

"Religious Intelligence"

ADVERTISING DEPARTMENT.

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TERMS AND NOTICES.

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SAINT JOHN, N. B., AUGUST 17, 1871.

THAT FIFTY CENT OFFER

Ought to bring us a large number of new names. A new name from each present subscriber would be about right. From ministers and others who have an especially good chance to canvass of course more will be received. Begin to send them in at once, and keep it up as long as you can.

ONLY FIFTY CENTS!

—Poor St. John. It is being cursed terribly cursed, by rum. Drunken men are everywhere. Taverns run their devilish trade seven days in the week, and there is no one to protest. The city is being debauched to satisfy the greed of the rum-sellers.

—The adjusters of insurance say they never had anywhere so large a proportion of liquor losses to adjust as in St. John. The statement is certainly not to the credit of this city. It is rather a burning disgrace that the city is so given up to the destroyer.

—The Temperance revival in Yarmouth is reaching large proportions. Every evening crowded meetings are held, and genuine and wide-spread interest has been awakened. Nearly 2,000 persons have signed the pledge. The signers have named themselves the "Dutcher Temperance Rejoinders."

—The nature of the unfortunate man who was killed on the I. C. R. R., Sunday morning, was David Condon, of Portland. He was intoxicated. The Coroner's Jury returned a verdict of "accidental death." In a day or two the whole sad occurrence will pass out of the public mind, and the work of death will go on undisturbed. Can the Christians of this city afford to be indifferent in view of the ruin and death being brought upon their homes by the rum traffic? The pulpits and the pews, too, must cry aloud and spare not.

—The wants of a newspaper office are many. Two of them are stated by a Western paper: "Wanted, at this office, an editor who can please everybody.—Also, a foreman who can so arrange the paper as to allow every man's advertisement to head the column."

It might be added, "Also, a wealthy publisher who can afford to publish at a loss, pay bills every week promptly, credit subscribers as long as they wish, and not offend them by sending notices or bills."

—In Woodstock the agitation of the Temperance question is beginning to take form. A meeting of the ministers and a number of the leading men of the town was held last week. The *Sentinel* says the meeting was good, and that it was determined to commence a series of public Temperance meetings under the auspices of the united churches willing to co-operate therein, and to make a determined effort to secure a better recognition of the law relating to the sale of liquor in the town. Committees were appointed for the purpose named.

—Can it be true? Referring to the investigation of charges of drinking and other "irregularities" made against certain "Bosses and others in the Railway work shops in Moncton, the *Moncton Times* says a sorry state of affairs was revealed. It also says that the much talked of Palace Car, in which Mr. Brydges loves to travel, is well stocked with liquors of every kind, for which the Government pays. Is the statement wholly correct? We hope not; though we have to confess to a fear that it is. The people of the country would like to know all about it.

—Complaints of prayer meetings being thinly attended are quite frequent. The *Herald* advises—"If you would have people attend the prayer meetings make them lively and spiritual. Begin at the moment, and without any formality.—Pray and speak short. If you have any long-metre people, be sure to keep them in their seats; once on their feet they will kill the meeting before they can get off. Sing frequently, a verse at a time. Use lively music. Singing lends animation and gives a spiritual tone to a prayer-meeting. Let your prayers and exhortations be on an experimental line. In a prayer-meeting you don't want to go back to the flood, nor to give any learned expositions on the state of the people in Jerusalem or Babylon. Talk of the present, and when you get through, stop. Devotion don't admit of protraction.—Many a meeting has ebbed out by its everlastingness. Earnest, sharp, short—is the rule."

—Of the crops in the Dominion the *Guardian* says that the accounts received from time to time from different sections indicate that there is the prospect of a bountiful harvest, especially in the Provinces of Ontario and Manitoba. In Manitoba the grain crops promise to yield even a higher average than that of last year, which was considered very satisfactory; but in some localities the potato crop is expected to be slight, owing, it is

said, to recent heavy rains. In Ontario, where the wheat crop has been largely harvested, the yield will be large—in many places, the largest that has been for several years. Taking the country together, there is almost certain prospect of a more than average yield of all the staple products. Spring wheat, perhaps, may not be much more than an average crop, but other spring grains are said to be generally excellent, and potatoes, as well as other root crops, promise a good yield.—Altogether, there is the hope of better times shortly, among the agricultural community especially.

