

"Religious Intelligencer"

ADVERTISING DEPARTMENT.

This Department is under the management of M. McLeod. All communications relating to advertising should be addressed to M. McLeod, Post Office, St. John.

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is published weekly, from the Office of CHARLES LAWSON (temporarily), Queen Street, Fredericton, N. B.

Terms: \$2.00 a Year, in Advance.

All communications for insertion should be addressed, Rev. JOSEPH McLEOD, P. O. Box 31, Fredericton, N. B.

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

Subscriptions (at present) may be remitted to the Editor at Fredericton.

The Religious Intelligencer

SAINT JOHN, N. B., JULY 27th, 1877.

CHEERFUL CHRISTIANS.

Christians should be cheerful. The Gospel is glad tidings. "Behold I bring you glad tidings of great joy," was the angelic announcement. Christ came to fill the earth with joy. He did not create sin, and, therefore, he did not create misery. His mission was to remove the cause of sin. He takes away the heart of every believer with a positive peace, which is ever increasing. Yet there are morose and sad people among the professed disciples of Christ—the destroyers of sin and its consequent misery. Why is it? The early disciples were not so. In every state they were content. They took the spoiling of their goods, and even risked their lives joyfully. In everything they gave thanks. Have Christians now less cause for joy? None whatever. And yet there are many who habitually wear low, demure faces, and are continually groaning and sighing as if pressed with great sorrow. They are apparently less happy in the service of Him whose yoke is easy to bear, than when in bondage to sin. And yet Christianity has not changed. Its grounds of joy are the same as ever. The Lord Jesus is the same perfect Saviour. The promises remain, and have lost nothing of preciousness. Grace is as always. And the same sure, sweet hope, is for every true believer. If Christians are unhappy it is because they misapprehend the genius of the gospel, or are inconsistent in their lives.

Unhappy Christians misrepresent religion. They give the world the impression that religion interferes with present happiness. Thus men are confirmed in unbelief, and their conversion delayed or hindered altogether. The world is in pursuit of happiness; and Christians owe it to the world, to show that true happiness is found in Christ's service. Be happy Christians. The Psalmist prayed, "Restore unto me the joy of thy salvation." "Then," he said, "will I teach transgressors thy ways, and sinners will be converted to Thee." It is as though he had said, "unless I have the joy of salvation sinners will be repelled instead of won." Do not be satisfied without christian joy. "Great peace have they who know thy name." "Happy is that people whose God is the Lord." "Rejoice in the Lord always, and again I say rejoice."

BE ACTIVE.

God has endowed every creature with power to act. There is no provision for idlers. In the church there is certainly no place for the indolent. A true Christian is of necessity a worker. Yet a large number of professors of the christian religion have made the mistake of imagining religion to consist in creeds and moods. They are ready to ask—do ask, "Lord, what wilt thou have us know, hear, read, believe, enjoy?" But they persistently neglect to ask—"What wilt thou have us to do?" To be a Christian of the New Testament type it is not enough to possess the passive virtues, as meekness, gentleness, love, &c. These must be possessed of course. But there is a need also that something be done. A Christian must do all he can in every way and all the time to help forward the cause of the Redeemer. True Christian religion does not consist of faith alone, nor of works alone, but of both. There must be faith that justifies the soul before God, and there must also be works, the outcome of that faith, and which justify it before the world. "Faith, if it hath not works, is dead, being alone. A man may say, thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." "See thou how faith wrought with his (Abraham's) works, and by work was faith made perfect?" "Ye see then how that by works a man is justified, and not by faith only." "For as the body without the spirit is dead, so faith without works is dead also."

A WANT OF THE TIMES.

