TERMS AND NOTICES.

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☞ All communications for insertion should be addressed, REV. JOSEPH MCLEOD, P. O. Box 81, Fredericton, N. B.

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., JANUARY 28, 1881.

— AND now it is stated that the Princess Louise will return to Canada in May next.

— REV. E. P. Hammond, the Evangelist, is to conduct a series of meetings in Toronto soon.

—THE *Wesleyan* has put on a new dress, and looks well in it. The new editor, Rev. T. W. Smith, is making a good paper.

— THE Annual Meeting of the Dominion Prohibitory Alliance is to be held in Ottawa on the ninth of February.

— HON. Alex. McKenzie has been quite ill. He is now improving, but the Doctors say he must not engage in public duties during the present session.

— MR. Keeler, M. P., for East Northumberland, Ont., died in Ottawa on Friday of heart disease. He was 57 years old, a farmer, and a supporter of the Government.

— A New York brewer, who died the other day, had accumulated $20,000,000. Who can tell how many characters were ruined, how many homes destroyed, how many women made widows, and children made orphans, and how many lives taken to make those millions?

— THE *Missionary Helper* begins the new year with a new cover. It looks well. This little tri-monthly is an excellent publication, and must be, as its name indicates, a helper of the women who are engaged in the missionary cause. We wish it increasing success.

— How true—as says the *Advance*—that a man who gives of his superfluity only, after spending all he cares to lavish on himself—a man who drops his donations as a tree in October drops over-mellow fruit, of which it has more than it can hold, and for which it has no earthly use—let him not hope to pass before God as a liberal giver.

— WHO can dispute the position taken by the Governor of Kansas when he says: If the liquor traffic is right, it is an outrage to levy upon it a greater tax in the way of license than is levied on any other business. If the liquor traffic is wrong, then no State can justify itself in licensing it. The highest principle of law is that which requires the protection of the community.

— THE following petition was presented to the Maine Legislature last week:

"Whereas, tobacco smoke is very offensive to many persons, we the undersigned, adult citizens of Washington County, hereby petition that you enact a law prohibiting smoking at any public meeting of any kind, and in the house or hall where the meeting is to be held on the day of the meeting."

— HOW TRUE it is, as put by the *S. S. Times*, that it is very easy to trust a friend when he *seems* all right. Anybody could do that. But the real test of friendship comes when everything seems all wrong. True friendship is that which does not waver because of appearances—which is just as firm and confident when there is room for doubt as when the friend is beyond all possible cause of suspicion. Trust is worth most when it is most needed.

— REV. DR. Tupper, the well-known Baptist minister, died on the 19th inst., at Aylesford, N. S. He was 87 years old. For over sixty years he had been in the ministry, and up to the last continued to labour as opportunity and strength permitted.

He was a man of marked ability, and did much to give the Baptist Denomination the prominent place it occupies in the Maritime Provinces. Sir Charles Tupper is his son.

— THE death of Geo. Allison, recorded in the news department, is but another of the fruits of the rum traffic. The poor fellow had refrained from drinking for some time, till within a few days of his tragic death. Who supplied him with the drink? The name of the wretch who did it ought to be known, that he might be execrated by all decent people. But is not it the business of the rum trade to do such things? Is there one member of the murderous fraternity too good to do such things? What care any of them what happens to their unfortunate victims!

— THE Pastors of the Woodstock Churches—Revs. Messrs. McKay, Seely, McDonald, Colpitts and Ballentine—have agreed to and published the following:

We, the undersigned ministers of the Gospel, in Woodstock, believing, that Sabbath funerals, except in cases of necessity, are violations of the fourth commandment, interfere largely with stated religious services, and are often attended with unnecessary display and expense, therefore agree to discontinue the practice of attending funerals on the Lord's day, except in cases of necessity.

A very good resolution.

— A word of good counsel to pastors is that given by the N. Y. *Advocate* concerning those members of a congregation who have suffered reverses:—"Should there be a rumor to the discredit of the husband, let not his family ascertain it from averted looks and neglect from those who had formerly smiled. At no time should a pastor be more attentive, not even after bereavement, than when there has been a financial reverse. It is an unholy thing for a pastor to graduate his attentions by financial standing. Christians, who are tempted to leave the church because you cannot pay what you would to its support, remember that it and all privileges are yours, and that to forsake it for such a reason is to yield to a temptation which may in the end rob you and your family of "the pearl of great price."

— Is it not very disappointing to find that liberal-minded and thoroughly-tolerant clergymen, who can readily appreciate the Christian character of men of the most opposite opinions, may still be found reading to their congregations a series of such monstrous and intolerant propositions as are to be found in what is called "The Athanasian Creed?" It used to be incumbent, we believe upon the ministers of the State Church to recite this old world, cursing creed on Christmas-day, among others—that special day of "good-will to men;" but this necessity has long been done away with, and there are, happily, many of the clergy who gladly omit it, along with "King Charles the Martyr," and other nonsense. But still, as we hear, men in England from whom better things might have been, and are, expected, were heard only last Christmas-day gravely and solemnly repeating this partly incomprehensible and wholly objectionable creed to their congregations, as veritable Gospel, which every soul of man must accept or "without doubt perish everlasting!" Is it not a shame to their very manhood, to say nothing of their Christian intelligence, that such a thing should be?

