothing to do but make the best of it, which we did. Procuring a boat we put off to try our luck fishing. We succeeded in getting several pollock, haddock, and cod, and only ceased "hauling up" when our hands were blistered and sore. We do not suppose the men who are engaged at it the whole year round look at it in just the same way, but our party thought it fine sport. All the while, however, we had rather been running before a good breeze towards Eastport. But we were fortunate in not having to wait but twenty-four hours, then there being a slight breeze the anchor was raised, and we bade good-bye to the island. The run across was pleasant, for, as in going to the island, there was a number of passengers of the agreeable kind. Just here we must write a word of "The Carrier Pigeon," and her owner and captain, Mr. James Pettis. She is a neat vessel, as well fitted up as a craft of her class can be, and a fast sailer. We are informed that trips are made much more regularly than before she was put on the route. Captain Pettis is just the man to have command,—intelligent, pleasant and anxious, and active that everything be done properly and promptly, and that his passengers are well cared for. Visitors to the island found his house a pleasant home, and Mrs. Pettis able and willing to feed and care for them in good style, at a moderate charge. It was our headquarters while there, and our experience warrants us in recommending it to intending visitors.

STEAM COMMUNICATION.

What Grand Manan and the other islands of Charlotte County need is steam communication with the main land. For want of it they have suffered much and long. They must be a remarkably patient and forbearing people to have borne so long their almost complete isolation. Promises many time have been made them; these have been oft repeated, especially about election times. But they have been forgotten as often as made; till now the islanders have little or no confidence in any pledges of their representatives (so called), however solemnly made. A steamer has been subsidised to touch at other Charlotte County ports, while they who have most need are entirely neglected. The *City of St. John* did call at Grand Manan a few times one season, but the islanders say that the manner of doing it was no manner of benefit to them. Now they propose to make a determined effort to put on a steamer to run between St. Stephen and Flagg's Cove, calling at St. Andrews, Eastport, Deer Island and Campo Bello. Capt. Pettis informed us that a movement is on foot to form a joint stock company, and he is now soliciting subscription of stock. He thinks there ought to be no difficulty in getting a sufficient amount; and is confident that the enterprise will pay. The Dominion Government now gives $700 for carrying the mails to Grand Manan, and have expressed a willingness to give an additional $1500 if a steamer is put on. It is expected also that the Local Government will give a liberal subsidy. It is difficult to understand how it could be refused. St. Stephen and St. Andrews ought to take an active interest in this enterprise. The greater part of the trade of the islanders now goes to Eastport. Should steam communication be established this would soon go to the towns named; and surely the trade of so large a body of people is worth making an effort to secure. The Captain informed us also that a steamer would be a great advantage in aiding vessels that go ashore on Grand Manan. Every year, as our readers know, more or less shipping and lives are lost there. The greater part might be saved, if there was a steamer available to render aid. Scarcely one of the many vessels that go to pieces there, would be lost, if a steamer were near to help them off. In view of this, it is not too much to expect that the Marine and Fisheries department of the Dominion Government would grant a subsidy to such a steamer. In every way, a steamer on the route indicated, would be an almost incalculable benefit.

The Islanders would be brought more into sympathy with the rest of the Province, and their trade would find its proper channels—both of which are things to be desired. Then, besides these, a great deal of summer travel to the Islands would be induced. We know of no place where a few weeks of vacation could be more profitably or pleasantly spent, than on Grand Manan.

We hope to hear of the success of the enterprise which Captain Pettis now has on hand; and that at an early day, regular steam communication is established between the mainland and the Islands.

TO CORRESPONDENTS.—*Rev. D. P. Harris:* The money you write of was acknowledged last week. We have instructed the mailing clerk concerning the irregular paper. If anything further is wrong, please inform us.

The F. Baptist F. M. Board will send three more new missionaries to India early in September.

MINISTERIAL CHARACTER.

