TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., FEBRUARY 22, 1878.

— SMALL POX IN INDIA.—A recent report says, that small pox is raging in many parts of the North-west of India, and large numbers are dying both in the cities and in the villages. The great weakness of the people, on account of the famine, no doubt prepares the way for the rapid spread and the fatal effects of the disease.

— PUZZLES.—We are glad that so many of our young readers and older ones too, are interested in the Puzzle Department. Ellsworth, who conducts the department, understands his business; and he is pleased to hear from all who have answers to the puzzles, contributions, or suggestions to make.

— THE LEGISLATURE of this Province will meet for business next Tuesday, 26th inst. As this is the last session of the term, some people predict a long and busy session. The prediction may be correct. Every body will hope that the business of the session may be well done, which is the chief thing. We shall keep our readers informed of the doings of their representatives.

—DAY COMETH.—Good news from China comes through the Baptist Mission Society in Boston. Information has been received of one of the most remarkable events that has occurred in the history of Christian missions in China—the *coming of one hundred and twenty* candidates for baptism to Swatow, our Southern station in China. Surely the day is breaking.

—POOR MEXICO.—Missionaries in Mexico report continued persecutions. The American Board of Missions has had recent information from Jalisco, describing some of the outrages committed on converts there. Recently one of them was assassinated in the street. Many lose their employment, are driven from their houses, and are looked upon as the filth of the world by their own families. In the Pueblos one convert had his house burned because he spoke of Jesus instead of Mary; another was stoned in the plaza for not taking off his hat when the bell struck twelve o'clock; a third was followed with the cry, "Death to the Protestant!" because he read the Bible to his family and other persons who would listen to him. Four persons, because they possessed a Bible, had to leave their homes at midnight, under cover of darkness, to save their lives, the priests having said that the inhabitants of the place had proved themselves to be cowards for allowing such books among them and tolerating the persons who had them.

— BIBLE REVISION.—Here is something which will comfort those who have feared the effect of the revision of the Bible. Rev. Dr. Angus is one of the company for revising the New Testament. In a recent sermon he said that when the New Testament is published readers will find it to be the same Testament that they had been using from childhood. Although many changes had been made, yet chapter after chapter would be read without noticing them, unless by comparison. Dr. Angus said further that he thought it was worth while for fifty men to spend ten years of their lives, in these speculative times, to obtain simply this negative result, which is practically a new confirmation of the substantial accuracy of the version in common use.

— ENCOURAGING.—Reports from Mission Work in Japan, are very encouraging. It is stated that the Government is showing evident signs of a relaxation of the extreme measures heretofore taken against Christianity.

The Protestant missionaries report more converts for 1877 than for any previous year since the recent opening of the Empire. Active steps have been taken toward evangelization by means of native helpers. The conclusion of the rebellion in the South will most probably work to the advantage of missions. All things considered, the government is doing most for Christianity in doing nothing. Any more direct favoritism would bring such a storm of suspicion and priestly indignation about the missionaries as would place them in a less favorable attitude than that which they are now able to take. The outlook is hopeful, promising a steady growth rather than a very rapid extension of the truth of Christ.

—"THOSE "GODLESS SCHOOLS.—The *Freeman* never lets pass an opportunity of pointing out the "evils," as it thinks, of free schools, by which of course it means schools which are not under control of the priests of its church. It often goes far out of the way to find a complaint; and some of the charges made are decidedly amusing. The latest is that the Common Schools make the people likely to become Mormons. It appears that some Mormon preachers have succeeded in making a few converts to their peculiar belief in some place in Ontario. The Toronto *Mail* asks, "What kind of Canadians are they who become Mormons?" and the *Freeman* makes the whole matter clear by answering, "Canadians who have been 'educated' in the excellent common schools, no doubt."

This is a fair sample of the *Freeman's* arguments against free schools. The majority of those who read them laugh, while a very few of the most unenlightened really believe Mormonism and all other strange and monstrous things are the direct result of the Common Schools.

— IS HE CHARLIE ROSS?—So many boys have claimed to be the missing Charlie Ross, that it is difficult to believe any of the reports of his finding. Of the latest candidate for identification as the long looked for boy, the *Christian Union* says there is so much to favor the belief in his personality that the leading journals are once more devoting their attention to the case. The lad was found in Demerara by an American resident, who was struck by his resemblance to the missing boy. He was sent to Baltimore, and Mr. Ross was notified, but after correspondence failed to identify him, and the matter dismissed from his mind. Under good care and treatment, however, the resemblance has steadily increased, and other confirmatory circumstances have come to light which revive the hope that this may indeed be Charlie Ross. It is understood that Mr. Ross will not visit Baltimore to identify his son until those who have him in charge are satisfied that the lad has in the main regained his natural complexion, and fully recovered from the rude life which he has been living in a tropical climate.