—Dr. McCosh of Princeton in a recent speech before the Pan-Presbyterian Council in Edinburgh, talked like one who had not a very high opinion of a certain class of the American pulpit. He said: Within the last few years there has been in America a great change in the taste for preaching. Scotland—and when I say Scotland I mean Ulster, which is a province of Scotland—has sent over preachers who are holding the highest places in America, because they brought with them Biblical preaching. There is a New England style of preaching which consists in beginning on Monday morning, meditating two or three days, then writing a beautiful thing, and when Saturday comes looking for a text, and having got a text, preaching it, to be admired by a great many flatterers and gentlemen as rich thought, beautifully expressed. That style of preaching prevailed for a time, but now people have become thoroughly sick of it.

—As though there had not been suffering enough caused by the drinking customs in this city, enormous quantities of liquor are being imported to supply the grandities destroyed in the fire. The "Hibernian," on her last trip, brought from England four hundred tons of liquors for this city. The *Globe* significantly suggests that "this ought to swell the police revenue considerably." No doubt it will. But what else will it do? Who can tell? No tongue nor pen can depict the terrible effects that must follow the coming of this "distilled damnation." The traffic in it is tolerated,—more, is authorized, protected and encouraged. Worse than all, professing Christians give the traffic countenance by their drinking habits. They read the Bible and drink, pray and drink, talk religion and drink, profess to be Christ's followers and drink. Not only do they drink themselves, but in the name of hospitality they give others drink. Thus it is the work of the destroyer is forwarded by the very men who are nominally the friends of Christ. How long, O Lord, how long?

—A NEW BRUNSWICKER AHEAD.—Prof. G. E. Foster was at the Temperance Camp meeting at Old Orchard Beach in Maine, last week. The *Portland Press* has the following reference to the professor's address: The address on Temperance Reform by Prof. George E. Foster of Brunswick University, New Brunswick, was the best presentation of reform work and prohibition ever heard at Old Orchard. "Prof. Foster stated that all reforms were characterized by five elements: 1st. It must be founded on some fundamental truth; 2d. It begins and is carried on for some time by a minority; 3d. The first and only agent that can be used for a certain time is moral suasion; 4th. Every reform requires time in its completion, proportionate to the greatness of the evil it opposes; 5th. A reform has never been accomplished and never can be without the crowning aid of legislative enactment. By comparison with previous reforms, Prof. Foster found that the temperance cause has all these elements. The speaker then discussed the question of prohibition in a manner that showed how thoroughly he has studied the subject, and his keen logic made a chain of argument that was absolutely without a flaw. His closing suggestions were very practical and full."

—Here is an illustration from the *S. S. Times* of the sort of prayers some people are guilty of, with a little wholesome advice as to how to pray acceptably. Not long ago two little girls in the West, as a trustworthy correspondent writes to us, filled their shoes at night with corn, and then prayed that God would turn their corn into money. The next morning when they looked into the matter, their shoes were shoes, and the corn was corn. At this failure their faith was shaken, or rather, as one of them expressed their feelings, "We were pretty spunky when we found the corn just as we left it, and no money." This is a fair illustration of a very common error concerning the nature and mission of prayer. To begin with, that prayer was a wrong one. A person has no right to ask that God will perform a miracle merely to gratify the one who prays for it. If those children were in extremity, and needed bread or shelter, they would have been justified in praying for a supply according to their need; but it was no more proper for them to ask that corn in those shoes should be miraculously turned into money for their benefit, than it would have been for them to ask in case of sickness for an angel to be sent from heaven in a blue silk balloon, with a bottle of medicine to be taken in teaspoonful doses. Neither was there true faith on the part of those who prayed over that corn; for faith trusts the case with God, and is willing that he should give such an answer as seems best to himself. Children need to be taught that it is not always right for them to pray for just what they want; and that, whatever they pray for, they must trustfully leave it with God to grant the prayer or not. And a great many older Christians need to learn this lesson, as well as the children.

