TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

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

SAINT JOHN, N. B., MARCH 28, 1884.

Please consult your address label. It tells the date to which your subscription is paid. If that date has passed, be kind enough to forward renewal subscription at once. Every dollar due is needed now. You can do us no greater favour than to pay your subscription without delay.

— OUR NEIGHBORS are beginning to be quite busy in the preliminaries to President making. The conventions to nominate candidates will be held in the summer, and both parties havechosen Chicago as the place of meeting.

— IN A CHURCH, recently erected in Komatsu, Japan, there are two hundred stones that had been maliciously hurled at the Christian missionaries when they began their labors there only a few years ago. The Gospel triumphs everywhere.

— WIDOWS AND SPINSTERS, owning property, have just been given the right to vote at Municipal Elections in Ontario. The other provinces ought to do similar justice to their widows and spinsters. And why should not other women than spinsters and widows, having the necessary property qualification, vote also?

— THE LATEST word from Miss Hooper is a postal card to the Editor. It was written at Jellasore, Orissa, Feb. 10th, and says:

"I leave for Calcutta on Wednesday, 13th, and will sail thence by the steamship City of Calcutta on Febuary 23rd for London, and thence to New York.

"It seems hard to go, yet I must obey the doctor's advice so that I may return the sooner to my lifework which, in five short years, seemed but begun. No time for more than a postal card to-day. Love to all."

Many hearts will pray that she may have a safe and pleasant passage home.

— THE ADDRESS by Mrs. Weyman to the women of the churches concerning the work of the Woman's Mission Society has the right ring about it. The position taken as to the duty and privilege of the society is just what was to be expected; and it is to be hoped that the friends of the work everywhere will see to it that there is no flagging of interest nor diminution of contributions. There should be larger instead of less liberality of offering to this cause. The Lord has given the sisters the honor of doing a great work, and in His own way He is sure to bless them more and make them a greater blessing.

— INTENDING to make it appear how hollow and meaningless the observance of Lent is in many cases the *Western Advocate* (Methodist) says:

"Christ says the 'Kingdom of God is not meat and drink, but righteousness.' Yet some seem to think that all sorts of folly and dissipation can be atoned for by a few weeks' regimen of fish and eggs. They observe 'times and seasons,' forgetting the weightier matters of the law. It is a significant fact that the large ecclesiastical organizations which give the greatest attention to the calendar, give the least to consistent conduct."

— A WRITER of Rambles in Mission Fields, in answer to a question as to his impressions of the work of missions and its probable success, says: "Grand, unutterably grand. The prophecies of the Old and New Testaments never loomed up before me with such magnificence, and such significance—like mountain tops catching the early radiance of the morning, and gradually bathing their whole forms in splendor—like the budding beauty of springtime, even now bursting with the blushing exuberance of summer—like the streams from the hill-sides, already swelling into mighty rivers, and transforming themselves into seas and oceans."

— MORE AND MORE attention is being given to the subject of early conversions, and wise Christian leaders are insisting as never before, on the importance of winning the children to Jesus. And this is, surely, one of the most cheering signs of the times. Last week we quoted Dr. Cuyler, and the week before that Mr. Spurgeon, on this subject. Now we leave to ministers and others the following extract from a sermon recently preached in Baltimore by a man of large experience and wide observation. He said:

If I could have the ear of all ministers, especially young ministers, I would say to them, pay special attention to the children. Keep in constant contact with them. Let them feel that you love them, that you are their friend and their pastor. Aim to bring them to Jesus and train them for Jesus. Taking a thousand of those whom I have baptized into the fellowship of this church, I find that 247 were under fifteen years of age; 415 between fifteen and twenty-five; 223 between twenty-five and thirty-five; 102 between thirty-five and forty-five; nine between forty-five and fifty-five; and four between fifty-five and sixty-five. Those brought in early have been the most prompt in their church duties, and give us least trouble. These figures should arrest the attention of parents, Sunday-school teachers and pastors, to the value of childhood and the importance of saving the young; and should also be a warning to those who are procrastinating.

"IN PRISON, AND YE VISITED ME."

We have just finished the reading of a little pamphlet of less than forty pages, which has greatly interested us. It is the "Report of the Home of Industry and Refuge for discharged convicts in New York City." It is the first report of the work that has been made public, though the work had its beginning about five years ago. The work began in a very small way, but was successful from the beginning, and has grown quite rapidly. The story of its origin is interesting, and worth repeating here. Its originator, who was also superintendent of the work until very recently, was Michael Dunn, a man who had spent thirty-five years of his life in prison. He went to Sing Sing prison for the last time in 1874, to serve a sentence of four years. His character as a criminal may be judged from the fact that when he left the prison in 1878, his keeper said to him, "Mike, we'll keep your place for you six weeks; you'll be back by that time!" But very soon after his discharge he came under religious influences which were destined to transform his character and change the whole course of his life. Several Christian gentlemen became interested in him, and as he was especially anxious about those who like himself had fallen into evil ways, he was employed to look after friendless men when they were released from prison. He soon saw the need of a home suitable to receive discharged prisoners, where they would have temporary shelter and employment, and an encouragement to start on the way of an honest life, and at once he resolved to establish such a home. A few persons who had become his friends assisted him, and this was the beginning of the "Home of Industry." In forty-eight hours after the home was opened, six homeless men found shelter in it, and in two years this refuge gave shelter and aid to 295 men of the same character, most of whom came to it direct from prisons. Such of these men, as were sincere in their desires to reform, were employed in various kinds of labor in the home until independent employment could be obtained for them, or until they were restored to their families or friends.

