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## TERMS AND NOTICES.

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JOSEPH McLEOD, Editor.  
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## Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 3, 1869.

## SYMPATHY WITH OUR MISSIONARIES.

We hope the friends of the Foreign Mission cause are not forgetting it. The time is fast approaching when another semi-annual payment must be made. We are not aware of the exact state of the finances, but we are sure there is a very small amount at most. By reference to the minutes of the last annual meeting of the Society it will be found that it was resolved—

"That the Society aim at paying our Missionaries in India \$800 per annum, instead of \$700 as formerly, being an increase of \$100 annually for Rev. J. L. Phillips and wife, and \$300 per year for their child."

As explained in the INTELLIGENCER some time since, the increased cost of living in India, together with the addition of a child to Bro. P.'s family circle, made the above resolution necessary. There are, of course, some who will be ready to say the Society has undertaken more than can be accomplished; and they may thus discourage a few from doing anything. Would it not be just as well for us to shut our eyes to the amount, think not whether it be \$500 or \$1000, but do just as much as can and ought to be done before we can feel justified in the sight of God. We think the sum required may be raised with all ease if proper steps be taken. Our sympathy should be with the faithful laborers in the Foreign field, who have gone there relying on our ability and willingness to support them. Of our missionaries and their fellow laborers, a writer (G. H. B.) in the Star says:

"It is not strange that they should sometimes feel as that excellent brother evidently felt when he wrote his letter of complaint. They are isolated, far away, burdened with work, unutterably anxious to increase their working force, to have the mission vigorously sustained, and pained at the little which the churches do. They are sensitive to every symptom of neglect or coldness at home, and see so many signs of lukewarmness, that they sometimes fear that our interest will wholly subside, and the mission decline, and in weakness lie. If they did not have these thoughts and fears, we should suspect them of being stoical, mere salaried men, and unfit for their work."

Do we not get discouraged even here among our brethren, where we see and hear what is done without delay? Though the churches are striving, the ministers working, the sound of activity is all around us, the cheer and greeting of general meetings often enjoyed, and our eyes upon the workmen and the work, yet we must all confess to attacks of faintness. Much more are those distant brethren exposed to the same gloomy visitations. We are only surprised at their general, almost constant courage, high and happy hope, and unwavering faith in God and the church at home.

Thousands of us felt when we read J. L. P.'s letter, to say,—"That dear brother! I don't wonder that he is sad and discouraged; I wish I could take him by the hand, look into his face and tell him how I love him and the work in which he is engaged; how I pray for the mission in Orissa every day; how tenderly the saints at home speak of the missionaries there; how often the pulpits speak of them in prayer and address, and how the interest in the whole denomination in behalf of the mission is rather on the increase and is likely to bear more and more fruit." And did we not pray for the missionaries with more fervor at the moment, and resolve anew that they should be sustained by money and prayer and sympathy?

But, brethren, if we have failed in words of comfort, let us make amends by deeds of generosity. Money is even better than resolutions; and if we can report increased collections, we shall dispel the fears of our brethren in India, and add vigor and success to the mission. The work is great; God's blessings are falling upon it; the harvest is ripe and being reaped; and so our ardent and generous support should increase."

## PASTORAL DUTIES.

The duties of a pastor do not consist in simply preaching regularly on the Sabbath, and conducting the week-day services. It is important that he should feed and care for the people of his charge in all their circumstances. It sometimes is the case that a preacher settled over a church is prevented by a combination of circumstances entirely beyond his control, from devoting any considerable time to social Christian intercourse with his flock. The true minister thus situated feels the loss as keenly as do the church members, and seeks, so far as he can, to remedy it. Those who hold only the office of pastor, find that frequent mingling with their people is of great mutual benefit. Becoming acquainted with the varying circumstances of those over whom he is placed, the preacher is scarcely ever at a loss for an appropriate subject for his Sabbath sermon. The people learn to regard him as a friend, in whom they place full confidence, and for whom they cherish deep affection. In almost every instance those ministers are most successful who manifest the most lively concern for the welfare of the families of their charge. Pastoral visiting is also important, because of the influence exerted upon the children of members of the church and congregation. They are the hope of the church; soon they must take their places as its active members. They want to be taught to love and esteem their pastor; to know that he is interested in them; and in all probability, they will heed his instructions, and come to be useful members of the church and society. The minister will very soon come to be a welcome visitor, his calls being always hailed with delight. It would be well did ministers remember, that their success in a large measure, depends on the amount of "household preaching" they do. In the pulpit they may manifest much fervor and ability, but the impression thus made is slight, and the results small indeed, compared with what it will be, if the same truths are enforced by a few earnest words addressed to the hearers in their homes. The experience and observation of the ministry, point to the correctness of these statements. Does not the matter deserve careful consideration? How many there are, who having assumed the charge of two or three churches—churches in some country district, devote little or no care to the members of their flocks, beyond preaching certain Sabbaths and attending the monthly conference meeting. This is not good for the preacher; for he can scarcely hope thus to win and retain the sympathy and attachment of the people; and it is not good for the people; for as soon as they get to think their pastor has no little interest in them, they grow careless concerning themselves, are irregular in