—St. Andrew's Church (Presbyterian) has secured plans for a new house of worship. It is to be of brick, and will cost \$40,000 or \$50,000.

—The New Normal School Building in Fredericton was formally opened on Tuesday last. The pupil-teachers now attending the school were present, as were a great many teachers from all parts of the Province, who had come to attend the Teachers' Institute, which commenced its work on the afternoon of the same day. Every County in the Province was represented. There was a large attendance of prominent citizens, including Chief Justice Allen, Judge Weldon, Dr. Jack, and others, and of ministers there were Rev. Dr. Brook, Father McDevitt, C. G. Roberts, T. H. Porter and J. McLeod. Lieutenant Governor Tilley presided. After singing prayer was offered by Rev. Jos. McLeod. Hon. J. J. Fraser, Provincial Secretary, made a short speech, describing the course of the Government and Legislature in regard to the Normal School Building. He was followed by Dr. Rand, Chief Superintendent of Education, who gave a very full and exhaustive sketch of the progress of education in the Province from 1802 to the present time, and pointing out the really wonderful advance made both in the quantity and quality of education since the inauguration of the present Free School system. Mr. Crockett, Principal of the Normal School, Mr. Calkin, Principal of the Truro Normal School, Chief Justice Allen, and Dr. Jack also made remarks appropriate to the occasion. Governor Tilley made the closing address, saying the right things in the right way. A select choir furnished music between the addresses, the whole exercises closing with the National Anthem. The building is greatly admired by the strangers and others who visit it, both as to its exterior and its internal arrangements. It is most admirably adapted to the purposes for which it is designed, and is at once a monument to the real spirit of true education, characterizing the Province in educational matters, and a pledge of more efficient service in behalf of the young of the country.

—The National Lodge of the United Temperance Association has been holding its annual session in Fredericton, commencing on Friday evening last and closing on Wednesday of this week. There were representatives present from Ontario, Quebec, Prince Edward Island and New Brunswick. A large amount of important business was transacted. Arrangements were made to continue the *Temperance Union*, which is the organ of the Association, to issue a Canadian Temperance Year Book for 1877, and to continue the Book Room of the Society, which aims to distribute temperance literature throughout the Dominion. The reports of the President (Prof. Foster), and the Secretary (Rev. A. M. Phillips), were very satisfactory documents, showing the Association to be in a not unhealthy condition. The outlook is promising. The officers elected for the present year are:—Rev. Joseph McLeod, President; E. C. Freeze, Vice-President; Rev. A. M. Phillips, Secretary; J. W. Morrison, Treasurer; Rev. T. W. Campbell, Financial; W. G. Gannoe and Rev. B. F. Austin, Counsellors; Asa Leighton, Chaplain; S. Ranton, Recorder; C. Full, Marshall; P. Taylor, D. Marshall; J. H. Crawford, Guard; J. McLaughlin, Sentinel. The next annual meeting is to be held in Montreal in August, 1878.

Two good public temperance meetings were held in the City Hall under the auspices of the Lodge during the session. That of Sunday evening was addressed by Rev. B. F. Austin, Rev. J. McLeod, Rev. A. M. Phillips and Prof. Foster. Governor Tilley occupied a seat on the platform at this meeting. The Monday evening meeting was addressed by Mr. W. G. Gannoe, Rev. T. W. Campbell, Mr. S. Ranton, Rev. A. M. Phillips and Sheriff Palmer. Sunday afternoon a meeting of the Sunday school children was held in Temperance Hall, addressed by Mr. C. Full, Rev. Mr. Phillips and Sheriff Palmer. All these meetings were very largely attended, and it is hoped the truth spoken will accomplish great good. A temperance prayer was held Monday afternoon, which, though not very largely attended, was a season of considerable interest.

