

Gems for the Household.

ONE AND GAIN.

I remember says the Rev. George Burder reading of a woman whose house was on fire. She was very alive in removing her goods, but forgot her child, who was sleeping in the cradle. At length she remembered the babe, and ran with cries to save it. But it was now too late! He flames forlornly entered the cradle, and the child was dead. She exclaimed, "O, my child, my child!" Just so, it is with many a poor sinner, who is so careful and troubled about his life, while the "one thing needful" many times. What will it then avail for a man to say, "I got a good place, or a good trade, I lost my soul! I got a large fortune, but I lost my soul! I got many friends, but God is my enemy! I lived in pleasure, but now my pain my everlasting portion! I clothed my body, but my soul is naked before God! O, my child, my child!"

RESSED INTIMATE. A friend once asked Frank how he maintained so constant a state of mind. "By stirring up my mind a few times a day," replied Frank. "When, whatever I do, I think of Jesus," I say, "I share in his redemption? Are my sins forgiven? Am I guided by the Spirit? Renew strength me." By the constant intercourse with Jesus, I enjoy serenity of mind and settled peace of soul."

AS THY DUTY, SO SHALL THY STRENGTH BE. "But we are to look for no grace for our iniquitous purposes, but for real; not grace for future difficulties, but present; or, as the apostle says, it is to be 'held in time of need.'" It does not, therefore, follow, that what is formidable in the prospect, may be so in the event. You may fear death while living, and rejoice in it at last. "Is this," said Dr. Goodwin, "is this dying? Is this the enemy that dismayed me so long—this appearing so harmless—and even pleasant?"

OUTRAGED BY SLAVERY. Dr. Guthrie, the celebrated Presbyterian preacher in Edinburgh, Scotland, says: "I have been often asked to go to America. They have promised to frank me back and forth; but I never will till they abolish slavery."

He also says, "I would rather go from the scaffold of John Brown, and stand before my God on the judgment day, than stand in the place of that minister of the gospel who puts the lock of silence on his lips in regard to this matter in his pulpit."

AFFLICTION.

The Lord's yoke is unpleasing to flesh and blood; his chastisements are like bitter pills. But if thou wilt have true solid comfort look not so much upon the present grievance as upon the quiet "fruit of righteousness" which will surely follow. And take it for a rule which never fails, that the Cross, (if care be had to profit thereby) never departs, but it leaves a blessing behind. God gives some special favor or other in view of the former burden. Zacchary, who had been dumb ten months, not only speaks, but being furnished with a large portion of new grace, speaks more heavenly than before. Luke 18. Learn thus to be humbled with Zacchary, and then thou shalt be comforted.—Samuel Theron.

THE CHRISTIAN.—Nothing seems worthy of notice to the dying Christian but heaven and eternal realities, and on them he fixes his mind intently, and instead of finding his hope of heaven flickering and crying, he finds it growing brighter and brighter; and as he detaches his thoughts from the world, and fixes them on the bright prospect before him, scene after scene is forced upon his view, till he is absorbed and lost in the vision. Such, it is believed, will be the case of every Christian, when he gets a clear and distinct prospect of his home.

In the process of dissolution, what appears so terrific to the spectator, is often nothing more than the wrecking of the vessel on the shore of time, while its happy inmate, with his eye fixed on the bright scene before him, is disembarking in the world of spirits.

God loves to lade the wings of prayer with the choicest and chiefest blessings. Many Christians have found, by experience, praying times to be sealing times. They have found prayer to be a shelter to their souls, a sacrifice to God a sweet savour to Christ, a scourge to Satan, and an inlet to assurance.—Amen.

EFFICACY OF PRAYER.—There was once a colored woman who used to sit in one corner of the gallery on the Sabbath, and single out some young man as he came in at the door and pray for him, till he saw him come forward and join himself to the church. Then she dropped him, and singled out another, who prayed for him in like manner, till he witnessed a similar result. Then she dropped him, and took a third, and so on, till at the end of twenty years she had seen twenty young men join themselves to the Lord in a perpetual covenant,—young men with whom she had no personal acquaintance whatever. This fact was disclosed to her pastor on her death-bed.—Ohio Evangelist.

