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TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & Co., 58 Prince William Street, St. John, N. B.

TERMS—$2.00 a year, IN ADVANCE.

☞ All Communications for insertion should be addressed, Rev. JOSEPH MCLEOD, Box 81, Fredericton, N. B.

☞ All Exchanges should be addressed RELIGIOUS INTELLIGENCER, Fredericton, N. B.

☞ Subscriptions may either be paid to Messrs. BARNES & Co., St. John, or remitted to the Editor, at Fredericton.

Religious Intelligencer.

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

FRIDAY, MARCH 10, 1876.

PERSONAL EFFORT.

There is something for every Christian to do. The Lord wants that thing done. The good of some soul depends on its being done. Is any one prepared to take the responsibility of failing to do what is required? A fearful responsibility surely! The harvest fields are white for the ingathering. And now is the time to thrust in the sickle. For every one there is work, and they who are faithful cannot fail to gather some sheaves. The minister has his work to do. So has each follower of Christ. From far and near the tidings come, "The Spirit of God is in our midst." Jesus of Nazareth is passing by. It is a time for Christians to be in earnest and win souls. Each one should see that his own heart is kindled afresh with the love that makes his uppermost thought and desire go out in prayer and effort for others. "How many," says Dr. Tyng, "are waiting for a kind word of sympathy and help. They only want your hand extended, and they are ready to be led to the Saviour. The days of seed-sowing and instruction have made ripe many souls for the Kingdom of God. It is good to meet in the great congregation; it is pleasant to see the increased interest and attendance at the prayer-meeting; but these are only helping hours for our work. Some one is waiting for us. It may be the members of our Sunday-school class. We ought to see every one of these and find just where they stand. Our duty is unaccomplished if we fail to press home upon them the need of a present decision.

Speak to your neighbor. You have often planned and helped each other in friendly ways regarding temporal matters, do not fail to let him know your anxiety regarding his spiritual interests. Are there young people in your community away from home and parental influence? Make it your duty and privilege to find them out. When Christians awake to such personal effort, then the day of the Lord is near. The door of mercy is ever open. It is given to us to speak the word of warning, and affectionately and prayerfully to lead dying men to it, that they may enter in and live."

THE GRACE OF GIVING.

It is really painful to know what erroneous notions concerning contributing to the support of the cause of Christ they have, who are His professed followers. They are comparatively few who see that the Lord is worshipped by contributions to His cause, quite as truly as in praying to Him and praising Him in words. More light on this subject is needed. The *Christian World*, in urging that the pressing necessity of the present time is an increase of the *grace of giving*, states the following as some of the reasons why all should pray earnestly and specifically, and see more clearly and do more faithfully our duty in the matter of giving:

1. Because our giving is not commensurate with the exigencies of the times. The Church is losing great possibilities and golden opportunities to do for Christ and the world, and which cannot be embraced without greater liberality. The contributions of churches and of individuals fall short of the demands of the times. We cannot afford, as church-members, aye, as Christians, to view with indifference the "fields white already to the harvest," nor permit our missionaries to suffer as many of them do.

2. We should pray for an increase of this grace because the present rate of giving is not in accordance with the gospel "gauge" of giving—that is, "as the Lord has prospered us"—nor is it in the measure of apostolic and primitive times. There have been seasons when God's people had to be "restrained from giving," but these have been few and far between. There can be no question about the ability of our church to meet this pressing necessity. There will be no lack of funds in the Lord's treasury to carry on the work of Missions, when all the different trades, callings and professions are conducted by Christians as "stewards of the manifold grace of God."

3. We should pray for this increase, because we are losing a great blessing ourselves by not giving more. The Saviour said, "It is more blessed to give than to receive,"—"There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." It is yet to be proved that judicious giving—as the Lord prospers us—has ever had a tendency to poverty. It can't be and the Bible true; but, besides temporal blessings given in return, there is an enriching of the soul in giving to bless others—a reflex influence, rich, joyous.

"It is twice blessed,
It blesseth him that gives and him that takes."

4. We should pray for this increase, as it will make us more Christ-like. The words "grace" and "gracious" were never applied to any person with so much appropriateness as to Christ. "He was full of grace"—"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He gave himself for us, and that gift involved sacrifices, self-denials and sufferings the greatest possible. How much better Christians we should be were we more like Christ, better to the very extent we have an increase of his loving and giving spirit.

5. Giving is an act of worship like praying and singing, when done from proper motives. This is another reason why we should seek for an increase of this grace. We should be better worshippers. "God loves the cheerful giver" and the cheerful giving, as well as the prayers and praises of his people." This fact is too much overlooked by Christians when making "up beforehand their bounty" for objects of beneficence. We should give as an act of worship, a service due to God, and thus "honor God with our substance and the first fruits of all our increase." The withholding our "gifts" may be as offensive to him as the withholding prayer and praise.

