

TERMS AND NOTICES.

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All communications for insertion should be addressed, REV. JOSEPH McLEOD, P. O. Box 81, Fredericton, N. B.

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., OCTOBER 10, 1879.

CONFERENCE.

The Forty-seventh Annual Conference of the Free Baptists of New Brunswick commenced its session in Woodstock, on Saturday last.

The Ministers' Conference was held on Friday. A large number of ministers were present. Rev. J. E. Reid was elected Chairman. It was exceedingly pleasant for the ministers to meet and greet each other at the close of another year's work, to talk over their labors, to learn from each other's experiences of difficulty, and to rejoice in each other's success.

They all felt that death had entered the ministerial ranks during the year and taken two of their number and one D. M. Licentiate. Rev. T. Fitzpatrick died early in the year after a somewhat lengthy illness. During the few years of his ministry he had done considerable work resulting in a good degree of success, and had made for himself a place in the hearts of his hearers. He was a man of the respect and confidence of the church. Father McMullin, so recently deceased, was greatly missed. The oldest member of the Conference, always in his place, the ministers experienced a great sense of loss when at roll-call there was no response to his name, and they realized that they should see his face no more on earth. Frequent fitting and touching reference was made to the grand old man so lately gone from our midst to the heavenly inheritance; and earnest prayer was offered that the ministry might possess the meekness and real and Christ-like character, generally, that were his distinguishing characteristics.

The business of the Elders' Conference occupied the whole of Friday. Subjects of interest to the ministers, especially, were under consideration.

Friday evening there was preaching by Rev. A. Kinney to a good audience.

We cannot attempt in this issue to furnish any report of General Conference proceedings, as the report of the session is such as to furnish the devotion of even an hour to the preparation of such a report.

We must say, though, that up to the time of this writing (Tuesday morning), the session has been pleasant. The meetings for worship have been of considerable interest, and the business has been done with promptness.

The weather has been of an extraordinary character—so fine and pleasant as to make one forget the furtive rain and the inexpressible mud of some former Octobers. It is hoped the weather may continue as now till the Conference has closed, and the members have reached their homes.

Woodstock and Grafton have given the Conference a right hearty welcome, and everybody seems to feel at home.

Next week we shall have a large instalment, if not all, of Conference proceedings.

NOVA SCOTIA FREE BAPTIST CONFERENCE.

(Continued.)

SUNDAY was a blessed day. Services began at 9 o'clock with a prayer meeting. At 10.30 o'clock, Rev. G. A. Hartley preached a powerful sermon; at 3 o'clock, Rev. J. S. Walker; at 7.30, Rev. T. O. Dwyer gave an impressive sermon. A communion service was held at the close of the evening meeting.

MONDAY.—After prayer by Rev. T. O. Dwyer, business was resumed. The thanks of this Conference be given to the friends for their kindness and hospitality. Also choir.

A general discussion was had on the Halifax interest. The report of the Committee was adopted.

Revs. J. I. Porter, T. O. Dwyer and Bro. N. McFaray were appointed a committee to raise money for it.

TUESDAY.—That S. W. Bennett occupies the same position so far as this Conference is concerned, that he did prior to the presenting of the petition in his behalf.

The Ministers' Relief Fund officers were appointed as follows: President, Rev. W. C. Weston; Secretary-Treasurer, Rev. J. L. Porter; Executive Committee, W. C. Weston, J. I. Porter, Wm. Downey, D. Oram, J. F. Smith.

The report on Local Licenses was taken up and action thereon postponed until the next session.

MONDAY AFTERNOON.—The Sabbath School Convention was held. The President, Rev. F. Babcock occupied the chair. A large company were present. After prayer and reading report, the following officers were appointed for the ensuing year: President, Rev. J. F. Smith; Vice-Presidents, Martin McGraw Esq., Rev. Wm. Downey, Rev. Dr. Sturgis, Rev. T. O. Dwyer, P. M. Brown; Secretary, Rev. S. N. Royal; Executive Committee, Revs. J. F. Smith, S. N. Royal, Licentiate E. Crowl, Robt. Sims, Esq., Rev. F. Babcock.

There was singing by the choir and children; and a number of recitations by the scholars. Rev. S. N. Royal, Secretary, read an excellent report, and speeches were made by Rev. Wm. Miller, Wm. Downey, T. H. Siddall and G. A. Hartley. The meeting was a good one.

The business of Conference was resumed at 4 o'clock.