The "Christian Intelligencer" has an article on the need of pulpits earnestness that should be carefully read and prayerfully pondered by the men of the pulpit. It urges that a chief want of the present time is enthusiasm in the ministry. "It is all very well to have a fine engine ahead of the train, with polished brass and iron and splendid equipments. But when the engine begins to 'puff,' 'puff,' as if it were tired out, the train behind it will hardly push it forward. He who stands in the pulpit will find the same thing true, the moment his own zeal begins to flag. Whether the reason for his drooping or depression be strong or weak, the effect on the pews will be just the same. No natural talents, no power in writing or speaking will be of avail, if there is lack of earnestness. It may be expressed like the zeal of Jonathan Edwards and William Tennent in a quiet solemnity of

manner. It may show itself, like the feelings of Dr. Duff the veteran missionary, in the wildest gestures. But however it comes, men know it and thrill beneath it. The mind begins to work. The heart begins to move. The cause is linked with the leader, as Frenchmen once linked the cause of France with the great emperor who led her armies to victory.

The excuses for lack of this quality in any minister are usually frivolous. In reading biographies of the men who led churches and denominations we find this element in them all. They believed in their work as the most important work in the world. They believed that they themselves were the men to do the work. It made no difference whether they had large or small fields, they were enthusiasts in either. From the days of Paul to the days of Spurgeon and Moody, God has stamped with the seal of His blessing those who were zealous "of truth in the place where God put them. But to the minister who decries any reliance on human effort and therefore makes none, to the man who reads or speaks as if it made little difference to himself what reception was given to the message, God has always shown His disapproval by the carelessness and aversion of hearers.

There is a beautiful legend told of the venerable Bede, that pious and learned divine of Saxon England. When he was very old and his eyesight was almost gone, one of his scholars led him to a heap of stones and told him they were people. It was enough for the aged servant of Jesus Christ. With fiery zeal he preached the Gospel he loved, speaking as "a dying man to dying men." When he ended with the usual words, "to whom be glory through all the ages," a voice rose from the stones, "Amen, venerable Bede." The legend may not be truthful, but a certain contrast may be drawn. Instead of putting a voice into stones, there are those who turn people into flint by the way they speak. The only response these hear is the sigh of relief or the snore of repose. And the moment such results come, one of the two things are necessary to a sincere man. He should either change his style or leave the pulpit. If the first is impossible, the last is certainly possible. But the first is not usually beyond one's attainment. The real fire of the preacher comes from above, like that which fell on Elijah's altar. It will kindle the soul when it is sought from heaven by intense and persevering prayer. Then the Bible will begin to glow. Then the needs of sinners will begin to weigh upon the heart. Then cold-drawn sentences, written in classic style, will be left in the study, and in the pulpit a man, redeemed and commissioned by Jesus, will warn, and call, and plead, and instruct men in such a way that there will be no inattention. His hearers will understand and heed the truth, and God will pour out His blessings, and of the richest kind.

And in the matter of Christian action, the call for enthusiasm is the same. The great cause of missions is, for instance, hindered more by lack of zealous interest in the pulpit than by almost any other cause. "The collection will now be taken for Foreign Missions." It is sometimes uttered in a way that sounds like the cry of despair. Notices about denominational work are given as if denominational life was something to be deprecated, or at least not to be gloried in. Such feeling will, sooner or later, stop all progress. With our history, our special increase, in the last half century, our grand fields of labor, at home and abroad, no minister has the least ground for failing to express and excite enthusiasm. And when the cheers go all along the line, when country and city "touch elbow" like soldiers preparing for the onset, when the ministry are found "of one heart and of one soul," then a movement will be seen which will result in the overthrow of evil and such increase of the church that no reproach will ever remain on us, however such may be urged. For such action may every teacher in Zion be doubly inspired by the Holy Ghost.

A REIGN OF TERROR.