their attendance at the house of God, and generally neglect the means of grace. There is a gradual increase in the number of preachers; and it is only natural to suppose, that conversions in greater abundance should be the result. The gospel is being constantly proclaimed; why is it that the results are not greater? Is it not in part, at least, because there is not more faithful pastoral labour?—more of the ministry from house to house? Think of it; and watch for souls as those who give account.

## TROUBLE SOMEWHERE.

Our greatest denominational want is no doubt, a great piety. Perhaps our ministry and our membership exemplify too plainly as faithfully as do the ministry and membership of other denominations. Our zeal and faith and love may be fully equal to theirs; our labors as abundant, our lives as blameless, and our motives as unselfish. But those of us who can remember the fathers, well know that their ideas of true piety could not be met on that ground. They believed and preached that a deeper toned, more ardent, sacrificing piety than that possessed by the denominations around them, was indispensable to the convincing of the world. In this matter our fathers were right; and the doctrine is as true now as it was then. That height of piety at which our fathers aimed has not been reached by their children. We are too well satisfied to live on a common level with other Christians, estimating that level from our own standpoint. But whether we learn the true standard of godliness from the opinions of the fathers or from the more infallible teachings of our blessed Lord and his apostles, none of us can pretend that there is no more ground in this direction to be possessed.

We may need more money, more system, more church edifices, more benevolence, more ministers and better supported, more union, more influence, more institutions of learning and better patronized, more young men and maidens to fill them, more ministers in the field, and more in a course of preparation, more denominationalism, more catholicity. But, above and beyond all these, we need more godliness in the pews and more in the pulpits. This being supplied sufficiently, all the other supplies would follow; for this would secure the favor of God who "will supply all your needs."

We are not pretending to fulminate these sentiments from an elevated position upon the heads of those below. But from a deep sense of our own individual wants, as well as from a conviction which forces itself upon our unwilling recognition concerning the wants of others, and from the former more than the latter, we thus speak.

No masonry nor anti-masonry, no temperance nor anti-temperance, no republicanism, no democracy in politics, no fat salaries nor starvation salaries, no educational nor anti-educational enterprise, no persistence in old measures, nor exaggeration of present ones, no wealth nor voluntary poverty, no prominence nor obscurity, no theory of entire consecration nor opposition to that theory, no baptism nor anti-baptism, except the baptism of the Holy Spirit, can furnish to us the motive power which we as a denomination need. With the Spirit's baptism, our sermons and exhortations will be effective and our prayers will prevail; without it, we labor in vain.—A. K. M.

## TEST YOUR FAITH.

How easy it is to float with the tide! How easy it is to believe in Christ and His Church, when everything goes on just as we like! It is at such times we measure our strength. Give us as individuals great tides of victorious joy to sweep through our souls, and we feel brave and strong, and think we are ready for any conflict. Let the Church be crowned with temporal triumphs, and blessed with spiritual success, and our faith is vigorous, and we feel that we can do much in her service. But we should remember that it is not the day of prosperity that develops our strength. Prosperity flatters our weakness. It is the day of adversity that "tries men's souls." It is the holiday march through the enemy's country, with the beating of drums and the flaunting of banners, that reveals the brave and skilled soldier. It is the hour of danger, and the hand-to-hand fight.

Suppose a soldier is good on drill, fine in his personal appearance on parade, and properly equipped at inspection. What does this all amount to if he skulks like a coward at the first volley in the hour of battle?