It was not long before the demands upon the home became so great that more commodious quarters had to be secured. In order to have always some employment for those who came to the home, the manufacture of brooms was established as a permanent industry. Very soon more room was needed, and then (in 1882) the present quarters were purchased at a cost of $28,000. Such men as Rev. Dr. Taylor, the late Hon. W. E. Dodge and others were interested in the work, and took part in the exercises at the opening of the new home. It is a large, four-story and basement brick building. In it the men sleep, eat, work and worship. A Gospel meeting is held every Sunday, Tuesday, Thursday and Saturday, and many of the men are converted. The men are lodged and fed in the house, and as a compensation for their lodgings and food, they are required to be busy all day in making brooms, or in some other industry, until they are able to get suitable employment elsewhere. If any of them, by superior skill or industry, are able to earn more than is sufficient to repay the expenses of their board and lodgings, they are paid the difference in money, according to an equitable determination of the value of their labor. Besides, learning a trade which may be useful to them, the men are often able, by this labor, to lay away money in the savings bank for themselves. A record of every man's name and history is taken when he enters the home as an inmate, and of his conduct and labor while he remains in it.

Since the opening of this home in 1879, 1,245 men have been received as inmates. Of this number 659 have obtained employment. The total number received into the home, from January 1, 1883, to January 1, 1884, was 466. The total number that obtained employment during this time was 213, many of them enjoying the respect and confidence of their employers, and are leading consistent Christian lives. The influence of this home has already reached far beyond the city of New York. In imitation of it, others have been established in Chicago, Ill., and Toronto, Canada, and the preliminary steps for organizing another have been taken in San Francisco, and in Georgia.

The statement is made that there are in the United States 400,000 criminals, about 40,000 of whom are in the States' Prisons. These figures are almost appalling. How pressing the necessity of doing something to rescue the perishing ones. Such an effort as the one described above may, in view of the criminal statistics quoted, seem very like nothing, yet under God its influence may be far-reaching. Each man saved through this or similar instrumentality becomes himself a missionary to others of his class, and so the work extends amazingly and only God can tell the good accomplished. The founder of the home, Mr. Michael Dunn, feeling it his duty to respond to invitations to establish similar homes in other places, resigned his position, and is now devoting himself to the more general work.

We rise from reading the report thanking God for its success and for the power of the Gospel so manifest in the saving of so many hardened criminals, and with the prayer in our heart that He who "Came not to call the righteous but sinners to repentance," will more and more bless this eminently Christian work.

The Woman's Mission Society Work.

MR. EDITOR:—Would you kindly allow me through the INTELLIGENCER to say a few words to the sisters of our churches who are interested in our Missionary work. Many inquiries are being made relative to what action our Society is going to take now, and I thought perhaps it might not be amiss for me to pen a few things in reply.

It is our first duty, privilege and pleasure to care for our missionary. The Lord gave her to us, and she has been permitted to work five years faithfully and efficiently for Him in the foreign field. As our sisters know, last autumn she was stricken with that terrible malarial fever, from the effects of which she does not seem to rally, consequently her physician has advised her departure from Bengal, for a good long leave, at least for twenty months, to allow of her being away for two hot and two rainy seasons. In referring to her physician's advice, she says,—"I can't tell you how deeply I feel about this matter, and what a struggle has been in my mind before I could bring myself to think I ought to go home on furlough." Again, she says,—"I can only feel that the Lord knows why He has afflicted me, and I must bear patiently and still follow where He leads. The Lord has dealt, and is still dealing, very graciously with me. I am not naturally patient, and must learn the lesson by bearing pain and weakness, and being set aside when I long to be in the thickest of the fight. Is there no one to come? Shall I leave all in Mrs. Smith's overburdened hands, or will I drop it altogether? I cannot bear the latter thought, and will await your reply." Although her health is so much impaired, she is anxious to be at her loved work. In the same letter in which she applies to the Society for leave to come home, she says,—"I feel so grateful to all who still take an interest in the work over here. I am trying to do what little I can, and the privilege of doing the least is very precious." Referring to the Society, she says,—"Your prayers I'm sure will be and are being answered in silent influence in many unseen homes in this land. God bless you all and cheer you in the work of saving souls." Miss Coombs, writing to Mrs. Bachelor, speaking of Miss Hooper attending their yearly meeting at Balasore, says,—"She is better, but not strong now, and I don't see how she can work." As has been already stated in this paper, the Society has recalled Miss Hooper, and it is probable she is now on her voyage home. It was expected she would sail with Mrs. Dr. Phillips and family, from Calcutta, about the end of February. I might just say here that our dear Sister Phillips' health has so failed that it is imperative that she should return. Shall we not earnestly pray that our Heavenly Father will care for them on their voyage, and that they may arrive home safely. They are expected about the middle of April.