A GOOD LAW.—Every newspaper publisher, we presume, has been cheated, by fraudulent notices of marriages or deaths sent in for publication by mean-minded individuals. In Massachusetts, the Legislature, at the recent session, passed a salutary law for "the benefit" of malicious persons who perpetrate these mean hoaxes. It is as follows:—"Any person who shall wilfully send to the publishers of any newspaper, for the purpose of publication, a fraudulent notice of the birth of a child, or of the marriages of any parties, shall upon conviction thereof, be punished by a fine not exceeding one hundred dollars."

DEATH IN THE BALL ROOM.—At Tiber N. Y., a short time since, Miss Helen Pike aged about eighteen, was attending a dance at Gillet's Hotel, and whilst on the ball room floor complained of feeling faint, and almost immediately fell. She did not speak again, but died instantly. Two older sisters were at the ball.

INFIDELS THWARTED.—Gibson, and Voltaire, and Chesterfield, distinguished infidels, laboured earnestly to overthrow the cause of Christ. How has God, in his providence, thwarted all their plans! Gibson's house at Lake Leman, it is said, is now a Hotel, in which there is a room for the sale of Bibles; Voltaire's printing-press, from which he scattered widely the infidel seed, has been appropriated to printing the Word of God which he sought to destroy; and Chesterfield's parlour, where an infidel club used to meet to rail at religion, is a vestry where the groans and prayers of the penitent go up to God. Thus God makes the wrath of man to praise him and the remainder he restrains.

Among all Gods children there is not one possessed with a dumb devil. Prayerless persons are forsaken of God, blinded by Satan, hardened in sin, and with every breath they draw liable to all temporal, spiritual and eternal judgements.

Anger comes sometimes upon us, but we go offener to it; and instead of rejecting it, we call it yet it is a vice that carries with it neither pleasure nor profit, neither honor nor security.

The almost Christian is a most unhappy man, having religion enough to make the world hate him and not enough to make God love him.

He that thinks himself the happiest man, really is so; but he that thinks himself the wisest, is generally the greatest fool.

THE RELIGIOUS INTELLIGENCER.

TERMS.
The "RELIGIOUS INTELLIGENCER," is published every Friday, at Seven Shillings and Sixpence a year in ADVANCE. See terms to clubs &c., on last column fourth page.

AGENTS.—MR. REUBEN R. STEPHENSON has kindly consented to act as Agent for the "Intelligencer" at the Mouth of Oromocto. Persons in that vicinity wishing to subscribe for the paper can do so through him.

MR. AARON McLEOD will also act as our Agent at the Cold Stream, Beckagumie, C. Co., through whom person in that place can order the paper.

CHANGE OF OFFICE

The Office of the "RELIGIOUS INTELLIGENCER," is changed from Number 28, to Number 20 up stairs, immediately over Mr. J. Burns, Watchmaker. Entrance to office, in the same recess, as to Mr. Burns.

Religious Intelligencer.

SAINT JOHN, N. B., MAY 18, 1860.

SABBATH SCHOOLS.

During the winter nearly all of our Sabbath Schools in the country are discontinued, and those that are kept up are only attended by the larger children. In some places this is unavoidable. Small children cannot well go the distance through the cold and snow that country children often do in the summer time. In this month they are generally recommenced, and as the Superintendents and teachers are now again resuming their labors we wish to give them a word of suggestion and encouragement. In this work we claim to feel a deep interest, and hope all those schools that have been closed during the winter, have, or at once will be re-opened, and be better attended and prove even more useful than they did through the last season.

Care should be taken in the selection of the superintendent to get the right man in the right place. Much depends upon this. Unless parents have confidence in the Superintendent they will not take much interest in sending their children to the school. Good teachers are very requisite, but unless there is an efficient Superintendent—one who commands general confidence and who can secure and continue the good will of the children, teachers cannot do much toward making the school what it should be. The pastor of the church is not always the best person, neither are the deacons to be chosen on account of the office they hold in the church, nor because of their age. These things when combined with other necessary qualifications are all right. It is a mistake that some old brother must be chosen Superintendent just out of respect to his age. It requires a pious, intelligent, active man to properly superintend a Sabbath school. One whose heart is in the work and who is not afraid of his labor, and who will devote himself to the interests of the school.

