TERMS AND NOTICES.

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Religious Intelligencer.

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

FRIDAY, AUGUST 21, 1874.

CHRIST'S MESSAGE TO THE WORLD.

"For the Son of man is not come to destroy men's lives, but to save them." These words form a part of our Lord's answer to a rash proposal made by James and John respecting the destruction of one of the Samaritan villages by fire. Because the inhabitants would not accommodate Jesus and his disciples, this proposal was made to Christ. "But Jesus turned and rebuked them, saying, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." This answer is mild and comprehensive, and yet pointed and even severe; pointing out, on the one hand, the mildness of the Christian temper, the salutary designs of the gospel; and, on the other hand, the ignorance of the disciples of the genius and design of the gospel dispensation, which at that time they knew but very imperfectly. We may, from these words of Jesus, gather some interesting lessons for ourselves.

Many divine predictions and actual facts, before the birth of Christ, plainly showed the design of his mission, and the nature of his undertaking. Beneficence and universal advantages were promised upon the coming of the Messiah. The world was in a state of peace at the time of the birth of Christ, an event which happened but four times before in the course of more than seven hundred years.

The life and personal conduct of Jesus Christ was peculiarly expressive of his grand design in coming into the world, namely, to save sinners. He was meek and lowly in heart, as a sheep before her shearers is dumb, so he openeth not his mouth, except to instruct the ignorant and comfort the oppressed; yea, he went about doing good. What we know of his conduct, will justify us in concluding that he never neglected an opportunity of doing good to the bodies and souls of men. The miracles of our Saviour afford a peculiar proof of this. Pure and unmingled benevolence seems to have been the principle on which our Lord conducted his miracles. In those supernatural transactions, the temporal as well as the spiritual advantages of men were consulted.

The doctrines and precpts of the Son of God show that his aim was to reform, mend and save, and not destroy. "My words," says Christ, "are spirit, and they are life." The gospel prohibits everything which has a tendency to destroy life, and encourages everything which has a tendency to promote it, both in a temporal and spiritual manner. Thus Jesus came, that his people may have life, and that they may have it more abundantly.

The death of Christ evidently tends to prove this doctrine, for "he died, the just for the unjust, to bring us to God." He gave his life for his friends. In his death we have life. He came to save with an everlasting salvation. The perpetual ministry and ordinances of the gospel are perpetual proofs of this most glorious truth. By his grace and the power of his Holy Spirit, Jesus saves his people from their sins, and will bring them into his eternal kingdom, prepared for them from the foundation of the world.

The lessons which we may learn from this doctrine, upon Scripture principles, are of vital importance. We may learn that benevolence and love form a great part of the Christian temper and disposition, for the same mind should be in us as was in Christ. The gospel secures glory to God in the highest, and on earth good will to man. Love to God and man is the fulfilment of the law of liberty. God is love, and loved the world, and we ought to love one another. This is the law of Christ, nor can we, under any consideration, exempt ourselves from it; we are under the force of this law of love and benevolence, in reference to God and man.

We must practice much patience and forbearance towards the obstinate and perverse, so as not to contend with them unnecessarily, nor to be revenged on them in consequence of their obstinacy and folly; but learn to bear and forbear, according to the example of the blessed Saviour, "Who, when he was reviled, reviled not again." Let patience have its perfect work, and let our moderation be known to all men.

We must do all the good, practically, in our power, to all men, even to our enemies. It is not enough to love them in word, but we must love them in deed, and pray even for our persecutors, and for those who despitefully use us. The bare exercise of patience and forbearance is not sufficient; but our piety and godliness must shine forth, so that others may take knowledge of us, that we are the Lord's people, zealous of good works.

We shall sometimes find it best to desist from asserting even our rights, if it will lead us into undue contention and perturbation of mind, especially in regard to matters of small consequence. Like the Lord Jesus in the instance before us, who went into another village, let us leave off the contention before it be meddled with, and give place if we can to the foolish and impertinent. Hence we stand in need of praying for the divine assistance, whereby we may both possess and manifest the Christian character and temper. *

A REMARKABLE WORK.