Let all the readers of these lines give this a practical turn. If they have no need of an increase of this grace themselves, let them pray that others may have it; yea, that the grace of giving may "abound more and more" among God's people, so that the great wants of a perishing world shall not suffer for the lack of liberality among Christians.

LAZINESS.

There was a wise man that lived a thousand years before Christ who said that "drowsiness shall clothe a man with rags." Observation leads us to the same conclusion. But drowsiness is oftener a manifestation of laziness than anything else; and, if drowsiness will clothe a man with rags, it need not be wondered at if laziness should leave him stark naked.

It is a pitiable state of things to enter a household where there is a family of children from six to a dozen in number, and hear a weary, careworn woman who has stood at the helm amid a hundred storms, say "aloft, boys," and not a single one move. It is not a desirable thing to hear a family of children in dispute as to whose duty it is to perform some domestic chore or errand. And yet it is no rare exception to hear a half-dozen able-bodied children, when ordered by a parent to do some trifling thing, begin with one consent to make excuses. The occasion of this, is too inadequate and too elaborate to admit of any analysis other than that of a series of articles carefully prepared, and specifically adapted as a *text book* for the nursery. It is really unfortunate for parents or children to foster idleness. One of the fortunate things that our kind Father has blessed us with, is something to do.

Idleness, though bad in domestic matters, or in secular interests, is most reprehensible of all in the Christian church. It is lamentable to see the Christian sleeping or idling away the golden hours that God has given him. It is a fact too true, that the spiritual garments of professors are often all full of holes; and that they go about in and out of the church in shameless nudity. Here's an indolent Christian with a great rent in his "robe of righteousness," laying avarice all bare, so that the world sees it, and says, "There's your Christianity." And here is a good sister with a defect in her dress, revealing to the critical eye of the world vanity, or pride in some of its pernicious forms, and the sinner points his finger and says, "There's your religion." Then you look again, hoping for something better; but the first thing you know you'll see some professor of religion, perhaps a deacon, showing all the common vices of the human heart,—all of which was the result of idleness! "He that will not work shall not eat." It is laziness or drowsiness in the church that makes the ragged garments. And another sad thing about it is, when a rent is once made it is done forever. The tailor knows about this; in fact, we all know that have worn clothing. You may patch or darn the rent; but it will never look as well as when it was perfect.

But we say, "We would labor, if we could do good," etc. This is often a suggestion of the Tempter, and oftener a manifestation of a species of pride. We *can* work, and work to advantage. But we will be most efficient when we realize that men are going to ruin, and we are called upon to save them. A father will lift a great burden to save the life of his child. A physician can endure the greatest fatigue to save a patient he loves. And a Christian that feels the weight and worth of souls, will be the honored instrument of saving them.

Trials are for our good; and discipline refines our nature. Labor makes us stronger, and fits us to appreciate the rest beyond. The dangers we encounter, and the fears of failure have their salutary effect. The possibility of coming short of the final rest, impels the Christian to a closer walk with God. A tendency to fall from the Rock of Ages, awakens thoughtfulness and stirs our hearts to healthful solicitude. The fear of failure serves to correct human dependence, and leads to a uniform trust in God. As the water that rushes onward through deep ravines, leaping from rock to rock, is only purified in its course, so the Christian is only cleansed from stagnant impurities by the roughness of the way. And like the tree that grows faster by the gales that bend it, so the Christian takes firm hold of God by the storms that beat upon him, or the light afflictions which are for a moment. B.

EDITORIAL NOTES AND COMMENTS.

—"A NOSE AMPUTATED" is the title of an article in an exchange. It is about people who "cut off their noses to spite their faces," and, unhappily, there is not a few who do so foolish a thing. The *Congregationalist* extracts the following fragment for the use of those who when dissatisfied with the church seek to rebuke it by staying away from its services, injuring themselves greatly, if accomplishing nothing more:

"Something goes wrong in somebody's imagination, and that somebody *banishes* himself from all the privileges and advantages of the church, and begins to live a kind of *nomadic* life in the wilderness of sin. The minister, or consistory or church must be rebuked in some way, and this is the method adopted. After a while the folly of passion is discovered, and the self-exiled one returns. But how disfigured without a nose!"

—TIRED OF BEING "A PRISONER."—All intelligent people have known from the first that the story about the Pope's imprisonment is a Papal lie used to win sympathy and money. He can go where and when he likes, and he wants to go beyond the Vatican, but his followers wish to prevent him, for their little game would be spoiled. A correspondent of the New York *Tribune*, writing from Rome, says:

"I learn that he has recently been becoming very weary of enacting the part of 'prisoner,' and very desirous of extending his drives beyond the limits of his little domain at the Vatican. But this, of course, is opposed to the utmost by all those about him. Of course such a step would put an authoritative end for once and all to the prisoner theory and all that has been made to hang on it. In truth, the single fact of the Pope being once seen driving in his carriage through the streets of Rome would be an event of no trifling importance. I hardly hope to see such a phenomenon; but I have reason to believe that those around him have great and increasing difficulty in preventing him from taking the step. Of course this will be violently denied, on your side of the water as well as on this. But your readers may accept it as a fact."