Let us examine ourselves a little, to see if we are not a little deceived in ourselves. Do we not think we are brave because we go with the tide in the hour of prosperity? Are we not all the while apologizing for ourselves because we feel all the horror pressed out of us in the day of adversity? Then let every one say to himself, "I am willing to do and suffer in the hour of need—and nothing more." Let every one remember that he who would have a mighty influence for good—who would have men repose fullest confidence in his Christian integrity, must keep his heart strong under all clouds; who is unflinching in his attachment to, and service for the Redeemer and His cause.

Many were ready in the days when the Saviour appeared in the flesh, to be His followers, and share His Kingdom, when they dreamed it to be an earthly kingdom, to come in great pomp and triumph; but when the cross was revealed, "they all forsook him and fled." In all ages, the "day of adversity" has winnowed the Church. If a deal of chaff has been blown away, some wheat has remained, and this has always been the "seed of the Church."

Don't think, then, that you are good and brave, because the tide of prosperity is running in your favor. Find out how much you are willing to do. More, find out how much you are willing to bear and suffer; find out in earnest heart-searchings in your closets before God, how much you are doing and suffering for Him and His Church, and reckon your strength by this test. For remember, "if thou faint in the day of adversity, thy strength is small."—Herald.

## TO SUNDAY SCHOOL TEACHERS.

MR. EDITOR.—In my last I referred to the discouragements of the teacher; and now express the hope that every individual engaged in the laudable work of Sabbath School teaching, may be able to overcome every rising feeling of this nature. Some other matters of importance I wish to make brief reference to now.

The work of the Sunday School teacher demands that he should seek intellectual improvement. "We cannot keep up with the times unless we improve all opportunities to add to our little stock of knowledge. Knowledge is being widely diffused through all classes of society. Information concerning the discoveries of the age, together with a vast amount of useful reading, is presented now in cheap form—so cheap that it is within the reach of all. Thus aided, the teacher may greatly improve his mind. Especially I may mention the fact that almost numberless religious works are continually flowing from the press. Works, sound and profitable, are to be had everywhere, at very moderate rates. The command is to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and who should be more studious, and more anxious to increase in Christian knowledge than the Sunday School Teacher, who is training the young for after life, many of them to fill positions of trust.

The teacher must come to know his own wants before he can well understand the wants of others. Knowing himself, he will seek to improve his own mind, and then he will be prepared to improve the minds of his class. Education is not everything, however, for there are many who have received the benefits of a College education, who are totally unfit for teachers in a Sabbath School. One reason is that they talk in language above the capacity of children. Others having but an undeveloped know-

ledge of things of this and another world, speak of things they have not seen or known in a sort of unintelligible way. To give weight to what we communicate we must feel its importance, and to feel this we require to understand clearly our subject. The teacher also needs to study how to illustrate his lesson to the best advantage, always presenting the truths he wishes to enforce in a manner adapted to the capacity of the youngest member of his class. Illustrations may be sometimes drawn from nature, at other times from the Bible, and very often from every day life. The teacher must of course use discretion in his selections, and be careful that his illustrations will make plain the point in question.

Entertaining narratives may be made very instructive. We have an abundance of these in both the old and New Testaments. Many of the persons who are the subjects of Bible narratives were real heroes, and your classes may be urged to imitate them in everything good and holy.

I know that many teachers will be ready to say: "We have not time to devote to as much study as you say is necessary." If they would but make a note of the time wasted, they would be surprised to know how much could have been done by its proper use. William Carey, the missionary, found time to study while mending shoes; Bunyan, a poor, hard-working tinker, found time to study; and then look at the amount of good accomplished by these men. "Study to show thyself a workman approved of God," &c.

Yours in the labour of love,

W. KINGDON.

## YARMOUTH AND SHELBURNE F. B. QUARTERLY MEETING.

DEAR INTELLIGENCER.—It may be that some of your readers would like to hear something about the First Session of the Yarmouth and Shelburne F. B. Quarterly Meeting.

We met with the Church at Chebogue Point, on the 5th of November, at 2 p. m.

The Elders present were, C. Knowles, D. Oram, E. Sullivan, Wm. M. Knollin, J. I. Porter, W. F. Weston, and Wm. Downey.

But few of the Churches reported by letter, some by Delegates. Some business was attended to, that was referred from last Quarterly Meeting. The most important item was a request that the Sabbath School connected with the Quarterly Meeting do send each a Delegate to the next Quarterly Meeting for the purpose of forming a Sabbath School Convention.

