TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH MCLEOD,.....EDITOR.

SAINT JOHN, N. B., MARCH 17, 1882.

— THE New York *Tribune* suggests that people will see the natural sequence of German scepticism and deism in the fact that more suicides are recorded in Leipsic than in any other of the great European Capitals. it is a significant fact certainly.

— PREACHERS are commissioned to declare the very word of God to dying men. It is, therefore, impossible for them to be too careful and painstaking in the preparation of their sermons; but they should remember that "the sermons that have become historic as the instruments of mighty revivals have uniformally received their inspiration in the closet."

— "TEMPORARY ABERRATION" is what they call it when a man drinks till he is crazy. If he cuts his throat, jumps into the river and is drowned, or leaps from a window and breaks his arms or legs while in "the horrors," is all attributed to "temporary aberration." This saves the feelings of the unfortunate, and is supposed to blind the public to the facts, and shield the delightful traffic which thrives by the production of such cases.

— A DECISION as to the Constitutionality of the Canada Temperance Act may be expected very soon. We intimated a few weeks ago that the case would come up in this month. Mr. McLaren, Q.C., of Montreal, who has been retained by the Dominion Alliance to defend the Act before the Privy Council, sailed for England last Saturday, having received a despatch from the London solicitors that the case would be reached before the end of the month.

— FIFTEEN YEARS ago to-day (Friday) the founder and first editor of this paper died. He loved it as a father loves his child. In labours for its success as a messenger of good he was abundant, and the burden of the last prayer he offered from his knees was for God's blessing on it when he should be here no more. He did not labour in vain, and God has graciously answered his prayers. "Blessed are the dead who die in the Lord: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

— TREATING of the support of the ministry, *Scribner's Monthly* makes a good point thus: "If Christians do not sufficiently recognize the legitimacy of the pastor's calling to render him fully his just wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids approach and precludes influence. The world will be quite ready to take the pastor at the valuation of his friends, and the religion he teaches at the price its professors are willing to pay in a business way for its ministry."

— IN CHRISTIAN WORK we should not count too much on human helpers. It is our duty to get all of that kind of help we can, but it should never be forgotten that the real power is from above. This or that man of influence may be useful, but do not think when such names are secured that now everything is done. Or when some prominent member leaves or becomes disaffected, reckon not that the work will decline. If it does decline for such a reason it deserves to. Our reliance is, and should ever be, in the Holy Spirit. Both consciously and unconsciously we should lean on Him.

It is not by might of man nor power of human instrumentalities, but "by my Spirit, saith the Lord."

— MR. SPURGEON is a believer in Christian communion rather than church communion. He thinks the children of God, in spite of their difference on some points, may safely meet together to "show forth the Lord's death." He said recently:—"There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and sit down with us. If any man were to tell me that I am separated from the Episcopalian, the Presbyterian, or the Methodist, I would tell him that he did not know me, for I love them with a pure heart, fervently, and I am not separated from them. The pulse of Christ is communion, and woe to the Church that seeks to cure the ills of Christ's Church by stopping its pulse. I think it is a sin to refuse to commune with any one who is a member of the Church of our Lord Jesus Christ. I should think myself grossly in fault, if at the foot of these stairs I should meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and I should say, 'No, sir; you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you.' I should then think the text would bear very hard on me, 'These are they who separate themselves, sensual, not having the spirit.'"

— OUR RELIGIOUS exchanges, especially those of the United States report revivals in many places. It is good news. We hope to hear as cheering reports from all parts of Canada. There are already signs of refreshing; in a number of places gracious quickening is being experienced. To those churches that are enjoying a work of grace the *Christian Weekly* addresses a pertinent question thus:

Is there any reason why that work should not continue until the whole congregation is brought to Christ? When, peradventure, five, fifteen, twenty-five even, have confessed their faith in the Saviour, will it be time that the work should cease? But many a work of grace is brought to a standstill just because professed Christians really become weary of extra service. God is always willing to honor the use of means, when depeudence is placed upon him. Why should you cease to put forth effort, when you have found that effort was blessed of God? There is ordinarily no reason why a work of grace, begun among a people, should cease until the sacred fire has no more fuel upon which to feed. But many a work of grace pauses with numbers unsaved, because prayer and effort slack and fail. Shall it be so with you?

A REMARKABLE IMPOSTURE.

