

how a people would be satisfied with such preaching. Reverse the matter. If great sermons on the Sabbath become little ones during the week by manifest inconsistencies, would it not destroy all pulpits efficiency?—*Canadian Independent.*

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N.B., NOVEMBER 29, 1897.

WHAT IS TO BE DONE?

Can the Free Baptists of this Province support a Foreign Missionary? is a question of some importance. We do not stop to enquire—Ought they to do so? or, Will they do so? but, Can they do so? We believe they can. We sometimes speak of our missionary as though we had but one, but we really have two in a foreign field—Brother Phillips and his wife. These have been engaged to support at an annual cost of \$700. In this Province, with the talent and acquired ability of Bro. P., \$700 would be considered quite a small salary. A common-place physician, a second or third rate lawyer, a store-keeper, or a teacher of a high school would consider himself poorly paid if he did not receive at least \$700 per annum; and any one of these will live within the bounds of one small community, and be sustained from year to year, and those from whom he receives his support scarcely realize it a burden. How is it, then, that in the whole Province of New Brunswick in which there are probably not less than 30,000 inhabitants of the Free Baptist faith, with many more who sympathize with them in sentiment—that \$700 cannot be easily raised for the Foreign Mission enterprise? It may appear strange to some that this is the case. It is a fact, however, that from the very first great effort has been required to reach the point of sustenance. And why? Most certainly not because we have not the means—this is not the reason; for there is wealth enough in the Denomination to raise four times the amount required, and that without it becoming burdensome to any. One reason why difficulty is felt in this matter is a lack of interest. If every person calling himself a Free Baptist could be awakened to the same life and interest as many are who attend our yearly Conference, an overflowing treasury would be the result. A second cause is want of opportunity; no one asks them for their contributions. They give it an occasional thought; would like to give something, but say to themselves, there is no opportunity. This impression is soon gone, and nothing is done. This objection should be removed, and it could be easily done by the Conference adopting some systematic mode of receiving contributions. Another, and perhaps the most potent reason of all is selfishness. We want all for ourselves, say they; we have heaven at home; we want a meeting-house, a minister, a library for our Sabbath school. These, with a variety of other pressing wants are urged as excuses; and we are assured that "we must see to ourselves before we can give to the heathen." There are, no doubt, other causes assigned as reasons for not contributing to the support of the Gospel among the heathen. We have named the principal ones, however; and to these three—Want of interest, Want of opportunity, and Selfishness—we will devote a few thoughts.

The first and third are very closely allied; the remedy that cures one cures the other. Give people an interest in a cause, and selfishness is removed; destroy selfishness, and a warm interest in every good cause is at once awakened. This being the case, the next enquiry is—How shall this be accomplished? It is possible by an eloquent and stirring appeal to arouse men to action—to divert them from selfishness and awaken for a time considerable interest in the cause being advocated. But this danger is to trust to this means. The effect is evanescent; in a very short time the interest flags; the selfishness returns and wraps its victim more closely than ever in its folds. Though it is good, and absolutely necessary to make warm and thrilling appeals, and thus give increased impetus to their efforts, it is unsafe—and even more so than this, it is *wrong*—to rely upon this mode of reaching the hearts, and thus the pockets, of the people. What we want is *Education*. Let the people be taught what God requires of them—their duty to themselves, to their fellow-men, and to their God. Give them clearly and pointedly the word of God on this point. The Bible teaches us that covetousness, selfishness and indifference are sins which God abhors. The commission has been given, "Go ye into all the world and preach the Gospel to every creature." Men have been found with such love to God and for the souls of their perishing fellows, that they are willing to brave dangers and endure much hardship and persecution to obey the voice of the Most High as heard in the great commission "Go!" Now, what we want is that our churches should be thoroughly educated as to the necessity of fulfilling their part of the commission—viz., to support with their prayers, their sympathies and their means, those who have given their lives to the work. Impress them with the fact that the great God demands these things of them; prove to them that if they would be true Christians, followers of Christ, they must obey His word, heed His injunctions; and that one very important injunction is, that they contribute in sending the light of the blessed Gospel to the darkened nations of heathendom. We fear ministers do not press these truths home upon the consciences of their hearers as often and as earnestly as they should. The "whole counsel of God" is not preached unless this is done. But not only should ministers deal faithfully with their people in these things, but officers and members of churches are accountable as well. All should be united in efforts to remove these evils which rest like an incubus on society. Brethren, let us bestir ourselves. Glorious and exalted is the position which God has assigned us of being *workers with Him*. Let us be true to our own interests, true to the interests of our fellow-men, and true to the interests of Christ's Kingdom.