— GOVERNOR LONG of Massachusetts in his message referred to last week, urging the rooting out of the dram-shop, in the interest alike of good morals and of the material welfare of capital and labour, says:

The Bureau of Statistics has, during the war added to its admirable work by conducting an original inquiry into the causes of crime. It has made a personal investigation of every case in the nine criminal courts of Suffolk County, which were selected as a sample, and the result constitutes the strongest indictment against the use of intoxicating liquors that has been drawn. Of the 16,897 cases, more than 72 per cent. were for the various grades of drunkenness; and, in addition to these, more than 12 per cent. were offenses committed by persons under the influence of liquor, leaving only some 15 per cent. of crime to represent, what would be about the total amount but for the use of intoxicating liquors!"

Think of that, says the *Independent*, and see if you can have any patience with the sale of intoxicating liquors. Out of the criminal arrests eighty-five out of one hundred, six out of seven, are those that alcohol is responsible for. Abolish liquor drinking, and only about one-seventh as many arrests would be made, and the expense of the courts would be reduced one-half at least. The State has the right to this relief. Give us the total suppression of this sale, which burdens the honest people with taxes and fills our prisons and almshouses.

— REV. Howard Crosby delivered one of the Boston Monday lectures. His subject was "A Calm View of Temperance." All who know the gentleman's opinions of temperance expected to hear him argue strongly for moderation in the use of intoxicants, rather than for total abstinence; but few were prepared to have him utter such bitter denunciations of temperance sentiments and temperance men. So objectionable were his utterances that Dr. A. J. Gordon, Chairman of the Lecture Committee, has felt called upon to repudiate them. Dr. Gordon says:

"These lectures were designed to be religio-scientific. Eminent men among college Presidents and Theological Professors were invited to participate in them. As Chancellor of the University of New York, Dr. Crosby was engaged as one of the speakers. So far as I am aware of, it was expected when he was asked to lecture that he would appear in some subject of a scientific or theological nature, in which his scholarship would enable him to shine so conspicuously. That he chose to come before us in the character of a belated reformer, advocating views that belong to the dark ages of the temperance reform, was his own responsibility. It is certainly to be regretted that so eminent a preacher and teacher should be found giving utterance to opinions that were calm only in the cold and dogmatic contempt of sentiments which the great mass of temperance workers hold to be absolutely vital to any real success in battling against intemperance, and healthful only through the violent revolt which they must awaken in the minds of hundreds who will read them. Such sentiments will be sure of enthusiastic applause from every bar and liquor saloon in the city. They who sell intoxicating drinks from high to low disapprove of drunkenness as strongly as the eminent divine, holding equally with him that moderation should be the rule."

BRING THE YOUNG.

"Suffer little children to come unto me." Every year of this active, nervous age adds to the practical force of these words, and develops a more urgent necessity for complying with them. While the world moved more slowly than it does at present, men could find time, and could avail themselves of opportunities, at almost any season in which these occurred, and at any period of their lives, to devote themselves to religious duties and thought, and endeavour to make their peace with God. But this is in a great degree changed. The world is busier than it used to be; and its activities are more generally diffused. Except in some very out-of-the-way places, the general activity is far greater than formerly, and necessarily so. The machinery of our civilization has accumulated till its complications involved the whole active forces of the race. Life is real and earnest. It brings duties and responsibilities that absorb the whole powers and time of men, and leave comparatively little time and strength to be devoted to matters that do not directly connect with the work of life. The consequence is that when business and life cares begin to accumulate upon a man, thoughts of matters which do not seem to have a present practical necessity can seldom be indulged in. Worldly hopes and aims appear too important to be laid aside, even for a time, for what at first thought appears so wholly speculative, and what is sometimes believed to interfere materially with the accomplishment or prosecution of them. It is true that, were the importance of Godliness understood, time would soon be found by even the busiest to attend to the call of the Gospel; but it cannot be understood till attention has been given to the subject, and that is the point of difficulty. Unless some idea of the subject be gathered before the mind and heart get filled with the busy world, the chances are against its ever being gathered. A fashionable attendance upon the Sabbath services of a church, by a man whose purpose is rather to find relief from thoughts of business than to learn the way of life, is not likely to result in much benefit in a spiritual way. It is not by a listless, heartless conformity to the externals of worship that men are saved.