Never be afraid of putting in a young man because of his age if you have one that is qualified and that you think will really be the best man for that office. What you want is the brother who can make the school the most efficient, whether young or old.

Piety and faithfulness are the most requisite qualifications for a teacher. The duties of the Sabbath school teacher are very important, and should not be entrusted to persons whose examples contradict their teaching. The more pious they are the more useful they will be. They cannot teach children the fear of the Lord unless they have His fear before their own eyes. They must if they would keep their classes full, be constant. To be present one Sabbath and absent the next, and so uncertain that the scholars do not know whether they will be there or not, will soon scatter any class. Teachers should always be present at the opening of the school, and ready to meet their classes with a pleasant look. Classes are generally full at the commencement of the school, but are full many of them become very small if not entirely broken up. We suggest to those teachers who complain of the carelessness of the children, to try it this summer, and see if by being always at the school at the time of opening, and by being kind and pleasant to their scholars, they cannot keep up the interest all the season, and close in the fall with quite as many if not an increase to the numbers with which they began. We believe every teacher can do so. Will not all those who eyes may fall upon these lines try it? It looks wrong to see a school allowed to lose its interest and decrease in numbers on account of the indifference of the teachers.

It is to be feared that among the many changes and improvements that are being made the original design of the institution is overlooked. It is very evident that when Robert Raikes first devised the Sabbath school it was wholly intended for the instruction of the ignorant poor children, the most of whom were gathered in from the streets and had to be taught to read. There is now too much ambition to have the school filled with nice-looking, well-dressed children, while those whom the institution was originally intended to benefit are neglected. Orphans and the children of the poor should be looked after and brought into the school, and when they are there should be so treated that they will not feel that they are looked down upon by the children of richer parents because they are not so well dressed as their schoolmates. We do not think it commendable to strictly carry out the practice of Raikes and have none but poor children in Sunday schools, but we certainly do think that more care should be taken to bring in the unfortunate children of ignorant, profane and criminal persons, whose parents take no interest in their spiritual welfare, and, who, if not taught by these means, must grow up in vice and ignorance. Some teachers think themselves above teaching a class of poor children, and if they cannot have one of finely dressed "little dears" will not teach at all. Such teachers never should be allowed in any school. Any one who has not enough of the Spirit of Christ to be willing to instruct a class of the poorest and most ignorant urchins to be found in the community, is not fit to fill the office of a Sabbath school teacher. These are the very ones who absolutely need teaching. The children of rich and pious parents are not so much depending upon upon Sabbath school instruction. They can be taught at home. The spirit of faithful, worthy teachers is the Spirit of Christ. They are zealous, and labour to save sinners of all grades.

The souls of the children of the rich and the poor are alike precious to them. There are some of these poor uncared-for children within the reach of almost every school, and we suggest to the teachers that they show more care to them. While the children of the rich should be brought into the school it should not be to crowd out the poor. The first Sabbath schools that were organized in America were, just after the war of 1812 and for some years continued to be filled with orphans and poor children, but since that the children of the rich have almost driven this class out altogether. Probably there are now for every poor child to be found in the schools in the towns and cities in America, ten of rich parents. This, of course, is not so much the case with our schools in the country, but even here too often the little one in the carefully kept calico frock is not made as much of, not treated with as much care as the rich mother's decorated darling. This ought not so to be. There should be no anything like favoritism in Sabbath schools. The statistics of Sunday schools are daily adding testimony to the increasing usefulness of the institution, and we ardently pray that good may result from every effort to train children for usefulness in life and a seat in the Kingdom of Heaven.

REVIVAL MOVEMENT IN SCOTLAND.