A state of things, quite unprecedented on this side of the Atlantic, exists just now on a number of railroads in the United States. Thousands of railroad men, assisted by other laboring men, have quit work, and taken upon themselves to make war against the railroads, destroying life and property in a way that is most horrifying. Full particulars will be found in the telegraphic despatches on another page. The whole trouble seems to have been caused by the determination of the railroad directors to reduce the wages of their employees ten per cent, a reduction which they contended is made necessary by the general depression in business, and which particularly affects railroads. The strikers have acted like madmen. What they can hope to gain by such murderous lawlessness cannot be conceived. That men can give themselves up to such horrible deeds is sickening to think of. Recent events seem to establish the belief that Communism has found a place on this continent. Employers are arranging themselves against employers, and seem determined to compel them to accede in every case to their demands, however unreasonable and ruinous. And when their demands are resisted they unhesitatingly destroy property and life indiscriminately. Not a few of the fires, &c., that within recent months have destroyed millions of property, if traced to their origin, would be found to have sprung from this Communist principle. It is the imperative duty of the authorities to ferret out and deal summary severe punishment to the leaders of and participants in these deeds of horror.

The President of the United States, on being appealed to, promptly issued a proclamation admonishing the mob to disperse, and ordering troops to go to the

assistance of the State authorities. It is to be hoped the "rebellion" may be speedily squelched.

NOTES AND COMMENTS.

—U. T. ASSOCIATION.—The United Temperance Association in this Province, held its first annual meeting last week in Gagetown, beginning Tuesday and closing Thursday. John Flewelling, Esq., M. P. P., the President. The *News* reports says there were over fifty delegates and a large number of visitors present. The first day was devoted principally to routine business, and more perfectly inaugurating the new system of working. The reports of the officers showed a small falling off in membership, but the finances are in a most healthy condition, there being nearly \$900 in hand, over \$400 of which is for the lecture fund. On Tuesday evening a public meeting was held, addressed by T. H. Siddall, James Watts, and Rev. A. M. Phillips, of Coburg, Ont., National Secretary. The *Temperance Union*, of Coburg, Ont., was again inducted as the organ of the Order, and \$100 voted for its support. Votes of sympathy were expressed with St. John Lodge, No. 2, and Centennial Lodge of Woodstock, for their recent losses by fire, and \$25 voted for each. Geo. W. White, Centreville, was elected President, and R. T. Babbitt, Gagetown, re-elected Secretary. On Wednesday evening another enthusiastic public meeting was held, at which addresses were delivered by Messrs. Phillips and Beckwith, and Messrs. Murray and White. The session was interesting throughout.

—STILL AT WORK.—Mr. Sankey, though supposed to be taking a much needed rest, is evidently quite busy. He writes an exchange from Cohasset, Mass.: "We have just closed a two week's campaign in two villages here on the coast last evening—Cohasset and Scituate. It is said this rocky coast that it has been burned over by Unitarianism, and that it would be impossible to do any Orthodox thing here. But feeling quite rested since I came, I thought I would call in some brethren to help, and we would hold some meetings in the name of the Lord. We did not use any printer's ink this time, but from the first the buildings were crowded and often overflowing. Many of the Unitarians came to the meetings, and not a few were found among the inquirers every evening at the close of the preaching."

—BROWNEATING.—Under this heading the *Globe* speaks plain words of a class of very disagreeable and harmful people. In almost every church of a few members, there are some who seem to be actuated by the despicable spirit of rule or ruin. If the minister does not preach, or visit, or conduct the different meetings according to their liking; if the church varies in its discipline or policy from their ways of doing things, they set themselves against the majority with a determined spirit, that plainly means to browbeat all others into their ways. They will never let up until the church becomes passive or the minister, wearied by little persecutions, takes himself out of the way. The necessity for the abundance of grace which was promised the apostle who suffered with the thorn in the flesh, is fully realized in such an experience. We have wondered what purpose such persons serve in the economy of grace, unless it be that patience may, through their ugliness, have its perfect work. It is not ours to judge of their Christian hope but we can sympathize with Spurgeon when he said of such, that he would rather live an eternity with them in heaven than one day on earth.

—UNDER INFLUENCE.—Mr. Turgeon, Mr. Anglin's opponent in the recent Gloucester election, is not satisfied with the result, and intends to contest the return on the ground of undue influence used by the priests to secure the election of Mr. A. If all the reports of the character of the canvass be true, and there is no reason to doubt them, Mr. Turgeon may make out a pretty good case. A correspondent writing from Gloucester assures us that not only was Anglin given the privilege of addressing the people before and after the Sabbath services, but some of the priests themselves devoted most of the time of service to election talk, justifying the course of the ex-speaker, in structing the "free and independent" how to vote, &c.