— THAT MISSION.—Most of the papers that have referred to the visit to Ottawa of Messrs. Fraser, Young and Crawford, of the Local Government, have spoken of it as a mission, to seek "Better Terms." The *Telegraph*, which ought, perhaps, be authority, corrects the mistake, and explains the object of the Mission, thus:

The New Brunswick government ask mainly an adjustment of accounts, and as there was an oversight on the part of Canada of leaving the Lazaretto, which is a place of internal quarantine in the hands of the New Brunswick Government, they ask the Dominion to assume that charge.

They wish the payment of the balance of the ten thousand dollars a mile, subsidy, which still remains due on Eastern Extension, now a part of the Intercolonial Railroad. The sum is about $150,000. As we pay our share of the Intercolonial Railroad otherwise, we want our advance of this sum paid back.

They wish the understanding carried out, in regard to the Penitentiary, under which New Brunswick entered Confederation.

The delegates having brought these matters to the attention of the Dominion Government, left Ottawa on Tuesday.

—THE death is announced of Wm. Wright, Esq., so well known by business men in this city and throughout the Province. He died in Liverpool, where he had been living for several years. In a short sketch of his career the *Globe* says, Mr. Wright came from Scotland when a mere lad, and he and his brother learned in one of the yards of this city, the trade of a ship carpenter. He gloried in the fact in after years that he had done many a day's hard work, and once told the writer that when as a journeyman, his wages reached three shillings and sixpence a day, he fancied himself a rich man. He soon commenced with his brother the building of ships on their own account, and by thrift and good management the firm came to own a very fine fleet of vessels, which, being well constructed, well-handled and well-managed, accumulated large amounts of money for their owners. Mr. Wright had some excellent business qualifications. He made up his mind promptly, and when he did, he acted decisively. He had great integrity of character; and was a plain, practical hard-working man, of great natural shrewdness, improved by the experience of an active life. At one time Mr. Wright was a power in the Liberal party here. His influence as a large ship builder was considerable, and he did much to wrest St. John from the Tory hands, in which it had remained from before the days of Responsible Government. When the E. & N. A. Railway was projected, Mr. Wright was one of its most ardent promoters. When Confederation was proposed he was its vigorous supporter, and contributed largely to its acceptance. In his private life Mr. Wright was very affable. While a resident of St. John he was a liberal promoter of all its charities, and was in every respect a valuable citizen—one whom St. John regretted to lose.

His death is heard of with much and deep regret, by the many who knew him.

— THE VICTORIA.—The *Telegraph* of the 18th inst. devotes nearly a column to the defence of the old Victoria Hotel. The defence we are sorry to believe is sorely needed. We would be only too glad to have it clearly shown, that the reports which the *Telegraph* intimates are quite freely circulated about the bad influences of the great hotel in its palmy days are pure fabrications. Neither we nor anybody else can have anything to gain by saying uncomplimentary things of any establishment or person. The duty remains, however, of making such plain statements concerning every form of evil in any and every place as will put the unsuspecting public on their guard. This and this only we have endeavored to do in the case of the Victoria, as in every other case coming to our attention.

The *Telegraph* writer seems to have a rare faculty of reading between the lines, for, in his defence of the Victoria, he has elaborated a charge against it that cannot be found in the INTELLIGENCER. After explaining, from one standpoint, why it is thought necessary to sell liquors in such a hotel, and declaring that the charge on that head would equally apply to all our chief hotels, he says:

There are some other charges which may be vaguely hinted at in the paragraph above quoted, but until they are more fully formulated, we shall pass them by. One charge is very plain. It is that the hotel was a place where gross immorality, in the shape of sensuality, held sway, and left behind it many moral and physical wrecks.

By which, we suppose, he means to say that other charges are abroad in the community, and that the INTELLIGENCER vaguely hints at these. In this, much more and worse is admitted to be rumoured than we charged. Of course it becomes the duty of the *Telegraph* to disprove charges which itself has formulated. We hope it may be successful.

Our readers will bear witness that not one word in the INTELLIGENCER reflected on the men whose public spirit suggested the Victoria and whose money built it. Though, be it understood, if we knew the proprietors of the Victoria or any other public establishment to be parties to such gross immoralities as the *Telegraph* says are charged against the Victoria, we would not hesitate to make public the facts. But in the present case, not knowing, we did not pretend to fix the responsibility. The talk, therefore, of the *Telegraph* about our statement being an attack on the proprietors of the hotel, and its question, "Will they (the distinguished guests of the hotel) believe that some of our most spirited citizens set a trap for them, and decoyed them into a stopping place that was morally abominable?" are pure moonshine.

The *Telegraph's* silence concerning what we said about the report that Trinity Church refuses to lease its ground for a building in which liquor is to be sold, may be taken as a confirmation of the report. In this decision of so old and influential a church all good citizens will rejoice.

WHAT ARE WE TO HAVE?