Resolved, That our thanks are due and are hereby tendered to the visiting delegates, for their excellent services during the Conference Sessions.

Resolved, That report on Lay Licenses be adopted.

Resolved, That Rev. Wm. Downey be requested to publish in the INTELLIGENCER a synopsis of his Annual Conference sermon.

Resolved, That we appoint a delegate to the next Harmony Quarterly Meeting.

Rev. Wm. Downey was chosen substitute for Rev. J. I. Porter.

Resolved, That this Conference tender a vote of thanks to Rev. T. H. Siddall for his services as Assistant Clerk.

Rev. J. I. Porter was appointed delegate to N. B. Conference, and Rev. S. N. Royal delegate to the Maine Central Yearly Meeting.

The doxology was sung. The Conference of 1878 adjourned.

Thus ended one of the best sessions held in the Province.

The business was got through with judgment and promptness. The discussions were in good taste and marked by Christian courtesy.

Large measure of the Divine Spirit was enjoyed, and both ministers and people were richly blessed. The future seems to be full of promise. Our churches are being generally worked and although this year there have been few gains in numbers, good work has been done. Plans have been wrought out and developed that will and must, under the guidance of Divine Wisdom, be a source of strength to the denomination and the cause of God. Depending upon the Head of the Church, from whom all blessings flow, we can in confidence enter heartily into the unfoldings of another year.

The following reports may very properly be appended:

On Monday the Annual Meeting of the Executive Board of the N. B. Foreign Missionary Society was held. President Rev. F. Babcock in the chair.

Present, Revs. J. I. Porter, Wm. Downey, T. H. Siddall and R. B. Woodworth, Esq.

Resolved, That all monies in hand be sent to F. B. F. M. S. N. B., to be devoted in payment of the salary of Miss Julia Phillips.

Resolved, That this Board relinquish the claim upon Miss Julia Phillips' services, and recommend the "Woman's Aid Society" to adopt them. Further, if at any time said Society shall adopt any

other missionary, before doing so, the fact shall be made known to this Board, that we may have the privilege of re-accepting Miss Phillips as our missionary.

Resolved, That all monies collected shall be devoted to the payment of the salaries of Miss Phillips. Resolved, We adjourn.

T. H. SIDDALL,

Sec'y F. M. Society.

The Annual Meeting of the Executive of the N. S. Home Missionary Society was held on Monday, Sept. 16th. Rev. Wm. Downey in the chair.

Present, Revs. T. O. Dwyer, J. I. Porter, W. C. Weston, and T. H. Siddall.

Resolved, That all pledges made to the society be collected forthwith.

Resolved, That the Sec'y-Treas. settle all claims against the Society, *pro rata*, at once, as far as funds in hand will permit.

T. H. SIDDALL,

Sec'y-Treas.

A temperance meeting was held during the Conference Session. Rev. Wm. Downey presided. The house was crowded.

Moved by Rev. S. N. Royal—

That while we recognize the importance of "Temperance Reform," and are grateful for the success that has attended the efforts to reclaim the fallen—we as well believe the time has come when we need the stronger agency of a "Prohibitory Law," forbidding the manufacture, importation and sale of intoxicating liquors. Seconded by Rev. T. H. Siddall, and unanimously carried.

Rev. D. Oram happily alluded to the pleasant and joyous position of Beaver River, and spoke hopefully of the future, and fervently appealed to the people to hold on to the good work.

Rev. T. H. Siddall spoke of the advantages of prohibition, and urged the people to combine and singly and solely aim for the entire suppression of the whole traffic.

Rev. J. S. Walker, of Maine, made a humorous and most interesting speech, full of "wise saws and modern instances,"—full of sound practical wisdom.

Rev. J. I. Porter referred to the work of the past in the "temperance reform," and said the first Temperance Society formed at Beaver River was in 1828, and that this community has the great distinction of establishing the first Temperance Society on this continent. He dwelt on the power of goodness, and showed that it would create its own good ends, if allowed to work out its own blessed benediction.

Reuben Raymond, Esq.,—one of the veterans—made a neat and pleasing speech, full of allusions to the old "Temperance Society." He was one of the pioneers. He spoke of his love for the good, even to the cause.

E. B. Woodworth, Esq., made a few remarks, speaking of the love he had for the good work, and his confidence that it would prosper.

Daniel Jenkins, Esq., made a few remarks.

Zephaniah Porter, Esq., said the temperance question is the question to-day in all the English speaking parts of the globe. He made a touching appeal to all to abstain from intoxicating liquors; and spoke of the first eight who signed the first pledge, and rejoiced in the success that has come from this first pioneer work.