The Ayrshire (Scotland) correspondent to the "Christian Instructor" writes of the great work of grace now in progress in Scotland as follows: "The Revival Movement is going on most wonderfully in various parts of Scotland. We met, a few days ago, an esteemed brother minister of the Free Church, who had recently been on a visit to the northern counties of Scotland, and also on a deputation to Wigtownshire, in the extreme south west. His statements to us were exceedingly interesting and important. In the town of Dundee he found the movement affecting all ranks and classes. The evening meetings are crowded by anxious inquirers after salvation. In one church, which was crowded almost to suffocation, he was asked to address the inquirers who remained after the congregation had dismissed. Above five hundred waited, and a more deeply interesting meeting he never attended before. The mill girls in Dundee have been greatly benefited, as much so as the same class in Belfast. He addressed a meal-hour meeting in one of the mills. The large room was filled. The movement among the workers in that establishment began with two girls who were workers in it, who began to pray with each other. Ere long they influenced others of their companions and fellow-workers; at last they united in requesting the mill owner, who is a godly elder in one of the Free Churches, to allow them a place to hold a prayer-meeting in during part of the meal-hour. The request was gladly granted, and the meeting thus begun has grown until a large packing warehouse has had to be cleared out to accommodate the crowd attending. In other places of the north, the work is going on with equal success. In Stranraer, in Wigtownshire, the results are most satisfactory. The ministers of all denominations are invited in this work, and several portions of the town have been almost entirely evangelized. I was specially pleased with a fact which he stated to me about the movement in this place. Some time ago, there came to reside in Stranraer a retired clergyman who had, for a number of years, been engaged in the harassing and arduous oversight of a large academy. He has been led to enter, with his whole soul, into the religious movement now going on in the town. He said it extended and helped greatly its progress among the poor and laboring classes but he felt that the upper classes of the place needed such a movement as well as the humbler ranks of society. The poor are easy of access. Any one with the Bible in his hand can get entrance into their dwellings; but it is not so easy to get access to the rich, and they just as much need to be talked to about the salvation of their souls as any other class. This good man resolved he would try what could be done among the gentry of the place. He visited and conversed with them, and at last set up a mid-day prayer-meeting in his own house for the upper ranks. That meeting my friend attended, and he found from seventy to one hundred of the best people of Stranraer and neighborhood assembled for prayer and conference.

REVIVAL IN BRIGHTON.

The revival in Brighton of which we spoke last week is still progressing with increasing power. Backsliders are coming home, and sinners are enquiring and finding the way of life. Notwithstanding the unusually busy time of the year between farming, and driving, and rafting lumber, the people can find time to attend the meetings. Bro. Parsons has written us under date of the 14 inst. He says the Lord is working for His own glory. Seven have been baptized by Bro. McMullin since my last, making thirteen in all. We are still continuing our meetings. Some of those who came out are very bright and happy converts. We hope to see a good number more come out on the Lord's side soon. If I attend all the calls that have been made upon me my time will be taken up for the summer. Truly the harvest is great and the labourers few! I cannot complain of want of success in my feeble efforts in my first starting out. God has been better to me than all my fears. Our prayer is that our young brother may continue to devote himself to his high and holy calling, and be blessed to see the fruit of his labour. May God continue to call and trust into the vineyard young men who count not their lives dear for the excellency of the knowledge of Christ Jesus, and who are willing to spend and be spent in the Master's service.

REV. JOSEPH NOBLE.

A second letter received from Bro. Noble, dated at Hall's Harbour, informs us that his labours are still being blessed in that part of Nova Scotia. The Lord is pouring out His Spirit and giving success to the truth. He says "there are a number more here that I think will be baptized next Sabbath if I remain. We have organized a small Church in the valley of Cornwallis, a little above Bill Town. The field is all white around here, and all that now seems wanting is labour to gather in the harvest."

We rejoice to hear of the prosperity of Zion among our brethren there, and ardently pray that the work may be both wide spread and deep.

Brother Noble finds that he cannot in justice to himself or the cause there attend the appointment we announced for him two weeks since, and now wishes us to alter the time one week later. Instead of the third Sabbath as announced, he will (D. V.) be at the River Meeting House in the morning and at the Middleland in the afternoon of the fourth Sabbath, or 27th inst.