There is quite as much uncertainty about the character of the Liquor Bill, proposed to be introduced into the Dominion Parliament, as there was when we wrote last week. The clause in the speech leaves the people quite in the dark, whatever may be known by those who are in the secrets of the Government. Reports from Ottawa are not at all reliable. Within a week two statements have come from the Capital. The first said:

The proposed liquor legislation is stated to be in the way of an improved permissive bill, selling to be entirely prohibited, there being no five-gallon clause; every local authority, from villages up to provinces, to be empowered to adopt it; the vote to be by ballot with only one day's polling, and sub-divisions of municipalities as in other elections. The bill is to be brought down in the Senate, and is in the hands of Mr. Scott.

The other, a despatch of the 17th inst., says:

It is asserted on the authority of members supposed to be in the confidence of the Government, that no Temperance bill will be introduced, but that the Government will ask authority to apply to the Imperial Parliament for an amendment of the British North America Act, defining the powers of Parliament and Local Legislatures respecting prohibition, and giving the Legislatures the power to prohibit and regulate the sale.

Now, which of these is to be believed? The latter would seem to be more nearly like the indefinite thing hinted at in the speech. It is just possible nothing definite has yet been determined upon, and that the two statements quoted, so widely different, are simply feelers. In the speeches during the discussion on the Address in the Commons, it does not appear in the reports that any reference was made by either Government or Opposition members to the proposed Liquor Bill. Why the silence? Did no one dare to commit himself? Then it is mentioned as somewhat remarkable that Hon. Mr. Scott of the Senate, in whose hands it is said the bill is, did not in his speech on the Address make the slightest allusion to the measure. There may be good reasons for all this silence, but they do not appear to the interested at this distance. It would, we think, be well, for the Premier, or Mr. Scott, if he has the proposed Bill in charge, to make an early statement concerning the character of the measure to be introduced, for the information of the thousands all over the Dominion who are so deeply interested. The uncertainty now prevailing should be set at rest.

We hope it is intended to give the country a Permissive Bill, as the nearest approach to entire prohibition that is now possible to be secured perhaps, or wise to attempt to secure. The proposal, as reported, to apply to the Imperial Parliament for an amendment of the British North America Act would seem an unnecessary proceeding. It is also open to the objection of being a scheme to put off as long as possible any interference with the liquor traffic. This delay is all, of course, in the interests of the men engaged in the business, men who are supposed to be considerably influential in elections.

We shall anxiously look for some statement, by authority, of the character of the legislation proposed. The temperance people of the Dominion are not a small or uninfluential portion of the citizens of the country. They have been long-suffering. Many of them have grown weary of waiting. Promises to them have been numerous, but there has rarely been an honest fulfilment of the promises. Now that the Government has given an intimation of something to be done, they want to know how much, and what the intimation means. Is it corn or husks? Perhaps next week we shall be able to tell our readers exactly what is proposed to be done.

THE WAR.

For a number of days it seemed that a general European war was almost inevitable. The despatches in last week's paper gave the reader a fair idea of the threatening aspect of affairs at that time. The feeling in Great Britain is very strong against Russia, and heartily endorses any measures the Government may take against her.

It will be seen by the latest despatches that the outlook is more pacific. This has no doubt been brought about largely by the prompt and unmistakeable action of England. Russia now seems willing to modify her demands, and promises not only not to advance but to retrace some of her steps. Russia evidently fancied that she would have the support of Germany, and supposed she could make what demands and do such things as pleased her. It would appear, however, that she need expect no sympathy nor help from Germany, whose Government is rather inclined to think the Russian territory quite extensive enough now, and that Europe has nothing to gain by her having a larger power. It was, however, the decided attitude of Great Britain that gave the needed check to the Russian advances, and which will probably be instrumental in bringing about a satisfactory arrangement and peace. At least it is hoped peace may be made, though any day may reveal new, and now unthought of phases of the question, and war yet be the result. Russia is thoroughly untrustworthy, a fact of which the other powers seem to have just become aware, and they will doubtless deal with her as with one whose word is of little worth and who needs to be kept to promises by the strongest bonds.

FAITH AND FEELING.

Much of the silence on religious subjects in and out of the churches justifies itself in a conscious lack of feeling. And the feeling which we have or have not is regarded by many as the operation of the Divine Spirit. If the Spirit moves to practical action, we move; if the vision tarries we wait for it. Submission to the Holy Spirit is the best proof of our allegiance to God; but we are liable to mistake the operation of the Spirit.

The Spirit of God is a person—a being with intellect, sensibilities and will. The Spirit, or God, helps all who help themselves. We are creatures of infirmities, and the Spirit helps our infirmities. But the Spirit, being intelligent, loving and just, can never do the work which belongs to us. If He did it would proceed from sentimental pity and not from love, which, true to its highest form, recognizes the highest good. If God would fill us with heavenly emotions, regardless of our own efforts in Christian development, we would retrograde into utter moral imbecility.