On the other point, that sufficient opportunity to contribute has not been afforded, we contend that it is time the denomination took measures to remove this objection. We believe hundreds of dollars in addition to that now raised could be obtained annually were the proper methods for its collection adopted. We have no wish to dictate to the General Conference on this or any other matter; but we feel deeply interested in this good work, and we are convinced that some simple system could be arranged by which our people, as well as others sympathizing with us, could subscribe yearly to our Missionary cause, and collections made periodically as it is needed.

In concluding this hastily written article, we would appeal to all in its behalf. In conversation with the Treasurer a short time since, he informed us that there was but a very small amount in the treasury. A half-year's salary must be paid in a few weeks.

Shall we come short in the amount? It would be a burning shame to the Free Baptist body. We do not think it is like our people to allow such a heaven-born cause to sink for want of support. Friends of this cause—friends of Bro. Phillips—friends of the cause of God in the earth—here is a door open for you to do good. Will you assist? We shall expect them contributions, large and small; we shall expect them immediately. Heaven smiles on the donors to the Missionary enterprise.

We will acknowledge in the *Intelligencer*, as heretofore, all monies forwarded to us. Remittances made to the Treasurer, Bro. Wm. Peters, St. John, will also be acknowledged. Where contribution will be first.

REVIVALS.

A letter received from Brother H. Mills informs us that considerable revival interest has been for some time manifested in Victoria County, as well as in Sarsfield, Me.

Brother M. is labouring in company with Brother Jarvis Shaw, they both being under the direction of the "Presbytery Voluntary Home Mission Society." Brother M., whose letter is dated at Antwerp, V. C., November 20, writes—

"I have been in this part of the country since the First District Meeting (held in Sarsfield). As the result of our labours under God in that place, fourteen were baptized and added to the Church. We then appointed a series of meetings at Antwerp, and have been continuing till the present time. The Lord has blessed us with some-very-drops; eight have professed conversion, have been baptized, and united to the Church; others are expected to go forward, probably next Sabbath. Brother Shaw and myself have also extended some labour to Tobique village, where there seems to be a good prospect of a work of grace. Brother Marsh is labouring there this week. I expect to be with him this evening, and we shall in all probability continue a few days, hoping to see much good done.

SHALL IT BE DONE?

DEAR BRO. McLEOD.—Perhaps you will believe me to be more venturesome than wise, in the proposition I am about to make to the churches, in Nova Scotia in particular, including also all the friends of the poor and needy ones, who once were the oppressed but now the freedmen of this country.

It is this, that at a missionary teacher be sent to us, and his expenses paid by the Free Baptists of Nova Scotia, with what assistance sympathizing friends in New Brunswick might feel disposed to contribute. Two hundred dollars for one year would, I doubt not, meet the demand. I have my thoughts on the subject, in Nova Scotia, whose heart is already in this vision, but can see no way to obtain the means of entering upon it. Our churches in the States are doing all they can for this work, and still we need many more laborers.

We have already three churches organized, two of them since our arrival here, and the demand for teachers for free schools is pressing. May it not be that the Lord is in these thoughts I utter, and that they will be responded to by the God of our fathers and sisters in the Province? Say not, as our christian friends, that these needy ones are in the States, and let the States take care of their instruction, but rather say they are in the world, and in the field of the world, we will try to do something in the way of furnishing the reapers.

With sincere christian love to the multitude of God's people in the Provinces, whom I was permitted to greet during my very precious visit there last September, and to all the lovers of Christ and the souls He died to redeem, in your prosperous country, submit the above appeal. Your missionary brother, A. H. McLEOD.

Harper's Ferry, West Va., Nov. 13th, 1897.

For the Religious Intelligencer.

TEMPERANCE.

Southampton Lodge—Organization—Difficulties—Progress—Thanks to Friends—Temperance Cause—Our Duty to Society—Juvenile Organizations—The Future—Work.