A Methodist itinerant on the Texas frontier, writes to the Texas Advocate, that "We itinerants here carry our rifles and six-shooters as regularly as we do our Bibles and hymn-books. I reckon you would be amused to see the preacher ride up to the meeting house, and before he enters the stand, unbuckle from around his waist a large pistol, or set his rifle down in the corner of the house; and to see a dozen six-shooters in the congregation."

The missionaries in Constantinople speak with wonder and praise of the progress of enlightenment and conviction among the Turks. A communication from Dr. Hamlin, in the Missionary Herald for January, describes a scene in the ancient capital of Islamism, Broussa, which is as prophetic as it is novel. Letters from Arabkir, the Syrian Mission, give a graphic picture of the conflicts and triumphs which attend the march of that power which will make all things new.

The Fulton street, New York, daily prayer meeting is well sustained, and the rooms are crowded with an interesting throng. Intelligence comes from all parts of the world; and it is the centre of requests from Paris, Japan, China, England, Russia, and from all parts of the missionary field.

WOMEN'S GIFTS.

The following has been written for the Intelligencer and forwarded to us without giving the authors name. It is not our custom to publish any manuscript article without knowing from whom it comes, but we waive our general rule in this case and commend this article to the consideration of our sisters, hoping they may be encouraged in every proper way to exercise their gifts in the worship of God. We judge from the manuscript that it was written by a lady.—Eps.

"I suffer not a woman to teach nor to usurp authority over the man, but to be in silence with all subjection," does most certainly not mean that a woman must not pray in a public prayer meeting, or bear testimony for Jesus, for the same apostle tells them how to appear when they pray in public on prophecy; see Corinthians.

It is not astonishing in this our day, the timidity and unfaithfulness of women. They have light, they have talent, they have responsibility, they have influence—then why retire from the cross of Christ? Mary did not do so. She told the disciples that Christ has risen in obedience to her Lord's command.

The woman at the well of Samaria did not do so. She said come see a man that told me all that ever I did. "Is not this the Christ?" and she did not labor in vain, her efforts were accompanied with God's blessing.—Phoebe did not do so, she was a servant of Church at Cenchrea.

"And St. Paul tells his Yokefellow to help those women which laboured with him in the gospel." See Philippians iv. chap. and 3rd verse. I hope the sisters will read for themselves and know their duty and do it fearlessly and intelligently without over excitement, without weeping so that they cannot be heard, for then they might as well speak in an unknown tongue.

To speak of the love of Jesus, and His salvation is not teaching, it is confessing Christ, and God says, "Ye are my witnesses." The time is short for working for Him, alas, much of our time has passed into eternity and we have perhaps only the evening to improve, but thank God for this and for the light of His Spirit, to dispel our darkness and dispel our fears. "Let us walk in the sight of God," remembering the most striking language of St. Paul relative to his own experience, viz., "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world."

REVIVAL AT CLEMENTSPORT.

DEAR BRETHREN:—Knowing Revival Intelligence to be among the most interesting items found in the columns of a religious newspaper, I take the liberty to transmit to you the following short and very imperfect account of a gracious revival with which the Lord has been pleased to bless us, and of which I briefly speak in my last communication to you.

I might say that perhaps there could not have been found a locality in our whole Province in which a revival of religion was more greatly needed, or one in which there seemed less probability of there ever being any, than in the little village in which I now write. But all praise and glory to God, who maketh the wilderness to blossom as the rose, and the parched grounds to bring forth proofs of water. He has at last caused His presence to be felt even in this place, and many stubborn hearts to succumb to the benign influence of His Holy Spirit, which seems at present to pervade almost the entire community. Yes, many are now being made to rejoice in the pardoning love of that God whose grace and covenant they and their fathers had slighted all their days.

For this great moral change which has thus taken place in our midst, we are mainly indebted, under God, to the labors of the Rev. James Taylor, (Methodist) who is still labouring with us that more precious souls may be brought to Christ.