Seldom, if ever, has there been a case of more successful imposture on the one hand, or of greater credulity on the other, than one which has recently been brought to light in England. From the statements made in the English papers it would seem that a woman named Fearneux has for several years been representing herself as "Lord Arthur Clinton," who died some years ago, and obtaining large sums of money, amounting, it is believed, in all to over £15,000, from her dupes. Dressed as a fashionable young man, and showing cleverly-forged letters from the Queen, Prince of Wales, and other eminent personages, she managed to persuade a number of persons that she was the veritable "Lord Arthur Clinton," obliged to keep out of the way for a time, and falsely declared to be dead, but shortly about to come again into possession of estates and unlimited funds, and upon the strength of these representations she induced them in some instances to part with the whole of their property in order to furnish her with means. Again, droping the *role* of "Lord Clinton," she represented herself to be the niece of Lord Coleridge, and in that character obtained from a man named Fowell a large sum of money. This foolish fellow, who at one time sold his horse and cart to save her from arrest, was not only defrauded of a valuable estate by Fearneux, but, being prosecuted by her, was actually imprisoned for fifteen months for sending her a threatening letter. Fowell was released only a week or two ago. Even astute money-lenders were victimised by this accomplished impostor. When her boxes were opened by the Birmingham police thousands of letters were found, most of which had been accompanied by cheques and bank notes, the senders of which, it is said, seemed to regard it altogether as a favour to advance money to "his lordship." Whilst personating Lord Clinton, she won the affections of one poor girl, who has since become insane, and reduced the girl's mother to absolute beggary. Among the photographs of Fearnuex was one representing her in military uniform. According to a statement by her mother, who professes also to have been deluded into the belief that her daughter was entitled to large estates, this daring impostor is the great granddaughter of the Hon. John Butler, brother of the Earl of Lanesborough. But this and other statements coming from the same source must be clearly received with caution. A man named Gething has been arrested as an accomplice, and it seems not unlikely that others will be criminated by the correspondence found in the woman's boxes. Further inquiry has shown that this extraordinary adventuress has been engaged in swindling practices for fourteen or fifteen years. The moral deducible from the story, so far as it has been told, is that the desire to obtain wealth at a bound, or exorbitant interest for money, may make over-reaching persons the easy prey of a clever impostor. One Birmingham victim, it is said, was to have received five times the amount of his advances returned in hard cash, in addition to a large portion of S. John's-wood, a few acres in Scotland, and almost an entire county in Ireland. Whilst we are amazed at the existence of such credulity, we cannot process to pity those who, in snatching at such shadows lose their substance.

THE RISE, SPREAD AND PREVALENCE OF CHRIST'S KINGDOM.

EZEKIEL 47: 1—12.

Revelation in nature and in grace is progressive. The blade, the ear and then the full corn in the ear; each a great and important truth. The Dispensation of the Holy Spirit has been evolved out of the Mosaic and Patriarchal Dispensations. The sacrificial death of Christ like a scarlet thread running through them has bound them together and made them one in essence. This Dispensation may be regarded in comparison with the others as the full corn in the ear.

This vision describes a marvelous stream issuing forth from under the threshold of the temple in Mount Moriah, in Jerusalem as if the temple itself had become a living fountain. The stream increasing rapidly flows down through the great valley of the Jordan and empties into the Dead Sea. As a result the lifeless, poisonous, bituminous waters of the Dead Sea are healed and quickened, so that fish in abundance live in them and fishermen are attracted thither to cast their nets. The miry and marshy places upon the margin of the sea cannot be healed and consequently are doomed to perpetual barrenness. The deserts through which the river flows became fertile and upon its banks trees of rare beauty and wonderful properties grow luxuriously. May God grant us wisdom and knowledge to discover the precious truths that lie concealed in this prophecy.

The Prophet Ezekiel, in our text, with a few strokes of his brush throws upon the canvas a description of the rise, progress and triumphs of the gospel of Christ in the present Dispensation as we will notice more particularly.

1. Consider what is represented by this stream and its source, (v.1) The stream as the gospel of Christ accompanied by the power of the Holy Spirit John 7: 28, 29. The Temple is Christ the living fountain. John 4: 14. It is worthy of note that the first preaching of the gospel was in the temple (Luke 2: 46, 49.) and from the temple and Jerusalem the disciples were scattered abroad preaching the gospel among all nations. Acts 8: 1, 4. Acts 5: 20.

2. Notice the rapidity with which this stream increased in volume, (v. 2, 5.) The distance from the temple to the outer gate was about a half mile. The *Heb.* word rendered "ran out" means distilled ozed forth, to come in drops. Only a few souls in the beginning embraced Christ. An upper room was sufficiently large to accommodate them all Acts 1: 13

Streams in Palestine unless fed by tributaries are soon absorbed by the land or lost in the fissures of rocks. The Jewish religion was most influential in Jerusalem and decreased in force as it extended outward through the country. This stream, unaided by any side streams, in consequence of its miraculous supply at the fountain increased rapidly as it flowed. The gospel of Christ increases in power as it advances from heart to heart and from nation to nation.

The four measurements of the stream, firstly to the ankles (or literally to the soles of the feet) secondly to the knees, thirdly to the loins and fourthly to a good river to swim in may have reference to the extension of the cause of Christ in four of the great languages which in turn have become depositories—the Hebrew, the Greek, the Latin and the English. In no other language has the gospel assumed such grand proportions and wielded so mighty an influence as in our mother tongue and under its direction.