How much feeling do we need to impel us to duty? If we are commanded to pray—and we *are* commanded to pray always—how much feeling do we require to enforce duty in praying? Duty is duty, regardless of any peculiar emotion concerning that duty. If we owe five dollars to a neighbor, a minister, mission cause, or the publisher of a religious book or newspaper, do we need special feeling to make duty clear in paying the bill? More than this. Feeling is not a spontaneous, supernatural emotion, over which we have no control. The divine impulses which make christian duty a luxury, is the result of candid reflection upon the subject of duty, a convinced judgment and a submissive will.

Lack of feeling proceeds from lack of thought. Who looks into the perfect law of God, and is not a mere hearer of the word but a doer of the word, will never lack holy emotions. Feeling is rather the result or effect of duty than the cause of it. He who would have feeling in prayer must enter into the closet and shut the world out. Thus communing with the master the fire burns. Directly we have not control of our feelings; indirectly, however, we have control. Placing the attention upon a subject and keeping it there, produces a corresponding impression. To feel well we must think well.

The popular idea of feeling in religious worship is unreliable. If we were sufficiently acquainted with the Spirit so as to discriminate and make no mistakes, then it would be safe to wait for feeling, providing there was a definite command to do so. But ludicrous mistakes are often made.

Faith is a surer guide than feeling, and feeling is quickened by faith. Faith vitalizes feeling, quickens hope, and changes the life from glory into glory. We walk by faith, not by sight or feeling.

It is said, "we had better be silent than to try to say something, for instance, in a social meeting, when we have nothing to say." This is true, but is liable to perversion. The prayer or social meeting is not so much for head work as it is for heart work. Beside, if we have nothing new to speak of, it indicates that we are standing still. He who is travelling or going onward is constantly seeing new views and gathering new inspiration. We are strangers and pilgrims here, and homeward bound. We ought to see something new on the way.

B. A. S.

THE REFORM MOVEMENT.

The blessings that are being spread by the glorious Temperance Reform, now going on throughout this province are coming up at every turn in the walk of life. A few evenings ago at Vanceboro, Me., a reformed drunkard give his experience as a drinker for nigh thirty years, and a sad one it was. During that period he had consumed a large fortune, and wasted the most important years in a man's life. To-day, clothed in his right mind and looking back at his wickedness and folly, language fails him to express the disgust and contrition he feels.

Thrice happy is the man who is free from such sad experiences, to haunt him by day and linger around him by night

"To stab his soul,"

and fill his mind with visions not of beauty, but with a brood of life-long sorrow.

It has been said.

"That one touch of nature
Makes the whole world akin."

Can those who have never wrecked cherished hopes or destroyed their manhood by unholy indulgence, truly enter into the pangs and sorrows of these awakened drunkards? It is feared often the strong fail to understand the dark sorrows of the weak and crushed victims of intemperance. Oh, all who have escaped the lash of intemperance, let your voice be raised to our kind Father in Heaven, with humble holy accents of gratitude, that you have been saved from the great whirlpool of sin and iniquity, and from the miseries that through life cling to those even who have been plucked out of its hellish grasp. And also seek to walk rigidly in the path of true Temperance, depending upon Divine Grace to strengthen in the hour of need.

The truly reformed drunkard named "took the ribbon," as he puts it, at Fredericton a month ago, and although he has drank liquors hard for so long a period, he declares that in answer to prayer God has *taken from him all desire for Rum*. What a change! A few weeks ago a slave to a deadly enemy. To-day a *Free* man, and a recipient of Divine Favors: such instances of men plucked from the cesspool of rum and rumshops, loudly ratifies the glorious work of Temperance, and declares that Heaven's approval is resting upon it.

T. H. S.

MISSIONARY NEWS.

— There is a numerous sect called Siva, in South India, among the Mahratta, Canarese, and Telugu people. In Northern Mysore most of the farmers and traders belong to it. Their special distinction is the worship of Siva, under the form of the Linga, which they carry about on their persons. They are supposed to have arisen about 700 years ago. Like the Buddhists, they hate the Brahmins, make little of caste, and have monasteries, called mattas, where their leading teachers reside, with disciples.

— Mr. Henry M. Stanley's statement that King M'tesa, of Uguanda, in the interior of Africa, was desirous of having missions planted in his kingdom, has been verified. The members of the English Church Missionary Society's expedition have reached his capital, and have been well received. The boy Dallington, who had been left by Stanley, acted as interpreter between the king and the English party. A reception was given by M'tesa on the 2nd of last July, which was very friendly. Houses had then been prepared for the members of the mission, and religious services were soon held at the royal palace.

— The China Annual Conference of the Southern Methodist Mission was held in Shanghai, in October. Encouraging reports were received from the stations, showing that eight persons had become full members and twenty-eight had been received on probation. There are now five districts in the Conference, a new one, the Chingpu district, having been created during the year. Three young men have been received as student-helpers and are preparing for the ministry. It is proposed to establish a training-school for young preachers, who will be allowed to retain their style of dress and mode of life, and it is thought that in this way they will become more useful. The collection for missions was twice as large almost as in 1876.