A minister's good name is to him a tower of strength. Take it away or make it questionable, and he is shorn of his power. It is secured only by a faithful continuance in well-doing, and is so precious a thing that it should be tenderly and carefully guarded. He who, with a bad motive untruthfully assails the good name of a pure man is a wretch for whom no adequate punishment is provided by human law. It is some satisfaction to justice that God has prepared a place in which "all liars" as well as murderers will get their due. Writing in this strain, and referring to the fact that just now attacks on character, especially the character of Christian ministers, are very common, the *New York Observer* thinks it is well for every man to ask what he should do if the case became his own. In support of its own views, with which we certainly symphtize, it gives certain instances and opinions.

Many years ago the pastor of the most prominent Presbyterian church in New York was charged with a heinous but secret crime. Without hesitation he put the case into the hands of the public prosecutor, demanding a thorough overhauling of the matter, dragged into light a conspiracy to extort hush-money from him, had the guilty parties punished, vindicated his own good name, to which no particle of suspicion adhered, and thus preserved the Church and ministry and religion from the stain that would have remained had he sought to cover it up, to compromise it, to stave off inquiry, or to evade the responsibility.

Very recently the rector of an Episcopal church in New York was similarly accused. He, too, put the matter into the hands of the legal authorities, and demanded an exhaustive search into the grounds of the foul accusation. Had it been founded even in partial truth, his reputation would have been spoiled, and he would have been driven in disgrace from the pulpit. But he put his trust in God, and defied his secret foes. And the result was such an overwhelming vindication of his character, that his accuser was brought to confession, and his own innocence established!

In both these cases, as in all others, the path of duty proved the path of safety. There is a Providence. He who suffers not a bird to fall without his notice, certainly cares for the honor of his servants, and the Church for which he gave the life of his only Son. And when the honor of an innocent pastor is assailed by the tongue or pen of calumny, the sword of the magistrate who is the agent of the Omnipotent, is to be invoked. With perfect confidence that the secret things of darkness will come to light, and truth will triumph over falsehood, the good man may commit his way unto the Lord. All the forces of society fight against a lie. Truth moves on in parallel lines; never clash, never cross each other; are always consistent, harmonious and intelligible. Lies go away always. They pitch into each other and against the truth. They come back to plague their inventor, and to be his ruin. The pit which the wicked dig for good men, is the pit into which they they themselves fall.

Therefore, the best way always to deal with calamity is to smite it in the forehead with the nailed hand of justice. Nothing is mightier than the truth, and though hand join in hand to crush it, God is with the innocent and victory is sure.

EDITORIAL NOTES AND COMMENTS.

—MORMON CONVERTS.—Eight Mormon missionaries have been travelling through Europe for some time, promulgating their peculiar beliefs. The *Christian Union* thinks they have reason to be satisfied with the result of their efforts from a numerical point of view. Last week a company of seven hundred converts landed at New York, and are now on their way to Utah—the largest company that has ever arrived in one steamer from Europe. They represent all parts of the continent, principally Sweden and Norway, while not a few are from Wales, England and Scotland. It would be a matter of curiosity to know whether the Mormon faith or the attractions of a new country, with through tickets prepaid, have been the main consideration in the conversion of these emigrants.

FAITH AND DELIVERANCE.—Here is an instance of these two things, given by the *Religious Telescope*. A negro minister of Maryland, Herod Armstrong, about nine months ago was sent to the penitentiary for six years, convicted on the testimony of another negro, of burning a building. He asserted his innocence, but behaved very dutifully. He directed his ministerial license to be kept carefully, saying that he would be delivered in good time, as the Lord would not suffer him to remain. Strange to say the governor pardoned him a few weeks ago. He at once asked eagerly for his license, and said he knew the Lord would not allow him to stay there all the time. It is now found that the testimony against him was utterly false.