The reading of grown persons is often a hindrance to their salvation. A desire to be informed on both sides of the question leads them to read books reputed anti-Christian, which sometimes contain in a short space, by direct assertion and by implication, the gist of all that can be said against Christianity; but it is with few that this desire has sufficient strength to carry them through the other side of the question as well, particularly as a full comprehension of that side involves a practical submission to Christ. The present position of natural science, both as popularly conceived and as taught in our schools, fortifies the mind against the simplicity of the gospel. Not that science is against gospel truth, but that the unsanctified heart, ever ready to accept excuses, rests satisfied with a partial comprehension of Nature's laws, and refuses to seek farther after God. The sanctified heart sees Christ in the laws of His universe; the unsanctified sees but those laws. The Christian looks upon the pyramid of science as a monument reflecting the glory of God, from which sparkle rays of His love, power, eternity, and dominion, while the unbeliever sees no God in it.

When to these are added the inmates and absurdities of theology, the bitterness of Christian polemics, and the persecuting spirit of religious factions, all of which is plain to the understanding of moderately intelligent adults, there will appear abundant hindrances in the way of honest and busy men becoming Christians. Family connexion and the interests of trade may and do often make a man a sectarian against his private convictions; but to support a sect is not to become surely a Christian. In the way the cause of a sect is sometimes espoused, there is rather a gratification of a perversely carnal propensity, than the denial of carnal desires or a reformation of life.

How important then has that admonition of Christ's become. Suffer the children to come unto me. Before their hearts and minds are filled with the cares and burdens of life; before their spirits are soured by the practical skepticism of the age; before their antipathies are awakened by sectional bigotries and asperities, bring them to me. Children are not naturally skeptical. Their whole nature is confiding and trustful. It is only bitter experience with the world that begets a skeptical spirit in them. They grasp the great truths of the gospel, so far as they come within their comprehension, with such implicit faith and trust, and so readily, that they enter upon the new life fully before an adult can decide upon one essential point of reform. They have not a thousand and one doubts to answer before deciding; they have no fear of infringing upon conventionalities; they have no matured and strong evil habits to break away from; they have no reputation to sustain or cherished popularity to lose; motives of this nature, either as present or prospective, do not affect them. The way from them to the cross is short and direct. And their views of Christ are apt to be as full and clear, in all things that pertain to sinfulness and regeneration, as those of the most mature Christians. There is nothing merely introductory about them. They get far nearer Christ than distrustful, hesitating adults. Well may Christ add, "of such is the kingdom of heaven." They have no shyness, doubt, or fear, but come boldly to the throne of grace.

Infidelity can make but little headway against a man converted in childhood, if he has continued in the Christian course. He sees Christ in all things. Christ is the one centre of beauty in all his works of creation and redemption; and where others see only the cold insentient force of law, he sees God. Accept the Saviour's admonition, and bring the children to him.

CHURCH MACHINERY AND SPIRITUAL POWER.

Just now the leading Christian Churches of the world are earnestly overhauling their position. The question is being asked,—Has not the Church of God too much machinery, and too little spiritual power? This query has been discussed of late by representative bodies and men, in England and America, belonging to the Episcopal, Congregational, Baptist and Methodist Churches, and the prevailing opinion is that too much machinery, and too little spiritual power is in the church. This opinion is not formed by hasty reviews of the circumstances and position of things, but years of anxiety and watchfulness has forced the conviction upon minds not readily alarmed. In the judgment of some of the most vigorous and devoted Christian ministers of Great Britain, the time has come when the "Ark of God must be put on a new cart;" that the need of the hour is men to preach who are endowed with the Holy Ghost; that the churches need a new baptism of the same power, for forms and machinery are eating out the spiritual life of the church. Of course all who are truly called to preach the gospel, depend somewhat upon the Holy Ghost, but the existence of manifold machinery seems to rob them of a complete dependence upon, and recognition of the full power of the Holy Ghost. It is easily understood how that such a thing may be even in the case of ministers who strongly insist upon regarding an agency that can effectually awaken and renovate the human soul.

The church being deadened by overladen forms and machinery, is not a new danger. The founder of the Christian church had to meet and resist men who wanted to cumber it with their tape measures and plumb lines. There are descendants of the Pharisees all over Christendom—formalists who figure to-day as their kind have figured in the church through all its history. But the entire danger does not just now spring from the manipulations of the dead formalist, but from a yielding on the part of the truly spiritually minded to what are called the exigencies and demands of the age. This age demands method and organization; it is a very practical age. In the entire realm of thought that spirit is pressed upon us. The church has been infected with it. There is a cry for method, plan, organization, all in hope of securing large, good results by combined agencies. Time and money have been given and spent to perfect the various organizations and agencies, until now the machinery seems perfect. But the results are so small and feeble that men are asking why? The answer is: too much dependence has been placed upon mere agencies, and too little upon the vitalizing influence of the Holy Ghost.