— Greenland is a country we seldom think of in connection with missions, except when Heber's missionary hymn is sung. Yet the Moravians have done a great deal of work among its "icy mountains." They report that the "Greenlander, whose natural disposition is very susceptible and yielding, is seldom open to blame as regards the observance of religious duties. The schools and meetings are diligently and numerously attended, and proofs of affection and attachment to the brethren and sisters are not wanting. At times the people make long journeys, in order to be present on festival days at our stations." But the people have not entirely forgotten their old life, and when they get a good season of hunting and fishing they squander the proceeds "in useless things." The people are subject to epidemics nearly every year, which carry off great numbers.

— Dr. Brownson, of the American Baptist Mission in Assam, writes of a tour of a native missionary, Kandura, among the Christian villages of the Gowahati district. The people of the hills, as well as those of the plains, heard him with interest, and he baptized thirty-three persons. He found all the Christian communities in a flourishing state. In one place three Christians were living faithfully among their heathen friends. One woman, a widow, who lived with her heathen parents, walked six miles, with two children, one an infant in arms, through a jungle full of wild beasts, in order to profess her acceptance of Christianity and be baptized. Kandura says more of the heathen come out to chapel worship than formerly, and he believes the Assamese will be converted in large numbers.

— MISSION WORK IN UTAH.—During the past fourteen years all the Christian sects have built up schools in various parts of Utah, the mere moral influence of which has created a universal desire among the people for better and larger educational facilities. So strong has this desire become in the hearts of the people that they demand free schools to-day, and if the Mormon priesthood does not yield to the demand it will inevitably be overborne. St. Mark's (Episcopal) school in Salt Lake City and the Salt Lake Collegiate Institute (Presbyterian) are both admirable institutions, the former instructing an average of 300 scholars and the latter 170. The aggregate attendance throughout the Territory in the schools of both denominations is in the vicinity of 1,100. The Methodists also have several institutions, the leading one, the Rocky Mountain Seminary, numbering some 200 scholars. In the face of this work, all the time on the increase, the gigantic Mormon error must some day go down.

— The Church of Scotland has just sent out its first missionary force to China. At the farewell meeting the committee stated their plans for the mission. They had found a missionary in the Rev. George Cockburn, and the committee had entered into an arrangement with the National Bible Society of Scotland for the joint support of three colporteurs. It was also intended that the mission should have a medical branch, to conduct which an agent would be forthwith appointed; and it was hoped that in a few months another preaching missionary might be sent out. The committee proposed to send the mission to the interior of China, making its herdquarters at the important inland town of Ichang, on the Yang-tse-Kiang; but in the meantime, until the missionaries had mastered the language, it was intended that they should be placed at Hankau, from which they would be able to feel their way to the surrounding district.

— The Indian correspondent of the London *Times* calls attention to a tribe in Afghanistan, just over the Kashmir border, which would doubtless afford a fine field for missionary effort. On the border of Kashmir the Kafirs inhabit the slopes of the Hindu Kush, west of the Chitral Valley and down to the Cabul River. They number about a million souls and are independent of the Afghans. No Englishman has been allowed to explore this country, and the government has also restrained missionaries from occupying the field, for fear of giving offence to the clan of the Swat. The Kafirs "have never been subued by the Afghans, but have supplied them with some of their best soldiers and generals. Their language has no affinity with the Persian, or Turkish or Arabic, but with the Sanskrit, and they are thought to be the remains of the primitive Aryan race. They are remarkable for their fair complexion and blue eyes, for the strength and courage of their men and the great beauty of their women, and for their drunken and dissolute lives. But they are jovial, hospitable, law-abiding, and famous among all the tribes around for their truthfulness and the good faith with which they keep every compact they enter into. They are gross idolaters; but their idolatry, while closely allied to Hinduism is not exactly the Hinduism of India. They are always at deadly and irreconcilable feud with their Mohammedan neighbors, in the Swat Valley, and a young Kafir cannot marry until he has slain a Mohammedan."

DENOMINATIONAL.

CARLETON.—Two more were baptized by the pastor, and added to the Carleton church last Sabbath. The interest in thi church continues good. There have been additions made every week during the winter.

FROM REV. E. WEYMAN—*Bro. McLeod.*—I wish to let my friends know tha I am yet alive. I left home the week before Christmas (Dec. 20th) for Moncton to assist my son in the care of his churches, on account of his ill-health. I spent seven weeks with his churches. I enjoyed my visit very well, and was kindly treated by the people. I was with the ministers of the several Moncton churches, viz., Revs. Messrs. Hogg, Brown, Todd, Curry and Weyman during the Week of Prayer. They are very efficient ministers of the gospel, endeavoring to live in amity and Christian fellowship so far as possible with their denominational peculiarities. During the month four evenings were spent in the cause of temperance. Several good friends came from Truro, N. S., members of temperance club of eighteen hundred members in that town. They proved the men for God in he temperance work. In a common sense way they told their convictions relative to the use of intoxicing liquors, and their words and influence gave a fresh impetus to the temperance interest in connection with the club formed by Mr. Getchel. Mr. G. recently broke off from his cups and very quietly commenced to persuade others to unite with him until he had secured 400 signers to the pledge. At the first public meeting 200 joined. My son had thought of holding a series of meetings at Moncton, but the special interest and labor in the temperance cause, and the excitement on account of the examination into the supposed murder of McCarthy, so absorbed the people's thoughts and conversation, that it was deemed best to defer the meetings.