Then again it may signify that the four divisions of the earth, Asia, Africa, Europe and America were to receive the glad news; and perhaps the success of the gospel is to reach its grandest achievements in the New World and through its influence.

3. We will observe the salubrious effects of this stream upon the Dead Sea, (v. 8, 9.) The poisonous waters of the Dead Sea rolling over the guilty cities of the plains have reference to the world in sin. The restoration of the Dead Sea by means of the waters that issue from the temple so that it could sustain life signifies the great moral change possible to the world. It is God's earth. He redeemed it from the dominion of sin by the blood of his only begotten Son. Life shall abound where death once reigned supremely.

4. What lessons can we learn from these fishermen who cast their nets into the bosom of the Dead Sea. (v. 10)? They refer to the angels. They are ministering spirits. Heb. 1: 14. They carry redeemed souls home to glory. Luke 16: 22. They are to assist Christ in gathering in the harvest at the end of the world. Matt. 13: 39.

5. That under the figures of the miry and marshy places is taught the sore consequences of not receiving the gospel, (v. 11.) These places are doomed to desolation and miseries—because they cannot be healed by this health-producing stream. The rose of Sharon, the lily of the valley, the fir tree, the box tree and the myrtle tree will not grow there. They shall be given to salt. There will be some souls and possibly some localities that the gospel will fail to bless. Prov. 1: 24, 21. Mark 3: 29. O, how sad the thought and yet how true.

6. Also under the figures of the trees we notice the glad effects of receiving the gospel, (v. 7, 12,) Trees may signify the rich temporal blessings both social and natural that shall be developed by the superior enterprise of Christian civilization such as some of the arts and sciences, inventions, discoveries, literature, professions, institutions of learning and the elevation of women from the degradation of a slave to be the companion and helpmate of man, and further, the settlement of international difficulties by arbitration instead of the sword, liberty of speech, equal rights of citizenship and liberty of conscience.

We have seen that Christ is the living fountain—that the stream is the Gospel of peace and joy in the Holy Spirit, and possesses healing virtues. The Kingdom of Christ is plainly represented in this prophecy as destined to permeate all nations until the whole earth shall be filled with the glory of God. We may rejoice that the poisonous waters of the Dead Sea are healed, but let us not forget that the miry and marshy plains are doomed to perpetual salt. While Christians are rejoicing in the life and health that Christ has given them let sinners beware how they grieve the Spirit of God by resisting the claims of offered mercy.

Brethren, let us by the discharge of every Christian obligation that rests upon us advance the Kingdom of our Lord, and hasten the complete fulfilment of this prediction, and to His great and holy name be all the praise.

B. MINARD.

AN INTERESTING INTERVIEW.

The present Khedive of Egypt is evidently a man of more than ordinary intelligence and enterprise. He has set himself to improve the condition of his people, and is likely to succeed. Mr. J. E. Bowen has sent the *Independent* an account of a recent interview had with the Khedive from which we make some extracts. He is aiming to effect religious, political and educational reforms. Of education he says:

"While the people remain ignorant, reform in any direction is impossible; but, let learning be spread among the people and throughout the land, and political and religious reform will follow as a natural consequence in the path of educational advancement. For this reason," said he, "I am devoting my greatest energies to the spread of learning. The people must know more than the Koran; they must know geography and arithmetic, and algebra, and the sciences, and the modern languages. All these pursuits and studies are now being advanced; schools are being founded in all the large towns of Egypt, both Upper and Lower, and now the numbers have increased from the ten or fifteen thousand I found on my accession to between eighty and ninety thousand students. My own boys attend the common schools; and though princes to the world, they are there boys with the other boys, and stand upon no different footing. Out of my own purse I have given fifteen thousand pounds a year to the schools since I came to the throne. Often too," he says, "I go to the schools myself. Another reform that I am about to introduce is the education of women. Heretofore they have been always ignorant, more like slaves and animals than free women; but now they, too, shall have their schools, and, being educated, they can be better mothers to their sons, and coming children of a new Egypt. Soon, now, one of these schools will be opened in Cairo, and I shall send here my own little daughter and the daughters of the nobility of Egypt, and then the others will come. The women of enlightened countries are on an equal footing with the men, and they must be here, also; and therefore they must be educated.

When travelers come here I do not wish them to look upon us as barbarians, but as the most enlightened country of the Orient. We have been barbarous in some things; but of these I wish to remove the last vestige, and I have already abolished some of the most atrocious practices of our religion. Last year I put an end to that barbarous ceremony of Doda. Before then it was the custom when the yearly pilgrims had returned from Mecca, bearing the holy carpet, to have a great ceremony, most revolting and barbarous. One hundred men would prostrate at the door of the mosque, with head toward Mecca, and over their bodies would ride upon a horse the sheikh of the mosque. Always from eighteen to twenty of this hundred were killed under the feet of the horse. Europeans used to go in crowds to see this spectacle, and then call it barbarous. It is true, it was barbarous, and was without authority from the Bible, the Koran, or the Prophet; and so I abolished it. People said a revolution would follow; but we are better for the change.