We should think, says the Boston *Watchman*, the farce of the Pope's imprisonment had been played long enough. It has excited some servant girls to tears; and all the rest of the world to laughter. It is an illustration of papal trickiness such as Rome is unable to refrain from giving frequently, and such as keeps the intelligent portion of mankind from trusting her. All deception, specially in religious affairs, must recoil with terrible force on those who practice it.

—THE HARDEST CASES.—The *National Baptist* referring to the religious interest in its city, says, "We have known of many cases of drunkards who have been reformed and converted; not a few fallen women have been brought back to virtue; profane swearers have been taught to reverence the Holy Name; skeptics have confessed that there is a God; backsliders of many years sliding have been reclaimed. But if any instance has occurred in which a mean, small, penurious, parsimonious man has been converted and made into a large, whole-souled Christian, we have yet to hear the joyful tidings. All goes to show what we have long believed and felt, that the covetous man is often in greater danger of hell than the openly vicious."

—CARE FOR THEM.—Just now the churches are having large additions. Speaking of the churches' added responsibility, Dr. Tyng says: "The duty of the Church has only begun when it welcomes the new converts to its communion and fellowship. Let them know that they have your help and sympathy. Do not wait for them to come to you. Go to them, if you see that they are in danger through temptation or ignorance, be faithful and give them the benefit of your longer experience. Careful training now is the promise of future strength and success."

—THE BEECHER MATTER.—The Advisory Council called to decide certain matters in connection with Plymouth Church (Beecher's) having finished its deliberations, its conclusions, in brief, are "that Plymouth Church is sustained in its disciplinary usages, and the correct polity of the church distinctly defined. It is also sustained in its previous investigations, and applauded for its loyalty to its pastor. To satisfy all churches, and to put an end to all doubts which may exist in the world at large, provision has been made for a 'Scandal Bureau" of five prominent men, to be selected from a committee of three from among twenty Congregationalists of eminence and undoubted integrity. This bureau is to sit for sixty days, and receive the testimony of all persons who have aught to say which can criminate Mr. Beecher."

The *Baptist Union*, remarking on the conclusions of the Council, says:

The dark cloud which has so long hung over Plymouth church is broken. The Great Council of more than 300 impartial, well-chosen Christian men vindicated its integrity and order. They considered the case carefully, acted under a sense of the gravest responsibility, and unanimously decided that the investigations by the church had been thorough, and that the judgment rendered respecting the pastor was just. Those who have been charging and insinuating that the 2,500 members of Plymouth church are either so corrupt or so deluded as to sustain a pastor they know to be an adulterer and a perjurer, should be silenced by the action of the Council. Or will they assert that the members of the Council were also corrupted or betooled? Will they still insist that their observations from a distance are more reliable than those who have carefully investigated the case, and are perfectly familiar with all the facts? If they do, an underlying passion for harsh judgments must have credit for the unreasonable conceit. Whatever such people may say, the testimony of the church, the civil court, and the Great Council, will be accepted by the masses, and go down to posterity as the settled truth.

—THE OUTLOOK.—It would appear that there is great promise of an unprecedented revival in New York. At the close of a sermon the other day Mr. Moody said:—"I believe in my soul we are going to see the greatest work in New York we have ever seen in this world." He again broke forth in the same strain at the opening of his last Sunday morning sermon, saying, "If it could ever be said that the field was ripe for the harvest, I think it could now be said of New York city. I never saw the work open anywhere as it has here. I have never seen so much after the first week to give encouragement." All his utterances have been in the same strain, and he has told all inquirers that New York would surely surrender to the revival.

—CHRISTIAN WORK.—An English paper tells of a kind of Christian work, which is productive of great good. In a district in England, much neglected, some fifty villages have been visited by a few earnest disciples, driving from place to place, holding public religious services, using a pony chaise for the pulpit, and leaving books and tracts at the houses on the route. The ignorance of the gospel in these out of the way places is remarkable, dead formalism and extreme ritualism being among the obstacles to the work. In two journeys a single pony has been driven 250 miles, and so great has been the result and the field so promising, that an appeal is made for aid from London Christians who will go out on long journeys, and for supplies of books and religious reading.