HARD TIMES.

The *Christian Intelligence*, some weeks ago, had an admirable article on "Hard Times," in which was shown some of the real benefits that might be derived from even the severest business depression. Everybody by this time has become familiar with the cry of hard times, for it has been the complaint of all classes of people everywhere for a long time. It is natural for people to regard such times as being experienced as altogether evil, and probably the vast majority of those who feel the pressure are murmuring so constantly that they find it difficult to understand how any good can come of such things. Indeed, it is more than possible they have not even thought of looking for good. Yet he spaketh truth who said:—"Sweet are the uses of adversity." Would it not be well to try to discover what good things may result from the *hard times*, as the hard times are called. Our contemporary treats the subject thus: "Adversity awakens people from delusive dreams. A nation may indulge in these as well as individuals, and both need at times to be aroused. Multitudes have been deluded by dreams of sudden wealth and high social position. They have pressed forward madly to grasp the visionary object that lured them, reckless of the claims of the soul and of truth as God has spoken it. They found no time for the calm question, 'What profit, after all, will all this yield?' If they had continued in this state, following phantoms still, and deaf to the voices that sought to woo them to a higher and better life, they might before long have got beyond the reach of help or restoration. The prodigal while his money lasted enjoyed his 'riotous living' and had no thought of returning home. But when adversity fell 'he came to himself.' Sober

thoughts and good resolves were the fruit of his distresses. His going back, his penitential confession, his welcome reception too, all sprang from the 'hard times' which broke up his former dreams. So people have needed far and wide something to bring them to themselves. This they have got. And the result of it is, that calm and sober reflection which will be, God helping, the parent of good resolves, and will yield benefits of the most substantial kind.

One of these benefits is the practice of economy. This is none the less real because enforced. Economy is the necessary sequel to wasteful and exhausting extravagance. It is a hard alternative to many who have revelled long and joyously in luxurious abundance, but it is a wholesome experience notwithstanding, and seldom fails to yield 'sweetness' to the docile pupil as the stern lesson grows familiar. It well deserves to rank among the virtues, and when sensibly exercised, economy is as strengthening as it is comely. It is practised on a wide scale, certainly at this time, and what people accepted morosely at times as a necessity, they are coming to regard as a friend in need and trouble. It is doing the people 'good as a medicine,' and in this character many have really regarded it. The value of its precept and practice both cannot be over-estimated. It is disabusing the popular mind of the fatal delusion that wealth may be grasped at a bound without industry, labor, prudence and waiting. It is giving to these last qualities the place which they are entitled to hold and long did hold in the regards of men who aimed and expected to thrive. It is leading people, too, who are pursuing this right way, and learning to love it, to forego upon the dishonest and base practices by which men have risen to sudden riches, and were seeking to make themselves an example for others to follow. The result of this is to make the tones of morals higher and healthier. The whole land will reap benefit from such reformation, and its industries will revive and smile, gradually but surely, under the influence of salutary trials.

Adversity renders the mind more susceptible to religious impressions. In the case of individuals this requires no proof. Nothing short of the blow that knocked away earthly props seemed adequate to touch the soul and raise its thoughts to heaven. It is so with communities. The hard times that depress and humble so many begot sober reflection and lay the mind open to the best influences. Men are led to 'consider' the weightiest things which they had little time and less inclination for doing amid the absorption and charm of business prosperity. They distrust human stabilities and yearn for something firm and abiding to rest upon. With 'heart overwhelmed' they sigh with the Psalmist, 'Lead me to the rock that is higher than I.' And thus it is that 'man's extremity becomes God's opportunity,' and into these susceptible bosoms the gentle, constraining influence of the Spirit enters, making men willing in the day of God's power to bow before and serve Him. And churches far and wide rejoice in the reviving energy of the Spirit denied them, as it seems, in seasons of great secular prosperity. Drooping graces of disciples are enlivened and numbers hitherto blinded and wandering are enrolled among those who extol the riches of Christ's love. Who will say in view of this that the hard times are not a benefit and blessing, and that instead of complaints of the discomforts they inflict, it is not wiser to recognize in them a sharp but wholesome discipline whose ministry it is to teach men aright and make society better.