Dear Sisters, although it has pleased the Lord to lay aside our missionary from active work in the foreign field for a time let us not think that when we have brought her home and cared for her our work is done. Let us listen to her earnest appeal,—"Shall I leave all in Mrs. Smith's overburdened hands, or give it up altogether?" In a note from the Corresponding Secretary of the U. S. Board, referring to our recalling Miss Hooper, he says,—"I sincerely hope some one will come forward to take her place; the labourers are too few." Let us, dear sisters, still earnestly and faithfully work for the Master. Precious souls are perishing in India. Let us still continue to do all we can for the advancement of the foreign work. Although our plans may not yet be matured as to the best means of now carrying on that work, let us provide the means, and the Lord will open the way. We will soon have the benefit of our dear Sister Hooper's counsel and experience of the pressing needs of the work. We have more need of funds this year than ever before. None of us should grow weary in well-doing, for we have the promise, "We shall reap if we faint not." "He that watereth shall also be watered."

Each of our Aid Societies is expected to report annually to its District Secretary, and the District Secretaries are to report annually (at least two weeks previous to the annual meeting of the Parent Society) to the Corresponding Secretary, who is expected to prepare a report for the annual meeting of the Parent Society, held in October, at time and place of General Conference. We have tried each year to have some report at our annual meeting from every Aid Society, but have always experienced more or less difficulty in doing this.

At our annual meeting in 1882 a committee was appointed to prepare printed forms for the use of the Secretaries of the Aid Societies, in making their annual reports to the District Secretaries, and printed forms for the District Secretaries and Treasurers to use in making their annual reports to the Corresponding Secretary and Treasurer of the Parent Society. That committee attended promptly to their duty, and at our last annual meeting those forms were placed in my hands, and I have sent them to the District Secretaries, who will distribute the proper forms to the Secretaries of the Aid Societies. The Parent Society would now like for each of the Aid Societies to collect their money and prepare their report before their Annual District Meeting, instead of putting it off until just before the annual meeting, in October, of the Parent Society. It might this year make the payments come a little earlier, but after this year, when once started, it would make no difference at all to the Aid Societies, for they could collect any time of year they choose, and it would make it so much better for the work of the Parent Society. I would kindly, yet earnestly, urge the Aid Societies to attend to this matter as requested by the Parent Society. I would like also to call the attention of the sisters of the 4th and 5th Districts to the fact that we have but one Society in each of those districts. In these two districts there is a church membership of 2,305. We presume of that number 800 are sisters; if each of them would contribute 50 cents yearly they could support a missionary in India. We know they would be willing to give were they only once organized [illegible] work. Sisters of the 4th and 5th Districts will not some of you make *this* work *your* work, and let us hear that you have come to our aid before the present year closes.

MRS. C. W. WEYMAN,
Cor. Sec.

CORRESPONDENCE.

MINISTERS' RELIEF FUND.

Dear Bro. McLeod,—[illegible] the ministers and deacons the duty recommended by the disbursement committee of the Ministers' Relief Fund and approved by the General Conference, viz., that every minister should, during the year, take up a collection for the funds of this Society. On page 48 of the Minutes of 1883 it will be seen that last year the Society granted $153.53 to our much loved ministers. This year we had only $80.00 to appropriate for the benefit of aged and sick brethren. Our funds are now very low, and we need more to help others. Will not the ministers and deacons attend to this matter at once, and send the proceeds of their collections to the Treasurer of the Society, R. E. McLeod, Esq., Sussex.

If our members shall give as God has prospered them there will be enough for all purposes. The ministers should take an interest in the matter, and should they, some day, grow old or sick or needy, they will not be left uncared for. God, who loveth a cheerful giver, will not forget you. They who sow bountifully will reap bountifully; but they who neglect the sick and needy need not be surprised if God allows men to neglect them. God will give measure for measure both in this world and the next. Matt. 25: 31–42. Let us have a hearty Christian response to this call.

Yours, etc.,
WM. KINGHORN.

March 25, 1884.

REMINISCENCES.

