

# "Religious Intelligencer"

## ADVERTISING DEPARTMENT.

This Department is under the management of Mr. McLeod. All communications relating to advertising should be addressed to Mr. 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 51, 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., AUGUST 5, 1877.

### PRAYER THE OFFSPRING OF SORROW.

There is not, as far as we remember, a memorable prayer in Scripture which was not offered under the pressure or the fear of some great calamity. The intercessions of Abraham for Sodom is one of the most remarkable instances of bold and successful pleading with God; and the impending destruction of the wicked city, and of his kinsman, and his family along with him, was the immediate occasion of it (Gen. xviii.). In that memorable night when Jacob "by his strength had power" over a God, "when he had power over the angel and prevailed," how remarkable is the connection between his sorrow and his prayer! (Hosea. xii.). "He wept and made supplication unto him." In the narrative of the event (Gen. xxxii.). It is said, "Jacob was greatly afraid and distressed" (the approach of his brother with four hundred men to meet him had just been announced to him.) "And Jacob said, O God of my father Abraham, and God of my father Isaac, deliver me, I pray thee, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children." It was on that awful night that he won the title of Israel (warrior of God, prince with God.) It was in that scene of his agony that he said, "I have seen God face to face, and my life is preserved;" and therefore "called the name of the place Peniel" (face of God.) It is such scenes and moments that the believer (as Dr. Payson once expressed it) "can look into the face of God, and see that he means to give what he asks." Our "F. diels" and "Mahanims" have all been such scenes of trouble and fear. Our "Ebenizers" have all been set up (like that ancient one "between Mizpah and Shiloh," mentioned 1 Sam. vii.) in places where imminent peril or great distress compelled us to "cease not to cry unto the Lord our God, that he would save us," and where "the Lord heard," and "helped us." An "Ebenizer" is "a monument of help;" and who was ever helped, or wanted to be if he could help himself? It is only against such fearful odds as those confronted by Jehoshaphat (2 Chron. xx.) that faith rises to so sublime a pitch as that expressed in his prayer: "O our God, we have no might against this great company that cometh against us; neither know we what to do, but our eyes are unto thee." Then comes the divine word: "Thus saith the Lord be not afraid or dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not need to fight. Stand ye still and see the salvation of the Lord." It is ever thus. "They poured out a prayer, when thy chastening was upon them." The constituents of prayer—earnestness, deep humiliation of spirit, sorrow for sin, self-sacrifice, ceasing from man, and betaking ourselves wholly to God—can only be brought to that perfect fusion in which they are poured out before God, under a high heat of adversity; and as soon as the furnace fire slackens, the heart begins to grow rigid, and the pouring stops, or at least grows dull and tardy, and no longer sparkles and gleams with the vehemence of desire, and flows and fits itself into every line of the mould which it enters, as when "our soul is melted because of trouble." Our Redeemer himself "being in an agony, prayed more earnestly." Paul's most remarkable supplication was offered "in his flesh."

Let us not, then, "think it strange concerning the fiery trial" which tries us, and "is to try us," till we no longer need trial—till all our dross is gone, and the pure gold is fit to be shaped into a vessel unto honor and glory. It is not "strange" it is just like the experience of God's people in all times. On this thorny path which we are treading, are imprinted "the footsteps of the flock." Blessed traces! Who would not kiss them with thankfulness and joy, and press on, though he finds and leaves too the marks of blood in every print? These very thorns and sharp stones which lacerate his feet prevent him from resting on the way, or gazing too long on the goodly prospects around; they lift his eye upward, and speed his progress forward.

"Trials give new life to prayer."

### MISSION WORK IN LOWER CANADA.

The painful prominence lately given to the Roman Catholic question in Montreal, renders peculiarly opportune the following extracts from the journals of the missionaries of the French Canadian Missionary Society, with which we have just been favored. We presume that all our readers are more or less familiar with the efforts of this Society to evangelize Lower Canada by sending coadjutors through the country with the Scriptures, and by gathering the young into its excellent schools at Prince-Alexandre and elsewhere.

where, "The extracts given below show that the work makes sure progress, even if somewhat slow. They will be read with interest, as showing the character of the work and the agents employed, in it. We have need to wish well to, any agency that is trying to permeate the mass of Lower Canadian Romanism with Protestant intelligence and morality. A solid million of peasants—half of them unable to read or write—is not the most desirable neighbor. Nor is the least of the dangers which threaten the state the presence of an ignorant and priest-ridden population ready to be the tool of the church, or of the political demagogues who are themselves the church's instruments."