THE ORIGIN OF THE DOMINICAN ROSARY, OR BEARD WORSHIP AMONG ROMAN CATHOLICS.

There are two Rosaries among the Papists,—the Dominican, and the Living. The former had its rise in the thirteenth century by St. Dominic, and embraces millions in its confraternity, the latter is of more recent date and originated in France by a lady. It is quite limited in membership and weak in influence.

The Dominican Rosary has taken absolute possession of the Roman Catholic world. There is no devotion in the Papal church more ancient, more wide-spread, nor that binds its devotees in darkness and superstition, believing as they do that it is 'enriched with so many indulgences.' In the history of the Papacy since the days of St. Dominic, there has not been one of her adherents eminent for religious zeal who has not been a 'Rosarian' and devotedly attached to laying the beads.

The Catholics regard the Rosary as 'a solid devotion most pleasing to God and to our [?] Immaculate Mother [Mary the mother of Jesus] drawing down the choicest graces of heaven on all who practice it with fidelity.' The Rosary is a cunningly devised legend fully described in a little work entitled 'The loan of money.' This book has a far greater circulation in Catholic families than the Bible. The story runs that St. Dominic requested and obtained permission to labor as a missionary among the Albigensians, a sect that had renounced Catholicism. They lived in Languedoc in the South of France. With untiring zeal and perseverance he exerted his utmost endeavors to win them back to the mother church. After repeated failures he resolved to make a sacrifice of himself. The days were spent in using every method within his reach to induce them to reconit. The nights passed in a neighboring grove near Toulouse where afflicting his body with a scourge he offered 'his blood to appease the anger of God.' Being wearied with self-torture, he directed his prayer to mercy and 'this prayer was heard.'

While St. Dominic was in the forest of Bouconne engaged in his devotions he 'saw the Immaculate mother of God [?]

in dazzling brightness, coming toward him holding a Rosary in her Virginal hands.' He was encouraged in his work, instructed in the use of the Rosary, and commenced to propagate it immediately.

The legend now takes a fabulous turn. The most startling demonstration attended the first preaching of this new devotion that ever attended the propagation of any new religious system. Strange that such darkness should possess the minds of the Catholic masses that they should believe with such gusto a revelation so perle and idolatrous.

When St. Dominic returned to Toulouse he found that the people had been drawn by a mysterious spell to the church and in eager expectancy awaited his arrival. He ascended the pulpit and preached to them the new devotion. They paid no heed to his proclamation until the heavens came to aid the preacher. 'A violent storm-arose, the church was lighted up by the livid glare of the lightning, while peal after peal of thunder rent the elements. A statue of the blessed virgin displayed motion, one time pointing to heaven in a threatening attitude, again pointing to the preacher as if imploring them to listen to him and obey his voice.' Such is the traditional account of the origin and propagation of the Rosary.

The Rosary is a string of beads numbering fifty small and four large beads fastened to the upper lobes of a heart.—From the lower point of the heart is let fall a short string containing five beads, three of which are small and two large. To this string of beads is attached a pendant crucifix. On one side of the crucifix is stamped the image of our dying Lord, on the other the figure of mercy. 'To become a member of the Rosary confraternity and enjoy its benefits three things are necessary:—

1st. To have one's name entered in the registry of the Rosary by a priest empowered to enter it where the society is canonically erected.

2nd. To have the beads blessed by a priest who has received the power from the general or provincial of the Dominicans to give the Dominican indulgence.

3rd. To say the entire Rosary, fifteen mysteries, once a week, meditating on the mysteries either before saying the Hail Mary, or whilst saying them.

Let us notice briefly the discrepancies between the assumptions of St. Dominic, his new devotion, and the Word of God.