Dear Bro. McLeod,—As I was not at home when Bro. Pennington died, and was not privileged to be with those who attended his funeral, I wish now through the paper to express my sympathy with our bereaved sister and family, and also witness to the things Bro. Taylor wrote of him as a firm believer in and defender of the doctrines he held, and a barrier against false doctrines. I remember, in our early day as a denomination, that he, with Elder G. Garrity, went into the State of Maine to seek connection with the denomination with which Elder S. Nutt stood connected. But he found the doctrines of Unitarianism and Annihilation quite prominent among them, so that he could not think of uniting with them. Soon after a man by the name of Howard attended our Conference at the mouth of the Oromocto and took an active part in the social meetings. One evening he (Howard) preached, or he called it preaching; he told what this sect, as he termed it, believed, and what that sect believed, but did not tell what he believed himself. The next morning Bro. Pennington preached. After opening his subject and making some general remarks on it, he then told the people that as the speaker of the evening before had told what others believed he (Bro. P.) would tell them what he (Howard) believed. The man Howard heard him a short time and then took his hat and cane and left, and we were not troubled with him any more. When the "Remonstrances" were introduced he agreed to all, but thought it would be better to tell the world what we did believe than to tell what we did *not* believe, which gave rise to our Treatise of Faith.

As, in the outset, our people took only the name "Christian," he used to say he thought it was a reflection on other denominations, and that, with our correspondence with Nova Scotia, gave rise to our taking the name of F. C. Baptists. As the things mentioned occurred before the recollection of many who are now active in the Conference and Churches, I thought it might be well to record the facts.

J. NOBLE.

Woodstock, March 25.

CHRISTIAN WORK NOTES.

— The growth of Tompkins Avenue Congregational Church, Brooklyn, has been phenomenal. Its pastor, Rev. George F. Pentecost, has just preached his third anniversary sermon. In those three years the church has added to its membership by letter, 275; on profession of faith, 455; in all, 730. Its present membership is 840. The home Sunday-school numbers over 900, with an average attendance of 600.

— The Episcopalians are doing a good work among the Chinese in Philadelphia. About forty Chinamen are now under instruction in three Sunday-schools, and it is hoped that a number will soon be ready for church membership. They contribute every Sunday, and have undertaken to send $30 annually to endow a bed in the hospital at Wuchang, China.

— From Texas a missionary of the American Sunday-school Union thus reports a summary of his year's work: 37 new schools organized, with 754 teachers and 1,345 scholars; 19 schools visited and aided, having 96 teachers and 930 scholars; 179 Bibles and 154 Testaments distributed. One school reports a revival and several conversions; another, organized in 1882 under a brush-arbor, has moved into a new church.

— Of the forty-nine Sunday-schools under the care of the Evangelical Society of Belgium, twelve are especially designed for the children of Roman Catholic parents, and are established in localities out of the reach of the regular Sunday-school and missionary influences. From a recent letter to the Foreign Sunday-school Association it appears that five schools of the kind indicated were started last year. Cases are frequent where children bring their Roman Catholic parents to hear the gospel, and ultimately to find Christ. Everywhere whole families could be pointed out which have thus been led into the way of salvation.

— Rev. Alfred F. Jones, of the English Baptist Mission to Northern China, writes to the London *Freeman*:

That the present is a great crisis—a time of change and modification, leading, if not amounting almost, to a new birth for China—is unquestioned. That there is wide and urgent need for influencing these great national changes among the Chinese, by the introduction of Christianity as a prominent factor in every department of the nation's life, is equally certain. That the Christian church is alone competent to the task; that she was never so competent as now, and that our own section of the church is itself called by the distinct voice of God to take her fuller share in that field where her labors have been blessed—these things are all patent to the merest observer.

— Sixteen years ago the Rev. John Morton, a Canadian preacher travelling for his health, visited the island of Trinidad, off the northeastern coast of South America, and found its inhabitants about as ignorant of Christianity as the savages whom Columbus offered on the shores of the island in 1498. On his return home, Mr. Morton laid the facts before his synod, and a movement was set on foot to organize a mission among the coolies of Trinidad. The mission has now 218 communicants at its stations; last year it expended $18,000 in religious work and in the support of 36 schools, containing 1,059 scholars. More than half the money for the support of the mission and schools is supplied by the native churches, by the government, and by planters owning estates on the island. Several English missionary societies also have stations there.

— In size among the islands of the world, with an area of 200,000 square miles and an estimated population of two and a half millions, Madagascar could furnish a great number of recruits to the cause of Christ. But many facts, the unsettled state of the country, the absence of ready means of reaching and leaving the interior, above all, the misrepresentation of Jesuit priests, hinder the progress of Protant Christianity. At Campinas in Brazil, where Roman Catholic Cathedral that has been seventy years in building has just been completed, the same Jesuitical influence is felt, and the gorgeous ritual of their serivce distracts the attention of the natives from the efforts of those who are attempting to introduce a simpler and truer faith. The same story comes from China and many other mission fields. Native ignorance can be instructed, but only with great difficulty is Romish superstition met and neutralized.

THE GOSPEL IN FRANCE.