I wish further to say that I am more than ever tired of meeting with the division existing between churches that I think could be reconciled. It seems to me a shame for such churches to be separate when there is really no good reason why they should not be one. When I think of it, and the bad effect it must have, I pray that God may make every one on both sides ashamed, till they all become willing to submit to the Saviour's teaching, and prove to the world we are the disciples of Jesus Christ.

I was very much pleased with the Rev. Mr. Hogg (Presbyterian), and Rev. Mr. Brown (Reformed Episcopal). I hope their people may all experience the truth of what their good ministers teach, and the true catholic spirit that they exhibit.

E. WEYMAN.

Studholm, K. Co., Feb. 13th 1878.

FROM REV. S. E. CURRIE—*Dear Bro. McLeod.*—It may be interesting to the readers of the INTELLIGENCER to hear of the work of the Lord in the churches where I am laboring.

There appears to be a revival interest in the church at Eel River yet. The brethren and sisters are enjoying a good deal of the spirit of the Lord, and others are enquiring the way to heaven.

The cause of God in Campell Settlement is still good. The people seem to be impressed with the importance of working for Haven.

I have been holding special meetings at Middle Southampton, where I found the cause of God at first very low, but after a time God was pleased to bless us. The people are better united in Christian work, and sinners are seeking the Lord. Last Sabbath I led six happy converts down into the baptismal waters. Yours, &c., S. E. CURRIE.

Southampton, Feb. 14th, 1878.

FROM REV. F. BABCOCK.—*Dear Bro. McLeod,*—I address you once more from this Province, where I am located for one year from the first of Jan., 1878. In Nov. last I removed my family from Cape Island to our own home on Campobello. Among other reasons for our removal was the failing health of my wife. Her health has been failing for 18 months. Soon after our having settled again in our home she grew worse, and for the last two months she is very sick, unable to sit up, sometimes for weeks. I learn she is a little better now. I came back here in December, and have engaged with four churches, one quarter of my time with each church, viz., Tusket, Plymouth, Session Hill and Sandford. I feel that it is inconvenient to be so far from home, but have reason to believe that a gracious God has directed me, in answer to prayer, to the right field of labor. I have kind people to labor with; and on a portion of my field a good revival is going on. At Session Hill and Gegoggin a large revival interest is being enjoyed by both Baptist and Free Baptist. We commenced meetings at Session Hill a little the first, and the work got a good start. The Baptist church then commenced to hold meetings. Their interests in the vicinity are large. We held union meetings in their House and ours alternately, and the Lord has graciously blessed us. We have enjoyed some as powerful meetings as I have ever seen. Up to the present time I have baptised eleven, the Baptist minister fifteen. Our baptisms have been together, we going into the water with candidates alternately. Bro. Philip Brown, of Barrington, is with me laboring as an evangelist. He is very useful, for he knows how to win souls. There is considerable revival interest in Yarmouth county, namely, at Ohio, Deerfield, Tusket Lakes, Arcadia, and I think in other places. I am not aware of any special interest in Yarmouth town, except a little in the Free Baptist church. But there may be some, as I am not in town much lately. One young woman was converted in connection with labour in the Free Baptist meetings; and the meetings are very good. They have preaching Sabbath evenings only, and that a supply for Elder Knollin, the pastor. Bro. Knollin has been very sick from overwork and congestion of the lungs. He is getting better slowly, and hopes to preach again when warm weather returns. His son Edward is very sick. He has nearly accomplished his stay on earth, so far as we may judge from appearances.

I am just commencing special labor in this village (Tusket). Bro. P. Brown is with me, and I hope to see the salvation of God here. I think I am in the right place. I feel so at least. If my wife gets well, I shall move my family over to this county.

If any of my friends wish to address me directly, they can do so in care of Rev. W. M. Knollin, Yarmouth, N. S., and it will reach me.

Yours faithfully, F. BABCOCK.

Tusket, N. S., Feb. 11, 1878.

DUMFRIES, YORK CO.—Rev. J. E. Reud has closed his labors in Dumfries. The series of meetings was most interesting and profitable. The church has been revived and strengthened, and twelve converts were baptized.

REVIVALS.

—The revival in St. Stephen and Calais is widespread, reaching all classes.

—The Free Baptist Church in Biddeford, Me., reports an extensive work of grace. Many wanderers are being reclaimed, and conversions are numerous.