"Another change that I am working for is to make my people content with one wife. I have but one myself while my predecessor (my father) had many. I set the example I wish my people to follow; for thank God, I make my own personal desire second to the welfare of Egypt and my people. When the people tell me the Koran says a man may have four wives, I tell them to read further on in the same book, where it says that a man who is content with one wife will lead a better, purer and happier life. As it is now family happiness is impossible. The children of one mother are jealous of those of another, and the man cannot be the same husband to four wives that he would be to one. The man and woman must be equal and live their lives for each other and their children. And this I say is not inconsistent with, but the better interpretation of our religion.

"Further, I desire to make my people liberal in regard to religious beliefs and respectful toward Christians, Jews, and Mussulmans alike. They must not call the Christian the Devil, as they have heretofore; but must respect, if they do not believe. I myself am a Mussulman. I go the the Mosque once a week; for, though my father did not do so before me, I, nevertheless, said when I came into power, that I would respect my religion and live up to its teachings. But I encourage all religions. Here, in Cairo, I gave land on which to build a Protestant mission, where the young might be instructed; also other land on which to build a hospital, open to people of all religions; and just within a few days I have given land in Upper Egypt for the erection of another Protestant mission. All this I do without changing my own religion or asking others to change theirs. In fact, when a person wrote me the other day that he would like to change his religion for mine, I replied: Follow the the teachings of your own religion and you will be good without any change. It is difficult," the Khedive went on, with a perceptible sadness in his voice, "for me to do all that I would like to or give my people all that I desire while other Powers have their hands in my pockets. Still, I have decreased the royal expenses greatly since I ascended the throne. My allowance is half a million dollars, and even out of this I give considerable. My father before me spent between ten and fifteen millions yearly in supporting five or six hundred women and a palace and household that rivaled the Vatican for size. But I have great hopes for Egypt," he concluded, "and shall live and work for her prosperity."

These are certainly encouraging indications. The Khedive is a young man—not more than thirty,—and if his life is spared there is reason to expect a great change in the condition of Egypt.

A DEPLORABLE EVIL.

To one who looks beneath the surface of human life there is something appalling in the immorality that is bred by a legalized rum-traffic. The propagating power of the evils that directly attend the sale and use of intoxicating drink is one of the saddest features of this great national sin. Its history, full of heart-rending tragedies, can never be written. Eternity alone will reveal the awful outcome of this incomparable legalized curse.

But because of its magnitude shall we cease to battle against it? Not while we can write a line or speak a word against its evil tendencies; not while the calm blue sky is above our heads and the solid rock of this old earth beneath our feet. We shall not, by our silence, prove ourselves the abettors of so unholy a traffic and thus implicitly strike hands with those engaged in it. Nay, but from our very hearts we pity the men who assume the moral responsibilities of this wicked trade. When their brutalizing work on earth is done and they are called hence to meet the record of the irreversible past, what, think you, shall be their eternal destiny? In the face of the Gospel truth of this nineteenth century, regardless of the moral consequences that attend their infamous trade, and indifferent to the protests of educated public sentiment as well as of their better judgment, they have prosecuted their inhuman work; but when called hence to meet the history of their past career, face to face with the Eternal Judge of all, what shall they plead in extenuation of their guilt? Better, far better had it been for them had they begged on the streets for a meagre living than go hence freighted with the misery of the lost and the damned. I tell you it is a thousand times more honorable to break stones by the dusty roadside than take the hard-earned money of the poor and needy, giving them in return the beverage of sin, misery, disease and death. The work of the chimney-sweeper is an industrial profession compared with that of him who scatters the seeds of moral death among his fellowmen. Oh! think of it, ye who farm out for silver the price of liberty, ye who take the people's money and give them the cup of poison—what excuse shall you give when before the Infinite Judge of all you are asked to render an account of your wicked work?

Consider its evil tendencies in a moral point of view, in its demoralizing effects upon the possibilities of human life, and it is enough to arouse the sympathies of the most unfeeling wretch that ever trod this sin-cursed earth. It is sad, indeed, to visit the ruins of an ancient city; but who can look at the ever-darkening gloom that gathers over the ruins of a mind destroyed by damning drink and not feel a pang of pain? Think of it! A mind fashioned in the image of God, capable of piercing the star-lit heights of the universe, of revelling amid the glories of a million lighted worlds and of bowing in adoration before the Invisible Presence on the throne of creation, forever doomed to wander amid the awful ruins of blasted hopes and blighted ambitions—this of all other things which mar the beauty of human life is the saddest, most pitiable. Contemplate for a moment a mind over which the gloom of a rayless night is fast gathering, a mind feebly wandering amid the ruins of its own powers, the darkening shadows of sin throwing their ominous presence over the fading memories of days when the world was bright and beautiful, slipping unconsciously out of time into a starless eternity without a ray of hope to light the pathway to the tomb—contemplate such a mind if you can without a feeling of pity, and then tell me why is it that we have a legalized rum-trade commissioned to lay low the towering aspirations of human life, to spread an eternal gloom, not over one mind only, but over thousands of human minds, aye! to blast the hopes, to blight the prospects, to shatter the homes, to break the hearts, to disease the bodies and damn the souls of the fairest and noblest of earth's toiling millions? We ask, why is it? Answer, ye who propagate this curse.