The men who at this time are asking attention to this question, are men who heartily believe in organization. They know its value, and that no good work can be well done without it. But they see agencies multiplying, and no adequate results; they see men living in the means, apparently forgetting the ends. They see a vast expensive system in operation in the church, but little increase of members, and small inroads upon the kingdom of darkness. They see the church generally satisfied with a Sabbath service elaborate and ornate; ministers competeing with each other to catch the popular ear; churches trying to outdo each other in decoration and gaudy trappings; over all they see art and contrivance used in every possible way to keep things moving. Seeing such things and being pained by them, they now are crying out for simplicity and spiritual power in pulpit and pew. It is hoped the swing will not now be to inveigh against all machinery; but that right views will prevail, viz.: to fill proper machinery or organization with the power of the Holy Ghost. That is the need of to-day, both at home and abroad. In our own denomination the mistake is not too much machinery. In the past it has been too little. Happily we are righting things. Some, perhaps, think we are going too far in increasing our agencies. But a just review of things will reveal the fact that we have need to increase some desirable agencies, if we are to step outwards and onwards. That we want more spiritural power, all are agreed, both in the churches and in the ministry. Time and time again we hear men mourning over the ministry of to-day, that it lacks the spiritual power of thirty years ago. This may be all true; but some who make the charge are still in the ministry, yet they do not have the power they had, if results are to be the test. Had we not better all look at our own hearts and ways. The Holy Ghost does not grow old. Our power can be the same to-day as thirty years ago, if we have the same consecration.

There are some among us who blame education. They say that the cry of an educated ministry has tended to decrease the spiritual power of our ministry. Such a charge may be true, or it may not. One thing is known, our ministry does not suffer from too much education. All feel the need of a little more. There are none perhaps that are self-satisfied; if there are such they are not the best and strongest men. When education robs a minister of spiritual power, the lack of education wouldn't add much to him. Of all vanities the vanity of ignorance is the worst. To say that an educated minister cannot be as sensible of the need of his dependence, in gospel work, upon the Holy Ghost, as one who is not educated (using the term in its general sense) is a vain illusion savoring of spiritual pride. The fact is, it would be well for us as ministers not to waste time about the inevitable. Education is surely stepping out and the people demand it. Our duty seems to be to put ourselves right by prayerful consecration to our Master and His service, by getting nearer to God and behind the cross, by depending more upon the Holy Ghost and being filled with the spirit, by drawing nearer to our work and infusing a better spirit in those we minister to, by being the Lord's, "body, soul and spirit," bring our "tithes in the storehouse," and sticking to the work God has called us to. If He has called us to preach and go work for Him and attend to His vineyard, let us do it. To say we are His ambassador and neglect our calling appears strange to the world; how must it appear to our Lord? There needs to be more sacrifice of self. Let us get right ourselves, and then we can impress upon the laity their duties. None of us feel we are too much in the way of God's will. None of us can say we need not a new baptism of the Holy Ghost. We all need again to be endued with power from on high. Oh! that God may give it to us; then shall we be greatly useful in the hands of the Lord.

VERAX.

CHRISTIAN WORK.

— Mr. D. L. Chubbuck, the evangelist, is now holding services in the Church of the Holy Trinity, (Rev. Dr. Tyng's) New York.

— Major Whittle, the evangelist, with Mr. and Mrs. McGranahan, the sweet singers, as helpers, has been preaching in Glasgow with great success.

— There are eleven mission stations in Yoruba and thirteen African clergymen. These minister to more than 2,000 communicants and nearly 6,000 professing Christians.

— There is encouragement in the word that comes from Rev. Mr. McDougall's work in Florence, that 800 Roman Catholic children are reading God's Word daily in the Christian schools throughout Italy.

— The Rev. Messrs. Inskip, M'Donald and Wood, with their wives, reached Bombay safe and well Nov. 16, and were "welcomed" by a large meeting in Grant Road Methodist Episcopal Church. They began their evangelistic services at Poonah Nov. 23, and at Bombay Dec. 5. It was arranged for them to proceed northward to Allahabad, thence to Bareilly, the seat of the Northern India Conference, from thence to Lucknow, then to Calcutta, and close up at Madras about Feb. 5.

— Henry Martyn once said: "If I ever see a Hindoo converted to Jesus Christ I shall see something more nearly approaching the resurrection of a dead body than anything I have ever yet seen." To-day there are about 500,000 native Christians in India. The rate of growth is thus shown: in 1852, 128,000; 1862, 213,000; 1872, 318,000; 1878, 500,000. The entire number of conversions in 1878, 60,000.

— Rev. C. F. Penney, pastor of the Free Baptist Church at Augusta, Maine, has been giving a series of illustrated sermons, Sabbath evenings, to large crowds, several persons attending who have not been in the habit of attending church or hearing the gospel preached. The pastor by his clear and familiar talks upon a subject illustrated by paintings, has so impressed the minds of several that they have given their hearts to Jesus. Some 10 or twelve strong, warm-hearted men have been converted.—*Star.*

— Dr. Prime, of the N. Y. *Observer*, says of 1880: "The year has been pre-eminently marked by a revival of orthodox Christianity, and the invigoration of evangelical religion. I am positive it is so in the United States of America; perhaps not so clear in the case of Great Britain. But the old truth as it is in the Bible, the strong gospel of Jesus and his Apostles, was never held by so many souls at any one time as to-day, and the bow of promise was never brighter in the sky." To all which we say AMEN!