—Rev. Mr. Rainsford, the Church of England revivalist, is conducting a series of meetings in Richmond, Va., and great good is being done. It is described as the most sweeping religious revival ever known there. The wealth and fashion of the city are drawn in, and little else is talked of.

— As the result of a revival it is reported that 110 converts have recently united with the churches in Mechanicsville, New Jersey. Not a young lady over twelve years of age living in the town remains outside of a religious profession, and but two or three young men. Surely this may make good society there.

— Rev. S. Smith informs us that the Baptist Church in Upper Rusagornish is enjoying some revival under the labors of Rev. S. Burtt. Several converts have been baptized.

— The revival columns of the religious *Telescope*, organ of the United Brethren Church, contained last week reports of over seven hundred and fifty accessions to the churches.

— Dr. Somerville continues to draw large crowds to his revival meetings in Australia. In Sydney his Sunday and evening audiences ran from 4,000 to 6,000 and the noon prayer-meetings had an average attendance of 1,000. The number of enquirers after the evening meetings varied from 70 to 200. He had a liberal support from the ministers of the various denominations.

DONATIONS.

MR. EDITOR,—The members of the Free Christian Baptist Church in this section, in testimony of their appreciation of the ministrations and labors of the Rev. Jacob Gunter in their behalf, assembled at the residence of Mr. Daniel Merserean, Blissville, S. Co., on Thursday evening, 7th inst., and after a portion of the evening was spent in social converse and enjoyment of the many good things so bountifully provided by the ladies of the congregation, a meeting was organized and Thos. E. Smith appointed Chairman, J. Wesley Hoyt, Secretary, and Jno. C. Seely, Treasurer. Donations immediately poured in, the young and old, desirous of acknowledging their obligation to the Rev. gentleman, contributing their mite.

The Chairman, on behalf of the congregation, in an excellent address, referred to the successful labours of Mr. Gunter, expressed the wish that he would long be spared to them, and presented a purse amounting to $52.00 in cash.

Mr. Gunter made a happy and feeling reply, thanking them for their very tangible expression of their good will towards him.

Much regret was felt at the illness of the host, who was, however, ably and well represented by the ladies, who so kindly attended to the wants of the large number assembled. Yours, CIRCUIT.

Central Blissville, Feb. 1873.

MR. EDITOR.—On the evening of the sixth inst., a large number met at brother John Lounsbury's residence, Dumfries, York Co., and after partaking of an excellent tea provided by the ladies, Rev. J. E. Reud was presented with fifty-two dollars in cash ($52), and other useful articles ($23), amounting to $75.

Such tokens of respect from the people of that locality and the neighboring churches, are very gratifying to and highly appreciated by brother Reud.

G. A. L.

Dumfries, Feb. 1878.

DEAR BRO. MCLEOD—I wish through the INTELLIGENCER to express my deep gratitude and hearty thanks to my friends at Barrington, Barrington Centre, Bear Point, and Shag Harbor, for their kindness to me and mine, as shown in the form of a donation on the 20th ult., amounting to about $80.00 in cash, and useful articles. Especially would I thank those who took the trouble to collect and convey the gifts to us. We shall never forget their kindness. The young ladies at Barrington and Shag Harbor who took so much trouble, have placed us under affectionate obligation to them. May God bless them. It was very pleasant to enjoy the visit of those who brought in their own gifts. Such kindness has greatly cheered us, and as we pray, so we know it will be divinely rewarded.

ALBERT SWIM.

Bear Point, Feb, 7th, 1878.

BIRTHDAY DONATION.—We learn that the friends of Rev. J. E. Reud in Lower Prince William made him a donation on the 12th inst. (Bro. R.'s birthday) of $58.00. They met at the residence of Deacon Asa Smith, whose hospitalities were kindly extended.

On the evening of the 19th inst., the friends of the Rev. O. M. Bubar, assembled in the Hall near Norton Station, and made him a donation of $58.50, of which $52.00 was cash.

Norton, Feb. 21st 1878. G. B.

The friends of the Rev. R. French will meet at his residence, Millstream, on Monday evening the 25th inst., for the purpose of making him a donation. All are cordially invited.

PERSONAL.

— Rev. Dr. Waters, of St. David's Church, has returned after an absence of some months. He held the first service in the lecture-room of his new church, last Sabbath.

— Judge Steadman last week delivered a temperance address in Moncton, under the auspices of the Woman's Temperance Union of that town. It was an admirable address. The Judge is a veteran in the temperance cause. He received during his visit a very complimentary address from Moncton Division, S. of T., of which he was one of the early and active members.

— His Honor, Governor Tilley and Mrs. Tilley have been spending part of this week in this city. They are the guests of T. W. Daniel, Esq.

— Levi Theriault, M. P. P. for Madawaska, was married recently. On his way home he joined the Reformers at Andover, and donned the blue ribbon. We extend double congratulations.