A visitor to the Ohio Penitentiary gives an account of a remarkable work carried on amongst the prisoners in that institution, by the Chaplain—Rev. O. H. Newton—during the past three years, by which a church has been organized within the prison walls. On entering upon his labours, Mr. Newton had a room built in the prison for his occupancy, to which the prisoners were allowed free access for Christian counsel and instruction. He commenced an earnest, practical work, having no theories to test, only a firm belief that the prisoners were still men, and would, like other men, respond to faithful Christian labor for their spiritual elevation. Entering upon his duties with such aims and hopes, the chaplain soon began to see corresponding results. At first one prisoner came to him professing penitence for his sins, and requesting baptism in the name of Christ for remission. In a week from that time *seven* came with the same request, and the next week *fifteen*. Then a committee was appointed, who examined the converts, and approved of fifteen at their first session. This state of things continued till *one hundred and three* had been examined and approved by the committee, and baptized by the chaplain. Then a Christian association was organized. The conditions of membership in this association were made truly evangelical, but not strictly ecclesiastical. Conversion from sin and faith in Christ as the Saviour of sinners, the evidences of which were to be approved by the committee, were the terms. If any one desired to enter this association, he signified his desire to his guard, and sent, through him, his name to the chaplain. When a number of these names had been received, the chaplain called the committee together, with the candidates for examination. If approved, the candidates were put on probation for four months, at the end of which time, if found faithful, they give their assent to a summary of Christian doctrine, take upon themselves a solemn covenant, and receive baptism from the chaplain as a Christian minister. This constitutes them members of the association. Four hundred and sixty-two out of about one thousand—the average number of the prisoners from year to year—have been thus received in the past three years. Of this number two hundred and forty-six have gone out of the prison by serving out their term, or by pardon from the Governor of the State. The after-course of these discharged ones has been carfully watched, and a large majority of them are known to be faithful to their Christian calling. "Many," says the late reports of both chaplain and warden, "are living upright, exemplary lives, and adorning the professions they made while here." It is both the testimony of the chaplain and warden, that no more of these fall away from their covenant than is ordinary in the Christian Church.

"I was sick and in prison and ye visited me," Christ said. He also said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

A REVIVAL IN INDIA.

REMARKBLE RELIGIOUS AWAKENING AT CALCUTTA.

A recent number of the "Times of Blessing" contains an account of a very remarkable work of grace now in progress in Calcutta. The communication, from which our information is chiefly derived, is dated June 8th, and gives minute details of a meeting held that evening in that city, at which clergymen of several denominations took part, an Episcopalian minister presiding. It says:

"The first meeting was held to night in the Free church, which is seated for 300, with wide passages capable of holding some 300 more. It was considered doubtful if the pews would be filled. You can fancy our gratification then, to find the place so crowded, long before the hour fixed for commencing the meeting, that we found people going away at a quarter past seven, despairing of finding room. I got in with a little difficulty, and was glad to sit on the pulpit steps. I have attended many public meetings in Calcutta during the last twenty years, but never did I witness such a large assembly gathered here with such oneness of heart, apparently. There could not have been less than 600 present, and probably 200 or so went away disappointed in getting in. Very many stood throughout the evening. Alas! very, very few of the rich were there—of the merchants or civilians—the mass of those present were of the poorer classes of Europeans and East Indians.

"Short but earnest prayers and addresses were offered and several hymns were sung, and at 8:30 the meeting was nominally closed; but the people were loth to go away, and remained till past nine o'clock, singing hymns and listening to other addresses. It had been given out that instead of one meeting to-morrow night there will be two, in order to accommodate all—one in the Free church, the other in the Union Chapel (Congregational); but as the large company was slowly going away, a show of hands was suddenly called for in favor of one meeting for all, on Wednesday evening, in the Town Hall, which was carried unanimously. The Town Hall holds about 3,000 people when filled, and would have been chosen for these meetings from the first, but for its being a little out of the way; and also, none of us had dreamed of such an audience as was met with to-night by the speakers."

The work thus begun in India is doubtless destined to exert a mighty influence upon the Hindoos and Mohammedans of that country. It is carried on, it would appear, chiefly among the non-official European and Eurasian population. These constitute a class for whose spiritual benefit hitherto very little has been done. Four years ago the Rev. William Taylor, of San Francisco, arrived in India, and at once commenced Evangelistic work for that particular class. He has done a blessed work in Oude, the N. W. Provinces, and Bombay, and has lately been laboring chiefly in Calcutta, where this work of grace has now begun. It is hoped that it may soon reach beyond its present limits, and take in those educated nations who are in a manner prepared for the reception of the gospel. There are thousands of highly educated natives of India who are to-day carefully studying the various phases of Christian thought and action presented to them.

Another account later than the foregoing says the meetings have been a great success. On Sunday evening as many as thirty to forty inquirers remained after service, and last night (Monday) as many as 200 remained. Our great difficulty is in finding Christian people willing to direct the anxious. I had to speak to about twenty persons myself last night, and this makes the meeting longer than it would otherwise be. But God's people are gradually coming to the front, and I hope we soon shall have plenty of co-workers. The whole work is so strange to many Christian people that it has taken them aback, and on all sides we hear the same expression of wonder as was heard on the day of Pentecost—"What meaneth this?"

"The work here has a double value, not only for the sake of the souls actually saved, but for the sake of the surrounding heathen, who, I believe, are being moved, and to whom the power of God in actually converting souls will be the best testimony for Jesus that we could give them. If ever the heathen are to be reached, it will be through the revived Christian Churches in India. Blessed be God that he is beginning to do that work now."

EDITORIAL NOTES AND COMMENTS.