—KEEPING THE SABBATH.—Mr. J. B. Hamm, Livery stable keeper of this city, announces that he will hereafter close his stables on Sunday. The decision is commendable. He is, so far as we know, the only livery stable keeper in the city who observes the Sabbath. He ought to have the patronage of every Christian. Let Christians stand by the man who respects the Lord's Day.

PROVINCIAL FARMERS' LEAGUE.

EDITOR OF INTELLIGENCER.—Knowing that your paper has a large circulation among the farmers of New Brunswick, I have to request that you will publish this letter, that they may understand that a Provincial League was formed in Sunbury in January last, and that a Board of Directors, composed of many of the influential and intelligent farmers of the Counties of Victoria, York, Sunbury, Queen's, King's and Westmorland, met in Fredericton yesterday (Wednesday), to form Constitution and Bye-Laws. The meeting was continued until to-day in the Board of Trustees' room, by permission of their Secretary. Many Agricultural matters were fully discussed, and it was decided to memorialize the Government to rescind and modify portions of the Sections numbers four, eleven and fourteen of the Rules and Regulations, for the guidance of Agricultural Societies.

The objects of the League are to promote a closer union among the farmers; to create a greater desire for the knowledge of practical and scientific farming; to devise means for the better development of our Agricultural resources, and secure a recognition of our interests in the Legislature of the Province; to increase the comforts and enhance the value and beauty of our homes, whereby they may be more acceptable to our families; also to foster mutual understanding and cooperation.

By the above you will see that we propose to raise the standard of intelligence among our people, to educate them to a higher life and a more honorable position; and we hereby hope to enlist the sympathies of all right thinking men.

With these objects in view, we hope for success.

Yours, &c., A MEMBER.

Fredericton, March 2, 1876.

CHRISTIAN MISSION WORK.

THE FIELD IS THE WORLD.

[From the Christian at Work.]

There is much that is encouraging at this time in the outlook for home missions. In entering upon the Centennial year the Church in the United States seems also to have entered upon a determination to mark the epoch by an unusual effort in Christian work

GREAT BRITAIN.

Missionary work in England is receiving a new impetus through the earnest and indefatigable laborers of devoted evangelists. Special services extending in each case from two to three weeks, are being held in many districts, the members of the different churches heartily co-operating. A deep and increasing interest characterizes these meetings, and hundreds of conversions to Christ are recorded.

One good work, being carried forward with much success, is in connection with the lodging-houses of London. Crowded together in these are thousands upon thousands of men, women, and children, and week by week the message of salvation is delivered to these with much encouragement. The earnest attention, the serious looks, the tearful eyes, show the working of the Spirit of Power on these hardened men and women. Much of the work necessarily remains hid from view, only to be made known in that day when all things shall be revealed, but enough comes to the surface to cause thankfulness to God and incite to redoubled effort.

In Spitalfields, an eight-days' mission of special services has just been held, attended with many tokens of divine favor. This is one of the poorest and most irreligious districts in London, yet the meetings were crowded, the unfortunates coming in their dirt and rags. Short and earnest addresses were delivered, and from every part of the large hall sobs were heard. The mission was in many respects a remarkable one, and showed most unmistakably the wonderful transforming power of the Gospel of Christ.

At Liverpool a vigorous attempt is being made against the dens of immorality that abound in that city. A midnight mission has been established, and numbers of ladies and gentlemen meet once a week, at 10 o'clock at night, in one of the lowest parts of the town, where a mission room is opened. Here hot tea, coffee, etc., are provided, and after prayer those Christian friends sally out in couples to invite to this midnight meal all the poor abandoned ones they can find. The result has been marvellous. Each effort has brought in some one hundred and thirty of these fallen creatures, and the rooms have been filled. A few loving, tender words about the Saviour are then said, and they are at once dealt with individually. As a result, some twenty or more have been drafted into the homes each night, so that they are now full, and other accommodation has to be provided. Can any one conceive of a more Christ-like work than this?

The last few weeks have been memorable ones for Ireland. Crowded missionary services have been held at Dublin and several other points. At Balleymena hundreds waited after the services for conversation in reference to their souls. The meetings which began at half-past six could not be closed before midnight, some of those present having to go five Irish miles after that hour.

THE CONTINENT.

From many points come cheering notes. All God's work is progressive. But so dense is the ignorance and superstition into which the masses of the people have been plunged wherever the Papacy has had the rule, that without God's special blessing even hope would die. A neat little plot has just been exploded at Briesach, in the Grand Duchy of Baden, which throws a good deal of light upon the *modus operandi* by which winking virgins, the liquefaction of the blood of Saint Januarius, and the reputed miracles of modern times are produced. Two nuns have had a young woman under instruction, and been making experiments upon her with a view of reproducing an exhibition in her person of the five wounds of our Saviour. Their little enterprise was accidently discovered and exposed, and the Baden Government has forbidden these miracle-making nuns from acting as nurses or waiting on invalids. It is possible, however, that in some less scrutinized spot the wonder will yet be performed, to excite the admiration and exhort the contributions of credulous beholders.