POLITICAL.—It is reported that L. E. Baker, Esq., president of the Yarmouth Bank, is appointed a member of the Legislative Council of N. S., in place of the Hon. Stayley Brown, deceased.... It is said that the Reformers of Victoria, N. S., are preparing for the general elections, and have nominated Mr. Duncan McDonald for the Commons. The Opposition will run Mr. Campbell, the present member.... It is rumoured that the elections for the Dominion Commons will be brought on immediately after the close of the present session. It is also denied that the elections will be brought on so soon.... Rumour says, that Mr. Coffin of Nova Scotia, will retire from the Dominion Cabinet at the close of the session.

THIS AND THAT.—Fully one-fourth of the Roman Catholics of the world are, it is said, in America—North, Central, and South.... Edward Hacket, a member of the Prince Edward Island Legislature, has been convicted of selling liquor without license.... Glasgow and Edinburgh did nobly for the famine sufferers in India. They contributed $278,000.... The New Testament revisers in England have reached the closing portion of the First Epistle of John with their second revision.... There are about 9,000 Protestants living in the Island of Cuba.... This year being the hundredth since the introduction of Roman Catholicism into Boston, it is proposed to commemorate the event in some public way.... The English war ships are fitted with electric lights.

REFORM NOTES.

Reports from different parts of the Provinces show that the work of reform goes bravely on.... The Club in this city is doing good work, increasing in number and influence. The President, C. R. Ray, Esq., is wise and energetic in his management of the Club's work.... The Fredericton Club is pushing its work vigorously. There is no apparent abatement of interest. Governor Tilley frequently gives the public meetings the benefit of his presence and his cheery words. There is talk of some of the rumsellers of the Capital going out of the business.... Woodstock is overjoyed at the extent of the work done there. The public meetings are full of enthusiasm; and the dealers in strong drink are persuaded that the beginning of the end of their wretched trade has really come.... St. Stephen and St. Andrews have been thoroughly renovated.... The Moncton Club has over 1000 members, and "still they come." The Woman's Union of that town deserve great credit for persevering in their work in the face of the greatest discouragements. Their triumph has begun, though, and they rejoice that they fainted not.... Sussex reformers are doing well. The Club has secured a room for business meetings and a reading-room.... Carleton has a good Club, recently organized.... The Grand Falls Club has made a clean sweep of the village.... Last Friday a Club was organized at Andover, V. Co. Mr. John Gibson, jr., has been chiefly instrumental in the organization of the two last mentioned Clubs.... In Nova Scotia good work is being done.... The reform movement has worked wonders in Dartmouth. Since the formation of the club about six weeks ago there has not been a single case before the Police Court.... The Reform movement has reached Bathurst. A club has been organized, and has now over 200 members. Some of the hardest drinkers in the place have taken the pledge.... Mr. J. A. Russel of Fredericton has given up the liquor business.

CURRENT TOPICS.

DISESTABLISHMENT IN SCOTLAND.

(Scottish American.)

There are very significant rumors of new ecclesiastical arrangements in Scotland. It is said that the Rev. Dr. Begg, and others associated with him in their hostility to Disestablishment, have been in communication with leading members in the Established Church, and that they have received from them, if not from certain members of Her Majesty's Government, encouragement to hope that, should opportunity offer, some sort of measure for reconstructing Scotch Presbyterianism may possibly be submitted to Parliament. The prospect of any such arrangement has spread consternation through the Free Church ranks, and, if rumor speaks truly, a vigorous agitation for Disestablishment has been virtually recognised as the most feasible counteractive policy. In order to carry out this policy overtures have been made to the Scottish Disestablishment Association for such a modification of its constitution as should meet the views of certain influential Free Churchmen; and although some difficulty has been started to this proposal, still, it is understood to be favorably entertained. The rumor may possibly have an exaggerated importance; but there can be no question that it it has an element of truth, and that some new departure or development may be anticipated.

TRIAL BY JURY.

(Halifax Witness.)

In Ontario an effort is being made to reform the jury law. The *Globe* explains a bill introduced by Mr. Bethune. The time when the Jury retires is to be marked by the Clerk of the Court. If in the course of an hour or longer eleven jurymen are agreed upon a verdict, it is to be considered sufficient, though the remaining juryman may be entirely opposed. If after two hour's retirement ten be found to agree to a verdict, then the finding is to have the same effect as if the jury were unanimous. If after a retirement of three hours or more nine agree on a verdict, their decision shall have the same effect as if all the twelve had agreed.

THE CHINESE FAMINE.

(Christian Union.)

The Chinese famine has reached such proportions that a memorial has been presented to the United States Senate, from leading business men and capitalists in New York, asking for an appropriation to aid in furnishing supplies. Nine million people are reported destitute, children daily sold for food. It seems that there is a sum of money, some $600,000 or $700,000, in the hands of the United States Government from an indemnity received from China in 1856 for the spoliation of a merchant's property in Canton, out of which all just claims have been paid, and the request of the memorialists that this money be appropriated to the relief of Chinese sufferers seems to be reasonable and humane, if no reasons exist why it should not be so appropriated.

FREE AND SLAV