DEAR BRO. McLEOD.—Agreeable to my promise, I have endeavored to furnish you with a correct report of Southampton Lodge, B. O. G. T., although it now seems scarcely necessary for me to undertake it, as a statement has so recently been laid before the readers of both the *Intelligencer* and the *Sentinel*.

The Lodge is quite young—a mere infant, if I may be allowed the expression. On October 27th, 1896, little more than a year ago, it was organized; nine members of this place, assisted by yourself and Bro. F. Atherton, of Fredericton, constituted the entire organization. With this small number, our circumstances not the most favourable either, and with no regular place of meeting, we "started out," with a determination to do something. Our determination was not a vain one, and now as we retrospect we past we flatter ourselves that we have done something.

We did not glide along smoothly on the tide of popular opinion; brightness has not always surrounded our path; on the contrary we have had opposition to meet; we have passed under some dark clouds, and there were those who also really wished prosperity, but were fearful of the result, and stood aloof, anticipating our downfall. Through it all we have struggled, and now at the close of the first year our existence we can but be grateful at the marked success which has attended our efforts to establish good, thorough, and interesting temperance organization.

At our first anniversary we find that the nine charter members have increased considerably, for we have a membership of *seventy* in "good standing." Instead of being compelled to meet in a room some private dwelling, as at the beginning, we have good and capacious Hall, which, when completed that will be very soon, will be just what we want.

Much credit is due the friends outside the Lodge as well as in Fredericton and Woodstock, some of whom have been very helpful in the work. Impressed with the fact that the great God demands these things of them; prove to them that if they would be true Christians, followers of Christ, they must obey His word, heed His injunctions; and that one very important injunction is, that they contribute in sending the light of the blessed Gospel to the darkened nations of heathendom. We fear ministers do not press these truths home upon the consciences of their hearers as often and as earnestly as they should. The "whole counsel of God" is not preached unless this is done. But not only should ministers deal faithfully with their people in these things, but officers and members of churches are accountable as well. All should be united in efforts to remove these evils which rest like an incubus on society. Brethren, let us bestir ourselves. Glorious and exalted is the position which God has assigned us of being *workers with Him*. Let us be true to our own interests, true to the interests of our fellow-men, and true to the interests of Christ's Kingdom.

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sons of the curse that has fallen on our race, viz.: the curse of intemperance; but if we have hearts that can sympathize with and pity the afflictions of those around us, we must, when we see their wretchedness, do all in our power to relieve them from a bondage greater than that imposed upon the Hebrews by their Egyptian task-masters, and to elevate them to a position in society, where they may enjoy the privilege and protection granted them by their wise Creator. Let every Lodge of Temperance have under its care a Juvenile Lodge, and every Division of the Sons of Temperance have an organization of Cadets. The young mind is easily trained. If this course were adopted, in a little while there would be a great army coming up to fill our places, imbued with the spirit of Temperance. As I gaze into the future I fancy I see a brighter era about dawning upon us. We go into Confederation with prospects bright as the future of our country—politically and commercially. Let us go to work as determinedly for her prosperity—morally. Let the rum power know that we will oppose, and never desist till we have accomplished our purpose.

Although we may not live to see all effected that we labour for, our influence will live when we are gone. We should endeavour to make our mark—to leave our impress. I am fully aware, Mr. Editor, that if ever we accomplish anything, we must work for it. "Nothing good without labour," is written all over the "Intellectual Harvests."

This is the home of our youth. This is the land given to our fathers. This is the land we want to see free from the rod of tyranny—free from the slavery of liquor drinking.

"Lives there a man with soul so dead,
Who never to himself hath said:
This is my own, my native land?"

This is the true spirit of British loyalty; and as it takes within its grasp every thing that will conduce to the prosperity of the country, we need not for a moment suppose that loyalty will relax its efforts till our land is freed from the evils of intemperance.

Friends of humanity, work! C. P. B.

Southampton, November, 1897.

"WORK FOR CHRIST."

These were the last words that fell from the lips of a young man—Alexander McKee—who died in New York a few months ago. For long weary months he had been the victim of consumption, the disease that so often selects the loveliest and noblest for its prey. He could not go forth to toil for Christ in the church or the mission school, but he glorified his Master on a bed of pain, for

"They also serve, who only stand and wait."