LIBERTY.

GENERAL RELIGIOUS NEWS.

— Dr. Cuyler's church in Brooklyn has now 1,790 members. The deacons last year distributed $1,200 among the poor.

— Considerable congregations of converts are gathering around four of five ex-priests in New York. These received much benefit from Father Chiniquy's recent visit to that city.

— A great revival is going on in Cincinnati. Over 1,000 persons have been converted. The meetings are so largely attended that many are unable to gain admission to them. Where are the bilious people who say Christianity is getting out of fashion and that this is a materialistic and a pagan age? That faith which is the substance of things hoped for and the evidence of things not seen, evidently can never get old-fashioned.

— The latest sensation of the high ecclesiastical caste is a project to establish a Greek hierarchy in England. It has been incubated by that section of the Ritualists who have for some time been sighing to effect a corporate re-union with the Greek Church. The Englishmen who are thus craving fellowship with one of the most degraded forms of perverted Christianity abroad are distinguished for the contempt with which they view all the most vital churches in their own country. The marriage of the Duke of Edinburgh to the daughter of the late Tsar has brought the Greek Church into prominence in fashionable circles.

— The success of Messrs. Moody and Sankey abroad is marked. The London *Outlook* ascribes it to the fact that they are not afraid to depart from the common conventional order and style of religious service, that they are deeply in earnest, and that they give the meeting itself an active interest and share in the work, Mr. Moody always limiting himself to thirty minutes, and holding all others to five minutes. Dr. Cairns, in the same journal, gives an account of the meetings held in Edinburgh, which continued for more than eight weeks. Immense meetings, numbering four or five thousand, were held night after night in the Corn Exchange and the Grass-market. Mr. Sankey's singing and Mr. Moody's earnest words there reached thousands who never before attended evangelistic meetings in Edinburgh.

— On the twenty-first of August next it will have been just a century and a half since the Moravians began their missionary work in foreign lands. No Church in Christendom has developed so much energy and zeal in the conversion of the world, in proportion to its numbers, as the Moravian. Its missionaries have carried the Gospel with diligence and perseverance to every quarter of the globe and have won rich triumphs in the harvest fields. Now they propose, in this jubilee year, not to glorify themselves, though they have wherewith to boast; but to mark the anniversary by the raising of a fund for the reinforcement and extension of the missions of the Unity's Brethren. The British Committee, headed by Bishop Taylor, has issued an appeal for donations, which will be received in this country by the Rev. Eugene Seibert, Nazareth, Penn. Three new missions have been establis hed in the last fifty years—in Australia, the Moskito Coast, and Thibet.

— Mr. Moody caused some amusement in the minister's meeting in Glasgow the other day. The matter under debate was the order in which the special services should be held in the fifteen districts into which the city had been divided. The conference threatened to degenerate into a discussion on the relative importance of the different quarters of the city; one brother pleaded for the "great east," while another, with good-humoured warmth, sought to remove the impression that the south side was a *suburb*. At one point the arrangements of the committee, which Mr. Moody generally approved, were in danger of being departed from, when he smilingly remarked that he had "enough to do with the devil, the world, and the flesh, without having to fight with good men!" The suggestion which he had made was at once agreed to.

DENOMINATIONAL.

HOME MISSION REPORT.

Rev. G. A. Hartley, Corresponding Secretary Home Mission Society:

DEAR BROTHER,—I again write you a report of my labour on the Tobique Pastorate. I have had snow storms and very bad roads to contend with the past month, notwithstanding all this I have been able to visit all the churches on my Pastorate. From Riley Brook to Trout Brook it is forty-five miles, and some of these Tobique miles are very long, especially when the road is blocked up with snow drifts. I have not seen as much good resulting from my labour as I have wished for, but hope that while I try to sow the good seed of the kingdom, some seed at least may fall into good ground which may yet bring forth fruit to the glory of God. Besides with these four Churches, I have held meetings at Dow Flat and Brymer Schoolhouse. I have not been without the presence of the Master, and am hoping for better days. I have held seventeen meetings, and visited and prayed with fifty families. Pray for us.

Your brother in Christ,
CHARLES F. RIDEOUT.