"During the past month we have worked much together and succeeded well in circulating the word of God. If many of us, some were willing, and a few even desirous to have it. A young woman came to us at night to get a Testament; she had come three miles. The bitterness of the priest had made his hearers eager to listen to us. There is a marked change in this parish. People agree that the priest went too far and said things that were untrue. We have had meetings every Saturday night on our return from Colporting, and 40 or 50 Roman Catholics have come round listening. Many say they now understand the gospel. An old man of 80, who is considered wise among them, said openly that he had learned more about religion in three months than he ever learned in 70 years from his church. Another old man burst into tears saying, 'I know that you speak the word of God, and I am determined to follow it now. I weep over my past life, (he had been a hard drinker). I ask you to pray for me especially.' His wife and family were at first very bitter, but now they listen eagerly. Another man had often refused to listen. He is an honest and influential farmer. Lately he said 'I am sorry I did not know you better for I find that you declare the true gospel. I thought that the Virgin only could save us, but I see now it is only Jesus. You have proved to me that He is the only Mediator.'"

There is a great work going on in the mind of scores of these poor benighted people. One man came to us and asked us to read and explain the gospel. After a long conversation he invited us to go to his house in the evening. We went and found him with a crowd around to whom he was relating what we had told him. It did him heart good to listen to him before entering, speaking in his simple speech of Christ and his love. When we began to read, hundreds of questions were asked from every side. Said one man 'I listen to your prayers and feel another man altogether. I feel that our beads are of no use. I want to pray but I cannot express myself. When at my work I ask God to enlighten me.' He has since said before other Roman Catholics that he is one no longer, but will follow the gospel. He said 'some people will call me Suisse, but I am very glad to bear any name for the name of Jesus.'"

"A woman has come to know the truth through reading a Testament. The last time she went to confession the cure said to her, 'If you will not promise not to let that Protestant bookseller come again to your house, I will not give you absolution.' She replied 'If you will not give me absolution, the good God will give me his. Tell me sir, when you some verses of the gospel is it not good?' 'Certainly,' 'Oh well, the Colporteur only reads two or three chapters in the same.'"

"A medical student tried to overthrow me in discussing religion. He said 'supposing that our priests do teach us error, and we in our ignorance believe it, do you think we shall be lost?' 'Well,' I said, 'supposing you were a doctor, and I came to you for medicine, and you in mistake gave me poison, do you think my ignorance of what was in the bottle would change its properties and render it harmless to me?' 'No,' he replied. 'Ah well, so it is with your cure; if they teach you a lie your ignorance will not change it into the truth. The gospel says that if the blind lead the blind, both shall fall into the ditch.'"

"Coming near another village I met a young man, and finding he could read but did not know even what the Bible was, I gave him one to take home, and told him I would call in an hour to see if he would buy it. I found him surrounded with neighbors to whom he was reading the Bible. I asked him if he wished to keep it? 'Yes,' he said, 'here is your money.' Just then a man entered who cried out that these were Swiss books; and that I was a devil. I told the young man that it was God's word he was reading, and that men had no right to forbid him. 'Sir' said he, 'I'll read it to the end; and if it is all like what I have read, no man shall take it from me.' I have also had some success in circulating the word among the lumbermen on the Gatineau."

"The brother of a young man lately converted is himself also changed. I went to see the parents, who are still Catholics. Taking me for one also, the father said 'My affliction is more to-day than ever. My two sons have changed their religion and become protestants.' My neighbor here prevailed on them to go his church, and it was there my youngest has changed through my neighbor always talking to him.' I said 'are your boys who have become protestants, worse boys to-day than they were before?' 'Oh no,' said he, 'before my eldest boy changed he used to get drunk, he would swear most fearfully; he used to smoke and chew tobacco; but now he has laid aside all these bad habits.' I said, 'thank God for that.' I then read the 3rd Chap. of John, and while I was explaining the word of God his daughter came in and sat down to listen. Then I asked him if I might pray? He said he had never heard a Protestant pray in French.

He got all his children to kneel down around me, and when we rose from prayer the father walked into the next room to conceal his tears. When I took leave, he went quite a distance with me to the public road, and expressed a hope that I would visit him again."