—HILLSDALE COLLEGE.—The *Independent* furnishes the following statistics of Hillsdale College, a Free Baptist Institution in Michigan. The College is evidently in a flourishing condition, and doing a good work. It had during the last collegiate year 15 seniors, 20 juniors, 28 sophomores, 37 freshmen, 7 select students, 190 preparatory students, 28 theological students, 61 commercial students, 86 students in music, 89 in art, and 76 in other departments. Total, deducting names counted twice, 500. The College occupies five handsome buildings, four of them erected since the burning of the old edifice, in 1874. They are all of brick, three stories high.

—It is said the Penitentiary is full. What caused the majority of its inmates to be imprisoned there? If the prisoners could be interviewed and give truthful answers, it would certainly be shown that rum sent them there. Yet rum-selling is a highly respectable business! Rum-sellers are good citizens!

—The *Telegraph* says steps have been taken to give the necessary notice in the *Canada Gazette* of an intended application for Letter Patent for the organization of this Company. Apparently the matter will be entered into very heartily by prominent citizens who are well able to make the scheme successful.

The *Daily News* has donned a new heading.

There are 140 Chinese students in England College.

Philadelphia is to have the next meeting of the Presbyterian Council.

In India more than one and a quarter million people are still receiving relief.

The pastor of the Protestant churches of Washington have invited Mr. Moody to visit that city next winter.

It is reported the publication of the *Freeman* will be resumed in a few weeks, and that it will then be a daily.

Some thief celebrated the "glorious fourth" by entering Mr. Ira D. Sankey's cottage at Cohasset, Mass., and stealing property to the value of \$100.

The next eleventh annual convention of the Young Men's Christian Association of the Maritime Provinces, will be held in Chatham, N. B., on Thursday, Sept. 6th, and three following days.

E. W. Perry, M. D., son of Rev. John Perry, and a recent graduate of Dartmouth Medical College, has opened an office at Victoria Corner, C. Co. We wish Dr. P. success.

Rev. J. Noble, who has been visiting his family in Woodstock, and attending the 1st and 2nd District meetings, returned to his field of labor in Nova Scotia last Friday. Bro. N. is quite well, and is enjoying his work.

It is rumored that a daily paper is to be started in Moncton, and that Mr. Livingstone, late of the *Watchman*, will be at the helm.

We shall welcome the *Daily Times* when it comes. The weekly is a live paper, and deserves success.

The attention of Fredericton readers is directed to the card of Mr. R. S. Bennison, professor of music, who is about forming juvenile singing classes in that city. Mr. B. intends, it appears, asking for a benefit in all the chief cities of the Dominion. A good idea.

Mr. Bennison is at present stopping at St. Mary's hotel, and is teaching a small school, every afternoon in the new school house. Any desirous of seeing his manner of instruction can have an opportunity of doing so by visiting his singing class there.

The *Globe* gives the following showing the amount of provisions given out at Rink from June 26th to the 2nd July. These figures have been supplied through the kindness of Mr. G. B. Hegon, chief clerk, and are taken from a carefully prepared table of the aggregated quantities of each individual ticket issued between those dates; and the list is as accurate as it is possible to arrive at:

Flour, 12,049 lbs.; bread, 18,249 lbs.; meat, 11,765 lbs.; potatoes, 30,224 lbs.; rice, 1,310 lbs.; pilot bread, 5,840 lbs.; butter, 707 lbs.; cheese, 546 lbs.; tea, 870 lbs.; coffee, 138 lbs.; sugar, 2,807 lbs.; fish, 2,060 lbs.; soap, 264 lbs.; molasses, 1154 galls.; meal, 6,142 lbs.

MISSIONARY NEWS AND NOTES.

Six hundred missionaries, it is said, have died in India, and the present number there is exactly 600.

There are now 350 Christian churches in Burmah, most of the work in which is done by native preachers.