—THE REFORMED CHURCH.—The Reformed Episcopal Church appears to be steadily progressing in this Province. The church at Moncton is flourishing—Rev. Mr. Feltwell evidently giving satisfaction. The church lately organized in Sussex, has engaged a pastor—Rev. Mr. Tucker—who is expected in a short time, to take charge of the church. There is some talk also of organizing a church in this City; and it is thought that Zion's church might be secured, in which to hold services. There are probably a great many dissatisfied with the "high" tendencies of some of the Episcopal churches of the City, who would not need much persuasion to unite themselves with the reform movement.

Rev. Mr. Feltwell preached in Zion's church last Sabbath, and his discourses are said to have been characterized by a liberal and kindly Christian sympathy for all denominations, and were listened to with much interest, by a large audience present at both services.

—WHO WILL DO LIKEWISE?—A subscriber in Nova Scotia, writes:

"Seventeen years ago I commenced the service of our blessed Lord; since which time I have been a constant reader of the RELIGIOUS INTELLIGENCER. You are doing a blessed work. Your temperance articles must and will result in good. * * Please find enclosed $2, for which send the INTELLIGENCER to ——, with the request that he file it in his reading room, for the benefit of his guests."

We thank our friend for his kind words concerning the INTELLIGENCER, other than those printed above; and we commend his example to others. The paper he orders is to go to a Hotel, and it is impossible to tell how many readers it will have, or how much influence for good it may exert. Are there not others of our subscribers who wish to do good in the same way? The outlay is small; that some good will be done is certain.

—SHAKERS.—The Shakers do not seem to grow numerically, indeed the number of adherents to the Shaker belief is diminishing. A correspondent of the *Evening Post* says that the Society at Lebanon, New York, numbers probably less than three hundred. It is, however, almost impossible for a world's man to ascertain their exact numerical strength. It is a delicate subject with the Shaker, who studiously endeavor to conceal the gradual dying out of Shakerism as regards their decreased numbers. Even the rank and file of "Covenant members" know nothing about the number of believers in families outside of their own. It is the aim of the leaders to keep each family strictly isolated from all others. Every avenue of free communication with the outer world is carefully guarded; every private or social letter written to absent friends must undergo their perusal or sharp scrutiny. The following is a sample of by-laws: "Brethren and sisters shall not shake hands with each other under any circumstances, or pass each other on the stairs, or talk after going to bed, or to and from meals and church, or at the table. All books and publications, except the Bible and those originating among the Shakers, must not be perused on the Sabbath." Sisters must not walk out for exercise further than the limits of the dooryard without the company of another female and the permission of the elders. They being considered as the weaker vessels, many such safeguards are generously thrown around them for their especial protection.

—THE JEWS.—Every lover of Christ is anxious that the Jews shall be brought to believe in Jesus of Nazarath who so long has been to them a stumbling block. Opinions, says an exchange, have greatly differed. Some have no faith in the conversion of this peculiar people, while others believe the time will come when they will brought under the influence of the gospel. Just at this time greater interest than usual is manifested in some sections in the work among the descendants of Abraham. More than £300,000 were contributed in Great Britain alone the past year for this object. In Jerusalem there are sixty Jewesses meeting daily to hear the gospel; ministers are now welcome in every house in Jerusalem. Within the last sixty years, since the establishment of society, 25,000 people have been converted to the Christain religion.

—UNION.—The tendency to union amongst different christian denominations is strong. It is good that it is so wherever the Christian cause can in that way be more advanced. The *Church Union* tells us that in Japan the missionaries are making an effort to unite on a common platform, and keep out all denominational differences in introducing christianity into that Empire. The basis of union proposed is the adoption of a common name for all the native churches organized, namely, "The Church of Jesus Christ;" its officers to be a pastor, elders, and deacons; that a General Convention be held yearly for the purpose of promoting christian fellowship, and aiding by interchange of ideas, in securing the best method of christian work. No elaborate creed is proposed, but simply the teaching of those vital principles which distinguish christianity from heathenism, and which, when put in practice, go to make up the essence of a christian life.