Rev. S. N. Royal dwelt on the moral measures, showed briefly that the drinking of intoxicants is a vicious custom.

Rev. G. A. Hartley spoke of the earnest way we ought to view and engage in the work. He quoted quite a number of striking facts, showing the power of rum and the terrible evils that flow from the use of it. He deplored the sadness and misery that spring out of the use of liquor, and earnestly appealed to each and all to abstain. He dwelt on the value of sobriety.

Rev. Dr. Sturgis sang in excellent voice, "Will my boy come home to-night," which was well received.

The choir sang a number of excellent pieces. The meeting was deeply interesting throughout.

A JUSTIFIABLE OUTCRY.

A writer in the *Atlantic* very properly sounds a word of warning against what may be justly termed "drowning evil," and, as the *Canadian Presbyterian* says, it should be read from every pulpit in the land, even if the sermon should have to wait a few minutes. For it is a sermon in itself.

The points the writer raises are these: (1) That the support of the Church should always be sought on the ground of usefulness and Christian benevolence. But many churches have departed from this ground and seek their money from concerts, lectures, suppers, fairs, neck-tie parties, maple-sugar socials, and even dances and theatrical exhibitions. (2) That there is no telling where a church, which once takes up with shifts and expedients for raising money, will stop. The temptation will come to provide the most worldly amusements in return for the financial aid it seeks. (3) It is not the slender purse, but the lean spiritual life of church members which makes their treasury lean. Improve the spiritual life of the church, and one of the first results of that will be to fill up the exhausted treasury of the church.

The conclusions are positively incontrovertible. And the wisdom of uttering them now cannot be questioned. In many of our Canadian churches, the social meetings in the week go very far towards nullifying all the preaching of the Lord's day. It is simply a disgrace to any Christian church to allow its social programmes slangy and coarse songs or readings. And yet it is allowed. In such cases there is no thought as to whether the exercises are demoralizing or stimulating. The sole thought is, will they draw a house? We have heard programs which were so simply disgusting that the only fit place to carry them out would seem to be a saloon. And yet, so demoralized was the taste of those who planned them, that there was not the faintest protest against their vulgarity. Money was the supreme object of consideration. And the effect on the audience was obvious. Any piece which was helpful to the spiritual life was received in sullen silence, while an entire awaited any reading or song which bordered on the indecent.

What we may not yet have reached the position of a church we know of, where the Committee of Entertainment absolutely refused to do anything of a sacred character on the programme. But we are "old-foggy" enough to believe that that is where every church will ultimately land.

The season of the year is at hand when church entertainments will flourish again. Is it asking too much of our congregations when we solicit them to take a strong and decided stand against the tendency to absolutely secularize if not demoralize our Christian sociality? We believe in socials, in a good laugh, in a warm handshake, and every other thing that recreates us without defining us. We protest against bringing the spirit of the world into our churches, even though the treasury may be low. Our children nursed in such an atmosphere, may find it hard to see any need of conversion, or any difference between Christians and the children of the world.

What is wanted in all our churches is a Committee of good Christian men and women, full of joy and *sanctification*, who shall supervise every programme, and weed out therefrom everything which would tend to undermine spiritual life or lower true Christian sentiment. With such a board of supervisors, the benediction would not be so often pronounced over the head of the trash which is blessed at present.

A SAD PICTURE.—A correspondent of the Dublin Freeman, writing from Donegal, draws a melancholy picture of the distress at present prevailing in that northern county of Ireland. Owing to the failure of the crops the peasantry of Donegal, with an area of 1,200,000 acres and a population of a quarter of a million, are described as subsisting almost exclusively on Indian meal. Fifty thousand acres of potatoes are said to be rotten, with as many more acres of oats, 17,000 acres of turnips and 97,000 acres of hay. There seems to be universal distress throughout the county, and the overseers of the poor are making extra efforts to take care of those who have nothing wherewith to take care of themselves.—*Exchange*

FOREIGN MISSIONS.

Examination will aid us in determining our duty toward this benevolent enterprise. With many, it is a question whether the chances of the salvation of the heathen are not as good as for any other people, and this we shall not detain the reader to consider. But, say nothing of the future salvation of the heathen, is there not a demand and hence a duty devolving upon us as to their present salvation?