Through the want of a meeting house here, and the existing prevalence of unbelief in experimental religion have greatly militated against the work, yet we have already among us some thirty-three happy converts, with four or five reclaimed backsliders, of whom it may be said "Behold they pray,"—exulting in the riches of Him who for Christ's sake has forgiven their sins. The change is truly a blessed one. Business is done with fewer words; oaths and imprecations no longer echo through our streets; instead of the rude speech and vacant laugh may be heard the quiet converse on topics of a moral or religious bearing. The wanton song of mirth has given place to psalms of vocal praises instinct with living earnestness to Almighty God their great deliverer, and the dance hour to a meeting for prayer.

Little prayer meetings are being held about in different houses almost every day and night, when there is no regular preaching. Calmness and order have characterized the revival from its commencement until last evening, when there occurred one of those physical irregularities with which the Irish Revival was accompanied. But He who hath wounded to heal, and smitten to bind up, will carry on His work in just such a manner as will most redound to His honor and glory. Should the work increase, and sinners continue to be brought to God, and there seems every probability of it at present. I may write you again. Hoping that all whose eyes may fall upon these hastily written lines will carry out case to a throne of grace, I subscribe myself,

Yours, in Christian Bonds,
Clementsport, N. S., 9th May. A. D. FOSTER.

CANADA CORRESPONDENCE.

CONTOUR, C. W., May 8th, 1860.

Coincidence, if not co-operation, is evident in the efforts made by different persons and organizations in Montreal to induce the City Council to lessen the number of licensed drinking places. Petitions were recently presented from Divisions of the Sons of Temperance, and other Temperance Associations; from the Montreal Temperance Society; from the Ministerial Association, which embraces six Denominations; and lastly but not least, from the Roman Catholic clergy and influential laity, headed by the Bishop. The prayer of the latter is substantially the prayer of the others—Protestant and Romanist alike avowing the belief that a plurality of grog-shops produces a superabundance of crime, and that we diminish crime by removing the shops. The Bishop and his associated petitioners say—and it is worthy of repetition—"Drunkenness is the greatest scourge that can fall on a country." They ask that the Council shall exercise the power with which Parliament has invested them to repress the crimes and miseries produced by Intemperance. The preaching of the apostles of Temperance, to which allusion was made in a former letter, is bringing forth good fruit. It is a pleasure to record these things, and the prayer of the philanthropist everywhere is that the mischief may disappear. The municipality of the County of Hochelaga has unanimously resolved to grant no licenses for the year ensuing; and it is thought the measure will lead to important results. Young men from Montreal were the patrons of the dram-shops in Hochelaga; and the True Witness expresses the hope that drunkenness will be diminished; and that the disorders, especially on Sundays and holidays, occasioned by the drinking houses in the vicinity of the city, may cease. There was a time when this effort at prohibition would have called forth the opposition of the True Witness expressed in stormy terms. But it is well to become wiser and better—and it is only honorable to impute the change of expression to a change of opinion.

It would be pleasing to record equal improvement in the views entertained respecting the diffusion of truth by colporteurs, but the following short article, given entire, will prove that the True Witness has not yet receded from its former position. It is not given as the expression of a style or spirit worthy of imitation, but as confirming the suspicion that the employment of colportage is wise, because effective. But read the article:—

"BROTHER LITERATURE.—We would take this opportunity of cautioning our readers, particularly all fathers of families, against a pack of black-guard colporteurs, or tract pedlars, who go round from door to door, hawking their filthy wares, and thrusting them upon the unsuspecting. The literature of which these dirty scoundrels are the circulators, is to all appearance of Yankee origin; but no name of printer is given, whilst at the bottom of the page it is merely announced that the 'agent will soon call again.' It is in case that he should redeem this pledge, that we write these few lines; and we would earnestly recommend that, if he do 'call again,' he be received with a horsewhip, and that the contents of the slop-pail be emptied over his person. A good kicking, or an unsavory ducking would teach these nasty Yankee pedlars the important lesson that they cannot circulate their foul moral poison in Canada with impunity; and at all events, we would caution all our readers, as they value the chastity of their children, and the purity of their domestic hearths, to repel from their doors all distributors of tracts, pamphlets, and broad-sheet circulars, without distinction."