—MINISTERS IN DEMAND.—A writer in the *Watchman and Reflector*, tells of the scarcity of ministers in Holland. At the present time, one hundred and fifty-nine parishes are without pastors. Most of these are desirous of having believing and evangelical ministers, who hold firmly to the word of God. It is said that for all these places there are only twenty-five candidates. As soon as an evangelical candidate has passed his examination, even the very day of it, he receives perhaps ten calls to the most important places. Oftentimes the poor people stand at the door, with their calls in their hands, waiting to see if a candidate is passed, that they may present him the call immediately. There are many evangelical churches which have thus been for years without a minister.

—ARARAT.—There is scarcely anything like American enterprise. The latest venture in the newspaper line is a sheet called *Whiffs from Ararat* which Talmage's paper says has been established at the very foot of the mountain by some American pilgrims. The paper contains some interesting and local topics, quotes the price of girls as wives in the Armenian villages, varying from $10 to $70, and discusses the pleasant notion that the world rests on a large ox, which being irritated by a fly tosses its head, and thus causes earthquakes, and the belief of the natives in the neighborhood of the Mount that impassible barriers surround Ararat to prevent its being desecrated by mortal feet, while angels keep guard on the summit lest one piece of the indestructible wood of the Ark should be borne away.

—A GREAT CURIOSITY.—There is a colored man now exhibiting himself to physicians in the United States who is really a remarkable case. He is an Englishman of fair intelligence, thirty-four years old, thick set and medium height. He lately spent a short time in Providence, R. I., and the *Journal* of that city thus speaks of him:—

"For the past day or two there has been in this city a colored man who presents in himself a queer physiological freak. He is thirty-four years of age, thick set, of medium height, of fair intelligence, and was born in Manchester, England. He gains a livelihood by exhibiting himself to physicians. His abdomen is naturally full, but at will, without the use of his hands, he gives a wave-like motion, and it gradually sinks in as if being wound up until it apparently rests against the back bone, and he presents the appearance of a man with no abdomen, and then in the same manner he rolls it out to its original form. He then drops from under his ribs a duplicate set of ribs, with a breast bone, when the original ribs and the duplicates can be distinctly felt and counted, and the whole front of the body is, as it were, iron clad. Or at will he apparently drops his heart from its natural position some twelve inches, puts it back and sends it to the right side of the body opposite its natural position, puts it back and sends it to the lower part of the body on the right side, thus putting it in four different positions. During these changes the two sounds of the heart can be distinctly heard in either of these new positions, and not where they are usually heard. It seems to be necessary, however, that after each change it should go back where it belongs before being sent on a new quarter. He has also the power to stop the beating of his heart at will from five to ten seconds at a time, the pulse stopping at the same time. He seems also to have considerable strength, easily bending by a blow on the arm a heavy iron cane which he carries. Several of our prominent physicians have examined him, from one of whom we have obtained these facts, and pronounce him to be the greatest curiosity in physiology they have ever seen or heard of.

—A LAW THAT IS A LAW.—They have a Liquor Law in Illinois that amounts to something, because its provisions are good, and it is enforced. The Supreme Court has sustained it, and it will be made to do its duty.

"The statute renders both the liquor dealer and the owner of the premises where the liquor is sold jointly liable for all damages, directly or consequential, which may result to the persons, property, or means of support of any one, from the sale or giving away of intoxicating liquors.

"The facts in a recent case just adjudged upon by the Supreme Court show the practical working of the law, and one method by which the vice of intemperance can be combatted by statute. The evidence showed that one Thomas Addis got a drink of whiskey at the saloon of Maurice Emory, and was afterwards seen going into this saloon, as well as other saloons. He became intoxicated, and the next morning was found upon the track of the Illinois Central Railroad, having been cut to pieces, evidently by a passing train. The suit was brought by the surviving wife against the liquor dealer to recover damage for injury to her means of support by reason of the death of her husband. At the hands of a jury she received a verdict of $2,000; a decision which was promptly confirmed by the Supreme Court, with the assurance that it could avail the liquor dealer Emory nothing to show that other persons had sold part, or even most, of the liquor which contributed to the intoxication of Addis."