### NOTES AND COMMENTS.

In our news columns will be found particulars of the extent of the strikes and the depredations committed by the rioters since our last issue. It is now thought the worst is past, though perfect quiet has by no means yet been restored. No estimate can yet be formed of the amount of property destroyed by the strikers in their blind fury, nor of the injury to business by the stoppage of the railroads and of work in many factories. The original strikers could not have had the remotest idea of what their foolish action would lead to. After the first day or two, railroad employees were a small minority of the mob that sought to govern the great enterprises of the country. All the worst characters in the country saw their opportunity to plunder and gratify their vicious propensities generally, and were not slow to use it. What the outcome of the whole will be, cannot be told exactly yet; but that something must be done to prevent a recurrence of such acts is sure. Nothing has been shown more clearly than that the military force of the United States is not what it ought to be.

—SUPERSTITION.—It is remarkable how many people, even in intelligent communities, cling to the most superstitious notions. The *Church Review*, of London, mentions among others the following forms of superstition which still have force in different parts of England:—

"Here are three instances which have come under our own personal experience. A cow is taken ill. The owner has a remedy which he has often used, and which he applies as a matter of course. The cow is watched when it is turned into a field, and where it has made a footprint the soil is turned up, and planted upside down. As the grass dies the disease will pass away from the cow. A person has an attack of rheumatism. It is easily cured. When the time for horse-chestnuts to ripen comes, let him knock a chestnut off the tree by hitting it with one preserved for the purpose from last year. If he carries the chestnut about him, he is safe from all rheumatic pains. Children catch the whooping-cough.—Drag them backwards and forwards under an arch formed of brambles, and they will recover."

—REFORM IN HALIFAX.—A genuine temperance revival is going on in Halifax. The *Wesleyan* says nothing like it has ever been known in that city. There is great rejoicing in the families of the many who have been reformed. The "Reform Club" has now 999 or more names, and others are being added at every meeting. Mr. McKenzie has left the city, but the work goes on without abatement. Of the farewell meeting to Mr. McKenzie the *Witness* says it was superior to anything of the kind ever held in the city. Leading citizens of all denominations attended the gathering at the Rink. Speeches of more than ordinary interest were delivered. Hon. P. C. Hill made a vigorous speech in which he declared himself a total abstainer. The Mayor gave his countenance to the gathering. They marched through the leading streets many hundreds strong. Nightly meetings have been held in the Market and the attendance has been uniformly large. Some of the leaders in the new movement have been drunkards for years—men whom you would not be surprised to see tipsy at any hour of the day. God speed the movement that draws such men out of the frightful depths of degradation and helplessness into which they had fallen.

—TEMPERANCE IN TORONTO.—Toronto is thoroughly aroused just now by the movement in favor of the Dunkin Act. The people are soon to vote whether they will have the Dunkin Act, and an exciting canvass is going on. The *Toronto Guardian* says the interest rises higher; and the public sentiment in favor of the Dunkin Act grows stronger every day. The temperance people are gaining converts every day; and their opponents are losing ground. Even at the meetings called to oppose prohibition, they are worsted, both the largest part of the audience and the weight of argument in the speeches being in favor of prohibition. The ministers of the churches, and nearly all men who are accustomed to address public meetings and influence public opinion, are now in favor of prohibition. The opposition seem paralyzed and discouraged, and are doing very little to stem the wave of temperance feeling. So far as one can judge from appearances Toronto is about to be redeemed. And if the Dunkin Act can be carried in such a citadel of the trade and manufacture as Toronto, a death blow will be struck at the traffic all over Canada.

—ST. JOHN IS SADLY IN NEED OF A MOVEMENT similar to that going on now in Halifax. The drunkenness of this city is really heart-sickening. Men and boys, in the different stages of intoxication, are to be met everywhere at almost any hour of day or night. What are the Christian citizens doing to prevent the work of death? The authorities don't seem to care how much harm comes to the city by the rum traffic. Indeed it would appear that they are in full sympathy with the rum-sellers—the very worst class of citizens. Christian ministers and people should not be indifferent. Perhaps many feel anxious, and are trying to do each in his own way something to stay the destroyer. But there needs to be united action. Cannot the ministers and other Christian leaders hold a meeting and agree upon a plan by which their united

strength may be set against the rum curse? The homes of the city are being cursed, the lives of hundreds of the young men are being blasted. Something must be done. Christians, awake!