Nothing can show with more startling vividness the baleful influences of the superstitious doctrines and practices of Roman Catholicism upon thoughtful and honest minds than the fact that, in the recent trial of Luciani and others, in Rome, for the murder of Raffaele Lonzagno, no less than seventeen of the witnesses refused to take an oath on the Bible. They were willing to do so on their conscience, on their honor, but with the Bible they would have nothing to do. They were not philosophers or sceptics, who from profound study, had learned to deny the supernatural. They were simply working men, who had confounded the Bible with the Popish priesthood, and had come to regard the Christian religion, as thus represented, and the Book which embodies its principles as impostures. Such have been the disastrous irreligious results of the superstitions begotten of Rome in destroy ing everything like religious faith in the hearts of the people. But, thank God! the beginning of the end has come, and a purer note is being sounded throughout Europe. Even in the very shadow of the Vatican the standard of Christ has been raised and in many a dark spot Protestant missions are opening up a way for the shining of the truth, and many, seeing for the first time Jesus as He is, are believing in Him.

CHINA.

In the midst of the many difficulties which harass and hamper the work of our missionaries in China, there is still much to encourage. The church in Hankow has enjoyed a precious revival, and many of the Chinese have wept on account of sin, and prayed for mercy. Many of the missionaries testify that this is something new in their experience. Similar experiences are being enjoyed by the churches at Hanyang and Whuchang. It is now reported that the imperial authorities of China have issued a proclamation declaring that foreigners have a right to preach the Gospel throughout China, and must be protected in so doing. Thus God is preparing the way among the nations for His Son.

INDIA.

The work in the Zenanas has been encouraging this year from the fact that the women show a great willingness to listen to the Word of God. All that seems to be needed now is a quickening of the Spirit to kindle the glowing sparks into a flame At the school for elder girls, in Lodiana, there has been a downpouring of the Spirit, and sowers and reapers are rejoicing together. There are now fifty Protestant missionary stations in Japan; and a new Presbyterian chapel, with room for seating three hundred persons, has just been opened at the Capital, Dr. Verbeck preaching the sermon in the Japanese language.

Here is a fact full of significance. A heathen editor in Bengal declares in a recent issue of his paper, "The Bible is the best and most excellent of all English books, and there is not its like in the English language. If a person studies the English language with a view to gain wisdom, there is not a book more worthy of being read than the Bible." Is it too much to hope that the present visit of the Prince of Wales may arouse greater interest in this vast region, and result in greater efforts being made to spread Christianity?

AFRICA.

During the past year God has been doing wonders in benighted South Africa. More than a thousand souls have been brought to Christ in the Basuto mission. Among the conversions was a man who, for forty years, had resisted the truth, and now, at the age of one hundred years, is brought into the marvellous light of the Gospel.

A mission station, to be known as the Livingstonia Mission, has been established at Cape Maclear, on Lake Nyanza. Belonging to the mission is a small steamer, which for explorations and other purposes, will be invaluable.

In a recent letter, Sir Bartle Frere speaks in the highest terms of the labors of the Presbyterian missionaries in Egypt, "What I saw myself," he writes, "convinces me that their teaching has produced a profound and extensive impression, not only in Cairo, but in many large country towns, and rural districts."

"THE LORD HATH NEED OF THEE,"

is the divine message to day sounding in the ears of every Christian. As he hears it, let him gird his loins afresh, assured that a reconsecrated life is more acceptable than gifts of gold and frankincense and myrrh.

ENANGELICAL ALLIANCE.—The annual meeting of the Evangelical Alliance was held in the parlor of the Y. M. C. A., at 4 o'clock on Monday afternoon. After the general business was transacted the following gentlemen were elected officers:—*President*—Capt. J. Prichard; *Vice Presidents*—Jas. McMillan, T. W. Daniel, Dr. Botsford, Rev. G. M. Armstrong, D. Vaughan; *Corresponding Secretary*—Rev. Dr. Waters; *Recording Secretary and Treasurer*—D. M. Stearns; *General Committee*—The clergy of the different denominations and the following gentlemen: Alex. Lockhart, H. B. White, John E. Irvine, John Boyd, S. D. Burton, M. Lindsay.

DENOMINATIONAL.

REPORT PROMPTLY.—The brethren would do well to report promptly the revivals in which they are engaged. The readers of the INTELLIGENCER want to hear from the ministers, and of their success in the work of the Lord. The reports do good; they stimulate others to prayer and work. Those brethren who have reported have our thanks, and the thanks of our readers. We hope to hear from all. There are doubtless revivals of which we have yet heard no word. Not a little of the information we give in this department from week to week, we have to secure as best we can. Let us have the facts concerning your work, brethren.