—**1074!**—The number of this week's paper is 1074. We want each subscriber to look at the label on his paper, and see what number is there. If the number on the label is *below* 1074, he ought to remit at once. Let us hear from you.

—DESTRUCTION IN ALGERIA.—While the grasshoppers are desolating Minnesota, Algeria is suffering from the ravages of their cousins, the locusts. These pests descend upon the fields and devour every particle of verdure in a few minutes—beans, potatoes, maize, every kind of vegetable and fruit, in fact, and the foliage of the trees. At Bou-Ismail the Mayor offered a reward of a franc for every kilo of locusts' eggs. In a very short time he was obliged to desist because of the largeness of the sum, 2,000 francs being quickly expended. The vines have been ruined, causing a great loss to their owners. In some places the locusts have not done any damage themselves, but have left in passing such enormous quantities of eggs that every effort to destroy them has been in vain. In Kabylia, one of the most fertile and best cultivated districts of Algeria, some of the crops have had to be replanted in consequence of the locusts. Large numbers of trees have been attacked, and just now the olive, fig-trees, and vines are menaced by the crickets in spite of the strenuous exertions made by the natives to destroy the eggs. But it is not only these plagues that the unfortunate colonists have to contend with. Enormous flights of sparrows have done great mischief in Miliana and Orleansville this summer, and some districts has suffered from drought, so that, all things considered the agricultural prospects for this year are not very hopeful in even the most favored spots.

—WHAT NEXT?—A Methodist Conference has been held in Rome—*in Rome!* It is no wonder our exchanges says the world does surely move a little. We wonder what the poor old Pope thinks of it. At the Conference twenty preachers were present, representing as many centres of religious labor, and reporting 1,007 communicants, 111 probationers, 472 Sunday-school scholars, and 555 day scholars. We hope the Conference invited the Pope to attend, promising to make him an honorary or corresponding member, just as they would have done a Presbyterian minister had one been present, even though Pius is not as orthodox as he should be!

—WAS IT CONSISTENT?—A correspondent writes thus to the *Baptist Union*:

"The pastor of a worthy Baptist church of the town in which I live has been enjoying his vacation, and his pulpit has been supplied by ministers of other denominations, apparently very much to the edifying and satisfaction of the flock. Before one of them the Lord's table was spread, upon a snow-white cloth. The silver vessels containing the symbols of the body broken and the blood shed for the remission of sins was in full view, and he was requested to give notice that the feast of remembrance would be enjoyed at the close of his services. After the benediction he retired, and several brethren took him by the hand and thanked him for his sermon, and wished him to publish it; but no one asked him to sit with them at the table. They communed with him in the highest function of church life, but would not allow him to break the loaf. Was it their table or the Lord's? This is the second time he has had this experience.

—NOT DONE.—Those who suppose—says the *Baptist Union*—that the women's mission against intemperance has closed, or is declining, are greatly mistaken. During dog-days, there is a little lull in the work; but the laborers are only recruiting for sharp operations in the fall. In Brooklyn and New York the movement deepens and gathers strength. In the West there is no abatement of real power. The light, accidental developments which at first appeared, have passed away; but the strong religious convictions and agony of earnestness which lie at the base of the whole movement, rather increase. Some recent victories have been won in Missouri and California, of a marked character.

—THE MISSIONARY MURDERERS IN MEXICO.—Recent advices from Mexico, state that two more of the persons concerned in the murder of the lamented Protestant missionary, Stephens, have been tried, and condemned to death. Two others have been arraigned for trial. We are glad to be assured that the Mexican Government, in this whole business, has acted promptly and honorably.

—AN INFAMOUS TRAFFIC.—A most cruel and infamous traffic in Italian beggars, bootblacks, and harpists, is carried on by certain villains in New York. A recent letter give some of the distressful details of this traffic, and of the methods of imposture and barbarity by which it is carried on. He says that thousands of Italians have been induced to leave their native country under the representation that large tracts of land would be given to them here, or that they would come into the possession of gold mines, or that fabulous fortunes were to be had here in some other delightfully easy way. On reaching New York, their deceivers have them perfectly in their power; and ignorant at once of our language, land, and laws, the poor creatures are terrified by dreadful accounts of us, and are driven by fright and hunger into the streets, as organ-grinders, rag-pickers, crossing-sweepers, bootblacks, and beggars; and every night they are called to a strict account by their taskmasters, who thus gain a rascally living by despoiling these tawny slaves.

We are glad to notice that a movement is on foot to investigate and suppress the abomination; and it is to be hoped it may be successful.