"Work for Christ." This is the work that yields the sweetest solace, and the richest revenue of reward. It has the promise of this world, and of the world to come. A man who works for Jesus never sees the end of his labours; for the seed he sows will go on growing, scattering new seeds, and fruiting in all future time. He leaves behind him a goodly heritage of Christian deeds. The perfume of his piety lingers with his memory; it is a trail of light that remains long after he has passed from his bright pathway into the peerly gate of heaven. His labours, like his glorified soul, are immortal. In one sense, good men never die. They are simply transplanted. John Calvin has, indeed, long slept in his humble grave at Geneva; but his noble defence of God's sovereignty will outlive the stars. Bunyan rests in Bunhill Fields; but his bright spirit still walks the earth in the *Pilgrim's Progress*. John Wesley's voice is no longer speaking; but we seem to hear the echo of it in the hymns of every Methodist chapel. Howard is alive in many a prison association; Sarah Martin, in many a circle of gentle philanthropists; Clarkson, in many a league for freedom; Swain and Mills, in many a missionary band. Their works do follow them.

"Work for Christ." This is the way to secure spiritual health. Like a bracing walk up the mountain-side, or a sturdy half-day with the axe in the forest to ensure a good appetite, so is a busy devotion to religious duty as a quickener of the soul. Hunger and cold, a watch-woman's man's spiritual frame. He grows strong, sinewy, strong-shouldered, to carry burdens, and swift-footed in doing good. An indolent professor becomes puny and spindling, like a laid brought up indoors to idleness. A working disciple cannot well be a cold shiver. Dr. Kane and his Arctic comrades only kept themselves from freezing by constant activity. And would not our frigid churches all feel a new glow of health, and a new elasticity of movement, and a new prevalence in prayer, and a new power in saving souls, if they would all adopt the watchword of the young dying saint, "Work for Christ?"

But whilst you "work for Christ, never forget that all men cannot, and were never intended to work in the same way. There are diversities of operations." Upon the face of a watch you may see an illustration. Upon the face of a watch you may see an illustration. Upon the face of a watch you may see an illustration.

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POSTAGE ON NEWSPAPERS.

We intended referring to this subject last week, but other important duties so engrossed our attention that we were unable to do so. Our readers have probably observed that a bill has been introduced in the Senate, the purport of said bill being to place on letters to the uniform rate of three cents throughout the Dominion.

Whatever may be the opinion of the Dominion press generally on this subject, we have not the slightest hesitation in saying that in the lower Provinces that we were unable to do so. Our readers have probably observed that a bill has been introduced in the Senate, the purport of said bill being to place on letters to the uniform rate of three cents throughout the Dominion.

The press of this country is one of the most direct means of educating the people, and instead of attempting to tax that branch of education, the Government should do all in its power to encourage the circulation of papers, and make still more permanent an institution second to none in its educational influence. The inauguration of a system of postage on papers would virtually be the inauguration of a system by which hundreds of people would be deprived of newspaper reading. It may be all very well to reduce the rate of postage on letters; but why that reduction will necessitate an imposition of a tax on papers, we confess ourselves at a loss to know. The principle is not a good one; it is unfair to the great mass—that is, the people. By reducing the rate of letter postage mercantile men, men of business, those who have a great deal of letter correspondence, the wealthy men of the country, are the ones chiefly benefitted; while on the other hand, by levying a tax on newspaper publications, the farmers, the laboring men—in fact, the great body of the people would have to bear the additional burden. It may be argued that it is but light—only a half-cent on each paper; this makes very little difference; it is a tax on reading, and tho' only a half-cent, there are hundreds who would discontinue their papers on this very account. Whole families would thus be deprived of useful reading and information. And more than this, it would necessarily tend to weaken the journals, and probably some would have to discontinue publication. We ask, would the country be benefitted by this? Even though the Revenue arising from this branch of public service were somewhat increased, (we believe the increase would be extremely slight) would the country be benefitted commercially, politically, morally or religiously, if to obtain this increase, the number of its public journals were diminished; thus stopping the channels for the conveyance of useful information and important knowledge? We think not. Publishers cannot afford any extra expense. The enormous expense of publishing is quite sufficient without additional burden in the shape of a tax.