Riley Brook, Tobique, Victoria Co., Feb. 28th, 1882.

The above came a few hours too late for last week's paper. G. A. H.

REV. THOS. CONNOR was taken suddenly ill on Wednesday of last week, having ruptured a blood-vessel in his stomach. Dr. Spragg of Hartland and later Dr. Coulter of Woodstock did all they could for him, but for several days his recovery was despaired of. On Monday and up to this time on Tuesday when his son wrote us, the symptoms were more favourable and hope was entertained that by the blessing of God he might recover. His friends have been praying for him, and he hopes they may continue to pray. We trust God may graciously spare his life. Rev. O. M. Bubar also writes us of the illness, his letter being received at the same time as the one from Bro. C.'s son.

The foregoing note was intended for last week's issue, but failed to get insertion. Since then we learn that Bro. Connor has made further progress towards recovery, and that he is likely to be about again in a few weeks. This is good news to his many friends.

WOODSTOCK.—The plans and specifications for the new church in Woodstock, prepared by Mr. D. E. Dunham, show—it is said—that the new edifice will be one of the handsomest buildings in the town. Tenders for the construction have been asked for, and the work will begin in a few weeks and be rapidly pushed forward to completion.

NOVA SCOTIA.

HALIFAX.—*Bro. McLeod:* Last evening the Free Baptist Sunday School, in this city, held a Musical and Literary Concert in the audience room of Starr Street Free Baptist Meeting-House. It was a success. The proceeds, which were considerable, are to pay debt on cabinet organ in the Sunday School-room. It was conducted by Deacon W. G. Robertson, superintendent, assisted by other members of the school. The recitations, dialogues and music were good. They were assisted by a company of vocalists, with their leader and organist, from the "Institution for the Blind," whose services were highly appreciated, and called forth repeated applause. Miss H. Phillips, the Sunday School organist, and Miss A. Swim also presided at the organ at times during the evening with taste and skill. The house, including gallery, was full. At a little before 10 P. M. the exercises closed with the National Anthem.

The school is requested to repeat the concert next week, which they will likely do.

F. BABCOCK.

March 8, 1882.

TUSKET, N. S.—Bro. J. W. Freeman is engaged in special meetings and there are excellent signs of a blessing. It is devoutly hoped and prayed the church may be richly blessed.

The church has suffered greatly by death, and others who can and ought to be active workers have held back. It is hoped they will now fall into line and find the places open to them. Duty to the cause calls upon them to be "up and doing." They owe it to themselves to be "good soldiers of Jesus Christ."—*Com.*

A MISSIONARY MEETING was held at Barrington, on Monday evening, March 5th., the President, Mrs. Rufus Crowell, presiding. There was a good congregation considering the stormy character of the night. The choir opened the meeting by singing an anthem. "Holy, Holy, Holy." The writer read a portion of Scripture and offered prayer, after which the church sang "The Last Commission." The President in a few opening remarks spoke of the object of the Society and the need of increased effort, and urged upon all present to try to give more and do more for so worthy an object. The following programme was then carried out:

Recitation, "Consecration" by Miss Mary E Hopkins: dialogue, "The Young Solicitors," by Jennie Hopkins, Lizzie Wilson, Susie Hopkins, Minnie Sullivan and Maggie Hopkins; singing, by the choir, "Out of Darkness;" reading, "Miss Hooper's India Letter" by Miss Bertie Hopkins; recitation, "When I Come," by Susie Crowell; recitation, "Two Cents," by Maggie Hopkins; singing, by the choir, "We are Marching to Zion;" reading, "Dr Phillips India Letter," by Miss Atkins; recitation, "The Bible" by Maggie Christy; singing by the choir, "Over the Ocean;" dialogue, "On India," by Miss Susie Hopkins and Jennie Stanley; recitation, "Inside a Heathen Mission," by Miss Jennie Stanley; and singing by the choir "Strike for Victory." A short address was given by the writer. Deacon T. W. Wilson, at the request of the President, made a few remarks. He said he had been greatly pleased with the meeting; it had been good all through; the singing and recitations had all been excellent; he said, "I am interested in the work of missions, and desirous to do all I can to advance a cause so important; what should we have been had it not been for missionary effort? Here we are blessed by the labors of those who first preached the gospel around these shores; it is our duty to do all we can for those who are not favoured as we are; we had a good sermon on missions on Sunday preparatory to this meeting, and he felt to be more engaged in the good work." There was then a recitation "On the Collection," by Sadie and Annie Hopkins, after which the two young friends gathered up the offerings of the people, which were good. The meeting was a good one; the pieces were well rendered, and the selections every way appropriate.

The President with others worked well to make the meeting a success and they had the satisfaction of knowing their labors had not been in vain. The more than pleased congregation and the good collection testified marked appreciation.