—THE CHARACTER OF THE WORK.—Of the reported revival in Scotland, under the labors of Messrs. Moody and Sankey, probably many have had doubts about its permanency, indeed doubt has been freely expressed in some quarters. Prof. Blaikie's view of it is reliable, and this is what he says:—

"It is certainly not beyond the mark to say that in point of extent, power, and wide-spreading influence, the religious movement of the last six months is unprecedented in the history of Scotland. We mean that never within the same space of time has so large a harvest been gathered into the Christian garner. . . . It is in every way a most difficult thing to estimate spiritual results, more especially in the case of a movement only a few months old; but even the characteristic caution of Scotchmen does not hesitate to acknowledge with thankfulness undeniable tokens of remarkable blessing. Christian parents thank God for touching the hearts of their children and turning them to the Lord; ministers of the gospel say that they never spent so happy a winter, and never had such pleasure in admitting young communicants, the number of whom has been quadrupled, while their spirit has been all that could be wished; professors of divinity tell what a quickening has been enjoyed by their students, and how much the young men have been blessed in their evangelistic work; and Christian teachers talk of marvelous waves of blessing rolling over their schools and classes, and preeminently of the singular impression that has been made on the Training College of the Free Church in Edinburgh, where the two hundred normal students, male and female, seem all to have been impressed, and most of them converted. In Glasgow the work has been on a larger scale than in Edinburgh, especially among young men. Such a result as seventy young men in Glasgow and thirty in Edinburgh declaring themselves willing for foreign service in the Church of Christ, speaks volumes for the movement. The class among whom the work has chiefly gone on are those who have been well brought up—the children of Christian parents, mainly in the middle walks of life. In many cases apt to be counted as conversions the saving impression had probably been made before; but the change from timid discipleship to bold decision, and from unconscious to conscious grace, has been so great that the subjects of it have been disposed to think that only now they have begun truly to live." The Professor heartily acknowledges the invaluable services of Mr. Moody and Mr. Sankey in inspiring and maintaining the revival.

—PARDONS.—A conviction for any crime, however heinous, is not a very serious matter in South Carolina. Any wretch can secure a pardon. Such, at least has been the case during Governor Moses' tenure of office. Whatever else he may have done of good or bad (and he is charged with much badness), he has exercised his pardoning power to an extent hitherto unknown.

The *Charleston News and Courier* has copied from the records in the Secretary of State's office a list of 421 pardons granted during the nineteen months ending July 22. They are classified as follows: Murder, 21; manslaughter, 25; rape, 16; infanticide, 5; burglary, 33; forgery, 4; arson, 24; highway robbery, 3; perjury, 4; larceny, 110; bigamy, 6; assault and battery, 107; horse and mule stealing, 6; libel, 1; kidnapping, 1; abduction, 1; trespass, 4; miscellaneous, 38; official misconduct and malfeasance in office, 12.

South Carolina must be a very paradise for criminals, but not the most desirable place for other classes.

—A MORMON SCHEME.—The people who follow Brigham Young are manifestly a gullible horde. A correspondent of the New York *Times* writes of "the order of Enoch," a new thing established by the irrepressible Brigham, for the purpose of massing the property of the Mormons, and starving out the Gentiles. He says:

"His scheme is to start co-operative institutions for almost everything, from providing food to erecting houses. He proposes to build a mammoth hotel, capable of feeding the entire population of the city, and boarding in this all Enochites and their families, so that they may not only be able to live cheaper, but also to become better acquainted with each other. This movement is meeting with strong opposition, and from those who have accumulated wealth after a long and tedious struggle with poverty do not care to place themselves and families at the mercy of a priesthood for a livelihood. Both sides of the question were forcibly presented to me one afternoon by the opposite representatives of the faith. The Enochite was an Englishman of the lower order, and he informed me that a grand scheme was now afloat to raise the Church beyond the power of her enemies, as all were to unite and place their funds in charge of the Church, to be used according as the Lord should direct the Prophet by revelation. I asked him if he believed in this revelation business, and he promptly recited quotations why he should. Five minutes after leaving this individual I met a prominent member of the Church, and asked his idea of Enoch, 'Well,' said he, 'I've been a Mormon since the year before Joe Smith was killed, but I swan, though I'm a Yankee myself, if I'm a-going to work all my life, and then give what I earn to a lot o' Vermont Yankees to live on, and let my own children suffer.' I asked him if his opinion was general among the better classes, and he said it was; that very few if any, would join Enoch. These gave the opinions prevailing here; but, notwithstanding the latter's assertion, I believe the influence of the Prophet is too great to be opposed with success, so he will be able to induce the great mass of the lower classes to join it."

—HOW LONG?—The Halifax *Chronicle* tells that the other day "three children, the eldest not more than thirteen years of age, were seen staggering about in Halifax, in an incapable state from the effects of intoxicating drink."

And this is the latter half of the nineteenth century! How long is this death-work to go on? Is it always to be legalized? always to have the sanction of society?

—A WORTHY EXAMPLE.—Many young men profess to be anxious to receive education, but complain that they cannot for lack of means. Here is an example worthy their attention. The *Church Union* is responsible for the statement that the students of Bates College, at Lewiston, Me., pay their way by working during the summer season as hotel waiters at the Glen House, in the White Mountain. The four classes of the college number together about one hundred young fellows, and forty of them have found work at the Glen House this summer. One of the guests was so much pleased with their honest, manly bearing, that on going away he left $500 to be divided among them.