We hope the members from the Lower Provinces will see that their influence is used against any attempt to tax knowledge, (we can call it nothing else.) A tax could be levied on almost anything else without moving the ire of our people and raising a strong opposition. We can scarcely think that a bill of this nature can pass the Commons. The members voting for it must know that it will be very unpopular. Whether it passes or not, and neither knowing or caring where it originates, we protest against its injurious to the people. And we shall continue to give our most determined opposition to every measure operating against the interests of the country. As the *Intelligencer* thought in 1863, so we think now.

If there is such a thing as legislating backwards, surely the attempt to return to the old system of postage on newspapers would be it."

In another place we publish the result of a meeting of the Press of this city, to take this matter into consideration. Our readers will there see the opinion of the entire St. John Press.

REASONS FOR GOING TO COLLEGE.

About fifty thousand young men in these United States are students in colleges. About one fourth of the entire male population, between the ages of fifteen and twenty-one years, are enrolled on the college books. Not more than two-thirds of these complete the course of study upon which they have entered, so as to become alumni of a college. In this estimate we do not include the students in academies, high schools, and seminaries, which numbers are many more of the same age, but we confine our attention to colleges. Nor do we include in this estimate the great body of students of medicine, law, and theology, but simply undergraduates. We find here an army at least fifty thousand strong.

Perhaps a hundred thousand young men are now deliberating whether or not to "go to college," and for the advantage of this great multitude of young men this article written.

To answer this question, consider a few facts. These facts illustrate the principle. The Dictionary of the United States Congress, published in 1894, the names and short biographies of three thousand eight hundred and ninety-two men (if we count rightly are given, who have been members of the United States Congress from 1789 to 1894. One year, more than one thousand of them is expressly stated that they were educated (probably some of them in college), and of many no information is given except the date of their office and the States which they represented, the fact whether they were educated or not being unknown, while a considerable number reached their honorable position by the reputation acquired by success in military pursuits. Colleges are now more numerous relatively to population than formerly and we are sure, from a careful investigation of the matter, that the fact whether they were educated or not being unknown, while a considerable number reached their honorable position by the reputation acquired by success in military pursuits. Colleges are now more numerous relatively to population than formerly and we are sure, from a careful investigation of the matter, that the fact whether they were educated or not being unknown, while a considerable number reached their honorable position by the reputation acquired by success in military pursuits.

Following the general average, therefore, less than one in a hundred of the members of Congress should have been educated in college; but the fact shows that more than one-third, perhaps nearly one in every two.

In like manner, according to the general average, only one in a hundred of our Presidents of the United States should have been educated in college, and it would not have been strange if as yet not one such man had been chosen; but in fact, of the fourteen men elected directly as presidents, all but five were graduates of college, and three of the five non-graduate owed their influence to their reputation as military leaders acquired in war, and the fourth, Abraham Lincoln, not able to go to college, surmounted difficulties by hard work, and made himself a statesman and an orator, and to a large extent a scholar. Nine out of fourteen is the number educated in college, instead of one in a hundred! The same thing would be found true of governors, judges, and other such officers.

Again take such a book as Albion's History of Authors, and as you cast your eye over the catalogue of distinguished names, observe that nearly all of them have been educated in universities. All preachers, physicians, lawyers, teachers and editors, at least, should have a systematic education equal to that obtained in college.—*Rev. E. O. Haven, President University of Michigan, in New York Ledger.*

A series of Lectures is to be got up.—*Col. Pres.*

BAPTIST.

THE MINUTES OF THE TWENTY-SECOND SESSION OF THE BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND P. E. ISLAND, held at Pine Grove, Wilmet, N. S., have been received.

The net increase of membership is 419. Three ministers were ordained, and nine new meetings-houses erected during the year. The Annual Report of Acadia College, and also the Report of the Foreign Mission Society are included.

NEW CHURCH.—The Baptists at Sussex Station are erecting a place of worship. A correspondent to the *Victor* states that the building when finished will "compare favorably with any house in town or country." It is to be completed by April next. Rev. W. A. Corey spends part of his time in that locality.

BAPTIST.—Rev. Mr. Carey, of German Street Church in this city, baptized two candidates on Sabbath 17th inst.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION met on the evening of the 20th inst. in the School Room attached to St. David's church. The following officers were reported and the report adopted by the meeting:

George Barreux, President;
Rev. G. Armstrong, Church of England; Rev. Neil McKay, Presbyterian; Rev. Frederick Hastings, Congregational; Rev. Mr. Harts, Wesleyan, Vice President;

Rev. J. G. Baylis, Corresponding Secretary;
Samuel Welsh, Recording Secretary;
John McMorran, Treasurer;

Clarence L. Darrow, Librarian.
Committee of Management.—Messrs. T. P. Davies, R. C. Quinn, W. H. Babb, John Schofield, G. Pritchard, Wm. Welsh and Joshua Lawson.