There are in several of our churches good mission Societies, in others none. Can not all our ministers preach at least one sermon a year on Foreign Missions, and take up a collection? I think they can, and surely they might. Come brethren, let us try this year to do more than in the past, and strive to pay our missionary the whole amount promised.

S.

A CHURCH BURNED.—On Thursday evening of last week the Baptist Church in Fredericton was completely destroyed by fire. The fire was caused by a defect in the furnace arrangements. The fire had made such progress before it was discovered that it was impossible to do anything with it. The most that could be done was to save the furniture, S. S. Library, Pastor's Library, &c., which was done. Fortunately there was no wind and snow was falling at the time, else the fire would have spread to adjacent buildings. The loss sustained is quite heavy. About two years ago nearly $2,000 were expended in repairs, and last summer the whole building was raised and extensive changes and improvements made at a cost of $5,000. The insurance is $7,000, but $3,000 or more of this will be required to meet indebtedness incurred in the repairs referred to. The congregation has the hearty sympathy of the whole community. They will of course proceed immediately to the erection of a new church, and will no doubt receive generous contributions.

While the fire was burning, the pastor of the Free Baptist Church offered the homeless congregation the use of his church half of each Sabbath and such evenings as they might need it so long as they wished. They were also offered, the next day, the use of the Methodist vestry. As it will be many months before they can have a church ready for occupancy they concluded it was better to have a place where they could hold the regular Sabbath services, and have engaged the City Hall for the Sabbaths. Their week night social meetings will be held in the Free Baptist Church.

Already the work of clearing away the ruins is going on, and as soon as warm weather comes the work of building will be vigorously pushed forward. We deeply regret the calamity that has befallen our brethren, but are sure that their Christian enterprise and pluck will enable them to conquer all difficulties.

THE SPIRIT of speculation is abroad. Even the most cautious men are catching it. The journalists in attendance at the session of the Dominion Parliament are organizing a company for the purchase, sale and settlement of lands in the Northwest Territories. We hope they may be successful. They will need, however, to be very careful. Everybody who buys land in the Northwest does not "make money." Here are two instances recently made public:

A Montreal man, Julien Lefebvre, has arrived back from Winnipeg. He went to the Northwest six weeks ago with a life's earnings, $1,200, and speculated in lands. He lost and returns, the owner of a few acres hardly worth, he says, having as a gift.

A Torontonian purchased a lot in a certain town in Manitoba, several months ago, for $200. He had occasion to go to Winnipeg shortly after his purchase, and while there succeeded in finding the lot, but it was under fifteen feet of water. However, he had the satisfaction of skating over it.

MINISTERS.—Rev. Geo. Seely (Baptist) is to close his connection with the Albert Street Church in Woodstock on the 1st of May.

Rev. Lewis Jack (Presbyterian) received a generous donation a few days ago from his friends at the Head of Millstream.

Rev. Mr. McArthur, the pastor of Granville Street Baptist Church, Halifax, has lost his voice and will have to seek change of climate.

REVIVAL.—The friends of Rev. B. Minard will be glad to hear of his success in his present field of labor, Gardiner, Maine. We clip the following from the *Kennebec Reporter* of the 4th inst:

We understand that there is quite an active religious awakening at the Free Baptist church under the ministrations of Rev. Burton Minard. Sinners are being converted, backsliders reclaimed, and the whole church revived. The meetings are well attended and much zeal is manifested. Mr. Minard is really an able speaker, and the success that is attending his labors is flattering.

SUNDRIES.

St. Patrick's Day....A new county in Wisconsin is to be named Garfield....Copenhagen in Denmark has a population of 235,000, all of whom but 6,000 are Lutherans....Philadelphia paid $23,220,000 for liquor last year, or $1,000,000 more than for rent.....A son of Joseph Smith, the founder of Mormonism, is now preaching against polygamy.....John B. Gough, the temperance lecturer, has lost his voice, and is unable to fill his engagements.....Two hundred medical students of New York University graduated on Thursday, 10 of whom are from Nova Scotia.....The Chinese are not so far out of the way in choosing rice as a national food. Rice has 88 per cent. of nutriment; beef, 26 per cent.

ALL SORTS.

[BY PEN AND SCISSORS.]

The amount in deposits in the British Post Office Savings Bank last year was $8,000,000, or $1,500,000 more than in 1880.

During 1881 there were 1,458 railroad accidents, causing loss of life in 414 cases, and injury to 1,759 persons; there were 990 more collisions than in 1880.

Boston is making another spasmodic attempt to save Old South Church. The poor old building has been "saved" so many times already that the process has grown to be an old story.

In recent excavations at Pompeii, 30 skeletons were found, one of which was grasping to its breast a purse with gold, silver, and bronze coins and precious stones.

Trained dogs are employed by smugglers between two points in Italy and Switzerland to carry contraband goods. The packages are tied about the animals' necks and they travel across the country at night, eluding the officials with great sagacity.