—WHAT A CHURCH DID FOR ITS PASTOR.—Nearly every church has come to believe that the pastor needs a yearly vacation. It took a long time to bring the churches up to this belief, and to look at it as a matter of economy. Some haven't seen it yet. A writer in a New York paper tells of one that declined to give its pastor leave of absence. Religion was as important in summer as in winter, it was said. It was a shame and a sin to scatter the congregation in hot weather. Indeed, the pastor might make it a harvest season if he would. With so large a number of pastors away, he might draw in strangers. But the pastor was not well. He was worn down by the ten months' strain. His head snapped, and he was weary in his work. The church was called together, and a vacation granted by a bare majority. The minority included the deacons, the trustees, and some of the prominent members of the parish. The pastor refused to accept a vacation in the face of so strong an opposition, so he toiled on. Before the summer closed there was a funeral in that church, and the pastor was borne to his burial. He was struck down in his study by a paralytic stroke. The church never recovered from the blow. After maintaining a feeble existence for some time, it has passed away, and is being absorbed by another congregation.

—A WORD.—Money is very much needed by the proprietor just now. What is due by subscribers would, if paid, supply all his present wants. Will the indebted ones please forward at once? Do not forget it!

—INTOLERANCE.—A case of English Church intolerance is just reported on this wise, as occurring some where in England: A Church clergyman called to see a poor widow who had just lost her only son. This woman was an attendant at one of the Wesleyan chapels, and in her bereavement was visited by her own minister. The clergyman, however, felt it his duty to give her a call, and, on finding out where she was in the habit of worshipping, he told her very roughly that the ministers she heard were only a lot of cobblers and tailors; that they had no right to preach; that there was only one Church; that by going to chapel she was in danger of losing her soul, and I don't know what besides. The finishing-up of the scene was remarkably good, though. After the reverend gentleman had finished his abuse, and was about to leave the house, the woman said, "Perhaps you wouldn't object to have a word of prayer with me, sir; my minister always prays when he comes." The only reply was a bang of the door and a sudden disappearance. Of course the widow's sorrowing heart was much comforted by this visit.

—GREAT SUCCESS.—Protestant Missions in Mexico are meeting with great success. Five years ago there were not six Protestant churches in the country, now there are 98. In the present year there have been large additions to the membership of the churches. In Zacetecas the Presbyterians have received 53 new members, and in the City of Mexico 63 persons joined the Rev. Mr. Hutchison's church on one day. A Mexican paper says those who can remember when foreigners were pelted with stones if they neglected to remove their hats while a Catholic procession passed, "cannot but fully appreciate the wondrous change that has been effected in Mexico within the past decade. The difficult and delicate labors of the Christian missionaries in Mexico have been thus far crowned with success. In this city alone there are some five Protestant churches, largely and regularly attended, and it is truly surprising to see the large number of converts that have been gained over from the ranks of the Roman Catholics."

—THE WORK AND WORTH OF EARNEST MEN.—How much one man can do if rightly moved! Such was our exclamation in reading a report of one of the missionaries of the American Sunday-school Union toiling in Tennessee. He says: In seven and a half years organized 290 Sunday-schools, having 1,635 teachers and 15,904 scholars; visited and aided 454 Sunday schools, having 3,406 teachers and 32,817 scholars; distributed 4,604 Bibles and Testaments; visited 3,078 families; delivered 1,388 sermons and addresses. Probably not less than 60 churches have been organized, and a large number have been revived on my field. During the past year there have been from 1,000 to 1,200 conversions in our Sunday schools. Spent the last Sabbath in one of my schools organized four years ago, in a stable, in a community where there were only two praying men, and a few children or adults could read. Now most of the 60 scholars read well, and many are Christians.