A series of Lectures is to be got up.—*Col. Pres.*

INTERESTING ITEMS—SECULAR AND RELIGIOUS.

Five millions of pounds sterling are annually expended on the London poor.

To prevent desertion, King Theodore, of Abyssinia cut the throats of 2000 of his troops.

WHISKY.—A child in Manchester England, was killed by drinking a glass of whiskey which it mistook for water.

AFRICA.—The population of Africa, according to a recent estimate, is about one hundred and eighty-eight millions.

A MODEL CITY.—Jackson, Illinois, has a population of twelve thousand, and not a single liquor store.

SMALL WATCH.—There was at the Paris Exhibition a watch so small that it was set in a gold pencil case.

Sixty thousand dollars have been raised for the late Governor Andrew's family. The amount will probably be raised to \$100,000.

WITHDRAWAL OF TROOPS.—The King of Italy demands the withdrawal of the French troops from the country, as he believes himself able to maintain peace.

GARBALDI.—Garibaldi is said to be an enthusiastic admirer of Voltaire. This is a sad blot on the character of so great a hero.

BAPTIST W. NOEL.—The Rev. Baptist W. Noel intends resigning his congregation next July. He will then be seventy years old.

LARGE CIRCULATION.—*Le Petit Journal*, a penny paper published in Paris, has a circulation of 44,000 copies, the largest in the world.

LADY PREACHER.—A church in Mount Pleasant, Iowa, has called the Rev. Miss A. J. Clasing, to the pastorate. She is said to be a pleasant and fluent speaker.

COMING TO AMERICA.—Report says, we cannot say with how much truth that Garibaldi and his sons are coming to America.

THE QUEEN.—It is rumored that the Queen has resolved to emerge from the seclusion in which she has lived since the death of the Prince Consort.

MR. SPURGEON.—A co-pastor has been appointed to assist Mr. Spurgeon, in his arduous duties. His brother Rev. J. Spurgeon, has received the appointment.

SAN FRANCISCO.—At a recent meeting of Italians in San Francisco, a purse of \$2000 was raised for Garibaldi. The meeting also passed a vote denouncing the action of the French.

JEFF DAVIS.—It is said that Jeff Davis will not as was expected, be tried this month. The time now fixed is May next, when the trial will be presided over by Chief Justice Chase, instead of Judge Underwood.

PENIENS.—The Peniens, Larkin, Allen and Gould, who were found guilty of murdering policeman Brett, of Manchester, were to have been hanged on the 23d inst. Colonel Warren's sentence was 15 years imprisonment.

ENCOURAGING.—On Sabbath evening 17th inst., twenty new members were added to the communion roll of St. David's Church in this city. The membership is said to have doubled during the pastorate of the present incumbent, Rev. N. McKay.

PARIS EXHIBITION.—The Exhibition closed on the 5th inst. On the 31st ult., the day supposed to be the last it would remain open, there was the largest number of persons ever in the building on one day. There was no closing ceremony.

INDUCEMENT TO NEW SUBSCRIBERS!

We re-publish the inducement offered in last week's issue to new subscribers.

To any new subscriber forwarding the price of subscription (\$2.00) any time between now and the first of January, we will send the *Intelligencer* till the end of 1898. By this arrangement, new subscribers will receive the paper up to the end of the present year, gratis.

In addition to the above, we make the following offer:

To any person sending us the names of eight new subscribers, with the amount of subscription (\$16), we will send the *Intelligencer* one year. For four new subscribers, we will send the *Intelligencer* six months.

Will not our ministers and others of our denomination, in New Brunswick and Nova Scotia, interest themselves in this matter? We appeal particularly to Free Baptists.

We also respectfully solicit the patronage of the public generally. The *Intelligencer* is all it claims to be—an unsectarian family religious newspaper, containing every week a variety of religious and secular reading rarely found in any other journal.

THE NEWS AND THE PRESS.

NOVEMBER 29, 1897.

MEETING OF THE ST. JOHN PRESS.