What meaneth this cry of distress, coming to our ears from almost every clime, and from every tongue? Let him who thinks right to refer to the revealing picture of heathen superstition, ask himself if his criticism springs from a worthy source? That woman, the help-mate of man, and with nature more refined than his, and consequently capable of more pleasure or pain, should become the menial slave of man, is a fact that benevolence cannot overlook with impunity. The wailing cry of distress must be heard by all unfeeling souls. Then there is inhumanity—the practice of destroying infants; that a practice like this should prevail in any country, is almost incredible. But such is the case, and we have to take things as they are. Even among the Spartans it was a fixed law, that only the promising children should be reared. It was estimated by the foreigners who first went among the people of the Sandwich Islands, that two-thirds of the infants were destroyed by their parents. Mothers would throw their infants into the stream, or cast them into a hole in the ground, cover them with dirt and tramp them with their feet, and thus stifle their cries. Some of the converted natives, women of that land, actually confessed to the missionaries that they had killed all their children. We are told this and tale by three converted women through the missionary. In being asked how many children they had destroyed, the first said nine, the second seven, and the third five. In India the practice of destroying female infants has prevailed to an alarming degree, as many well know. The British Government, to some extent, has lessened this, but the greater work remains to be done by the church.

Now if we lack feeling for the heathen in his blindness, it is because we do not examine their situation. And even knowing their need we can do but little, humanly speaking, but then there are no small things with God. Reader, cast thy bread upon the waters.

And duly shall appear, In verdure, beauty, strength, The tender blade, the stalk, the ear, And the full corn at length." R. A. S.

LAWNS AND MORALES.

BY L. M. CURRY, LL. B.

A trenchant writer says that "law without God loses all its perspective." Civil order is a translation of the divine. No civil government can prosper or endure in a complete denial or contemptuous neglect of that divine reality which flashed forth in such awful majesty and holiness from Sinai. God is the creator of man, his sovereign and lawgiver, and no human conveniences, no enactments of legislation, no wisdom or folly can annul the supreme obligation of his law as fixed by his will.

Founded on the eternal fitness of things, the law of divine wisdom is perfect and just and true, it approaches or recognizes that infallible standard. All law, as founded in right and wisdom, is related. The physical, moral, intellectual, social world alike has laws of equal obligatoriness, arising primarily from the same omniscient source. Obedience and disobedience in each world are attended by similar results. "Rewards and punishments" may not be the most accurate terms; but they may be used to designate legal consequences and moral penalties. Fine lures. Food sustains and punishes. Vice corrupts. Holiness makes happy. Industry produces wealth. Idleness generates poverty. The law in each is enforced by similar sanctions. Laws founded in fitness are no more variable in the one case than in the other. Macintosh denied the possibility of change in moral principles, and the Christian only re-echoed Cicero, saying: "Morality admits no discoveries."

Moral law is as fixed as physics. No one is surprised at the inevitable fulfillment of the law of gravity. He who throws himself from a precipice will be crushed. He who violates moral law must expect the same connection between cause and effect. The law of gravity is not suspended for folly, or ignorance, or wickedness, and is a wise law, the emanation of Infinite Wisdom and Rightness. So of the operation of the law of truth and honor and charity. So of the law of mind. The tendency of things is to continue as they are. The stone thrown, but for counteracting causes, would go on in the line projected. So of vice and virtue, which, unless arrested, develop logical tendencies.