Praying on Friday evening, by Rev. D. Oram. Saturday, at 2 p. m., met for Social Conference; the opening remarks by the Pastor, Rev. C. Knowles, very appropriate. About 34 of the brethren and sisters followed with warm exhortations, speaking of the love of Jesus, and their prospect of meeting in heaven.

At 7 p. m., the Home Mission Society met. The evening was very unfavorable, so that there were but few out. Opening remarks by the President, followed by Revs. J. I. Porter, D. Oram, C. Knowles; all of whom were listened to with marked attention and interest. The collection and subscription that followed evinced some interest in the Home Mission work.

Sabbath morning, at 11 o'clock, Rev. W. M. Knollin spoke from Judges v. 23, in a very instructive and profitable manner.

At 2 1/2 p. m., Rev. E. Sullivan spoke in a very feeling manner from Psalm xlii. 6, last clause.

At 4 1/2 p. m., Rev. Wm. Downey spoke from Rev. iii. 2, very clearly and pointedly. Many hearts were comforted through the day, and without doubt the prayers will be remembered for some time, and it is to be hoped that all that heard and hearders, were benefited by the day's exercises. At the close of the Evening Service the Lord's Supper was administered to quite a number of God's children. Thus closed an agreeable, and we hope a profitable session at the Yarmouth and Shelburne F. B. Quarterly Meeting.

The next meeting is to be with the Church at Session Hill, Yarmouth Co., on the Friday before the first Saturday in February, 1870, at 2 p. m.

W. C. Weston,

Q. M. Clerk.

[The above communication was received one day too late for last week's issue. We are always glad to receive for publication communications of interest to the Nova Scotia Churches. Why do we not often hear of the whereabouts and successes of our brethren in that Province?—Ed. INTELL.]

## HOME MISSION REPORT.

To the Rev. G. A. Hartley, Cor. Sec. of the Home Mission Society:

DEAR BRO.—The month is passed, and I must now report to you concerning my labor. I am laboring in the First district. I commenced where I was favored to see a good revival last March. This people were favored with the labors of Bro. Jarvis Shaw, from the time of the organization of the church until the recent session of our General Conference. I found the church in a low state on the account of disunion. Bro. Shaw labored faithfully, I believe, but did not succeed in effecting all the union he desired. When I began my meetings here the congregations were small—the roads being bad. The Lord, however, verified His promise to us, and was in our midst to own and bless us. Our congregations have increased, and the brethren and sisters are being strengthened, and getting into the work.

Last Sabbath I had the happiness to baptize four converts. Others have manifested their desire for salvation. Revival does not spread as rapidly as it did when I was here last March, yet the work of the Lord is evidently increasing, and sinners are feeling their need of pardon from God. Pray for us.

I have collected for the Home Mission Society \$24.87.

S. E. CURRIE.

River de Chate, Nov. 22d, 1869.

LICENTATE H. MILLS, writes from Fort Fairfield under date Nov. 20th, as follows:—

I have been laboring constantly since Conference, chiefly in connection with the Second Fort Fairfield church; the Lord has been pleased to pour out His Spirit; the church has been generally revived, and quite a number have experienced forgiveness of sin.

The ordinance of baptism was administered by Elder Bryant (Free Will Baptist), as there was none of our own elders that I could get to assist me. Nineteen have been added to the church, and there will probably be more.

"On the 18th (Thanksgiving Day), the church made us a Thanksgiving tea, and presented me with the value of twenty dollars." \* \* \* \* \*

This report of country seems ripening for a good harvest, and I would that God would send more faithful laborers." \* \* \* \* \*

"During a recent visit to my brother, W. H. Mills, Mayville, his friends made him a donation of about \$50, U. S. c." \* \* \* \* \*

The F. C. B. church in the Bishop neighborhood has been dissolved, and a Free Will Baptist church organized instead." \* \* \* \* \*

"The formation of a new Society in Aroostook County is now in agitation. It will be composed of different churches, and will probably be called the 'Union Mission Society.'" \* \* \* \* \*

"I expect to hold a series of meetings soon in connection with the church at Andover, and hope to see good done."

A NUN'S REVELATIONS.—Zion's Herald says, "Great excitement has prevailed in Jersey city, on the lectures of Miss O'Gorman, an escaped nun, who was drugged and insulted by a priest, and fled the cloisters. She tells the same tale that the Cracow woman did. She is described as of prepossessing appearance and address, and only declares the inevitable workings of this abomination. The Romish Church cannot long withstand the cry of the world against the enforced celibacy of its clergy, and the criminal secrets of these prison houses. In her lectures, she describes the natural consequences of this life."