Referring to the general disposition to look upon the religious condition of France as discouraging, the *Canada Presbyterian* points out that there are facts which entering into the consideration make the situation and outlook very hopeful. It says:

The singular success that has attended the McAll mission clearly demonstrates that, even so far as the lowest strata of French social life is concerned, the Gospel is still the power and the wisdom of God. Where the wild and anarchic diatribes of the political demagogue were listened to, the glad tidings of spiritual help and life have found the most willing hearers. None the less gratifying is the fact that the words of Christ the Saviour of men have been welcomed, not merely as a great novelty, but, that they have an abiding place in the hearts and exert an elevating power over the lives of the denizens of Montmartre and Bellevue, and the numerous toilers in the factories of Lyons. The blessed results of the McAll mission are at once a convincing testimony to the power of the Gospel and an encouraging incentive to all true self-denying Christian workers.

This most hopeful and beneficent mission is not the only cheering sign of spiritual re-awaking in the land of the Huguenots. The divine seed sown amid blood and fire, exposed to the terrible shaking of the St. Bartholomew tempest, consecrated by martyrdom, is not destined to extinction. May it not have its glorious harvest in days not far distant. The revocation of the Edict of Nantes did not extirpate evangelical Protestantism from the soil of France. Huguenot churches yet remain. The descendants of ancestors who worshipped in the fastnesses of the Cevennes, survive and are alive to the enlarged responsibilities and opportunities of the age in which they live.

Dr. Beard, who has had ample opportunity of studying the religious life and movements of modern France, in a contribution to the first number of the *Andover Review*, gives an excellent description of the actual condition of spiritual life and its possibilities in that land. He details interesting facts which speak hopefully of the immediate future. The Bible Society maintained by the Huguenot churches in 1871 after a greater degree of civil freedom had been entered upon distributed 16,000 copies of the scriptures. This year the distribution had increased to 40,000.

The Reformed Church of France has in its ministry at the present time 706 pastors, many of whom, in addition to their congregational work, are actively engaged in Home Mission effort. In connection with this Church is an evangelical society that has opened up 163 preaching stations. The contributions of this society during the first ten years of its existence were only some $360, now they amount to $20,000 annually. Then there is the Central Society whose success is still more striking. It began its work with three missionaries. It now employs 150. There are 345 mission stations, forty-five of which have been added within the last four years. Eighteen new churches have been organized within the last twelve years.

Of recent origin is the Interior Mission. Its sphere of action is preparatory. It seeks out new fields, proclaims the Gospel, prepares the way for its occupancy by a more permanent agency and presses on to a new district.

The press is also employed as an efficient auxiliary in the work of evangelization. Within the last ten years effort has been largely increased. At the present time seventy-three Protestant religious papers are published in France.

Education is another important agency in fostering religious life. There is a society whose object is the establishment and maintenance of primary schools. Every Thursday is a "rest day," when in the forenoon religious teaching is imparted, and once a month on the Thursday forenoon, the children thus taught are assembled in the churches and are examined by the pastors. The Sabbath school, so long recognized in other lands as a most valuable institution, is comparatively new in France. Its development, however, is rapid and most encouraging. There, as in so many other lands, the International Scheme of Lessons has been adopted.

Twenty years ago the rationalistic tendency in the Reformed Churches of France was by some regarded as portentous. It has long since ceased to be important. It lacked earnestness and enthusiasm. Two-thirds of these churches were evangelical then. They remained steadfast. They have increased in zeal, in adaptive Christian work, and have been most fruitful in spiritual results. It is from positive Scriptnre truth that Christian activity comes. The speculative vagaries of rationalism lead to spiritual torpor, the Words of Christ, as of old, are spirit and life. The belief in the Gospel would be the most important factor of a regenerated France.

DENOMINATIONAL.

NEW BRUNSWICK.

ST. JOHN.—The special services in the Waterloo Street Church are being continued with increasing interest. The congregations are large and attentive, and the meetings solemn and impressive. Twenty-five have, up to the present, been baptized by Bro. Parsons, and many others are earnestly desiring to be made savingly acquainted with the Saviour.

CARLETON.—Last Sabbath Rev. G. A. Hartley baptized three. Special meetings are being continued.

DEER ISLAND.—We hear that Rev. J. N. Barnes has been laboring with success at Northern Harbor, Deer Island. Several have been baptized.

NOVA SCOTIA.

EAST PUBNICO, YARMOUTH CO.—*Dear Bro. McLeod*: I have been holding meetings for three weeks with the church at East Pubnico. We have a number of faithful workers there; they look for present results by the Holy Spirit to save souls. I have baptized nine happy converts and received them into the church. A number more of the Sabbath-school scholars have professed conversion, and we trust that under the faithful labours of the superintendent, Bro. Caleb Larkin, and the noble staff of teachers of the school they will be strengthened to follow the Lord in all His appointed ways.

Yours, etc.
WM. MILLER.

March 18th, 1884.