—DR. FULTON, the champion close-communionist, ought to feel sick. He is the man who went to Brooklyn resolved to "drive out the devil of open-communion." So he declared with a great flourish of trumpets. When he took charge of the Hanson Place Baptist Church in Brooklyn, of which Rev. G. F. Pentecost had been the pastor, he made the officers sign an agreement that Dr. Pentecost should not be allowed at any time or under any circumstances to preach in the pulpit. It was not a great while before Dr. Fulton himself was driven from the pulpit of the church. He then organized a little church, and is now glad to have anybody, even the "devilish open communionists," join it, so anxious is he for members. And last Sunday Dr. Pentecost, by invitation of the officers, preached in the Hanson Place Baptist Church. Perhaps the fighting Doctor feels good. Whether he does or not he should not fail to learn the lesson that "Charity comes out ahead always in the long run."

—There is a great deal of fitful religious life. Christians forget the injunction to be "steadfast, immovable, always abounding in the work of the Lord." As says the *Herald*, "an intermittent religious life is both unprofitable and dangerous. The steady gear bears the ship most directly and safely to port; gusts and hurricanes forbode ship-wreck and ruin for all on board. The true type of religion is the well of water 'springing up to everlasting life.' The grace of God, received in the soul, becomes a permanent religious force operating steadily and beneficially along the whole line of our earthly activities. By such steady and consistent endeavors the most is made of the opportunities of life, and the utmost security is guaranteed against the surprises and onsets of the enemy. The sail kept well in hand, the storm never takes you unawares. The strong current of religious experience bears your bark steadily to the port."

—WANTED.—The readers of the *Intelligencer* want news of the churches. Denominational Notes are always eagerly read. They know, however, that we cannot neither guess at nor manufacture the desired news. If it is not furnished by ministers and others who can furnish it we cannot give it to our readers in these columns. Send us church news, brethren.

—Where it is possible arrangements should be made to give the girls attending the public schools instruction in the use of the needle. It is stated that in all the grammar schools for girls in Boston the pupils receive instruction in sewing for two hours of each week, and exhibitions of the work of the schools in this direction are made at the close of each term.

—DON'T READ IT.—Subscribers whose subscriptions are paid are not expected to read the business notice in another column. They are asked instead to accept our thanks for their promptness in paying, and to rest assured that we will continue, as in the past, to spare no effort to furnish them a good paper.

—It is rather pleasing to notice that the secular papers are beginning to suggest, what they must have known long ago, that boat racing does no possible good, and is productive of vast harm. St. John has had more than enough of it.

—Last Sunday Bishop Sweeney preached, about the drunkenness, &c., attending boat races and like sports. He earnestly counselled his people to avoid such things.

—The Police Magistrate is holding an investigation to elicit facts concerning the origin and progress of the late disastrous fire.

—Warlike preparations continue to be made by the British Government. The extent of them may be learned from the despatches on another page.

### THE SECOND DISTRICT MEETING.

Bro. McLEOD: Knowing that your readers would like to hear from the Second District Meeting, I send you a brief report of it. The meeting was held with Saturday, the 14th inst., at 10 a. m. Knowledge is comparatively a new settlement, it being only sixteen years since the first tree was cut there. Now the large clearings and fine buildings indicate a thrift and industry on the part of the people which can only be surpassed by the warm hearts and generous hospitality manifested on the occasion of the District meeting. The 10 o'clock meeting was a good season, a large number of ministers and brethren and sisters taking part in the meeting, speaking of their past experience in the things of religion, and also of the history of the denomination, and the goodness of God to us as a people. Taken altogether it was a good Conference meeting. At 2 p. m. the Reporting meeting opened in due form, Rev. G. W. McDonald in the chair. On motion Rev. Thomas Vanwart was elected Chairman for the present year. Bro. McDonald made a few appropriate remarks on leaving the chair, as did Bro. Vanwart on taking it. The reports being called for twenty-nine of the thirty churches in the District reported, twenty-six by letter and three verbally. One of the twenty-six was a new church at Vancorbo, Maine, consisting of thirteen members, which, applying for admission, was received into the District. It is worthy of note that this church was represented by two sisters, a new feature in church legislation, and one which I think

is not at all inconsistent. The total membership of this District is a little over 1800 (eighteen hundred), giving us six delegates to the General Conference who were elected accordingly.