There are 128 monasteries in the United States where men live under vows of celibacy and poverty, and 300 nunneries of various grades.

## THE OPENING OF THE SUEZ CANAL.

One of the greatest events of the present year, perhaps of the present century, has just occurred on the soil of Africa. The opening of the Suez Canal, which had been so long postponed, has been celebrated with dazzling festivities. The Empress of France, the Emperor of Austria, the Crown Prince of Prussia, a number of other princes, representatives of literary and commercial institutions, and of the press of the Christian countries of Europe and America, have fraternized and joined hands with the Mohammedans of the East, to witness the laying of another mile stone on the road of human progress.

The commerce of Turkey, Greece, Italy, France, Spain, Portugal, Great Britain, and the remainder of Europe, with South Asia and Eastern Africa, will take this new channel, and cannot fail to make Egypt a wealthy, commercial nation. The fear of England that the canal would be controlled by France, has been dispelled, and already the English press rejoices, and many French papers regretfully admit, that, according to present prospects, the new commerce is likely to be carried on in English bottoms to enrich England more than France, and to give a new impulse to the civilization and the progress of India.

The commercial consequences of the opening of the canal will be closely connected with an important influence upon the political doctrines of Egypt and the whole of Eastern and Northern Africa. Egypt, though its finances are still in a shocking condition, has run far ahead of Turkey in point of political reforms. For several years it has had a representation of the people in an Egyptian parliament; schools and the press have considerably progressed, and just now the Viceroys is organizing a university, at the head of which a distinguished professor of a German university will be placed, and all the large cities are rapidly being transformed under the influence of a large and wealthy population from the Christian countries.

The Viceroys, fully conscious of the progress and power which is in store for their country, have long purposed to shake off the Turkish yoke, and to establish an independent Egyptian empire. During the present year, the reigning Viceroys has been involved in an open diplomatic war with Turkey, and it is probable that but for the opening of the Suez Canal, there might have been before this an outbreak of hostilities. At present, new war clouds are collecting on the horizon. No one believes the Turks to be strong enough to subdue a revolt of the Viceroys of Egypt. Elitherto it has only been the veto of the European powers which has prevented this revolt; but the interest of the Great Powers in the preservation of the Turkish rule is likely to be now considerably modified. Their neutrality will soon be followed by the independence of Egypt; and an Egyptian empire once established cannot fail to absorb many of the weak neighboring states which have long since lost all vitality.

We look, therefore, in a not remote future, for the establishment of a powerful Egyptian empire, as one of the direct consequences of the opening of the Suez Canal.

Great results, we expect, will finally follow also in a religious point of view. Mohammedans in Egypt, with Christians as State ministers and members of the Parliament, with Christian professors at the head of their most important schools, with Christian merchants holding the control of their commerce, cannot remain what it has been heretofore. It will be thrown into closer contact with the Christian world at large, will become more tolerant, and will soon at least recognize Christianity as one of the religions of the nation. Thus, like all the great achievements of modern times, the Suez Canal may also contribute its share to the coming triumph of Christianity throughout the world.—Methodist.

## Pen and Scissors.

Garibaldi is reported seriously ill with rheumatism. Mr. Spurgeon has recovered from his recent illness, and is now able to discharge his duties as formerly.

RAILWAY MISSIONARY.—A writer (a Nova Scotian) in a New York paper, suggests the propriety of appointing a missionary whose duty it shall be to travel on the Pacific railway, conversing with passengers, holding morning and evening services as he may have opportunity, selling Bibles at low prices, and distributing tracts.

CONCESSION TO CHRISTIANS.—The Sultan has publicly revoked the law prohibiting Christians from entering Mohammedan mosques. Travellers may now visit St. Sophia at Constantinople, and the Mosque of Omar, built on the site of the Temple of Jerusalem, without fear of molestation.

THE TENTH DAY OF NOVEMBER was appointed by the King of Prussia, being the birthday of Martin Luther, as a day of special prayer to God "to protect the Protestant Church from all dangers that threaten it, and to strengthen the ties which unite its members to each other and to the Church universal."