There are hundreds of ways open to those who are determined to succeed.

—THE BEECHER-TILTON SCANDAL.—Fortunately the Beecher-Tilton scandal is coming to an end. For many weeks large space has been given to the publication of a few facts and great many rumors concerning the great scandal. Rumors and counter rumors have come so thick and fast that it has been difficult to tell what to believe and what to reject. Now that the end has been reached, or nearly so, the intelligent and decent public experiences a feeling of relief, especially as the innocence of Mr. Beecher seems to have been established. We have not published any portion of the numerous reports published from day to day, for it has been impossible to properly distinguish between the true and the false. We have from the first believed Beecher innocent of the crimes charged against him, and are glad now to know that his statement, together with Mrs. Tilton's, is accepted as satisfactory. We refrain from making any comments now, preferring to wait till the final report of the Committee of Investigation shall have been published.

DENOMINATIONAL.

SEVENTH DISTRICT MEETING.

DEAR INTELLIGENCER,—According to published notice, the Seventh District Meeting held its *twelfth* Annual Session with the church at Welch Pool, Campobello, commencing on Saturday morning, 8th inst. Boats from the Island were in waiting for the steamer from St. John, and our party, consisting of some twenty-three or four in number, were conveyed across the river, and were greeted with a true and hearty welcome by the friends at whose houses we were located.

The church has had a number of things to cause them to become disheartened—the loss of their house, when nearing completion, by the Saxby storm, the deception practiced upon them by a *pretended* friend causing financial loss, the absence of ministerial labour for some time past, and the loss *by death* of one of the leading brethren—all tended to make their condition hard; but the presence of the ministering brethren, the deep and soul-stirring sermons, and the warm-hearted exhortations and prayers, appeared to infuse new life, and the house of God was made to resound with the song of praise that went up to the giver of all good.

The party from St. John reached Campobello on Friday, and previous appointment having been made for preaching, Rev. J. N. Barnes spoke to an attentive assembly. Saturday, 10 A. M., the session of the District commenced, and, as is our usage, the first meeting was conducted as a Conference, and was an enjoyable season indeed, both by the residents and visitors. At 2 o'clock the churches of the District reported, and while we might have hoped for larger accessions, we may rejoice that there was no matter of difficulty reported. The one great need is Ministerial or Pastoral care. The increase this year is 62; present membership of District, 1,335. Rev. C. T. Philips preached in the evening, Rev. W. Kinghorn, Sunday morning, Rev. J. T. Parsons, afternoon, Rev. G. A. Hartley, evening. The business was resumed at 8 o'clock Monday morning and finished by noon. Had a harmonious session, and appointed our next meeting at North Head, Grand Manan, other side. On Monday afternoon Bro. Wm. Dewire preached, and in the evening Rev. A. Kinney, The preaching throughout was earnest, instructive and refreshing, and very many hearts were cheered and strengthened.

At the close of the service on Monday evening Bro. D. W. Clark made a proposition to the people to aid them to finish their meeting-house, "which at present is lathed and ready for the plaster." He proposed to give sufficient lime for the plaster, provided the church would at once get to work and finish the house and open their Sunday-school, "that has through their discouragement been allowed to be closed." And upon further efforts being made, about two hundred dollars were subscribed and a portion of the amount paid in; and it is to be hoped in a short time the house will be completed, and those hearts that have so long mourned and hoped against hope, may have cause to sing for joy, expressing in the words of one of old, "What hath *God* wrought?" Bro. B. Colpitts remained with the people, and we hope to hear that his labours have not been in vain.

Tuesday morning we took our leave of those kind friends whom we had met for the first time, but whose welcome and kindness we shall not soon forget.

The staff of ministers attending this meeting was large, viz: G. A. Hartley, J. T. Parsons, Aaron Kinney, J. N. Barnes, A. Taylor, C. T. Philips, C. Doucett, B. Colpitts, P. Mallock, W. Kinghorn, and Licentiate Dewire. P.

CURRENT TOPICS.

THE FAMINE IN ASIA MINOR.