The reflex influence of human laws is most potent. Strange as it may seem, the average citizen seeks only to conform his conduct to the standard of human law and does not rise above it. The highly conscientious, enlightened by God's Word and the Holy Spirit, may try to quadruple standards accordingly; but the ordinary citizen does not rise higher in motives or conduct than the code prescribed by statute. A bankrupt law does not enable a debt *in foro conscientie*; and yet nine-tenths of the bankrupts never pay, and seem with the suspension of the legal law to have lost the sense of the moral obligation. Men take all or evade all they legally can, however palpably unjust. *Great captor* holds or excuses many injustices. "Laws are the enactments of the moral convictions of a people, and are an indirect but most effective educator of those convictions, constantly forming the public conscience and raising or lowering the moral standard." A state may corrupt morals, increase pauperism and mendacity; it may exalt patriotism, stimulate loyalty and chivalry, so stamp pride as to make the citizen feel a stigma upon the state as a personal indignity, and in a thousand ways and methods elevate and ennoble citizenship. By law laws and evasive expedients the home of a citizen, a debt, a bond may be weakened. By high tariffs smuggling may be transformed into smartness. By official practices of nepotism and venality maxims and practices of corruption may be engendered as to make the body politic gangrenous. Where cast, make-believe, evasions, demagoguism and fraud are found in a legislative hall or in municipal chambers they will soon be found in communities, partnerships, families, private citizens. When the law gives "aid and comfort" to or throws the weight of its protection over fraud or wrong, the public denunciation is fearful. The poison rapidly runs through every fiber and artery and vein, developed into Israel's sin, and the virus was propagated incurably through nineteen successors and finally destroyed the nation. Conventional sins, sins in high places are more contagious and perilous than flagrant crimes committed by obscure persons; and when rank and caste and fashion draw the allurements beyond the reach of the common man, the law sanctions wrong, injustice, robbery, when sin and crime are legalized, I become dangerous because of the false glow of honor and respectability. Visions, hateful, repulsive sins, committed by pariahs and outcasts, hang out flags of distress to warn the unwary. *Poenam habet in corpore*. Legalizing sin encourages and fosters other sins; takes away, in the profanity of class, the respectability and the wrong. The profanity of class, the corruption of the Anglican Church, society, and literature. Public crimes, legal wrongs are none the more heinous to God, none the less certain of a righteous retribution, because they stalk forth with the paraphernalia of sovereignty. Because of this reflex influence, the same standard of integrity, courage, magnanimity incumbent upon private citizens should be equally binding on states; and with them character and honor should be more sacred, if possible, than with the former.

Experience, history, the Word of God, the nature of things give no warrant for supposing that national prosperity or safety is compatible with any

less strictness of moral life than is demanded for individual criminals. The laws of moral influence cannot be arrested by states or cities, by executives or legislatures or courts. God is not bewildered by euphemisms or legislative ineptitudes or official disavows. Wrong is wrong, by whosesoever done, whether by one or a thousand; and wrong principle, subtly creeps through and contaminates every body. The legislator's work is largely moral, and cannot be kept free from distinctions of right and wrong. The law-maker and public officer, as an organ of justice, touches the most sacred interests of society.

It is to be feared that, from various causes, law notions of morality have been generated in the public mind. Self-interest, under an utilitarian philosophy, has become largely the rule of modern conduct. Wealthy corporations water stock, declare fraudulent dividends, violate obligations. Monopolies become oppressive. Capital remorselessly grinds the laborer; and lawless rapacity by trespass and pillage and murder. Municipal governments make jobs; money is appropriated for personal or sectional purposes. Much is heard of decline of business honor. Frequency of frauds plays the appetite for scandal. Mercenary and corporator dishonesties are startling. Defalcations and failures are daily. The failures in 1877, it was charged, exhibited a low grade of mercantile morality and a lack of honesty in the deliberate purpose of making money at the expense of others. A delusion exists that in party conflicts and public action the laws of justice and virtue and honor do not apply; and hence open breaches of faith, corruption in courts, ballot-box stuffing, fraudulent registrations, and venality in legislatures. How far this debauchery of morals is traceable to the spirit and character of the law's prophet's pen is not needed to see. Public honor and virtue can never be impaired without a corresponding deterioration amongst that class of men who are honest only from policy or fear. Right cannot safely be trampled upon. Vice brings forth a harvest of dragon's teeth, and from these, withereth, the flower faded, but the Word of our God shall stand forever.—*Independent*.

FRENCH EVANGELIZATION.

Our readers will rejoice to learn that there is at the present time quite a movement towards Protestantism among many of the priests and ecclesiastics of the Church of Rome in the Province of Quebec. We learn that the office of the Board of French Evangelization in Montreal has recently been visited by a number of such, inquiring concerning the teachings of the Bible, and that within the past few weeks, some of the priests and Christian brothers and a few, have abjured the Roman faith and placed themselves under the care of the Board. In addition to these, others are studying the Bible, and will, we trust, soon be led by the Spirit of God to embrace the faith of the Gospel. There are not wanting evidences that very many of the Romish clergy, especially among the younger men, are dissatisfied with the teachings of Rome, and were it not the fear of persecution and uncertainty as to the welfare of their souls, would have turned to the few churches that bind themselves to the faith of the Reformation. It is impossible to say how many of these are personally acquainted with the circumstances to realize the overwhelming difficulties and obstacles in the way of a priest or ecclesiastic severing his connection with Romanism. Apart altogether from the relentless persecution of the Romish hierarchy and the terribly bitter opposition of relatives and friends, they have to face the question, how to obtain the means of support on becoming Protestants? Driven from the society of former friends, where are they to find a home? Penalties, with no clothing even but their penury, where are they to find food and raiment? Persecuted by those of their former faith, to whom are they to turn for sympathy and for that Christian nurture and care they so much need? Can it be wondered at that many of them hesitate to take the decisive step? Is it wonder not rather that any should take it with the almost absolute certainty of the trials and penalties they will encounter and the sacrifices they will make? We are surprised at the inevitable fulfillment of the law of gravity. He who throws himself from a precipice will be crushed. He who violates moral law must expect the same connection between cause and effect. The law of gravity is not suspended for folly, or ignorance, or wickedness, and is a wise law, the emanation of Infinite Wisdom and Rightness. So of the operation of the law of truth and honor and charity. So of the law of mind. The tendency of things is to continue as they are. The stone thrown, but for counteracting causes, would go on in the line projected. So of vice and virtue, which, unless arrested, develop logical tendencies.