1st. St. Dominic assumes the position of proprietor in as much as he offers his 'blood to appease the anger of God.' The word of God affirms that Christ is the propitiator for our sins and not for ours only, but also for the sins of the whole world (1 John 2:2) and that included the Albigensians. St. Dominic's 'bloody sacrifice' was fanatical and superfluous.

2nd. This new devotion is a new gospel propagated centuries subsequent to the apostolic age. The word of God affirms, 'But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Col. 1.8.9.)

3rd. This new devotion is designed to be a supplement to the Word of God.—The Word of God affirms that 'If any man shall add unto these things, God shall add unto him the plagues that are written in his book.' (Rev. 22:18.)

4th. St. Dominic addresses mercy as the great advocate of sinners. The Word of God affirms that Christ is our advocate. (1 John 2:1.)

5th. St. Dominic worshipped Mary. This is idolatrous. The Word of God affirms, 'Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matt. 4:10.)

6th. The Rosary sets forth Mary as being the mediator between God and man. The Word of God affirms that Christ is the mediator—the one Mediator—between God and man. (1 Tim. 2:5.)

However, we find that the Rosary and its author are anti-Christian in all their assumptions. One cannot help being reminded, at every step he takes, as he goes through 'the Crown of Mary,' of the accurate fulfillment of a certain prophecy respecting Catholicism, 'Even him whose coming is after the working of Satan with all power and signs and lying words.... And for this cause God shall send them a strong delusion that they should believe a lie.' (1 Thos. 2; 9, 11.)

B. MINARD.

JAPANESE REBELLION.

(Lewiston Journal.)

The latest intelligence from Japan indicates that the reports previously sent out by the government on the total suppression of the rebellion under Saigo, were entirely premature. The rebels are holding their own, if not actually getting the advantage over the imperial army, and the Mikado is making fresh levies of troops. The Japanese government evidently regards the situation as critical, and it has strictly forbidden the transmission of any news from the seat of war. The interest of the rebellion to the foreign world is in the fact that the rebels are opposed to the internal reforms and liberal foreign policy of the Mikado, and their success would be followed by a closing of the doors which Japan has thrown so widely open to the world.

—The *Daily Times* (Moncton) made its appearance last Saturday. It is what we expected it would be, an attractive paper. Its telegraphic and other news is very full. It starts well and will, doubtless, hold on as it begins. It is likely to secure a good circulation; certainly there is evidence that it will spare no pains to deserve it. Success to the enterprising venture.

—Churches whose District Meetings are to be held within a few weeks should have letters prepared and delegates appointed early.

CORRECTION.—In the report of the Second District Meeting the printer made Bro. Owen say that \$95 were 'pledged and the same paid.' It should have been and some was paid.

THE TEMPERANCE CRUSADE IN BRITAIN.

(Scottish American.)

One of the surest evidences that the present temperance crusade in Great Britain is steadily advancing in influence may be found in the fact that it is gradually enlisting the sympathy and co-operation of persons who stand high in official position, and whose judgment and example must add weight to any movement they may espouse. It is no longer left to a few obscure clergymen to denounce the evils of intemperance, or to a few enthusiastic social reformers to advocate the utility of some countervailing attractions in the shape of temperance public-houses and kindred institutions. The note of warning is now sounded by the highest dignitaries of the Church, and corresponding effort is begun or recommended to remedy the evil complained of; whilst from amongst the highest luminaries of the judicial bench there are occasional utterances which show the necessity for increased action, and which give a stimulus to the reform which has been begun. It was only the other day that Lord Chief Justice Coleridge declared that were the public-houses of the country closed there would be no need for reformatory and jails; and now we find the Lord Chancellor himself not only endorsing the views expressed by his legal brother, but positively stepping down from the wool-sack to take a foremost part in the inauguration of a new temperance public house.

THE OKA INDIANS.

(Toronto Guardian.)