The suffering and death caused by the terrible famine now prevailing make the heart sick, and is sad to read of. Rev. J. O. Barrows writing from Cesarea gives the following details:

While at Yozgat, which is 80 or 90 miles north of us, I witnessed the ravages of the famine, which is very severe, and also beyond, toward Angora. Many villages are entirely deserted. In some, one or two, or three or four families, or parts of families remain. In the district of Sungarlu, (which is beyond Yozgat and in which city there is a Protestant Church), as many as 5000 persons have died of starvation. But the horrors of this famine are indescribable. Many people have subsisted on grass for weeks and then died. Beggars have flocked to our doors; we have given what we could; and are still doing the same; some relief has been afforded by contributions of friends in Stambول and other places, but it is only a drop in the bucket. Mr. Farnsworth has made a long tour among the famine stricken people, and given from friends in Stambول some five hundred dollars and perhaps by this means some five hundred people will be kept alive, but multitudes are dying and will yet die. The people of this country give but little, with rare exceptions, the more wealthy Moslems give nothing. Selfishness reigns. Every man lives for himself. The Mohammedan religion is a religion of selfishness. If a man does any good deed, it is that he himself may be benefitted. There is no public spirit—no love to man as such. But what this famine is can be known only by those who see it. We say that so many have died. These statistics are cold things. Famine is the going out into utter darkness, wretchedness and death, of all that goes to make up human life. You find a little half naked girl of eight or ten years, sitting in some corner of the street crying. What is the matter her father and mother are dead or have abandoned her. She has not a friend, or one to care for her on earth; she has nothing to eat, she pleads and reaches out her bony hands to every passer-by; or perhaps gets enough during the day to buy one piece of bread. This kind of life lasts a few weeks and she is picked up by those who have been ordered to bury the dead that they may find in the streets. When in Yozgat, I heard a cry of children in the crowded street before me. I looked and saw three little girls. The oldest was too feeble, but finally bending down took the little one on her back. The other child clung to her ragged clothes and so they went on, *all crying together*. But such a sight! It made an impression that I believe will never be effaced from my mind. These children were so poor that the flesh which covered their teeth was a mere skin, and as they cried the expression of their countenances was something more sad and pitiable than I had conceived possible before. Those three were left clinging to each other, dying together, with no one to care for them.

Many of our Protestant communities have suffered greatly. At Sungarlu some of the brethren have sold house, shop, household furniture, beds, clothing, everything, and now must beg or starve. In one village there was one Protestant family; the father, mother, and all the children but two have died of starvation. In the village of Injrli there was a pleasant little Protestant community, several of whom were members of the church, with a preacher residing with them. But they were poor. Last winter their provisions failed, and there seemed to be nothing but starvation before them. But this preacher went to the city of Yozgat and purchased flour, becoming responsible for the pay himself, and so kept alive six families.

THE LOCUST PLAGUE.

Frequent accounts appear of the ravages of locusts in the West. The destruction by these voracious creatures is most wide-spread. An estimate of the damage done to the harvests of Iowa and Minnesota during the present year, places the value of the vegetation destroyed for the former State, at $2,000,000; and for the latter, at $3,000,000. It is also said that about 4,000 people, in both States, will require help to the total extent of some $800,000.

The *Scientific American* has an engraving, representing the insects devastating a field of grain; and it also gives the following interesting facts concerning them:

The present belief is that the locusts originate in the great prairies, and, when fully developed and able to use their wings, become carried off by the wind. Their instinct compels them to alight upon the first fields of young crop encountered, which they speedily strip of every leaf. If they remain long enough to deposit eggs, the following year will see the plague resumed with even greater severity. Professor Humiston, of Worthington, Minn., who has studied the habits of the insects with care, describes the process of egg laying, as follows:

The tail of the female locust consists of a hard, bony, cone-shaped substance, capable of being thrust into the ground from one half an inch to an inch in depth. Just above this, on the body of the insect, and attached to it, is the egg cell. The grasshopper is able to push the conical shaped tail down into the ground, and to leave it there with the cell containing the eggs. The warm sun in the spring causes the eggs to hatch, and the field is covered with millions of young grasshoppers, not as large as a kernel of wheat, just when the tender shoots of grain begin to show themselves above the ground.

A correspondent of the *Tribune*, writing from Minnesota, states that many farmers knew last fall that their land was full of these locusts' eggs, and anticipated that, unless they could be destroyed, the crops would be greatly injured again this year. Professor Humiston and others conceived the idea of plowing deep, and thus covering the eggs with a layer of earth so thick as to postpone, at least, the time of hatching. Much of the land in which these eggs were deposited, was the prairie which had just been broken, this being only the second year that a crop has been raised there. Some of the farmers "back set" the land in the fall—that is, turned the sod back again, and covered it with a thin layer of earth. In one of Professor Humiston's wheat fields, a part has been treated in this way, while part has been sown among the locusts' eggs. The contrast is wonderful. The part that had been "back set," will yield at least four times as much wheat to the acre as the other. The young locusts that hatched on the field, appeared later and in much smaller numbers. In fact, had the matured locusts let it alone, it would have yielded more than an average crop of wheat. The theory is, that turning the eggs well under, prevents many of them from hatching, and delays those that do hatch so long, that the crop has a chance to get a good start.

The locusts generally begin to fly each day between 10 A. M. and noon, and alight about 4 P. M. If they alight in a wheat or oat field, they are generally so thick that there are from three to ten locusts on every stalk of grain. In the cornfields, they actually cover the corn that is three or four feet high, and in many cases bend it down to the ground with their weight. Neither flax, potatoes, garden vegetables, nor any other crops escape.