WORKERS.—The recently converted in the Fredericton Church are manifesting a most commendable anxiety to work for Jesus, who has redeemed them. Last week we told of a visit made by a number of them to Nashwaak. A second visit was made to the same place, on Tuesday evening of this week. Bro. Harris, the pastor, informs us that their presence, their testimonies for Christ and their singing of his praises had a good effect. Last Sabbath several of the young brethren went to Tracey Station, Fredericton Junction, where Rev. J. Gunter is pastor, and from report that reaches us we believe their visit was not in vain.

ST. JOHN.—The meetings in the Waterloo street Church are still continued each evening with unabated interest. The congregations are large—frequently beyond the capacity of the Church—and the services are deeply solemn and impressive. Never, during the continuance of the meetings, has the prospect been better for an extensive and glorious work. The Pastor baptized nine last Sabbath and three the Sabbath before, making sixty-one up to the present.

CARLETON.—We learn that a revival is in progress in Carleton. Last Sunday Rev. G. A. Hartley baptized four converts.

FREDERICTON.—The interest in Fredericton continues. The number of conversions is large—larger than in any previous year of the Church's history. Last Sunday four were baptized, in the evening the hand of fellowship was extended to sixteen. At the close of the evening service the ordinance of the Lord's Supper was administered to a large company of believers in Jesus—a larger number than ever before united in a similar service in the Church. The outlook is cheering. May the Lord give us many more souls. The prayers of Christians are desired.

WOODSTOCK.—On Sabbath, 27th ult., Bro. McDonald baptized six converts; on the 20th three, and on the 13th two. We are informed that the work is going on with increasing interest.

GRAND HARBOUR, GRAND MANAN.—We have seen a letter, dated March 3rd, from Rev. J. N. Barnes, in which he says:—"I have very unexpectedly been blest to see the Lord's work revived at Grand Harbour. Bro. Brown is here with me. We have only had seven meetings, and several have already found peace in Jesus. About thirty more came forward for prayers this evening. I have not seen such a meeting here since 1864. To God be all the praise. I fear in every meeting I may break down in my health, but I hope the Lord will strengthen me a few days yet.

BEAVER HARBOUR.—We learn that several converts have recently been baptized at Beaver Harbour, by Rev. E. Garrity.

WOODWARD'S COVE, GRAND MANAN.—We learn that Rev. A. Kinney is holding special meetings at Woodward's Cove, and that there is a good interest.

CURRENT TOPICS.

IS PROTESTANTISM IN DANGER?

Protestants are prone to take things easy—too easy often. Asking the above question, the *Canadian Baptist* says:—

What means this attack on Catholic Liberalism made by Bishop Bourget, of Montreal, in a pastoral which all the priests in his diocese have read to their people? In this document which has already caused so much stir in the political world, the Bishop states his object very plainly, using the following:—"Our purpose in this Pastoral Letter is to indicate to you several signs by which you may recognize Catholic Liberalism, which it is necessary for you to avoid at all costs in order to place your salvation in surety. For we are grieved to see that incredible efforts are being made to disturb you in your right feelings notwithstanding all the instructions we have been given on this grave subject." It is idle to talk about being forbidden to "threaten any spiritual disability for voting with either party," in the face of sentiments like these. Indeed the whole address is filled with the bitterest invectives. Liberalism is likened to a poisonous serpent, entering the home and the church, Father Chiniquy, through whose labors, more than five hundred French Canadians have recently renounced their allegiance to Roman Catholicism, is branded as a "wolf" and a "wretch," and his preaching against transubstantiation is denounced as a "horrible sacrilage." The Montreal *Witness*, long under the ban, is again forbidden to read, and is charged with "never ceasing to vomit the grossest abuse against all that is holiest in religion." We do not wonder that the Protestants of Montreal have found it necessary to organize a "Defence Alliance" for the protection of their just rights and privileges. The demolition of the places of worship belonging to the Protestant Indians at Oka by the hands of French Canadian Catholics, shows more strongly than any words can, the persecuting spirit that animates the system, and gives point and emphasis to the question at the head of this article, "Is Protestantism in danger?"