Another missionary of the Society, in Nebraska, reports that during his last year he organized 79 Sunday-schools, from which 230 conversions and 18 church organizations are reported. A superintendent of a school gathered a year ago claims all the scholars over eight years old—40 in all—as converted to Christ. One church has been organized there, and another is to be soon. How much are such men worth?

—THIS AND THAT.—Rev. G. M. W. Carey, pastor of Germain street Baptist Church, reached home on Monday last. We are glad to learn that his health is much improved by his European tour.....The Baptist Convention of the Maritime Provinces meets with the Portland Church on the 20th inst. A large attendance is expected.....Rev. J. B. Green, a Unitarian minister, has been preaching a series of sermons in the Lyceum of this City, on Uniterianism.....James Paterson, LL. D., died on Monday, aged seventy-nine years. He was well known, and much and deservedly respected. For many years he was Principal of the Grammar School of this City. He took a deep interest in every good cause, and was especially interested in the Bible Society, with which he was long connected as Secretary. He was an earnest Christian, and has entered into rest.

CURRENT TOPICS.

PILGRIMAGES AND RELICS.

Religious pilgrimages (says the *Methodist*) are so new to us in America that they can hardly be said to be established as yet. Devotion in the guise of relic-worship does not thrive in this country. There is too much realism in the American habit of thought to make it possible here to palm off the impostures which go unchallenged in the old world. There is an irreverent press ready to pounce down upon the stories of the miracle mongers. Thus far the Church's managers of these affairs have followed a policy of prudence. Their demonstrations are tentative. We must presume that the display of objects of reverence is made to the faithful in a private way.

Not so in Europe. As for example, there was a pilgrimage from the 10th to the 24th of July to the relics of Aix-la-Chapelle, the city of Charlemagne. In that city is a cathedral built by the great Emperor; the following objects are deposited in it, of course duly authenticated:—

1. A garment of the blessed virgin.
2. The cloth which covered the dish whereon the daughter of Herodias brought the head of St. John the Baptist to her mother.
3. The swaddling clothes wherein the child Jesus was wrapped in the manger.
4. A cloth soaked in the blood which girded the loins of Christ upon the cross.

Wonderful to tell, Charlemange obtained these relics, so the authorities teach, from the infidel Caliph of Palestine. Imagine the grim old Mohammedan getting up a lot of old rags and labelling them according to the above catalogue! There is a method in the exhibition. According to the London *Tablet*, "The so-called great relics are only exposed solemnly every seven years to the veneration of the faithful, who come in vast numbers from all parts of the world to satisfy their piety after the manner of their forefathers, and to gain special graces for themselves. Pope Leo X. granted in the sixteenth century to the pilgrims who came to venerate the great relics at Aix, the same favors which are granted to those who visit the holy places in Palestine. And there is a certain analogy between the two, since the great relics of Aix, referring as they do to Jesus Christ, his Precursor, and his Mother, remind us in a lively manner of the principal events of his life, his birth in the stable at Bethlehem, and his death for us upon the Cross.

"In order to preserve the integrity of these relics through so many centuries, the greatest measures of precaution have been taken. The richly ornamented metal shrine in which they are preserved is fastened with a strong padlock, which, at the close of the ceremony, in the presence of the magistrates, the corporation and the chapter, is filled with molten lead. A locksmith then breaks the key in two pieces, of which one is given to the chapter and the other to the chief magistrate of the town. The opening of the shrine takes place likewise with great solemnity. The locksmith files through and breaks open the lock in presence of the chapter, the magistrate, the Stadtrath, and a number of important personages. All these persons convince themselves with their own eyes, and certify the identity and integrity of these costly relics, which are then solemnly exposed to veneration in the church for fourteen days, and are watched day and night."