The memorial of the Oka Indians, submitted through their grievances to the Governor General in Council, has been printed under the auspices of the Civil Rights Alliance. The document is to be based upon principles of fairness and justice. The document also contains a statement of the respective contention of the Seminary and the Indians. In reference to the much-debated question whether or not the Indians forfeited their claims upon the land of the Seminary by becoming Protestants (or Methodists), the memorial takes the position that 'freedom of worship, being a primary and imprescriptible right of all Her Majesty's subjects in every part of the Dominion of Canada,' the gentlemen of the Seminary are bound by the conditions of their original grant and charter to provide the Indians with the means of using and religious instruction, in accordance with the views of the Indians of what is moral and religious instruction, whatever may be the particular form or worship they may choose. How far this view will be concurred in by the members of the Council remains to be seen. It is a very important question, and, on its settlement, the whole case very largely depends. A permanent decision has been requested, and will be looked for by the members of the Council in every part of the Dominion. It is to be hoped that the Government will mete out full justice to all parties concerned, irrespective of prejudice or opinion.

A WARNING.

A clergyman living in California, and writing 'simply in the cause of humanity,' sends the following piece of timely advice to one of our American exchanges: I want to say to laboring men in the East, if you are making fifty cents a day, or even if you are out of employment, do not come to California now. There was a tremendous rush to this country last year, and still they come. Laborers are not needed. A San Francisco paper said, a few weeks ago, that there were ten thousand men out of employment. I presume there are more. We see them every day; some of them begging for bread. In many portions of this State the crops are a failure, living is high. Land is dear, and a man cannot, with a few dollars, do as he can in some of the States, make himself a good home. There is an effort made by parties interested to induce men to come that they may make a few dollars out of them for fare, or hotel bills. Some time ago there went out an advertisement, 'Ten thousand men wanted in Humboldt county.' Now the truth is we have, I presume, more than a thousand men here who are out of employment, and who are going in all directions seeking labor. If you have capital, and wish to enjoy yourself, come to California; but if you have to depend upon labor for a living, wait awhile.

THINGS IN SHORT METRE.

THERE is a Methodist preacher on the Atlantic, Georgia, police. The result ought to be a large increase in the number of convicted sinners.

Mr. SEBASTIAN'S Church has now nearly 5,000 members.

There are about 100,000 drunkards in the United States.

TWENTY-TWO Churches in the city of New York are now without pastors.

The gains to the Boston Churches in two months through the revival, amounted to 5,911 new members.

THERE are in the United States 177 Indian Churches, with 27,215 Indian Church members.

THERE are four Protestant Sunday School in so intensely a Catholic city as Lisbon, Portugal.

The preaching tent of the Brooklyn Young Men's Christian Association, erected near Prospect Park, is a great success.

In Persia, where there is less restraint than in the Turkish Empire, mutual interest in the Gospel is now shown by the Moslems.

The Bank of England has in its vaults upwards of one hundred millions of its cancelled notes. Eighteen thousand boxes are required to contain them. Their original value was \$3,000,000.

THE 2,600 brewers in the United States produce yearly about 285,000,000 gallons of malt liquors. This is seven gallons to each man, woman, and child in the country.

The Reformed Episcopal Church has now eighty parishes, and a membership of about 5,000, and no debts. Four churches were received last year, and the bishops confirmed 681 persons.

THERE is a church in New York city which has a mortgage on it of \$137,000. They call it the church of the Heavenly Rest. Whether the mortgage affords the rest, or the rest furnishes the mortgage, we are not advised.

THE American missionaries whose stations are in Asiatic Turkey have determined to remain, although they will remove their families to Trebizond for safety. These missionaries are at Erzeroum, Harpoot, Van, and Bitlis.

Mission work in Japan, though encouraging, is much straitened for lack of Scriptures in the vernacular.

The Catholics claim to have a missionary force in Hindustan of 1700. In Eastern Tong-King, China, the Catholics have 45 missionaries and native priests, with 332 Christian communities and over a thousand scholars. The Catholic population of the territory is 52,600.