DONATION.—On Friday evening, 14th inst., the friends of Rev. W. Miller and wife met at the home of Bro. Freeman Goodwin, East Pubnico. After enjoying an excellent tea, which the ladies of the place had prepared, and spending a pleasant time together, Deacon Moses Goodwin in the name of the company present, in a short speech, presented many valuable presents and cash collected during the evening amounting in all to ($43.26) forty-three dollars and twenty-six cents. The recipients replied expressing heartfelt thanks for the presents and the many tokens of esteem received while labouring with them.

Yours, etc.,
WM. MILLER.

SESSION HILL, N. S.—A short time ago we announced the destruction by fire of the Session Hill meeting house. The Free Baptists who worshipped there have decided to build a new meeting house to replace it, at Corning's Corner, Chegoggin, about a third of a mile from the old site.—*Yarmouth Times.*

BEAVER RIVER, N. S.—Since the return of Rev. Aaron Kinney (Free Baptist) to Beaver, River there has been a religious revival in the pastorate, embracing Beaver River, Maitland, Sandford, Cedar Lake and Short Beach. Already upwards of seventy persons have been baptized and the interest is still sustained. At one meeting as many as 120 persons arose to give their testimony of the power of the gospel or to ask for the prayers of the church.—*Yarmouth Times.*

REVIVALS.

— Throughout the State of Nebraska there is, it is stated, a general religious interest. Many communities are being greatly blessed.

— In Claflin University, South Carolina, there before in that region. One of the Professors writes that one hundred and seventeen students had been converted within three weeks.

— The news from the meetings conducted by Mr. Moody continues to be most cheering. Hundreds attend the inquiry meetings, and scores are every week converted.

POLITICAL NEWS.—Ontario has a political scandal on hand. The facts, so far as we can pick them out of the somewhat conflicting statements contained in the newspapers, are about as follows: Two members of the Ontario Legislature, Messrs. McKim and Balfour, say they were attempted to be bribed to vote against the Government led by Mr. Mowatt; that they went so far as to accept the money offered ($1,000 to McKim and $300 to Balfour); that after the first approaches to them were made they conferred with Mr. Mowatt and other friends and acted according to their advice; that one Wilkinson paid them the money; and that besides Wilkinson a Mr. Meek, Mr. Bunting of the *Mail*, and a Mr. Kirkland were concerned in the attempted bribery. Mr. Mowatt brought the matter to the attention of the Speaker and moved for an investigation. Messrs. Wilkinson and Kirkland were arrested and lodged in jail. Mr. Bunting denies any connection with the matter, the Hon. Mr. McPherson a member of the Senate, and Minister of the Interior, who was charged with being a party to the conspiracy has, in the Senate, denied the charge in the most emphatic manner. Kirkland is a citizen of the United States but interested in some lumbering operations in Ontario, and it is alleged that he attempted to bribe the members mentioned in order to carry out his purposes. And so, at present, the matter stands,—one party charging that it was a conspiracy of the opposing party to overthrow them, and the accused party denying the charge and alleging that the accusers are trying for political purposes to connect them with a lobbying transaction of an American lumbering firm.

Perhaps the investigation may bring out the real facts so clearly that no one can mistake about them. We hope so, and that the guilty parties, whoever they may be, may be made to suffer the full penalty of their corrupt doing.

OF MINISTERS.—A card from Bro. Aaron Hartt, written at Newtonville, on the 20th inst., says: "I am this far on my journey. Left Noank on the 18th. Will go to Old Orchard, Maine, on Saturday, and shall, if able, remain there a few days to fulfil an engagement. After that expect to go home. I am getting stronger each day."

We have to congratulate our good friend, Rev. C. F. Penney, of Augusta, Me., on two good things—his recovery from illness and his marriage. May he live long and happily.

Mr. Spurgeon is again confined to his house and suffering greatly from his old enemy, the gout.

Rev. John Henderson writes us from Cambridge, Maine, in which place he is visiting some relatives and labouring for a brief period. Cambridge is about 200 miles from his home in Andover, which latter place he left on the 18th ult. *En route* he tarried with old friends, and enjoyed their hospitality. He has held several meetings, and says there are signs of good.

Rev. Edwin Crowell, Pastor of Yarmouth Free Baptist Church, delivered a very interesting lecture on the "Water-Witch" in Milton last week. The lecture is highly spoken off by the press.

The Pastor of the Reformed Episcopal Church in Moncton, Rev. Mr. Jenkyns, has resigned, and is about removing to the United States.

It is announced that the health of Rev. Dr. Sprague has so far improved that it is better than any time during the last eight years.

Rev. Wm. Downey delivered an interesting lecture at North Head last week, under the auspices of the "Intellectual Institute."