DENOMINATIONAL.

NEW BRUNSWICK.

MONCTON.—Rev. A. Kinney baptized three converts last Sabbath in Moncton.

WOODSTOCK.—The pastor of the Woodstock Church received from his friends last week a generous donation, amounting to $115.00. The meeting was in the vestry of the church, and was a pleasant gathering. The presentation was made by Dr. Sharp, who, with Mr. W. G. Gaunce, Mr. E. M. Truesdell and the pastor, made addresses. The choir added to the pleasure of the evening.

FREDERICTON.—On Friday evening the Fredericton congregation held a sociable in the S. S. Room. The room had been very nicely greened and otherwise decorated by the young ladies and gentlemen. There was a good attendance. Mr. J. A. VanWart was "master of ceremonies." Fruits and confectionary were distributed generously. Remarks were made by Messrs. J. A. Vanwart and G. F. Atherton, Rev. Wm. Kinghorn and the pastor. Mr. Atherton on behalf of those present presented the pastor with $190.00, for which of course he expressed hearty thanks. The choir of the church sang several pieces very nicely to the evident delight of all. The evening was very pleasantly spent.

NOVA SCOTIA.

CAPE SABLE ISLAND.—*Dear Bro. McLeod*: God is blessing the labours of Bro. Colpitts in the Eastern Section of the Island. He is also blessing us here in the Western Section. The cause is being much revived and strengthened. Daily there seem to be "signs of abundance of rain." Bro. Colpitts baptized five last Lord's day, and still the good work goes on. Last night was a good meeting. Yours, &c.,

T. O. DEWITT.

January 19, 1881.

FACT AND RUMOUR.

Trinity Church, Boston, was built in 1734—146 years ago.

Five missionaries in South Africa have been killed in the war between the English and the Basutos.

A law passed by the last Parliament, that went into operation at New Year, released all prisoners for debt in Scotland.

The youthful evangelist, Harrison, has been gathering a harvest of about 165 converted sinners at Meriden, Conn.

A collection for the Pope, known as Peter's pence, was taken up in the Roman Catholic Churches in Halifax on Sunday, and about $900 were realized.

Father Seguin, for fourteen years a French Romanist priest of Montreal, has renounced that faith and gone to New York to labor among the 50,000 French Catholics of that city.

Gov. Murray, of Utah, says half of the wealth of that territory is in the hands of the Gentiles, although the Mormons have possession of most of the soil and outnumber them about five to one.

Messrs. Moody and Sankey, who are still conducting meetings in San Francisco, are to make another tour in England, sailing, probably, near the close of the present year.

An Ottawa despatch to the Quebec *Chronicle* says it is understood that a movement will shortly be set on foot by prominent Reformers to present Hon. Mr. Mackenzie with a testimonial.

Rev. W. M. Barrows, of Salt Lake City, Utah, sends a New Year's letter to his people, in which he reviews his seven years' pastorate there. They began as a missionary church with twenty-four members; now they are self-supporting with a membership of 118, and a Sunday school with an average attendance of 200.

An earthquake, lasting about ten seconds, was felt throughout the region of Bath, Me., Thursday evening. There was at first a loud report, followed by a rumbling sound, as of a heavy team passing over frozen ground. Windows were rattled and distinct oscillations were felt.

"A Blizzard," says a Dakota man, "is the Northwestern name for a gale of wind filled with snow and icy particles as fine as rice powder, with a temperature ten to twenty degrees below zero. A genuine blizzard is so fierce that you can neither face it nor distinguish objects ten feet away from you. In Dakota and Minnesota during the prevalence of a blizzard farmers only venture out of their houses with guiding ropes around their person to enable them to find their way back."

"MOTHER SHIPTON'S PROPHECIES."

"How do you account for Mother Shipton's Prophecies?" The *Guardian* answers thus:

The "prophecies" of Mother Shipton are a humbug. Such a person as Mother Shipton was a veritable character who lived more than three hundred years ago, and uttered a number of so-called prophecies. They were, for the most part, a vague, unmeaning jumble of seeming predictions applicable to no special event, and without point or general interest.

In 1641 a phamphlet containing a medley of this sort, chiefly in halting verse, was printed in London, and her "Life and Curious Prophecies" were given to the public in 1677.

In 1862, Mr. Charles Hindly, of Brighton, England, issued what purported to be an extract reprint of "A Chap-book Version of Mother Shipton's Prophecies from the Edition of 1648." In this, for the first time, there were point and pith, and special application. All modern discoveries were plainly described; and one prophecy which began—

"Carriages without horses shall go,"

and set forth the railroads, telegraphs, steamers, and other modern inventions, wound up with,

"The world to an end shall come
In eighteen hundred and eighty-one."