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Letters not plainly directed, and those with imperfect direction or none at all, of which there are always some, are thrown out, to await a subsequent examination. Letters with direction badly written, so as to be almost unintelligible, are sent to the "Blind Letter Office,"—an apartment in the same building—there to be examined by experts; and those with no direction are sent to another office for examination, to ascertain their origin or destination.

An elevator was in constant action, passing from the lower floor to the second story. Upon this, large baskets filled with mail matter, were continually ascending. Immense quantities of newspapers, magazines, pamphlets, and packets of all possible things that are allowed to pass through the mails. My friend and I stepped upon one of the platforms of this elevator, and passed to the upper floor where were also three hundred men busily at work in their various departments. One can hardly imagine a scene of greater bustle and apparent confusion than this presented at the General Post-office in London.

At mail time; but everything moved on—rapidly, to be sure, but with perfect order and system—until the work was finished, which occupied an hour only. At the end of that time, the floors were deserted, and all was silent.

I was then taken into the Blind Letter Office, where I saw many letters with directions so badly written, that I could make nothing of them; but the experts found no difficulty in deciphering them.

I also saw many letters with no address whatever, and with no address in money, cheques, drafts, or bills of exchange, the owners of which were generally found. The English may justly boast of the postal arrangements as, upon the whole, the best of any in the world, and it gives entire satisfaction to the people. There is no franking privilege in England. The Queen must stamp her letters, as the chambermaid stamps hers.—*Independent*.

THE COLOURED RACE IN AUSTRALIA.

The colored races of Australia are of three principal varieties. The aboriginal is black, the Chinese is yellow, and the Polynesian may be of any color but not black. Since the conclusion of the Maori war in New Zealand the aboriginal has not attracted any attention beyond the limits of Australia. The colonists, however, especially in the North, have by no means heard the last of him. The fine race of New Zealand are rapidly declining through the combined influence of too much rum, and, apparently, too little fighting. Drink and inactivity co-operate toward the same result. The race is now maintained between the natives and the settlers, and the former are more considerably treated than of yore; but alike in the native and whether drinking rum or cutting through the bush, New Zealanders go down before the advance of civilization. The aboriginals of Tasmania are exterminated, and the aboriginals of New Guinea are degraded and hopeless in proportion as they are removed from the sea. The coast natives are the superior races of the inland districts. The former are capable of continuous industry, and display a considerable amount of intelligence. Some specimens that I saw about Moreton Bay (the entrance to the River Brisbane) were remarkably fine.

In the North of Queensland—in the Peninsula of Cape York and round about the Gulf of Carpentaria—the native is of an entirely different race, and probably migrated originally from the islands of the great Indian Archipelago. He is athletic, intelligent, fearless, untamable, and is credited with an appetite for human flesh. Traces of cannibalism have also been found in the western half of Australia. The colonists, however, especially in the North, have by no means heard the last of him. The fine race of New Zealand are rapidly declining through the combined influence of too much rum, and, apparently, too little fighting. Drink and inactivity co-operate toward the same result. The race is now maintained between the natives and the settlers, and the former are more considerably treated than of yore; but alike in the native and whether drinking rum or cutting through the bush, New Zealanders go down before the advance of civilization. The aboriginals of Tasmania are exterminated, and the aboriginals of New Guinea are degraded and hopeless in proportion as they are removed from the sea. The coast natives are the superior races of the inland districts. The former are capable of continuous industry, and display a considerable amount of intelligence. Some specimens that I saw about Moreton Bay (the entrance to the River Brisbane) were remarkably fine.

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