"LITTLE NELL."—Truth is stranger than fiction, but sometimes fiction lives the longest and is not so easily forgotten. A number of years ago an enterprising dealer in junk and kindred wares in London bethought him of a plan for increasing his business. He placed upon the tumbled-down walls of his building a sign which read, "Old Curiosity Shop." Notwithstanling the fact that Dickens says the original of his strange old hulks long ago ceased to exist, this place has been visited by crowds of people curious to see the home of Little Nell. The building is to be torn down and the sentimentalists have flocked thither to gush. "They went there to worship," a neighboring shopkeeper said, "took off their hats when they got through the doorway, and asked questions about Quilp and the Grandfather as if they had been actual persons. The ladies were the worst. I have known them get down on their knees and burst out crying about Little Nell."

CHILD KILLERS.—The *Novoe Vremya* warns Russian mothers of a new religious sect which has given several proofs of its existence. In Rostov, on the Don, an officer engaged a middle-aged nurse for his three-year-old son. She was very attentive and seemed fond of the child, but after two months she suddenly left the situation and the town. The child began to fail the very next day, lost its memory, and suffered from continual drowsiness. A week later it died without having been really ill. The corpse was placed in the coffin when a young Jewess burst into the house, threw herself upon the dead child, and crying bitterly said:—"The same woman poisoned my child. She was my nurse before, and now she has murdered your poor boy!" The woman spoke the truth. It has been found that in Rostov there is a society of child murderers, who poison children by means of narcotics. They are instigated to do so by a fanatical woman, who says, "It is every woman's duty to spare the evils of life to as many children as possible, and to make them share in the bliss of heaven before the earth has contaminated their souls."

& THE SALE OF BIBLES in Spain meets with impediments from the opposition of priests, who, aided by others, in the Asturias robbed a colporteur of his whole stock and burned them. Near Alsasua the priests, assisted by the petty magistrate and some policemen, forcibly took away the dead body of a child from the house of its Protestant parents and buried it with Catholic rites, and similar acts of violence are reported from other places. From Italy, on the contrary, we have in the *Civilta Evangelica* instances in which Methodist ministers, like the Rev. S. Ragghianti and others, preside at the interment of such men as Signor Filippo Festa and others amid every mark of respect from the whole public. The gentleman named is described as a "master in music, well qualified to maintain the traditions of the Italian school, as represented by Paisielli, Pergolesi, Bellini, and Mercadante."

TEMPERANCE BREVITIES.—The Carleton County Inspector has been diligently prosecuting Woodstock rumsellers.... Neal Dow, the father of the Maine Prohibitory Law has just passed his eightieth birth-day. And there is plenty of work and fight in him yet.... Amherst, N. S., is vigorously enforcing the C. T. Act.... Yarmouth County, N. S., has not granted a rumselling license for more than forty years. A record of which to be proud.... The latest vote on the C. T. Act was in Oxford County, Ont., last week. And the law was adopted by 800 majority.

REPORTS.—The Annual Report of the Schools of New Brunswick for 1883 has been received. We shall probably make fuller reference to it next week. We have to acknowledge also the receipt of the Report of the Medical Superintendent of the Provincial Lunatic Asylum for the year 1883. Future reference will be made to it.

SUNDRIES.

Princess Louise was 36 years old last Tuesday. ....The cattle plague is become so threatening in Kansas that the Governor has called a special session of the Legislature to consider the matter.... There are in Iowa 71,657 more school-boys than school-girls.... Your renewal for '84, please.

AMONG OUR EXCHANGES.

(The Morning Star.)

The enemy of the Mormon Camp is the "Josephites" or the "Reorganized Church of Jesus Christ of Latter-day Saints." They are opposed to all that they say is pure "Brighamism," in distinction from the revelations made to Joseph Smith; *i. e.*, polygamy, alliance of church and state, secret endowments, tithes, etc. It is said that, leaving out of account certain strange theological opinions which they hold, they would really pass for "a queer and old-fashioned Christian sect." They are said to have 50 conferences in this country, 500 churches in foreign lands, 1,500 elders (many of them are missionaries abroad,) and not far from 30,000 members. This sect is doing much, and will do more, to undermine and destroy what is so hateful and abhorrent in Mormonism. By process of law, they have come into possession of what must ever be held in highest esteem by the Mormons, the first of their temples, built in Kirtland, Ohio, in 1836. To this holy spot, the eyes of all Mormondom turn, as to their Jerusalem and Mecca, and the owners of this sacred edifice stand on a vantage ground peculiarly favorable to making an attack on what they regard as a shocking perversion of what has been revealed to them through their sacred prophet.

DIME NOVELS.

(The Union-Signal.)

Mothers look out for the dime novels. No poison more insidious could be introduced into your homes. Keep the mind's health as carefully protected as you do the body's, and the State Reform School will not open its doors to close them for years upon one of your darlings. A mother's boy in Montreal, only fourteen years old, was recently detected in a $300 forgery. He and two companions were about starting for New York, and had thirty dime novels in their possession. A boy in the Thaddeus Stevens public school at Philadelphia, when reprimanded by his teacher on Wednesday, drew a revolver and threatened to shoot her. This led to a search of the pupils, when seven revolvers were captured from boys about ten years old. About one hundred and twenty dime novels were discovered to be the property of the youthful scapegraces.