One of the largest Sunday-schools in the world is at Aintab, in India. The number of pupils amounts to 1,800.

According to late statistics, there is one missionary in China to every two millions of its four hundred millions of inhabitants. The same proportion would give our land only twenty ministers; and yet the number of Christians in China is increasing sixfold every decade.

The value of Christian missions is illustrated by an anecdote told at the late London Wesleyan Conference. A speaker said that when at tea one evening in one of the Fiji Islands, the bell rang. His missionary host told him that it was the signal for family worship, and of the 10,000 people on the island, he did not know of a house where there would not then be family prayer.

Protestant missions in India unitedly report a gain of about four thousand communicants in a year, and ten thousand five hundred native Christians. There are nine hundred and sixty living missionaries and ordained native pastors in India proper, exclusive of Burmah and Ceylon, and one hundred and sixty lady missionaries connected with the various societies.

"How is it," said a Chinaman to a missionary the other day, "that if the doctrine you preach be so precious, and if nobody can be saved except by Jesus, and there be no other Saviour but Him, how is it you have been so late in coming to tell us? Why is it that there were not one hundred of you instead of one or two, to make known these things to us, without the knowledge of which you say we must spend our eternity in misery and woe?"

The Rev. W. A. Fair, an Episcopal missionary at Cape Palmas, Africa, writes that a heathen town near Hoffman Station, the head town of the Gedeobes, has passed a law, which is strictly observed, making Sunday a day of rest. In their war with the Liberians the latter attacked them one Sunday morning in overwhelming force, and, being surprised and unarmed, they ran away; but, for some unexplained reason, the Liberians became panic-stricken and retreated without taking possession of the town. The people, believing that the Liberians were punished by God for breaking the Sabbath, have ever since observed it and show a desire to learn more of Christianity.

About a year ago we recorded a Missionary Conference in India, which was attended by the missionaries of all Protestant churches laboring in that field.

Another similar conference has just been held in the city of Shanghai, China. More than one hundred and twenty missionaries met to confer concerning their work, their difficulties, their prospects, and the best means and methods of success. A similar conference was lately held in South Africa. These gatherings of missionaries within certain political and territorial limits are exceedingly significant. They foretell the obliteration of sectarian divisions, and the fusion of all Christian churches in heathen lands into one church of Christ. This step, for which nearly all missionary churches are already prepared, and some of them impatient, will exert a powerful influence on the question of church union at home.

The Independent says the Rev. Albert Bushnell, of the American Presbyterian Mission in Gaboon writes from Baraka that the original Mpongwe people are passing away, and a mixed population is taking their place. The French influence is on the increase, and the Jesuits are establishing new stations and using all their art and influence to win the people to their religion. They approach members of the mission and try to induce them to become Catholics. There is great need of more missionaries to enlarge the work of the mission. At Baraka, which is the oldest station of the mission, there are now 33 members, the additions for the year being 6. The Sabbath-school has 390 scholars, and 100 pupils have been instructed in the day schools. Several portions of the Bible have been translated into the Mpongwe language and will soon be published. The Rev. R. H. Nassau, M. D., of the Benita Mission, lost all his goods at Belemba Station, in the Akole country, the natives having pillaged his house in his absence. His work at this station has not been very encouraging.

The Woman's Foreign Missionary Society of the Presbyterian Church has issued its seventh annual report. The report before us shows that the society has raised the past year \$87,749, a considerable advance on the income of the previous year; and the number of auxiliaries has been increased by 100, making in all 748, besides 395 bands. There are, besides, 30 Presbyterian societies. The society is, therefore, organized on an excellent system, one which is designed to interest and include all the women of the Church. The report says that of the 86 missionaries reported last year, 13 have, for various causes, been taken from the list. Nine new missionaries have been sent out, and five more are under appointment to go during the year. The society is represented in India, China, Japan, Siam and Laos, Persia, Syria, Africa, South America, and Mexico, besides its work among the American Indians and the Chinese in California.