Surely there is a better way than this, a way more manly, more becoming, more in accordance with the spirit of Christ and the genius of his religion. It will not be denied by thoughtful persons that we have the right to decline the reception of tracts, if we do not wish them; and if we request the distributor to omit us in his rounds, he has no cause to complain unless we do it in an improper spirit. Our conduct may be foolish yet our right is indisputable. It is unwise to neglect the means of grace; but there is no authority possessed by any one to compel attendance upon public worship. Perhaps tract distributors do not recognize this right as fully and generally as they should; but the remedy prescribed above savors rather of the flesh than of the Spirit, indicates the predominance of the old man rather than the new. Nothing is lost in the service of the Master by a gentle, courteous manner; while a praiseworthy effort may be marred, and even destroyed, by an imperfect perception of the rights of others.

The Montreal Gazette suggests the propriety of an arrangement for the transmission of newspapers between Canada and the Lower Provinces, via Portland. We know the advantage of this route for the more rapid conveyance of letters, and it would be regarded as a boon, if the printed matter could pass in the same way. As the Gazette in effect says, Europe is more accessible than our sister Provinces, as far as newspapers are concerned.

We have had a very cold and backward Spring, with almost no rain, but the warm weather has come at last.

THE GOSPEL AMONG MAHOMETANS.—A Turkiah correspondent of the Independent states that more than 9000 Bibles have been sold to the Turks of Constantinople during the last four years. The Bible is now held in the streets, and in most cases, side by side with the Koran. The Turks themselves say that not less than 10,000 of their nation in that city alone, are seriously reading the Christian Scriptures. Many in other parts of the parts of the Empire are thus engaged. At Jerusalem, eight soldiers and seven officers of the Turkish army meet regularly with one of Bishop Gobat's assistants for the purpose of reading the Bible.

RELIGIOUS ITEMS.

REVIVALS IN ILLINOIS.—A correspondent of the Congregationalist writes: "In the State of Illinois alone, the names of between one and two hundred places, where there are revivals of religion, have come to my notice. All evangelical denominations share in the blessing."

NOVEL CHURCH SERVICES.—At the Park St. Church, yesterday afternoon, the announcement was made by the preacher, before the dismissal of the congregation, that at different meetings of the church three individuals had been excommunicated by a unanimous vote. The names of these persons were given by the clergyman. The first, appears, was charged with non-attendance upon divine service, and distaste to the stone-work; another, absenting himself from meeting and the communion, and believing in Spiritualism; and the third with unkind treatment of his wife. Whatever grounds there may have been for the action of the church, the public proclamation of the different cases, and the circumstances connected with them, is quite an innovation upon recent customs, although the practice was once quite common in the Congregational churches of New England.—Boston Transcript.

We notice that Rev. T. H. Hawks, of West Springfield, preached a sermon last Sabbath on the "risk of concealing sin," illustrating the subject by the case of H. W. Reed, the notorious adulterer, who was a member of that church. At the close of the sermon he was publicly excommunicated. We are aware that recently it has been customary to exclude offensive members of some of our churches in a more quiet and perhaps less offending manner than by public excommunication, but we see no good reasons for such leniency. It is a radical and we believe unwise departure from what was once the universal practice among our churches, and savors somewhat, as it seems to us, of a want of proper boldness in rebuking a violation of the most solemn obligations. These vows were voluntarily and publicly assumed, and why should not he who openly violates and repudiates them be as publicly cut off from his church connexion?—Congregationalist.

The missionaries sent out by the Presbyterian and Dutch Reformed churches of this country have found no obstacles to establishing themselves in Japan, so long closed against Christian teachers. Two temples were cleared of their idols and room for them. The Mayor of Nagasaki visited these missionaries, and asked them many questions about their religion, and accepted a copy of the New Testament in Chinese.