A NEW IDEA IN CHURCHES.—The New Reformed Church in Brooklyn, according to the correspondent of the Journal—

"Has some peculiarities that are certainly new in Church arrangements. The gallery, quite large, has an open balustrade around the front. One half the gallery seems to be open for a promenade. The other half toward the front is broken up into little boxes or cribs, or stalls, as are seen in ice cream saloons. Chairs are placed in these cribs, and a table, which completes the illusion that it is arranged as a gallery for refreshments. The people sitting in these boxes in all postures and directions, with the camp stools and chairs, seem like spectators rather than like participants in the worship."

This is making a pleasure house of God's house. Such luxury is wastefulness. If Christ came to that temple, he would apply his knotted scourge to those religious loungers, and scatter them quicker than he did the money-changers. Do they sit with their feet on that open balustrade and smoke and play cards? This is a "new reformed church," certainly.

LOOK AFTER THE YOUNG.—Last year Spurgeon took forty or fifty children into his church; and he says that out of 2,700 church members he has never yet had to excommunicate one who joined when he was a child.

A NOVEL IDEA.—They have a novel way of raising money for Sunday school libraries in Missouri. A certain school, needing a new library, and being short of money, the whole neighborhood went on a grand hunt for its benefit. The older ones hunted deer, turkeys, and prairie fowls; while the youngsters tracked quail. The day's work netted \$30. The school is well sustained, and has been a great blessing to the neighborhood.

DR. THURWALL, the Bishop of St. David's, in a recent charge to his clergy, candidly admitted that the English Church Establishment could not last much longer. He predicted that it would soon break "into two or three parts, one of which would be merged sooner or later into the Church of Rome." Bishops are becoming candid.

THERE HAVE BEEN converts from the ranks of the Brahmins, in the province of Tinnevely, India, but they have always feared to confess Christ where they were known. They dared not face their relations and friends, so when they became Christians, they also became exiles for Christ's sake. A recent letter from India, however, says that one has had the courage manfully to confess the faith of Christ crucified, in his own locality. The Rev. E. Sargent baptized him by the name of Thomas Isauden. This

shows the progress and influence of the Gospel. The first example is the turning-point. There will be no more emigration and exile to profess Christ in Tinnevely.

INFIDELITY WAKING.—The infidels of the United States held a Mass Convention in Philadelphia last week. From the East and the West, the North and the South, the men and women of all shades of infidelity met for their grand rally against that waning superstition which is drawn from the Bible. The mighty host when fully marshalled on the battlefield, was found to consist of sixteen men and one woman. The receipts of the past year for publications sold amounted to the enormous sum of five dollars. But more astonishing still, it was stated that an infidel had built a Christian church at the cost of \$60,000! Under these circumstances they took their hats and went home.

BISMARCK AND THE SABBATH.—Quite a pleasant and characteristic anecdote is told respecting Count Bismarck. Everybody knows what an autocrat the Count is. Well, it seems from a Silesian paper, that the peasants on the Count's estate have got into the very bad habit of working on Sundays. The Count hears of it, and writes in terse, Bismarck fashion, "There must be an end of that!" Thus we may learn to be thankful for even Bismarck's brevity, though Frenchmen don't like it. Remonstrates his audacious bailiff, "The people are not to blame. They work from morning to night for six days on the estate; and on Sunday they look after their own bit of land. They have no other day for it." The dreaded Count will listen to no such excuse. "From this time forward a new order is to be introduced. When my people have land, and their corn is ripe, they are to begin with their own first." This to the bailiff, then the bailiff to the people, with the addition, "Mind, no more work on Sundays." But the result? Not doubtful at all. For, say the peasants to each other, "The master shan't lose by caring for us first; so let us work with a will." And they do it, too. Indeed, never was the work done so well. In gratitude, but with a thorough bailiff-like touch, the functionary reports, "That was a capital 'hit,' and nobody has had more advantage from it than we." The work has all finished in the twinkling of an eye. And thus Bismarck will become more popular than ever among Englishmen, much to the chagrin of Frenchmen, except, those who work on Sunday.

The correspondent of the New York Observer writing from Rome says:—"Father Dominic, of Rome, the Superior of the Barefooted Carmelites, has had a vast deal of trouble lately, because the Superior of the Ursuline Convent in Cracow, where Barbara Ubrik was immured, was under his orders, and declared herself to be acting under them in her treatment of that unhappy woman. He denies, however, knowing anything on the subject, and says that he has examined the books of the Order as far back as the year 1840 without finding a word relating to the steps taken with regard to her, her insanity, or even her existence. The Superior of the Convent comes, therefore directly before the law, without even the excuse she has pleaded as a palliation to her fearful crime."