The advance sheets of the *Missionary Herald* for August contain nothing from the vicinity of Erzerum of later date than May 1st. Since then, as we (*Independent*) stated last week, it has been learned from other sources that the missionaries at Van were in hiding, the populace having risen and made it unsafe for them to remain at their posts longer. The news from Mr. Parmelee, at Erzerum, dated May 1st, is of a very pleasant character. He says of the work of the year in Eastern Turkey: "You will be gratified to notice decided progress in nearly every branch of our work. Churches have increased from 30 to 33, one new one having been organized at Van, another in the Mardin field, and the church at Sevekeh, with the work there, transferred from the Central Mission to the Eastern. Church members have advanced from 1,582 to 1,801, nearly 14 per cent.; pastors from 21 to 22; and the total of helpers from 206 to 212. Attendances on worship have increased from 6,663 to 7,646, nearly 15 per cent.; and Protestants from 8,896 to 9,704, about 8 per cent. Common schools have increased from 131 to 141, and those under instruction from 4,390 to 4,541. The people, notwithstanding the heavy burdens they have had to bear in consequence of the war, advanced their contributions from \$6,318 to \$6,454. In Western Turkey there has been a remarkable organization of Christian forces at Kurdieleng, an outstation of the Constantinian station. The entire Protestant community—men, women and children—are organized for Christian work. The children meet weekly, each contributing 5 paras. With this money they buy books and tracts and get their fathers and brothers to circulate them in Turkish villages. The women also meet weekly, report contributions, and consider plans for the conversion of the Turks. One of them is employed constantly in going from house to house to teach those who desire to learn to read. The men, too, have their weekly meeting, where they discuss plans for the conversion of their neighbors. The whole town strictly observes the Sabbath. In the Casarea field there has been steady progress since its occupation in 1854. There are now five churches and 415 members.

TEMPERANCE NOTES.

It is estimated that not only 20,000 inebriates but that 30,000 moderate drinkers in Michigan have been enlisted in the temperance movement there during the past few months.

Rev. Dr. Sloane, of Allegheny, in the Pan-Presbyterian Council at Edinburgh, in a discourse on intemperance in the United States, said there were in this country 150,000 saloons and 500,000 habitual drunkards, of whom 50,000 die annually.

Mr. Murphy recently addressed a meeting of liquor dealers in Philadelphia. He addressed them as one who had him-

self been a liquor seller. In the course of his appeal he said: "Brothers, how many of your wives oppose you in this business? You need not answer; I know all about the business, and you know as well as I do." Several liquor sellers signed the pledge.

The temperance reform movement is making great headway in Halifax. Mr. D. B. Banks McKenzie, a noted temperance worker from Massachusetts has been laboring for a few weeks past with great success. The "Blue Ribbon" Society, as it is denominated in Halifax, has now a very large number of members, embracing some of the hardest old toppers that could be found in the city, and manifestly it must be the means of doing very much good. A Women's Temperance Society has been formed, and is doing a good work. Mrs. Goff, who has been lecturing in Halifax, was appointed honorary president of the society, which already numbers some 90 members.

The Presbyterian says: "One of the most sorrowful disclosures we have ever heard of is that contained in a request sent in lately to a prayer-meeting, which was in the following words: 'Will you please remember in your prayers this day a dear young mother who is addicted to strong drink, who has two beautiful young children, a loving husband, and everything around her to make her home happy were it not for strong drink.'"

Here is the testimony of Judge Curtis. He says: "I have become quite satisfied, from my long acquaintance with all classes of men, politicians, journalists, merchants and others, that the demon rum means moral, physical and financial bankruptcy to its victims. There is no escaping this fact; it is at the bottom of all evil, it is the one great intolerable curse in all grades of society; its powerful seductions, its awful poisons, its relentless persecution of its devotees, often deferred but inevitable results, are clear to me and shall be clear to all whom my warning voice can reach, to all who are not yet already deaf to reason, lost to feeling and blind to facts."