Sabbath morning there was a short prayer meeting at 9 a. m.; Rev. A. Taylor preached at 10 a. m.; Rev. G. W. McDonald at 2 p. m., and Rev. J. Perry at 7 p. m. The Lord's Supper was administered at the close of the afternoon service. It is needless for me to say that the sermons were good ones, and well endorsed by the brethren. I would not forget to mention the valuable assistance rendered by Rev. J. T. Parsons by his singing the beautiful Sankey hymns, and also the kind words of sympathy and encouragement spoken by him. There were also meetings held in some of the neighboring churches on the Sabbath. We trust the meetings of the session will prove a blessing to the people of Knowlesville.

The additions during the year were, by baptism 93, by letter 16, including the new church. There were present at the meeting ten ministers of the thirteen living in the District; two lay preachers, two General Conference licensees, and three District licensees were present also. New licenses were granted these last. One Church Licensee was present who did not apply for D. M. license. Of ministers not belonging in the District the only ones present were Rev. J. T. Parsons and a young brother with license from a church in the Third District.

Great regret was felt and expressed by all at the absence of Father McMullen, the oldest minister in the denomination, and who has invariably cheered the annual meeting of the District by his presence. Many prayers were offered that God would sustain him in his present suffering and restore him; which may God grant to answer.

The interests of the *Intelligencer* were not forgotten. It was moved, in the Saturday Conference, by Bro. McDonald, and carried unanimously, "That the sympathy of this District Meeting is with Bro. McLeod in his loss by the late fire in St. John; and that all the ministers and others use their best endeavors to increase the circulation of the *Intelligencer* and collect arrears." In addition to the above a collection was taken up to be appropriated to paying for a number of copies of the *Intelligencer* to be distributed by the Chairman of the District as he may think best, with a view to obtain permanent subscribers.

On Monday the usual amount of business was transacted. Quite a lively debate was elicited on a resolution based on a request from the First Wakefield Church to the effect that we ask the General Conference to take no action this year on the Educational question, owing to the financial depression of the country and other reasons, the "other reasons," as expressed in the motion, being that the District Meeting is opposed to a denominational school. The resolution was carried. Just here, Bro. Editor, allow me to say that for one I am sorry the last clause of this resolution was moved.

It was agreed that we try to sustain a Home Missionary in the District during the coming year, or for as much of it as possible. A subscription list was opened accordingly, and \$95 pledged and the same paid. Revs. J. Perry, T. Vanwart and G. W. McDonald were appointed a committee to carry out the above arrangement. A vote of thanks to the friends of Knowlesville was passed.

The meeting adjourned to meet with the Church at Third Tier on the second Saturday in July, 1878, at 10 a. m. So closed the Second District meeting of the F. C. Baptists of New Brunswick for the year 1877.

Yours, &c., JOHN A. OWENS, Clerk Second D. Meeting.

### DENOMINATIONAL NOTES.

KNOWLESVILLE, C. Co.—The District meeting held in Knowlesville has been followed by some revivals. Licensee H. Hartt remained and held special meetings which have been attended with some blessing. Rev. B. Colpitts went to Bro. Hartt's assistance last Saturday.—We hope to hear that many have been converted. . . . Since writing the foregoing we learn that several converts were baptized last Sunday by Bro. Colpitts.

Rev. JOHN PERRY has been quite ill, but is now recovering. He was able to attend his appointments last Sunday.

LICENTATE J. W. CLARK is visiting some of the Carleton County churches. He preached at Victoria Corner last Sabbath morning, and at Hartland in the evening.

FATHER McMULLEN is doing much better than could be expected. We visited him a few days ago, and found him patient and trustful. He utters no words of murmuring, but constantly speaks of the great goodness of God to him. It was a real pleasure to visit him and witness his patience and faith. Many prayers are being offered in his behalf.

Rev. S. SMITH is on Grand Manan. He has been there a few weeks, and thinks he may remain some weeks longer. He finds religious interests somewhat weak, but is praying and laboring for a quickening of the religious life of the people.

LICENTATE RIDEOUT is again with the Church at Vancorbo. His preaching places are Lambert Lake, McAdam Junction, Woodstock Road, and Vancorbo. There has been no ministerial labor there since Bro. R. left some time ago. We hope his work may be blessed now.

THE NEW FREE BAPTIST CHURCH in Yarmouth is approaching completion. The outside is finished, and it is intended to have it ready for dedication in September. Rev. Wm. M. Knollin is pastor of the Church, and is doing efficient work.