RELIGION IN A NOTTINGHAM FACTORY.—The new Occasional Paper of the Anti-Slavery Society contains a statement by a correspondent with regard to an interesting and important movement in Nottingham:—"A noble effort to mingle religion with the affairs of common life has (he says) lately been made by the heads of one of the largest lace warehouses in Nottingham. Feeling the responsibility of their position as employers, the head of the firm resolved to engage the services of a clergyman, who should act as chaplain in performing the daily worship, and also exercise pastoral supervision over the persons engaged in the ware house. This effort has been attended to with much success. Many persons have been brought from a worldly to a godly life while over the entire concern, a moral tone has been diffused. The plan embraces evening-schools and devotional meetings, a savings bank and sick club, a singing class and missionary efforts; while a portion of secular and religious literature is being perpetually circulated."

PERSECUTION IN MADAGASCAR.—The latest intelligence received from the Island of Madagascar states that the laws of Madagascar—that is, the decrees of the Queen, directed against all professors of Christianity, remain unrelaxed in their severity; and multitudes, both of men and women, who have been convicted of believing the truths and practising the duties of the Gospel, are now suffering poverty, imprisonment and slavery. But, while the condition of these sufferers should awaken our tenderest sympathy, it is gratifying to learn that for some months past these oppressing and sanguinary laws have not been to force regard new victims. A kind and powerful influence has been, through the merciful providence of God exerted on behalf of His suffering saints; and the effort has happily been successful to the extent now indicated. For the present, however, access to the island on the part of any Christian Missionary, or, indeed, of any foreigner, is prohibited, and communication with the suffering Christian is all but impracticable; but, notwithstanding the long continued and accumulated afflictions they have endured, and constant dangers to which they are still exposed, believers still continue to increase, and the churches of Madagascar are multiplied; and this applies not only to the capital but to different parts of the island.

EXTENSION OF THE ENGLISH EPISCOPATE.—A memorial, signed by upwards of 4000 ministers of the Established Church, has been presented to Lord Palmerston, urging an immediate increase of the number of Bishops in England and Wales. To begin with, they propose that the See of Exeter be divided, and Cornwall be erected into a separate bishopric. It appears that in the diocese of Exeter there are 663 benefices and 352 curates. A committee of clergymen had been appointed by the memorialists to take the necessary steps for the accomplishment of the object desired.

MR. SPURGEON'S NEW TABERNACLE is progressing towards completion. The contracted work is to be £20,000, towards which £1,170 has been received £18,900 15s. 2d. But as the aid for the rest £5,100, £12,000 will require to be raised before the building is entirely completed. From a statement made by Mr. Spurgeon on Monday a week ago, it seems that there are 1,000 members in communion with the church, but he expects that when the new tabernacle is opened and in full operation, there will be 3,000 members. The building is to accommodate comfortably 500 persons. The school power, under the church, will contain, 1,500 Sabbath school scholars; there will be several large class-rooms and a large vestry, as large as his present chapel in New Park Street. It will be, taken in all, the largest and most complete set of premises for Divine worship in the world.

WESLEYAN METHODIST MISSIONARY SOCIETY.—We have just learned that the receipts of this Society for the past year have amounted to no less a sum than £140,000, within a very few shillings. This amount includes a legacy of £9,000. Compared with the receipts of the previous year, there is an increase £11,000 over the receipts of the previous year—a splendid specimen of the power and efficacy of the gospel of Christ among the nations of the world.—Scottish Churchman & Christian Instructor.

PROGRESS IN ITALY.—The News of the Churches says that Colporteurs are travelling through the Romagna, selling the Bible. In Milan the New Testament is exposed for sale in the public stalls in the streets. Tuscan permission has at last been given for the introduction of the Bible through the Custom house. M. Concorde, the Waldensian missionary at Florence, has obtained permission to open a separate place of worship instead of conducting his services in a Swiss church. Signor Mazzarella, from Genoa, has been preaching to crowded audiences before the native church in Florence. Five of the members of this church, who were reckoned best qualified, have been elected Evangelists, and two colporteurs have been sent out to sell the Scriptures. Deacons have been chosen to manage the church affairs, and in a short time, they think, according to Bible rule, of choosing elders or presbyters. The church roll numbers