It is urged by the opponents of total abstinence that there is no drunkenness in countries where the use of light wines is frequent, and visitors from Paris have reported that city free from drunkards. This is contradicted by the report that recently, in one day, 972 drunken men were taken to the police stations of Paris and there passed the night. And that, too, notwithstanding the fact that the climate of France, and the constitutional peculiarities of the French do not make them much less liable to be afflicted with intemperance than the Anglo-Saxon race, in the United States.

At the recent meeting of the Ontario Medical Council, the subject of intemperance was taken up, and a committee appointed to draft a resolution embodying the views of the Council on the evils of intemperance. In discussion, several members said whiskey was the bane of the profession, and that it was instrumental in carrying off more medical men than any disease. This is a true witness. No profession probably loses so many through strong drink as the Medical profession. It would be easy for a person to count scores of victims within narrow limits of time and country. What can be done to lessen the number?

The Murphy wave is rolling on. Mr. Rine has opened the campaign in Brantford, Ont., with good prospects of success. In the "Niagara District," Mr. James A. Davidson is addressing large numbers, and many are signing the pledge. Drunkards are being reclaimed, and tokens of a grand temperance revival appear on every hand. In this city the work commenced by Mr. Rine continues to be carried on successfully. The whole city is roused about the Dunkin Act. Night after night crowded audiences gather to hear the subject discussed. The Anti-Dunkin people are losing heart; and even in the opposition they offer, do not seem to have any faith in their own arguments.

Chancellor Walworth says: "The time will come when reflecting men will no more think of making and vending ardent spirits, or of erecting and renting grog-shops, as a means of gain, than they would now think of poisoning a well from which a neighbor obtains water for his family, or of arming a maniac to destroy his own life." We believe it. Our children, or children's children, will look back and wonder at the records of the guilty traffic in strong drink. But a period of work, conflict and sacrifice intervenes. Nevertheless, "while we work have faith in God." There is a good time coming!

The report of a brutal outrage at Fort Lee, N. J., shows what personal risks temperance reformers put themselves at when they make themselves obnoxious to rum-sellers. Mrs. Mary Parish, of Fort Lee, has been noted for her active opposition against the traffic in liquor, having prevented many dealers from getting licenses and prosecuted others. By her efforts the character of the village has been improved. On July 4th she was set upon in her own yard by a brutal, drunken fellow, named Hanlon, and beaten almost to death. The fellow then escaped, after telling her he had been hired to kill her and giving the names of the rum-sellers who, he alleged, had incited him to commit the assault. It is to be hoped that Hanlon will be found, and if he had any accomplices, that they, too, will be arraigned, and that justice will be done to all of them.

THE MONTREAL OUTRAGE.

(The Golden Rule.)

The dastardly outrage committed upon the Orangemen by the Montreal Catholic populace, on the anniversary of the battle of the Boyne, whereby two men lost their lives, call for a prompt and satisfactory

explanation from the authorities both civil and religious, if they desire to avoid a just and severe prejudice against them. Whatever may be said of keeping up the organization, no one, we think, will question the right of any number of people to peacefully form an organization they may desire, and, if not against the law, to ride their hobby in public. But when a large city, with sufficient force to resist all lawlessness, permits a mob to take possession of the streets, frightening the passers by, killing some, and making the good name of the city a by-word, there can be but one voice, and that of condemnation. And when a great and powerful church which is able to rule its members, in fact does rule them, even so far as to decide their social and political acts, permits such a scene as this, when a word from its clergy would have prevented it, that church has no right to complain if it is held to answer for the blood of these victims. For if they did not nurse the spirit that caused the disturbance, they evidently did nothing to suppress and control it. But the case is stronger still against the mob, the city, and the Catholics, from the fact that at the request of representatives of various societies the Orangemen had promised to forego their parade, and there is evidence that they intended to keep their pledge. Yet when one man appeared on the street with the emblem of his organization, he was stoned, and the man who interposed to save his life became the victim of the mob. Our mission is peace and good will to all, of whatever faith or nationality, but such acts as these, that have a place only in the dark ages, by whomsoever committed, we in common with all good citizens, stigmatize as an outrage upon civilization. We care not who are the actors or who is responsible, if the proper authorities cannot or will not keep the peace, we see nothing left but for the people, as in the early days of California life, to form vigilance committees to protect themselves.

