

The *curé* insisted that he should promise to leave the bad party. The penitent replied that he conscientiously believed he belonged to the good party. The confessor refused absolution and shut the grating of the confessional. "What abominable conduct!" exclaims the *Pays*, and adds that there is still worse to be told. "The wives of some of those who had been refused absolution were also refused, because their husbands belonged to the bad party." Rev. Mr. Ricard, of Acton, said, on a recent Sabbath, to his flock:—"Remember what I told you before the elections. I will stick to it. Whoever has voted Rouge will not get absolution unless he admits, before two witnesses, that he was wrong, and promises to renounce the Rouge party for ever." The *Pays* adds that the Bishops will not expressly sanction such language but neither will they interfere with the *curés* who use it. Another *curé* told his people that if any of them voted for a Rouge, and took the Sacrament without confessing that he had done so, he would have committed an enormous sacrilege, and that "it would be better to put a match to his neighbour's barn than to vote for an excommunicated candidate." The *Minerve*—Mr. Cartier's organ—justifies the priests in the above conduct, and thinks it an honour to them to have the opposition of the *Pays*.—*Montreal Witness*.

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**Young Men's Meetings:**—The pastor of Alexander St. Baptist Church, Toronto, has started one of these meetings with encouraging prospects of success. It is held every Monday evening in the basement of the house of worship, from 7½ to 9 p.m. Brother Alexander of Montreal has informed our readers from time to time, of some of the excellent results produced by the Young Mens' Meeting of his congregation, and we would recommend the establishment of similar meetings in connection with other congregations. There are three prominent objects, the attainment of which is sought through this instrumentality. 1st. The cultivation of the gifts of the young men by participating in devotional exercises. 2nd. Their increase in scriptural knowledge by the careful study of a portion of God's word, and 3rd, the development of plans of usefulness whereby each member of the "meeting" may have a work assigned him in the performance of which he may contribute his quota of service to the Master and His cause, more efficiently than by fitful and ill-arranged schemes. Rev. Newman Hall in his recent visit to Toronto, stated that in the church assembling in Surrey Chapel, it was a settled principle that each new recruit should have work assigned him. Is not one reason of the weakness of the churches to be found in the fact that they contain so many silent, idle members? Come, let us all set to work systematically, vigorously and prayerfully for the Master, and He will give an abundant increase.—*Canadian Baptist*.

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Rev. Henry Ward Beecher's visit to Canada, at this time, had, for its object, a matter of business; namely, to obtain a copyright for his celebrated novel "Norwood." Such a right can only be obtained by a native or resident of Canada: but the length of residence is not specified, so that a single day may suffice. Mr. Beecher improved his business journey, however, for the purpose of seeing as much of Canada as the limited time that he could be absent from his own pulpit (a single Sabbath) would permit. He visited Quebec, examined objects of interest about Montreal, climbed the mountain, accompanied by Mrs. Beecher, to see the almost unrivalled view from its brow,—a sight which ninety-nine in a hundred of the visitors to this city miss. Many of our citizens called on him, and he had pressing invitations to lecture and preach, which he declined. There was a private gathering of a few ministers and other influential citizens to meet him on the eve of his departure, by train on Monday night, for Toronto. At this private gathering, which, notwithstanding its interesting character, we cannot of course report, several of the gentlemen present greeted Mr. Beecher with a few words of kindly welcome to Canada, and an invitation to return when he could spare more time, and allow his voice to be heard in public. To these greetings, Mr. Beecher replied with corresponding heartiness, stating that he had hitherto known and thought little about Canada, but he found on this his