MR. E. M. TRUESDELL, who for many years has been our efficient general agent in the up river districts, is just now mak-

ing a run through parts of Carleton and Victoria Counties, and will call on subscribers to the *Intelligencer*. Those who have not paid will please meet him with the cash.

SYMPATHY.—The New Brunswick Western Baptist Association, at its recent session at Moncton, took up a collection amounting to *Forty Dollars* for Rev. George Armstrong, Editor of the *Visitor*, who has suffered heavy loss by the late fire. This was very generous. The Editor, in noticing this, adds: "Apart from the collection other friends in Moncton gave substantial tokens of sympathy and regard, for which we are deeply grateful."

Rev. G. A. HARTLEY recently delivered an interesting address on Temperance at Norton.

Evangelist Needham is in Halifax.

Scotland has 100 Y. M. C. Associations, and they have 10,000 members.

The Murphy Temperance movement is making great progress in Missouri.

The Sanitarian for August received.

It is said that four-fifths of the human race now have the Bible in their own tongue.

Talmage is to lecture in Fredericton on the 14th inst., on "The Bright Side of Things." Of course he will have a big house.

It is stated that the Mohammedan population is 150,000,000, and it has hitherto been untouched by any energetic or systematic Christian effort.

Rev. B. A. SHERWOOD has accepted a call to the pastorate of the Free Baptist Church in Rochester, N. H., and enters at once upon his duties there. We wish him much success.

We are indebted to Prof. G. E. Foster, of the New Brunswick University, for late Chicago papers, containing full reports of the strike to date. The Professor was in Chicago during the riots.

All messages sent over the wires of the Western Union Telegraph Company on behalf of the sufferers of the great fire were sent free of charge. This is a very generous act on the part of the Telegraph Company.

Sweden is having great religious revivals. A writer from there says there is a general outpouring of the Spirit, and "that hundreds and thousands of souls are being converted."

For the article in another column on Mission Work in Lower Canada we are indebted to Rev. Wm. Williams of Montreal, formerly of Sheffield, in this Province. He is now General Secretary of the French Canadian Missionary Society.

### INDIAN TROUBLE.

(S. A. Journal.)

The United States Government has apparently another of its disreputable Indian fights on hand. This time it is with Chief Joseph of Oregon and Idaho, who complains of a violation of his rights, and who is not willing to submit himself and his tribe to usurpation and fraud. It is probable that he will be overborne by superior numbers and skill; but it will be at the cost of much bloodshed, and what is more, by a sacrifice of justice and honor on the part of the Government. It is high time these Indian wars had ceased. There is no need for them. They violate every principle of humanity and justice. Even a little common prudence would suffice to prevent them.

### WOMAN'S WORK.

(Presbyterian Witness.)

There is no doubt that a wide and most important field exists for woman's work in the Church of Christ. Much good cannot be expected of women preaching, lecturing and all that sort of thing; but why not have deaconesses in our churches. The system of Protestant deaconesses is gaining ground in England. Good women devote their leisure time to works of charity, caring for the poor, especially the sick poor—instructing the ignorant, and saving the lost. Institutions exist for training these true "sisters of charity," and fitting them for special departments of work. Many of them become trained nurses. There are very many good ways in which Christian women do go about as messengers of love and mercy.

### THE WAR.

(Scottish American.)

The fortune of war is proverbially changeable. It is pre-eminently so in the present conflict in the East. Those who thought that the Turks would be subjugated in short time, and without much fighting on the part of the Russians, must be disappointed. They are making a far stouter resistance than had been expected. It is said, indeed, that now they are fighting like fiends incarnate. And in some measure victory is rewarding their prowess. The Russians have withdrawn from Kars, and the Turks have recaptured Bayazid. In Asia, it is stated, that disaster is attending the Russian troops at every step. Mukhtar Pasha is generally allowed to be showing brilliant generalship. All the tribes in the Caucasus are in armed revolt against Russia. General Melikoff is hard pressed, is recalling his troops from all available points, and is anxiously waiting for re-inforcements. On the other hand, the Russians are reported as steadily marching onward in Europe, and as in possession of Nicolopol, which the Turks evacuated. Obviously there is hard fighting to be done before

the Russian eagle flies victorious over Constantinople. The usual horrors and miseries of warfare follow in quick succession. Dreadful outrages are perpetrated; frightful sufferings are endured; and now, alas! both pestilence and famine are aiding the contending forces. It is sickening to read the narratives of some of the eyewitnesses.