Nor is it in Canada alone that Protestantism is in danger. If we turn our thoughts across the lines, or study the signs of the times all over the continent of Europe, we cannot fail to observe that everywhere a strife of opinions is going on. In the United States, the integrity of the common school system is threatened by the machinations of the Catholic priests, and a fierce struggle has already begun. And the most accurate and thoughtful observers are looking forward to a conflict of creeds in the old world, the character, proportions and issues of which, it would be vain for any one to attempt to predict. Only a short time ago, Mr. Gladstone contributed an able article to an English review, in which he expressed his apprehensions that the next movement in Europe may be a religious war in furtherance of Romanism and the Pope. In this movement he thinks that France may probably take the lead, should she be able to secure the allies she may require. And to the question, will she find such alliances in her efforts to restore the supremacy of Ultramontanism, Mr. Gladstone gives this significant reply:—

"The true ally of France will be without a name; it will be the Ultramontane minority which pervades the world, which triumphs in Belgium, which brags in England, which partly governs and plots in France, which disputes, though without strength to claim, Germany and Austria; which is weaker perhaps in Italy than in any of those countries, but which is everywhere coherent, everywhere tenacious of its purpose, everywhere knows its mind, follows its leaders, and bides its time."

With such a foe to contend against, to be fore warned is to be forearmed. All who profess attachment to Protestant truth, and to civil and religious liberty, must be faithful and earnest in maintaining their principles. Rome never sleeps; and when once she has gained a vantage-ground, she never willingly retires therefrom. If the lovers of equal liberties for every religious belief in this Dominion quietly sit down in proud self-complacency or lethargic indifference, and allow the Romish hierarchy to trample on their rights, they may some day find out to their astonishment and consternation, that the Romish church has acquired the ascendancy in this young country to such an extent that protestation has become unavailing and resistance utterly in vain.

BALLS.

Referring to the recent ball given by the Governor-General the *Presbyterian Witness* says:

The Queen can do no wrong, and we presume the Governor-General must share Her Majesty's impeccability. State balls and other state follies may be state necessities. (We do not believe it.) The more's the pity. Here we are with a Puritan Premier at the helm of affairs, and with a Governor-General who is unprecedentedly popular—dancing and "jollifying awfully" in and by our representatives, while in every city in the Dominion the cry of distress ascends to heaven. The newspapers announce that $28,000 were spent (wasted) in costumes alone for one grand ball. We should think that no one left the better next day for all that waste of money and all the time, health and comfort involved in a night's gaiety *a la mode*. The fascinations of official and fashionable life must be powerful, else they would be resisted by our common-sense unsentimental, puritanic Premier. The time will come, perhaps, when the affairs of state will be managed quietly, economically, and with no big balls at all.

Referring to the same the Montreal *Witness* says:

It is conceded by those who are unbiassed judges, that the general tendency of social dancing is downward. It is a matter of universal remark and severe criticism that the last ten years have introduced into society questionable forms of dancing, while the costumes of the ball-room are as generally conceded to be open to criticism in point even of decency. When we are told, then, that dancing is a pure and healthy amusement, and are referred to the merry days when the village youth enjoyed the country dance upon the village green, we ask how has it come about that dancing now begins at ten o'clock at night, is performed in dresses in which the wearers would not dare to be seen upon the street, and involves actions which were it not customary would be shocking? We do not wish to speak scarily upon this matter, but simply to be honest about it. When balls are given in private they naturally gather together those who choose that sort of thing; but a vice-regal entertainment, carried on with all the pomp of an Imperial court, and with the singular *bonhomie* and tact for which our present Governor is remarkable and which have rendered him extremely popular—or we might rather say, have given him a warm place—put the receivers of invitations into an embarrassing position, especially if these invitations involve a necessary and undesirable outlay. The social life of Ottawa has a mighty influence on that of the country, and though it be at its centre, Rideau Hall, pure and lovely, there is much that goes on at the capital and within the circle of fashion that cannot be so characterized, but that will be none the less widely imitated. When members of Parliament are invited from discussions of the disastrous depression under which the country is laboring to take a share in the unprecedented gaieties and frivolities, we are not sure the court carries with it the sympathies of the people.

DOMINION PARLIAMENT.

OTTAWA, March. 2.—Hon. Mr. Cartwright introduced a bill relating to the winding up of the estates of insolvent banks.

Hon. Mr. Laird introduced a bill to consolidate the laws relating to the Indians.

Hon. Mr. Blake introduced a bill providing for the construction of railways or other roads over navigable waters. He explained that it was not of a restrictive character.

In reply to Dr. Tupper, Hon. Mr. Cartwright said the Government would have no objection to lay on the table of the House a statement of amounts of money belonging to Canada in the hands of financial agents or banks in Canada, or agencies in England, on 15th June last and at the present time; specifying the amounts that are bearing no interest, and the rate of interest on all other amounts respectively.

Mr. Domville asked if the iron station now at Halifax awaiting erection, was purchased privately or by public tender, and from whom. Hon. Mr. Mackenzie said by tender, but did not recollect from whom.

Mr. Domville asked whether the Government had authorized the General Superintendent of Government Railways to place iron snow sheds on the intercolonial Railway in the place of the wooden ones now existing? If so, had the contract been awarded, and to whom? also, was it by private bargain or by public tender? Hon. Mr. Mackenzie said the matter had never been before the Government.