This, of course, quite startled the public. If all other important events of the nineteenth century had been so aptly described, why should not the last prediction be fulfilled? To the remonstrances of those who were inclined to doubt the genuineness of these prophecies, it was answered that they were an exact reprint of the old edition which had been for nearly two hundred and fifty years on file in the British Museum. Some gentlemen, however, not credulous enough to be so easily satisfied, went to the Museum, and learned that there was a chap-book of that title bearing date 1641; another of 1642, containing what purported to be Mother Shipton's portrait; other prophecies dated 1648, 1667; and "Mother Shipton's Life and Curious Prophecies," complete in one octavo edition of 1797. The reprint of 1862 was then procured and a comparison made. This proved that a fraud had been committed. The old prophecies were a vague jumble of local predictions that might have been fulfilled at any or every decade since their date. All the pointed and interesting predictions in the new issue were not in the old book, and were either interlineations, or entirely new fragments, evidently written after the events they were supposed to predict.

Upon the point being pressed, the secret came out. In the spring of 1873, Mr. Hindly wrote a letter confessing that he had fabricated the prophecy and ten others to render his little book saleable.—*Guardian.*

EVANGELIZATION IN FRANCE.

There are many and unmistakable indications that the favorable moment for Protestantism in France has come. The people, for very excellent reasons, are wavering in their allegiance to the Roman Catholic Church. They have come to regard it as the friend of tyranny and ignorance, and the foe of Republican institutions and free education and free thought. They are beginning to see how far it has departed from the pure principles of the religion of the New Testament, and how near its worship is to idolatry. It still holds the more ignorant in chains; but the intelligent, thinking classes are, unfortunately, breaking with Catholicism, to become free-thinkers and atheists. The Church makes no effort to prevent these losses, and refuses to adapt itself to its environments and to the spirit of the age. It will not remember that the old *regime* has passed away forever, and that the memory of it is hateful to true Frenchmen. Hence, statesmen are declaring that Protestantism is the hope of the French nation, and the people are inquiring what the principles and doctrines of the Reformed Church are as never before.

There are three Protestant Churches in France: the Reformed Church and the Lutheran Church supported by the State, and the Free Churches, which renounced State aid in order to become free from State control. Of this very respectable and vigorous body Dr. Pressense is a distinguished leader. The Reformed Church, which represents the great bulk of Protestantism in France, is, unfortunately, greatly hampered by its connection with the State. It has felt most severely the blighting influence of Rationalism, and has been trying since 1872 to free itself from this incumbrance; but in this period there have been many changes in the Cabinet, and negotiations with the ministry of public worship have, accordingly, been slow and uncertain. The present minister refuses to permit the regulations of the Synod of 1872 to be observed, and there appears to be little hope of the Church being able to shake off Rationalism so long as it remains a State Church. The Orthodox majority, however, have established an unofficial ecclesiastical system, which, though without ecclesiatical authority, gives strength and unity to the Evangelicals, and enables them to work together effectively in missionary and other benevolent enterprises. The Lutheran Churches are not concerned with the evangelization of the country, which is left chiefly to the Reformed Church and the Free Churches. The Wesleyans have a Conference in France, and some British and American missionaries are at work; but none of these agencies are very strong. The Evangelical Society of the Free Churches, the Central Protestant Evangelization Society of the State Church, and the Home Mission Society are the chief French evangelization societies. These societies are trying to perform a work which requires more money and more men than they can possibly command. Therefore, they sent M. Reveillaud and M. Dodds to the United States to plead the cause of France, and worthily and effectually was it done.

The commission formed to welcome and assist this deputation have an encouraging report to make. Dr. Beard, the secretary, at a meeting recently held in this city, at the house of the president, Dr. Crosby, stated that in the eighty-one days that Messrs. Reveilland and Dodds were in this country they held seventy-seven public meetings, averaging three every Sunday. They spoke in thirteen different States and in Canada, and the results of their earnest appeals cannot be measured in money, though they obtained some $12,000, with much more yet to come. They were most cordially received everywhere, and they left with the conviction that a deep and abiding interest had been awakened in the evangelization of France. Many interesting incidents were given in Dr. Beard's report, indicating the deep impressions made and the necessity of following them up. Some remarkable special gifts were promised. Enough has been reaped from this effort of less than twelve weeks to show that this cause, if properly presented to the American people, is one which will enlist their ready sympathy and assistance. The question now is, how thisshall be done. Spasmodic efforts will not do. To prompt the French societies to enlarge their operations this year, only to curtail them the next, through lack of permanent aid, would be unkindness. What will the churches do?

The news of the success of Mr. M'All's mission in Paris and vicinity has reached, doubtless nearly every part of this country, in some form; but it cannot be generally known how attentively the people hear evangelists in every part of France, and how whole villages have renounced Catholicism and accepted the Protestant religion. Dr. Somerville, the well-known Scotch evanglist, made a tour in France a year or two ago, and he was amazed at what he saw and heard. He was welcomed everywhere and listened to with the closest attention.—*Independent.*

ANOTHER PROJECT.—Mr. Moody, having succeeded so well with his school for girls, is now about to establish a school for boys. He has bought three hundred acres of land for a farm, and he purposes work and play and study for the boys whom he undertakes to educate.