"CITIZEN SUIWAH" of New York, one of the persons most active in getting up the workmen's meetings, keeps a rum shop. He is a fine example of a laboring man's champion, who takes his money, steals his brain and robs his family of bread.

There is a great deal of talk about religion compelling a man to pay his debts. That is putting the cart before the horse. Religion no more compels a man to pay his debts than honesty compels him not to steal. A religious man pays his debts—if he can; from choice; an honest man is honest simply because it doesn't occur to him to be dishonest.

One of the worst habits of life is that of talking over the faults of friends and acquaintances. People who do this often offset it by boasting of some special virtue which they have a fondness for and the lack of which they cannot overlook in any one. Pope Alexander could not endure profanity; but he had an unpleasant habit of poisoning his friends.

In reply to a recent letter asking his opinion of the effects of wine drinking among the middle and upper classes, Cardinal Manning has said that it was not enough to check drunkenness—that intemperance should be checked as well. In his opinion, the best way to do this was to bring up children never to touch liquor. He believed that most of the unhappiness in upper class homes arose from the bad tempers, debts, and other evils which follow wine-drinking.

By the loss of the British steamer "Cashmere," at the Cape Guardafui, the London Missionary Society loses two missionary families connected with the Society's mission in Madagascar, who were returning to England. The Rev. T. G. Beveridge, Mrs. Beveridge, their son and daughter; Mrs. Rogers, wife of the Rev. T. Rogers, one of their children, and a nurse, went down with the ill-fated vessel.

TWENTY-NINE young men have already been admitted to the Freshman class of Bates College. Candidates to be present at the next examination will probably increase the number to forty. This is the largest class save one, ever entered in the college. The Sophomore class numbers thirty; Junior class twenty-two; Senior nineteen. There will be at least twenty students in the Theological school the next year.

STATISTICS show that the number of suicides in Italy is far greater than in other countries. During last year that country enumerated 1,457, against 400 in England; 556 in Prussia; 136 in Bavaria; 783 in Austria; 136 in Sweden, and 92 in Belgium. Even France fell much short of Italy in the number of her people voluntarily resigning life. Sicily, of all the Italian provinces, was the most prolific in suicides.

WITHIN the last six months foreclosures of mortgages have taken place in the case of fifteen railroads in the United States, with a total capital stock of \$46,476,064 and debts of \$85,106,500. Other statistics for the same period show that sixteen railroads with a capital stock and indebtedness of \$169,685,392 have gone into the charge of receivers, and thirty-two railroads with stock of the face value of \$78,710,215 have been actually sold.

It seems that there was another 'miraculous apparition' of the Virgin Mary last fall, at Metten, Austria, a place hitherto not important enough to get into the cyclopedias. A Salzburg paper says that the little village is fast developing into a miniature Lourdes, not less than 2,000 pilgrims sometimes finding their way into Metten on a single day. The place lies on the north bank of the Danube, on the slopes of the Balaiche Wald, not far from Deggendorf, and nearly opposite the junction of the Isar with the Danube. Of course, the four beholders of the apparition were children, who were gathering bilberries. The Virgin appeared as 'a very beautiful lady, with golden shoes, standing on the stump of an old tree. She wore a white dress and blue mantle, and held in her arms a lovely infant, clothed in a scarlet coat. The children not only heard the Virgin's voice, but even that of the Infant Saviour.

In regard to missionary operations in Persia, the *Christian Intelligence* gives the following summary:

"In 1860 the record shows that four hundred and one converts had been registered, during the twenty-four years since the planting of the mission. In the sixteen years under review, there have been added to the church nearly one thousand. It is, moreover, gratifying to note that never in the history of the mission has the accession of converts in any one year reached so high a figure as in the year just closed. The number was one hundred and fourteen, besides a large number of candidates. And while I write, a work of grace is in progress in many of the villages that is bringing souls into the Redeemer's fold in numbers that quite exceed all our past knowledge.

A yacht called 'Glad Tidings' has been fitted up by Capt. Bundy, of Chicago, with a