THINGS IN SHORT METRE.

It is a curious fact that the American and Foreign Bible Society is importing from China Scriptures in the Chinese language for circulation on the Pacific coast.

The total revenue of the Church of England is said to be \$7,600,000. The estimates of the total number of churches vary from 16,000 to 20,000.

CHICAGO has a missionary sailor, Captain Bundy by name. Through the liberality of friends he has fitted up a neat and commodious schooner which he very appropriately christens "Glad Tidings," and will cruise along both shore lines of Lake Michigan for the season to preach the gospel to the sailors.

RADICALISM is running to seed in Holland. Some pastors have been administering baptism in the name of Faith, Hope and Charity; and one of them proposes to administer it in the name of Christianity, transcendental, Christianity, historical, and Christianity experimental.

The *Journal and Messenger* has been courageous enough to adopt a resolution condemning all complimentary resolutions adopted by churches for the benefit of retiring pastors. This doubtless indicates a determination to protect the reputation of the said pastors and be merciful to the general reader at the same time.

The Bible Christians are a Methodist body found in the Dominion of Canada and Great Britain, but not in the United States. The Canadian Conference, recently in session, reported the following statistics: 81 itinerant ministers, 105 lay preachers, 198 churches, 43 other preaching places, 7,798 church members, 1,324 Sabbath-school teachers, and 9,940 scholars. In increase in church membership over last year's, \$80.

A medical restaurant has been lately established in London on the principle that diseases can generally be cured by a special system of diet, and that they are caused chiefly by improper food. On the entrance of a visitor a physician asks him regarding his ailments. His meal is then prescribed, and he is allowed to eat no more than is prescribed to him.

A New York despatch states that Oakley S. Barker, aged twenty-two, grandson of the late Commodore Vanderbilt, has been arrested on the charge of stealing a gold watch, chain and locket from a young woman whom he knew. It is said that Barker, the day he spent in court and in the jail, came into possession of an annual income of \$10,000.

In some Lutheran churches there is a conflict as to what sort of bread should be used in the Lord's Supper. Some churches are extremely accommodating on the subject, and put both sorts on the plate, so that one who prefers loaf bread can have it, while the next communicant, who disdains the loaf, may only have a wafer, and can have it. Ye fools and blind!

PHILIP PHILLIPS and family left Liverpool on Thursday last, homeward bound, and may be expected to arrive by steamer on Sunday next. They have been absent about three years, during which time they have completed a journey "around the world."

It has been common among the Society of Friends to succor the clergy of other denominations as a "hiring ministry;" but a writer in a recent number of the *Friends Review* of Philadelphia says: "To use this term in a sweeping manner as applied to ministers of the Gospel, called of the Lord, and richly blessed by Him in their unselfish labors for souls, even though they receive a maintenance cheerfully and voluntarily given by those to whom they minister, is to subject ourselves to the charge of bearing false witness not only against our neighbors but our fellow servants in Christ."

COMPLAINT was made to the Assembly of the Free Church of Scotland that there is a great deal of "hunkering" going on in the Church. "Hunkering" means the practice of squaring up, instead of standing, as the Directory requires. Dr. Bezz deprecated the practice, and said if this evil were not promptly suppressed other evils would follow. "We shall have organs next," he said, "and there will come liturgies, and deans, and chapters, and bishops."

It is stated that nowhere in the South will the black laborers wear russet brogans, as they are deemed the badge of slavery. In like manner, in some sections, to-day, the freedmen object to working under overseers who carry umbrellas to keep off the sun, after the fashion of the overseers in slavery times. The freedmen either consider the umbrella a mark of degradation, or have a superstitious belief that it forbodes their return to slavery, and employers have to respect their wishes.

BLIND GLASS has received a practical test during the past year in Danville, N. Y., at a well known hygienic establishment, some 500 invalids, presenting a great variety of diseases, having been subjected to the blue light. The results