We question if this trade will prosper in America. The liberals of Rome poked so much fun at the Irish-Americans who recently paid their homage to Pius IX., that they must have felt the absurdity of their position. Their journey was an exhibition of intelligent piety in comparison with the idiocy of the devotion paid to a lot of trumpery, every article of which is a palpable fraud. Wherein does such a type of Christianity differ from fetish worship?

WIDE-AWAKE PREACHING.

A good deal is said and many opinions advanced about what is the most efficient method of preaching in the present day. A great deal of what is uttered is by persons who evidently know nothing about the subject they undertake to discuss. Talmage is a preacher, and who that has heard or read his sermons will deny that he is a wide-awake preacher. We like him because he has so much heart and throws himself so wholly into his work of preaching the Gospel. His opinion as to the kind of preaching needed is worth something. Here it is:—

"We suppose what is most efficient depends upon the constitution of the preacher himself. Some do best in hortatory efforts; others, again, are wonderfully successful in simple exposition of the Scriptures; but whatever the method be it should have the element of directness, of simplicity, and of pungency. When a preacher has his subject he should go right at it, as if he meant to hit it. The system of using texts by way of accommodation is a most pernicious one, and it is a false system. 'We have all heard of the minister who preached from the text "Top not come down," and equally absurd illustrations are being constantly met with.

So, too, the element of simplicity is a most necessary one. We once heard a minister—and he was of that abused class, the army chaplains—speak of "landing a finny inhabitant of the briny deep upon the dry and parched earth. What he meant was *fishing*, only he did not have the sense to say so.

Pungency is another essential element. As we had occasion recently to say, we want more clear, ringing Anglo-Saxon in the pulpit, and less artificiality of language and voice, which make the preacher seem to be either an improved automaton or a *vox humana* stop taken out of the organ and set up in the pulpit. This dismal wailing which we sometimes meet with, mixed up with weak metaphor and redundancy of speech, is often put forth as the offspring of culture; but culture does not acknowledge the wayward child. It was with no such uncertain sound that the great Apostle Paul preached that magnificent discourse on Mars Hill, or declared the whole counsel of God all the way from Jerusalem to Rome. Men who employ in preaching a stilted, artificial method, never last beyond their little day.

There is still another point: we need more attention to a free, spontaneous oratory. The gesture may be awkward; but let the words burn, let the manner be earnest, and the hearers will not be apt to go to sleep. The importance to a preacher of being wide awake in the delivery of a sermon, even if he be liable to the charge of that great bugbear of modern Chadbands, "sensationalism," is well illustrated by an anecdote which Professor Lawson, a theological teacher in England, used to tell of one of his pupils, Andrew Fletcher, who after completing his theological studies, passed the first two years of his ministry in a colleague ship with his father, a clergyman of Perthshire, Scotland. When the father preached, the listeners were few; when the son discoursed the house was flooded. The father's sermons elicited no praises, the son's were loudly applauded; whereat the former became jealous and irritable. At length the son borrowed one of the father's sermons, and on the following Sunday preached it from memory with great emphasis and animation. The hearers were louder than ever in praise of the youthful orator, and one worthy remarked, "The old man never in his life preached a sermon equal to that!"

So, too, when a friend of Mirabeau complained that the Assembly would not listen to him, that fiery leader asked for his speech, and the next day electrified the Assembly by uttering as his own the words they had refused to hear from another. In either case it was the manner that made all the difference. This age is a waking age, a quick age, and most of the men of to-day are wider awake than their ancestors ever were, and it becomes the successful preacher of to-day to be aroused and wide awake. If one of the Apostles could leave heaven and drop into one of our churches, he would think himself in a first-class dormitory, nor would he be far out of the way. When a house is on fire the alarm comes out as from a clarion. It is some of this wide awake spirit in manner, in matter, in tone, in voice, in gesture, which the pulpit of to-day needs, and without which preaching becomes as lifeless as a stone, and as ineffectual as beating the air."