Upon re-examination of the question Professor Proctor says that, instead of being in danger of destruction fifteen years hence, the earth is likely to exist fifteen millions of years. Thank you, sir!

Maine is beginninng to lose her good old staid character, and is becoming Frenchy. A company has been formed in that state to supply Eastern cities with canned frogs' legs, and large canning factories are to be built in the early Spring.

The school population of Ontario is four hundred and eighty-nine thousand nine hundred and twenty-four, and the total expense of instruction is two million eight hundred and twenty-two thousand and fifty-two dollars.

Smokers will be interested to know that at one time the use of tobacco was a legal crime. Pope Urban VIII. prohibited its use under pain of excommunication, and in Russia the tobacco user indulged in his luxury at the risk of having his nose cut off.

It is said that the number of women working in the various mills of England has tripled since 1850; that the position of women in English collieries is degrading and terrible in the extreme; and that twice as many women as men are employed in the factories of both Old and New England. If these facts are true, there is some work for the "Woman's Rights" movement to accomplish before it demands the universal admission of women to the polls.

From the top of the tower of St. Lambert's Church, at Munster, in Westphalia, has just been taken down the iron cages in which were suspended, 345 years ago, the corpses of Johannes von Leyden, Knipperdolling, and Krechting, the rebellious Anabaptist leaders. One of the workmen who helped to remove them is descended from Krechting, and bears that name.

It is declared that since the abolition of the death penalty as a punishment for murder in the first degree in Maine, the number of murders in that State has largely increased. The Attorney-General of Maine has made a report, in which he says the number of convictions for murder the last year exceeds the number of convictions during the three years preceding the abolition of the death penalty. He recommends that the old form of punishment be restored.

Pshaw! Why, it is hypocrisy. What? Why, saying you are too poor to give anything to missions, and going to the sea side the next week; begging to be excused, or throwing in a blank paper at the collection, and smoking tobacco; writing the fashionable gossip about hard times to your friends with a hand that sparkles with jewellery. Be consistent We know there are thousands of poor people who can do nothing worth naming; but you are not one of them. "God looketh on the heart."

PARLIAMENT.

Quite fair progress is being made with the work of Parliament.

Mr. Charlton asked what was the public debt on the 31st Dec., 1881?

Sir Leonard Tilley said the approximate debt on July 1st, 1880, was $155,395,180, and on Jan. 1st, 1882, $154,085,913, the reduction being $1,309,873

Mr. King asked whether it was the intention of the Government to make a survey of McManus' Cove, Grand Lake, N. B., during the coming summer with a view of dredging the same. Sir Hector Langevin said the matter was not yet decided on.

Sir A. J. Smith asked whether the bounty of $150,000 a year to the fishermen is intended to be permanent or to continue as long as the treaty of Washington is in force, and whether the fishermen engaged in the salmon, shad and river fisheries are to participate in the benefit of such bounty. Sir Leonard Tilley said full particulars as to the intention of the Government will be made public when the vote for that purpose is before the House.

Mr. Kirkpatrick, in moving the second reading of his bill preventing ticket scalping, supported it in a brief speech.

Sir Charles Tupper supported it in a strong speech. He said under the proposed system the conductor who failed to punch a ticket, the party who purchased and the party who sold the ticket, were all guilty of fraud Under the present system the people were demoralized. This bill simply protected railway companies from dishonesty and fraud. He advocated the passage of the bill in the interests of the travelling public.

Mr. Weldon moved for circulars and instructions issued to health officers at ports of Halifax and St. John in regard to vessels arriving at those ports having contagious disease on board. He explained that the *Peruvian* had landed small-pox passengers at Halifax and the result was that that dreadful disease had been carried with fatal results to St. Croix, N. B., Toronto, Winnipeg, and to Digby and Yarmouth. The fine of $400 inflicted on Captain Ritchie was altogether inadequate.

Hon J. H. Pope said the fine was the highest allowed by law, and was therefore the highest that could be inflicted.

A despatch to the *Sun* says it is understood that the Government had acceded to the request of the salt deputation which was here a few days ago, and will impose a duty on fine grades of salt and allow a drawback on screenings of coal used in manufacturing salt; also that the Minister of Railways will endeavor to have freight rates East and West equalized.

It is understood that Norquay's visit here has resulted in the Government giving better terms to Manitoba, first of the subsidy of 80 cents per head on an assumed population of 150,000, equal to $125,000, and second, a debt allowance per head of equal to that allowed to Prince Edward Island, which allowance will be capitalized and the balance of the interest paid to Manitoba. This with some receipts of a Provincial character, will give Manitoba about $250,000 of revenue.

The *Gazette* of the 11th contains the appointment of Harvey McNab, of Wallace, to be sub-collector of Customs. The total circulation of specie on the 28th February last was $14,809,554. The total balance in the Government Post Office Savings Banks on 30th November last was $10,580,736, of which the following was in New Br