THINGS IN SHORT METRE.

[BY PEN AND SCISSORS.]

Quinine, morphine, and bromide are said to be the three great popular "drugs of civilization."

Mr. Stanley judges, from what he has seen of the density of the population of Central Africa, that the Congo River basin must have 49,000,000 residents.

In the 4,440,822 letters and papers sent to the U. S., Dead Letter Office last year, over 34,000 contained checks and money to the amount of $1,030,000.

It is interesting at the present time to remember that the Soudan, upon which the eyes of the civilized world are fixed, is precisely the area known as the Ethiopia of the Bible.

Governor Cleveland, of New York, has signed the bill in the interest of temperance, providing that in public schools instruction shall be given as to the bad effects of drinking alcohol.

Wm. H. Vanderbilt, it is said, will build on the site of the old family homestead on Staten Island, now used as a beer-garden, a large charitable institution as a memorial to his father.

A plain gold ring in New York has "officiated" at one hundred and eighty-five weddings in two years. It is kept at Castle Garden, and loaned for use by immigrants who want to marry there.

Twelve thousand names are on the books of the Overseers of the Poor as receiving alms in the city of Newark, N. J. The average family is four, so that the number of persons assisted is forty-eight thousand.

A Russian lady named Kowalewski occupies the Chair of Mathematics at the High School in Stockholm, an institution which is said to promise to become a rival of the Universities of Upsala and Lund.

Whether or not, "the sun he do move" it is certain that Rev. John Jasper's congregation "do move," they having seceded and formed another church, leaving Rev. Mr. Jasper a congregation of less than a hundred

It is an encouraging sign to note that in this city at least prosecution has been begun of those dealers who sell revolvers to boys. In one of the public schools of this city recently more than a dozen boys were seen to have revolvers.

The Scotch troops figured prominently in recent British wars. They are always put in the advance with their bagpipes, possibly to save ammunition. Those of the enemy who can stand the music get shot, as they deserve.

The exact number killed and wounded last year in the Isle of Ischia calamity have now been obtained. On the island the total killed and wounded (not counting those who were badly bruised) amount to 3,075, of whom 2,312 were killed and 762 were maimed—the most of the latter for life.

The Lodging-House for Boys, in Boston, established last Fall, is proving a decided success. The boys are charged but six cents a meal and ten cents for lodging, and pay if they can, or such fraction as they can. Ten of the boys, besides paying their way, have made deposits of surplus earning with the management amounting to $14.

Francis Murphy, the originator of the Blue Ribbon movement, has inaugurated a new pledge, the badge of which is a blue ribbon with a white line running up the center, signifying in addition to the ordinary pledge, abstinence from or, in case of females opposition to, the use of tabacco and all other narcotics.

Mrs. Spurgeon last year distributed 11,351 volumes of Christian books. The amount expended was £1757. The books were given to ministers. It is a good thing to scatter good books; they speak eloquently where our voices would not be heard, and they continue to speak after we are dead and gone.

It sounds very improbable, but is nevertheless true, that Mr. Oscar Wilde is to be married on or about the April 1—a fitting date, many people will think; for either the bride-elect is about to be basely fooled by her contract, or else a credulous public is being hoodwinked by a shrewd fellow who has succeeded before this in pulling wool over the eyes of the public.

The list of murders in the United States for the past year is given at 2,326. Ohio claims the largest number—169 of these: Illinois next, 157; Wyoming Territory, none. Commenting on these figures, a contemporary says: "It is not singular that one of the frontier territories should have the sole credit of not spilling human blood? Here, however, woman has a voice in shaping its law and policy. Is there any argument in this exhibit in favor of equal rights to all?"

One of the beneficent institutions of New York City is the Young Women's Association. It has been in existence twelve or thirteen years, and has extended aid where it was most needed and in the best way to thousands of working women. It furnishes suitable homes for working women through its Board Directory. It also has an industrial department in which the use of a machine is taught, and by which orders are received and work furnished to seamstresses. The employment bureau is another useful feature of the association. It is free to employer and applicant alike. Positions were secured the past year for 1,248 persons. A free circulating library is much enjoyed, and the various classes are well patronized.

PARLIAMENT.

The resolution to repeal the License Act was lost by a majority of 54. Sir Hector said the Government would, with all possible speed, submit a case to the Supreme Court or the Privy Council, or both, and get a judgment that will settle the question of constitutionality. Meantime the enforcement of penalties under the License Act will be suspended till the decision is had.

The bill to punish seduction passed its third reading by 74 to 69.

The Prohibitory Resolutions again came up, Prof. Foster finished his speech in a few words, and Mr. Fisher seconded the resolutions, and made a good and strong speech in support of Prohibition. The debate on the resolutions was to be resumed on Wednesday or Thursday of this week.

Sir Hector Langevin introduced a bill to place all fortifications and military buildings under the control of the militia department.

In answer to Mr. Weldon Sir Hector Langev