THE VALUE OF CHARACTER.

A good character is better than riches. Better lose all other possessions than a pure name. Better have the life marred by sorrows than the reputation stained by guilt. Touching this subject, suggested by the charges against Beecher, and the unanimity with which he is supported by good men everywhere, the *Methodist* says:—

Character, then, is an element of strength to the man who possesses it. It stands him as a defence against the assaults of irresponsible persons. It commands the forbearance of the public against the one-sided disclosures of responsible men. It receives sympathy in the hour of trial. It is worth working for and living for. One whose conscience is void of offence need not fear the malice of enemies. He will be helped to clear himself of the worst slanders. Yet it is not safe to presume too much on character. Assertions may be produced in such a form and so supported by appearances as to overcome the presumptions afforded by the purest life. In such case the open, square course is the wisest. Let the world be invited to investigate: let every effort be made to bring out the whole truth and make it plain. No man can ever expect to live free from mistakes. They need not, however, cloud his life, even when exposed, if they are dealt with properly.

It is now more than ever incumbent on good men to take care of this gem of character; for each to see that his own reputation is kept free from reproach; for each to take care of his brother's reputation, to protect it from reckless assault, to stand by him in his honest efforts to clear it when it is attacked. That which it costs a lifetime of earnest work to gain, and which an unguarded word may mar, is worth the sturdiest effort in man's power to defend. Any man who has by such work gained an exalted fame, especially in connection with the Christian name, has the right to demand the help of his associates, while it is probable, and their forbearance, while it is possible, that he can prove himself to be free from blemish.

CHRISTIAN EXPEDIENCY.

The Christian religion teaches us that we must consider the influence of our words and actions, as well as their effect upon ourselves. This requirement is fitly expressed by Paul, when he says—"All things are lawful for me; but all things are not expedient." "None of us liveth to himself." He gives a practical illustration of the principle, when he says—"Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth."

Nothing can be clearer than that this principle requires us to sacrifice our interests for the benefit of others; and that we are sometimes required to refrain from doing things that we could do, without condemnation, when doing such things is likely to become a stumbling block and an injury to others, who think differently from us. This principle finds its highest illustration in the life and death of Christ, our Divine Example.

Writing thus, the *Christian Guardian* goes on to show how many abuse this principle, using it to justify themselves in improper courses. It says:

While we fully recognize the principle, that they that are strong ought to bear the infirmities of the weak, we are convinced that many interpret and apply this doctrine of Christian expediency, in a way that cannot be vindicated. This is the case, wherever one man is made responsible for the wrong doing of another. If any man pursues a course that is wrong, forsakes the church or neglects religion, on the ground that some Christian, or Christian minister, has pursued some course that has caused him to offend, that cannot acquit the wrong doer; nor can it condemn the other, unless the conduct cited as the cause of offence can be shown to be wrong in itself. It cannot be reasonable to ask Christians to govern themselves by what they believe to be false judgments of their conduct, rather than by those they believe to be correct. To do so would be to appear to endorse and approve as right, what they believe to be false and wrong. Besides, it is well known that many people give reasons for their conduct, that are not the true reasons. All men are more likely to cast the blame of their wrong doing on some one else than on themselves. If we are to do nothing that we believe will offend the prejudices of a weak brother, we trammel our Christian liberty by the adoption of a standard, that we admit to be fluctuating and often false. We help to confirm their wrong prejudices.

There is also a wrong application of this principle, when we fail to discriminate between what we believe to be the highest gratification of our wishes and the obligations of duty. This mistake is very common. It should be remembered that the Apostle Paul in the passages commonly cited on this subject is speaking of the observance of certain days, and the abstaining from certain meats—things indifferent and non-essential, and not matters of duty and conviction. His teaching is that in this class of things, we are