One of the most effectual means recently employed for saving the grain of Minnesto farmers, was to "rope" the the fields—that is, to hitch each end of a rope two hundred feet long to a horse, and drag it over the grain. This disturbed the "hoppers," and brushed many of them off the heads of the grain upon the ground, where they would remain until the swarm got ready to fly, and doing little damage. Others would return to their work of destruction, but would be allowed to remain but a few minutes before they were again disturbed. This "roping" was continued until the locusts became disgusted and flew away. Some farmers found smoking very effectual. When the locusts were flying, they placed damp prairie grass on the windward side of their fields, and set fire to it. The locusts either did not alight, or, if they did, did not stay long. But this was not always successful. One farmer who tried it, states that at first he thought the "hoppers" about to leave; he went away for a fresh load of grass, and when he came back he "found the rascals roosting on the fence, and warming their feet by his fires." After that, the hotter he made the fires, and the denser the smoke, the better they seemed to like it.

THE TURNING OF THE TIDE.

The papers recently have frequently noted the fact that many young Provincialists, who have tried the United States as a home, are returning to the land of their nativity, satisfied that they can do as well here as in any other land. We have always held that there is no reason whatever why the young men of these Provinces should go across the border to seek homes and fortunes. There is a chance for all here, if they will only take advantage of it. The same qualities that win success in the States will win it here. Touching the turning of the tide homewards, the *Provincial Wesleyan* says:—

Our people have, for many years, been leaving these Provinces for other countries, principally the United States. The exodus has not fully ceased. In common with thousands from Europe and Asia, our Provincialists have looked toward the neighboring Republic as an unfailing resort. They always carried with them a good reputation. To be a Nova Scotian (all the Maritime Provinces are known there, among the common classes, as Nova Scotia) was to be industrious, frugal and honest. Here and there they formed communities. In Boston we know of two churches composed to a large extent of Provincialists, and prosperous churches they are. Only in rare instances have our young people thus removed from us, relinquished their allegiance to our Government by qualifying themselves publicly for citizenship in the United States. But they usually grew enamored of social conditions and habits as there presented, and when they returned to us at all, which was only to spend a holiday, their sentiments were not always the most complimentary to the land of their birth.

It has been very gratifying to notice recently a gradual but certain indication that the tide of emigration has been checked. Not only this, there is surely a change in the current. Any one who reads the Passenger Lists—taking one season with another (for it is not merely to the rush of dog-days we refer)—will find it as we have stated. Partly owing to the overflow of population yonder, and not a little because of mechanical and commercial encouragement among ourselves, our young people are seeking our own shores, while not a few Americans come to share in the general prosperity. It has always been to us a marvel that confidence in the resources of this country should have been allowed to wax so very feeble. Nature and Providence were as true to us years ago as to-day, and had we always been faithful to ourselves, success would long ago have dawned upon British America. The same industry and genius which have been carried so freely across the line, would have transformed these Provinces into gardens and hives of industry. We have helped to build up cities and amass fortunes for others; our own fields meantime running to waste.

What elements exist in the Republic which we have not? There are sources of wealth which any country must possess to render it prosperous. The material for manufacture are lying everywhere around us. Coal in unlimited area; wood in abundance and of the best; minerals by no means to be despised; in the track of the great commerce in iron—in short the wealth of nature, to a great extent, we possess in ample supply. Besides, we have young men of extraordinary aptitude for mechanical pursuits especially. Their versatility cannot but strike an observer, accustomed only to the habits of workmen in Britain, where each trade is jealously fenced against all the familiarities of students outside.

Coming to natural advantages, one cannot but look on with pride. With fruit so excellent that it carries off prizes in the competition of the world, and so abundant that it now creates a very liberal traffic; with immense areas of marsh and alluvial soil which need, in the language of an Irish patriot "only to be tickled with a spade that they may gaily laugh with a harvest;" our seas teeming with fish and our climate laden with healthfulness—what more do we covet?

SUNDAY TRAINS.

We are glad to see it stated that the superintendent of the E. & N. A. R. R., (Western Extension) has decided not to allow any more desecration of the Sabbath day, by running Circus Trains on that day. We hope this decision will apply to the running of all trains on the Sabbath. We have always protested against such desecration of the Lord's day. There is no reason whatever for the running of trains on Sunday, and even those who have sought to defend it have been unable to give a good reason. Just now some of our religious contemporaries are referring to the Sunday trains on the Intercolonial. We protested against this at the very beginning, and are glad that others are now speaking out. The Halifax *Presbyterian Witness* says:

It is well if possible to stop the beginnings of evil. On this principle we cordially approve of all efforts to circumscribe as much as possible the work done on the Lord's day on our railways. It is to be noted that the "Intercolonial" is a Government work, under Government control. For its management, therefore, the country as a whole stands responsible. In this respect it is different from railways built and owned by companies. Companies might perhaps run trains on Sundays without involving the whole country in any responsibility for so doing; but if there is wrong done on the Government Railways the whole community share in the guilt.