The *S. S. Times* says: The new farm-school is to be on the family plan—a group of a dozen boys or so in a family home, instead of on the dormitory plan. It is not to be a reformatory institution. "My plan is," says Mr. Moody, "to take boys of unfortunate parents who are not able to educate them; but the boys shall be promising ones, and such as, if educated, would make good preachers and missionaries." The tuition bills are to be graduated according to circumstances. When it seems necessary, the boys will be taken without cost to themselves or their friends. About fifty thousand dollars for this enterprise is already in hand—twenty-five thousand dollars of this being from Mr. Hiram Camp, of New Haven, Connecticut. There will be no debts incurred in building or managing the institution. When Mr. Moody was asked if he thought a school of this kind was needed in this country, his characteristic answer was, "Yes, ten thousand of them. What is more needed than religious, moral, and intellectual training for boys who would not otherwise get it? The first family home is to be ready for boys about the first of the new year. The idea is a good one, and it bids fair to be well carried out.

THE ROME correspondent of the New York *Tablet*, Roman Catholic organ of that city, writes:

Father Eusebius, of Monte Santo, preached his first Advent sermon at the Vatican, in presence of the Pope, the Cardinals, and the persons belonging to the Pontificial Court. It is known that the Pope is present at these sermons without being visible to the rest of the congregation assembled. A partition is made on one side of the chapel, to which access is gained by an outer door. When the members of the Sacred College and the prelates, etc., have taken their place at their respective posts, the Pope is informed that all are assembled in the chapel, and the preacher only waiting for his gracious presence to commence. The entrance of his Holiness is not visible; only the movement beyond the partition and the noise of his footstep and that of his attendant followers intimate his presence, upon which all the assembly turn toward the side where his Holiness is known to approach, and *bow low in reverence and obeisance. The same ceremonial is observed when the Pope retires.*

☞ Rev. A. B. McDonald (Baptist) received from his Jemseg, Q. Co., friends last week a donation of $100.00.

EVANGECICAL WORK IN FRANCE.—Recent reports show that active evangelistic work is being carried on in parts of France hitherto unvisited by Protestant speakers. The following extract from a report by M. Fourneau, of his work along the Loire, shows how ready the French people are at present to receive the Gospel:

"Last Tuesday I set out for Blois with high hopes which have not been disappointed. That evening I demonstrated the superiority of the gospel to all human religions, before an audience of nearly two hundred and fifty persons. The next day they nearly all came again, and others with them, making an audience of nearly three hundred—all that the little meeting-house would hold. The theme of my second lecture was 'The regeneration of society cannot be affected by clericalism, nor by free-thinking, but by the gospel, known, received, and practiced, first in the family, then in the community.' The greater part of the audience were Catholics; yet they manifested full sympathy with the speaker. An English friend, who has been living at Tours for several years, had hired for two days the circus of that city, having about fourteen hundred sittings, and announced the lectures by posters. There were eight hundred persons at the first lecture, and over one thousand at the second; the subjects were the same as at Blois. The population of Tours is one-half clerical, the other half infidel; and there was no mincing of words with either of those two ways of hindering the soul from seeking God, and yet the speaker was received with such demonstrations as to encourage him to go again with the simple message of salvation."

AUSTRIAN INTOLERANCE.—The last Bible colporteur has, for the present, been driven from the Tyrol. The enemy had a spy on his track for days until it was possible to prove that the colporteur was guilty of the enormous crime of selling the Scriptures. He was arrested, fined, books and license confiscated, and himself rudely dismissed from the court with the assurance that he could never have another permission to labor as colporteur in Tyrol. It seems that now the strictest interpretation of the law is to be enforced, and that not only in Bohemia but in other provinces the colporteur will be allowed simply to take subscriptions. The books must then be sent by post from the store. A young man who is being educated for the ministry by the American Board has been forbidden by the director of the gymnasium (college) where he is now studying to attend the public services of the Free Reformed Church of which he is a member. The matter will be appealed to higher authority. This Free Reformed Church, with over fifty members, is under the pastoral care of the American missionaries in Prague. The Sunday School cause is prospering in Bohemia and Moravia. The workers of the Board are not allowed to hold Sunday Schools, but they are doing all they can to help pastors and teachers in establishing them. In such efforts they are assisted by the American Bible Society and by the Foreign Sunday School Association.