Referring to Father Hyacinthe the writer says:—"The manner in which the whole story of Father Hyacinthe's renunciation of his gown and his pulpit was kept secret at Rome shows how greatly it was felt. The telegraphic dispatches announcing the fact were not allowed to be published, and the French papers were not distributed. The Florence Italia did, however, get in, and so the story was told."

But the Roman local papers preserve perfect silence on the subject. So they do with regard to all liberal movements, excepting so far as vague allusions to rebels and heretics who may take the other ground than that which they occupy."

HIPOCRISY DECLINING.—Rev. O. R. Bacheiler, Free Baptist Missionary in India, writes to the Star showing that the people are losing faith in the heathen priests and their gods, and also giving the views of a Hindu priest concerning the future of their system. He says:—

Among the temples of Midnapore, there are two that are especially popular, and are doing a lucrative business. Something is "going on" to attract attention of the people. Now it is a party of singers, then the beating of drums and the ringing of bells,—anything to charm the crowd.

Yesterday the owner of one of these temples called, and we fell into conversation on his business and his prospects. He had before told me that he had no faith in idolatry, but he was the legitimate, hereditary owner of the temple, and was "running" it for its profits. He is about forty-five years of age, and on his remarking that the religious of the temple had very much diminished during his incumbency, I asked him how much? "Ten-sixteens," was his reply. He then went on to say: "The number of worshippers at the temples has diminished three-fourths, and not more than one-half of the remaining fourth have any faith in their worship; none of those who have been educated in the English schools have faith in the gods." He then remarked with some deliberation and feeling: "We may, or may not see the day, but in twenty-five or thirty years our temples will have to close their business for want of patronage." The Lord grant it!

The safety of Dr. Livingstone is now officially and positively affirmed. He has written a very interesting letter, reiterating his belief in the correctness of his recent conclusions as to the source of the Nile, and Sir Roderick Murchison confirms Livingstone's opinion that his investigations will finally and satisfactorily set at rest the question which has been so long a mystery.

THANKS TO THOSE ministers and others who are striving to increase the circulation of the INTELLIGENCER. They who make an effort in that direction, almost invariably succeed. More new subscribers are wanted, and may be had. Will not each subscriber secure at least one new one?

FRIENDS OF REV. B. MINARD, both in Nova Scotia and New Brunswick, will be pleased to learn, that he is succeeding well in his studies at New Hampton. The other Nova Scotia brethren at the same institution, are very promising.

THE INTEREST in the Fredericton Free Baptist Church, continues. Additional converts were baptized last Sabbath. Others are seeking the "pearl of great price." We long to see the whole city moved by the power of the Holy Ghost.

IN the list of deaths appears the name of Frank H. Atherton, son of Mr. George R. Atherton, formerly of Fredericton, now a resident of Halifax. The little boy was shot by a playfellow on the 20th ult. At the inquest the jury returned the following verdict:—

"That Frank Herbert Atherton came to his death on Saturday, November 20, in Miller's Woods, near Halifax, by a piece of copper cartridge fired from a gun in the hands of James Sentell. The jury cannot say by whom the copper was placed in the gun. The absence of any motive exonerates the said James Sentell from the blame which otherwise would be attached to him; yet the jury do not think him free from censure on account of his carelessness of firearms. The jury would respectfully suggest that the proper authorities would prevent boys from using firearms without any useful object."

To the parents we extend our sympathy in this time of their sudden and sad bereavement.

Good Health comes to us this month with the usual amount of good reading relating to both body and mind. Published by Alexander Moore, Boston.

TO CORRESPONDENTS.—"E. M. T." G. L. is paid to \$37, as you state; the error occurred in the acknowledgment, not in the book.

Rev. S. E. Currie.—We will publish names of contributors to Mission Funds, as you propose.

N. S. L.—The mistake was unintentionally made. We had the impression that it was to commence December 1st, and had given directions accordingly. We will send back numbers.

The New Dominion Monthly, for December, has three portraits—Pope Pius IX., Father Hyacinthe, and James Fiske, Jr. The reading is generally interesting.

Harper's Magazine, for December, contains the usual variety. Frederick the Great, is the subject of the first paper, and there is a lengthy article on Oeconomical Councils, well worth reading.