Mr. Mitchell moved for correspondence relating to the changes in duties on teas.

Mr. Mitchell moved for the instructions given to the officer in charge of the steam dredge clearing the bar at the entrance of Miramichi river.

Dr. Tupper moved for copies of contracts entered into by the Government for the purchase of steel rails.

Dr. Tupper moved for copies of circulars sent to ship building firms for the construction of a steam tender to convey mails from Father Point to the Ocean steamers, &c. Those motions were all carried. The special committee on the depression of trade met this morning.

Mr. Booth of Ottawa suggested reciprocity with the Americans as the best remedy for the existing depression.

OTTAWA, March. 3.—Mr. Bunster gave his views in favor of protection.

Mr. Colin McDougall blamed the members for taxing the Government with causing the hard times, which was entirely due to the financial and commercial depression in the United States, and Canada was under a low tariff.

The election of the Hon H. L. Langevin for Charlevoix has been protested against on the ground of corruption, bribery, intimidation, etc.

The Immigration Committee met this morning, Mr. Trow in the chair. Col. Laurie of Nova Scotia appeared before the committee and gave interesting details of the work of placing the orphan children in Canadian homes.

OTTAWA, March. 4.—At a late hour Mr. Cartwright rose to sum up the debate, but Dr. Tupper objected on the ground that he was out of order.

Mr. Cartwright then made one of his most brilliant speeches in rebuttal of the assertions made by Dr. Tupper that he had bungled the whole financial policy of the country.

Dr. Tupper then spoke for two hours, and evidently came out in favor of a protection tariff.

Mr. Mackenzie made an excellent speech.

OTTAWA, March 6.—The House was occupied all the afternoon with a discussion about the Graving Dock at Quebec.

OTTAWA, March 7.—In the House of Commons Hon. Mr Cartwright made a motion to go into Committee of Supply, when Mr. Workman moved a resolution to the effect that the policy of the Government, as shown in the tariff, was not a wise one, and that a higher rate of duty on imported goods was desirable in the interest of the Canadian manufacturers and the country. He supported the motion at considerable length, and was in turn supported by Mr. Colby, who favored discriminating duties on account of the necessities of the country.

OTTAWA, March 8. Mr. Workman's amendment was defeated by a vote of 64 to 119.

The Maritime members voted against it.

When the house goes into Committee of Depression again it is expected that Sir John will move an amendment to the Law, giving protection to agricultural as well as to manufacturing interests.

PROVINCIAL LEGISLATURE.

HOUSE OF ASSEMBLY.

Thursday.—The bill to prevent the destruction of wild fowl by nets, and the bill to authorize the municipality of the County of Gloucester to raise money by way of a loan to pay off the County debt, were read a third time and passed.

Hon. Mr. Crawford moved that the committee appointed on the 21st February last to take into consideration the present system and method of distributing the by-road grants be increased by one member from each County not already represented upon that committee. The present committe are:—O'Leary, Fraser, Leighton, Tweedie, Cottrell. Mr. Speaker appointed in addition, Crawford, Humphreys, Covert, Willis, Burns, Theriault, Beveridge, Rodgers, McKenzie.

The House went into committee upon a bill introduced by Mr. Elder to incorporate the Irish Friendly Society. Agreed to.

Mr. McKay moved that the 29th rule of this House be suspended for the purpose of introducing a bill to incorporate the Lepreaux Red Granite and Freestone Company.

Mr. Covert gave notice he would move an address for all papers and correspondence relating to the Western Extension Railway, including all reports and proceedings of director or representative of this Province in said railway, also full and detailed statement of all correspondence in connection with the interests of this Province in the said railway, in relation to this Province, and all matters connected therewith. He presumed the Provincial Secretary would give this information at an early day, if possible, within the next ten days. Having received this assurance, he withdrew his resolution.

Hon. Mr. Fraser laid before the House a return of all warrants drawn upon the Receiver General, a detailed statement of all the moneys paid and for what purpose, and for what service, and to whom paid since 31st October last; also a statement of all moneys received since that date.

Mr. Burns moved that copies of orders and minutes of Council, memoranda, papers, correspondence, and reports relating to the recent visit to Halifax of certain members of the Executive Council furnished the House, be referred to a special committee.

On motion of Hon. Mr. King, the House went into committee upon a bill to consolidate the Public Statutes of New Brunswick. The Chapters, Courts of Probate, Commissions for taking affidavits to be read in the Supreme Court; Circuit Courts and Courts of Oyer and Terminer; witnesses and evidence; registry of deeds, and other instruments, and the Court of Divorce and Matrimonial Causes were agreed to, and progress was reported, and leave asked to sit again.

Mr. Keans introduced the following bills:—A bill to amend the law relating to the fisheries on the western side of the harbor of St. John; a bill to provide for a special ass