ONE MEAL.—That Auburn, Me. man, who is living on one meal a day, continues to thrive. He takes his meal at 10 P. M. The *Journal* says "he now weighs 170 pounds and finds on one meal a day that he is stronger, more patient, more full-fledged in all respects. Of his vegetarian system he says: "If from any circumstance I eat spiced or salted food I feel uncomfortable the next day. Salt is the most poisonous of anything I can take in the line of condiments. The senses of taste and smell are keener to detect anything right or wrong in food or atmosphere; thus, tobacco and its allies are more repulsive, while fruits grown from the same nursery as formerly, are appreciated in a much higher degree. I believe the three meal system in connection with flesh diet, is the prime cause of most of the drunkenness in the world, and of all intoxicating desires of the flesh. The worst inebriate can be cured by this system of living. Again, my experiments have thoroughly convinced me that there are few diseases known to man but what would be prevented, or cured, or at least alleviated, by a correct diet."

PRONUNCIATION.—Here is an exercise in pronunciation. Some one may read it at sight without making a mistake, but it is doubtful. Try it:

A plebeian youth, addicted to wassail and Terpsichorean revels, being deprived, on account of a heinous offence, for which he merited the gallows, of a sinecure, resolved not to go forth like a pariah, without a groat, but to exhaust every resource ere he became a highwayman. Instigated by his evil genius, he purchased a laundry where he washed sarcenet of a mezzo-tint, bombazine and breeches for a neighboring pharmaceutist. Had it not been for a cameleopard from an adjacent zoological garden, which used daily to harrass him, he might have succeeded. He declared that the long-legged beast made him retch, and he died in attempting to beat a reveille upon the animal's hirsute sides.

CARLETON LECTURES.—The third of this course of lectures was given on Tuesday evening by Rev. Jos. McLeod. Subject, "Pulpit and Pew." The audience was good and greatly enjoyed the lecture, which was at once pleasing and instructive. Many of the peculiarities of the occupants of both pulpit and pews were well described, and many happy hits and useful suggestions given to each. It should do good. It will do good if not too soon forgotten.

The next lecture of this course will be given on February 8th by Silas Alward, Esq. Subject, "Retrospect and Prospect." H.

SOUTH AFRICA is a mixture of Portuguese (who were the first settlers); Dutch, the most numerous of the Europeans; the English, found almost exclusively in the eastern part; with some French and Germans. The natives—Hottentots, Bushmen, Kaffirs, Bechuanas and Negroes—are in the majority. There are many labourers, along the coast, of Malay origin. The population of the Cape Colony is about 900,000. Its area is 182,000 square miles. The outlying districts—Basutoland, Kaffraria and Transvaal—have kept the British ot the Cape in constant war. The Cape itself was settled by the Dutch in 1652, but passed into possession of the English in 1806.

CURRENT TOPICS.

THE DUNKARDS.

(The Telescope.)

The Dunkards (or Brethren) have before them an important proposition, over which they are earnestly meditating in Ohio. It is "to establish a clothing-house of their own," so that their clothes may all be "of the same cut." If it is a matter of such vast importance, that the coats and other vestments should be precisely "of the same cut," then this undertaking seems to us to be a very wise one. Possibly it may even hasten the millennium. But it is quite a wise one for another reason. The "Brethren" are a thrifty folk, and it does not escape their observation that in this way they will get their garments cheaper and of more honest material than if they depend upon traders generally. It will be a sort of a co-operative clothing-store for the whole denomination. Now, if the "Brethren" would use some of these savings for benevolence, say for the preaching of the gospel to the heathen, the step would be entirely commendable, save for the Judaistic and legalistic stress which it lays on forms of dress and phylacteries.

THE PAPACY IN THE POLITICS OF EUROPE.

(Canada Advocate.)

The days have been when Emperors shivered, naked and starving suplicants, at the gateway of the Pope of Rome, and when the neck of an Emperor was bowed as under the mandate of Europe to allow the Pope to place his foot upon it in token of complete and universal sovereignty. Other days are now upon the world. The Emperor William, Bismarck, and the German Parliament dare resist the Supreme Pontiff. After long pleading on the part of Rome for the perpetuity of old privileges and tyrannies, it is declared that the German laws must take their course, though priests must give up their livings, and though Pope appoint no Bishops. Such an assertion of the prerogatives of the State is a strength to liberty. In Belgium the contest has been hot between the State and clerical schools. All sorts of anathemas and ecclesiastical disabilities have been tried to force the people of that peculiarly Roman country to patronize only the clerical schools; but all have failed. The government has stood firm for the public schools. Popery has been exposed in pamphlets, papers and speeches, the Pope himself accused of lying in his correspondence, and the Belgian Ambassador withdrawn from the Vatican. In France the government has expelled to Jesuits, and after the manner of Henry VIII., suppressed most of the religious houses. Further, the property of the religious orders by which they have been doing secular business, even to wine making, is to be no longer exempted from taxes, but placed under impost as the business property of other citizens. Between the Pope and the Czar of Russia there is a compromise, a natural alliance of despots. No wonder His Holiness of Rome seeks such alliance and comfort in the east. The days must be sad when he conveys to the Sultan of Turkey his sympathy against the Governments of Europe, a mistake not unlike that made by the Great Infallibility when he sent on his approriation and blessing to Jeffer