Freight trains have been run on certain portions of the road on Sunday mornings, ever since it was opened. The presbytery of Truro has contended spiritedly against this practice; and the Presbyterian Synod endorsed the past action of the Presbytery and urged it to prosecute its work with renewed vigour. The freight train complained of, used to run quietly into Truro at 6 o'clock on Sunday morning.

Now however, besides two freight trains we have two passenger trains, one arriving in Halifax at 9 A. M., and the other at St. John about 6 A. M., on Sunday. Besides these regular trains we regret to say that special trains have been provided on Sundays for Circus companies, and these specials have been a source of very serious annoyance.

This then is the state of the case at present. The arrival of one passenger train in Halifax does not in itself seem a serious matter. It involves, however, the employment of a considerable number of persons on the train, and at the stations, especially at Richmond station. Cabs also are called out. Boarding houses and hotels are made to have the usual week-day stir and bustle. It is not unlikely that the street cars will run at least about the time of the arrival of the trains.

We know that similar arrangements exist in other places over this continent; but, as already hinted, the Intercolonial Railway is peculiar; it is the property of the Dominion, not of a company; and different principles may therefore apply to it. We have no wish to exaggerate the evils of Sunday trains, or to leave out of sight the difficulties that might lie in the way of stopping them. But it is undoubted that the feeling of the Christian public is very strongly opposed to them. One break in the Sabbath rest always leads to others. If the present arrangements are tacitly sanctioned by the community, it is impossible to say what may come next. Circuses are a nuisance in themselves and their travelling on the Lord's day by special trains is an outrage that surely should not be tolerated. This might perhaps be stopped by the proper enforcement of the Statute law; but the surest way is to deal with the Minister of Public Works, who is at the head of the Railway Department.

It may be asked, how *could* the regular Sunday trains be stopped with a due regard to the requirements of the public service? Where there is a will there is a way. Let the authorities *try*, and we greatly mistake if they do not succeed. Trains from Montreal for Portland have been accustomed for many years to stop over Sunday at Island Pond. Would it be impossible for Saturday night trains on the Intercolonial to stop till early Monday morning at Amherst and Moncton respectively? Perhaps it would be impracticable, but it is surely worth considering.

We ask the public to take the whole matter into immediate consideration. If steps are to be taken with a view to stopping Sunday trains, action should be prompt, and it must be unanimous. The Government will feel the force of public opinion, and we hope we may properly add, the weight of moral considerations. Mr. Mackenzie, who is the head of the Railway Department, is a Baptist deacon. Mr. Laird, an influential member of the Cabinet, is a Presbyterian elder; Mr. Coffin is a Methodist, and Mr. Ross a Presbyterian. Other members of the Cabinet are, no doubt, men of the like stamp. We have no doubt, therefore, that if the matter is properly laid before them it will receive due consideration.

THINGS IN SHORT METRE.

[BY PEN AND SCISSORS.]

Sir Isaac Newton's residence in London is now used as a Sunday school room.

The Jewish Messenger vigorously controverts the oft-repeated statement that Judaism is declining.

In London churches they are giving notice that "five minutes after the bells cease to ring all pews are free."

In five Episcopal parishes in New York the confessional is used and penance taught as one of the sacraments.

Rev. John Gemely, one of the most eminent of the Wesleyan clergy in Canada, has gone over to the Episcopal church.

Sixty Churches of the Methodist, Presbyterian, Baptist, Episcopalian, and Lutheran, denominations, have been established in Liberia.

Five hundred and thirty women in the United States are doctors, twenty-four are dentists, five are lawyers, and sixty-eight are preachers.

The United Presbyterian Mission in Egypt has nine stations. The total number of communicants is 508. The native Caristians contributed $2,952.

As ye go, Preach.—As Messrs. Moody and Sankey were making an excursion through the highlands of Scotland, they held meetings by the way, to which the people flocked in great numbers.

Miss Flora W. Charis, a young Shakeress at Canterbury, N. H., has fallen heir to a fortune of $2,000 a year, but refuses to leave the community in which she lives in order to enjoy it.

In Liberia there are fifty-two ordained ministers, all colored men, except one, and six of them are converts from gross heathenism. Ninety other persons are engaged in missionary work.

The City Council of Portland, Oregon, has passed an ordinance forbidding women from keeping bars, or serving as waiters in saloons. This will close up some vile houses that have long flourished in the very centre of the city.

Contemptible Impositions.—Romish priests in Belgium and Batavia are selling to their credulous devotees, straws which they pretend are from the bed of the poor imprisoned pope, and also large numbers of photographs, in which the Pope is represented as a prisoner in an iron cage guarded by an Italian soldier.

The Greatest Obstacle.—While the Maine Conference were considering the subject of temperance, Gov.