### THINGS IN SHORT METRE.

The *Pope's Jubilee gifts* reach a total of \$2,800,000.

The survivors of the battle of Waterloo, fought 62 years ago, are now reduced to 45 officers.

Twelve young officers of the Imperial navy of China have arrived in England for professional training.

Among the suicides in France, reported last year, twenty-nine were of children—nine were of fifteen years of age, six were fourteen, nine thirteen, one twelve, two eleven, one ten, and one nine.

New York City, in 1876, had 4,500 lawyers practicing therein, which was more than one-ninth of all the lawyers in the United States, and nearly double the number practicing in London.

Notwithstanding the prostrate condition of affairs in Turkey and the enormous war taxes levied on the people, the members of the mission at Ordo contributed last year \$172,50, which was an average of \$3.75 to each.

The number of persons killed and injured on railways in Great Britain in the first three months of the present year, as reported to the Board of Trade, were 1134, of whom 288 were killed.

It is stated that the only exception to the general enthusiasm with which General Grant was received in Great Britain was that of the Irish priests, who denounced him bitterly as the greatest enemy of the Catholic faith and of Catholic education, and forbid any recognition of him by their people. But that won't hurt the General one bit at home.

A steady and dreadful decrease is taking place in the population of Fiji, which suffered so fearfully from the plague of measles about two years ago. It is reported that at the present time there are three deaths to one birth.

The total number of paupers in London in the latter part of June was 78,738, of whom 36,304 were in work-houses, and 42,434 received out-door relief. Compared with 1876, 1875 and 1874, these figures show a decrease of 258, 6495 and 15,674 respectively.

Not so very poor is Pope Pius IX. According to the Boston *Pilot* the Holy Father has received of Jubilee gifts from France, \$220,000; the United States, \$160,000; Ireland, \$130,000; Italy, \$120,000; Spain, \$100,000; England, \$100,000; Austria, \$75,000; South America, \$75,000; Germany, \$70,000; Belgium, \$53,000; Portugal, \$42,000; Australia, \$37,000; Canada, \$30,000; Holland, \$32,000; Scotland, \$30,000; Switzerland, \$30,000.

Passing along the road, the other day, we thought we had found a beautiful knife. On picking it up, it was found to be only a handle without a blade. So do we hear very beautiful sermons—well-written and well-read—but they are without a blade. They cut no cankers of sin, and carve out no models of piety. Sermons must have blades.

The insurrection in Japan is still unsubdued. The government has already spent twelve million dollars towards its suppression; but, beyond dislodging the insurgents from their position, no great advantages have been gained. The insurrectionists claim that they only desire a change in the cabinet and the establishment of a representative assembly. They are not unfriendly to foreigners. They announce that they are in favor of a policy of reform.

Zion's Herald says: "The best pastor is not the one who does the most himself, but the one who is best able to set every one about him to work." Truth in a nutshell. A great many parties for various reasons are not quick to work in certain directions. But it never occurs to them to make use of them, and pastors set over them to tell them what to do.

The following is the pledge taken by members of the Reform Club, which Mr. McKensie is successfully leading in Halifax: "Believing that the use of intoxicating liquors destroys health, promotes vice and poverty, and imperils the welfare of the soul, I hereby solemnly pledge and bind myself that, by God's assistance, I will abstain entirely from all intoxicating liquors, and that I will endeavor to persuade others to do the same."

Paid the Cash.—"The king of Siam has subscribed \$1,000 for the erection of a Siamese school for girls, which will be under the direction of the Woman's Presbyterian Missionary Society. He also paid his subscription cash, sending the money in bags of silver coin." This example is worthy of imitation, and especially in the matter of prompt pay. It destroys half the real good of giving to be slow in paying. Subscribe liberally and pay promptly. If a man always pays at once he will always know just how much he can give. Do not let your good be evil spoken of by a solicitor for a cause which you design to help.

Michigan has passed a law prohibiting, under a penalty of \$1,000 and imprisonment for a term of years, the publication in any form or notice of any kind to aid in procuring a divorce in that State or anywhere else. We want some such law in this State to put a stop to the divorce-made-easy advertisements in the daily press. These notices work untold sorrow and lead to the commission of crime through misapprehension. All advertisers of this kind, and the journals publishing such notices, should be severely punished. There is enough paying fast upon the North and the South for the shop for the repair.