

years, rather than now—though, indeed, there is only one place where a man may be nobly thoughtless—his death-bed. Nothing should be left to be done there.—*Boskin.*

POSTAGE.—To prevent any misunderstanding or difficulty, let it be remembered, that no Post or Way Office keeper can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

SOME of our Exchanges are addressed to St. John. The Editor's Office is in Fredericton, and Publishers will confer a favor by addressing papers intended for him to FREDERICTON.

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Religious Intelligencer.

ST. JOHN, N. B., SEPTEMBER 29, 1871.

NEXT FRIDAY

(Oct 6th), the Conference will commence. Most earnestly do we desire that the Master be with His people throughout, making them wise to plan and work for Him, and the souls He loves so dearly. Christian men and women, let your prayers for the Lord's presence and blessing be unceasing. In the morning, at noon, and at night, supplicate God's throne for an outpouring of the Spirit upon His assembled servants and people. May the Holy Ghost in great power come upon them.

EDITORIAL CORRESPONDENCE.

STEAMER "NEW ENGLAND," Sept. 15, 1871.

The weather this morning is in striking contrast with that of the few days immediately preceding. The sun shines brightly, the air is soft and sweet, and all nature is smiling. The surface of the water is untroubled by any breeze, and the passengers are not haunted with anticipations of sea-sickness. There is a great rush of passengers this morning. No intending traveller would, on any account, miss the boat when the prospect of a speedy and pleasant trip is so fair. State-rooms are in demand, but are not to be had, all having been secured early. A telegram to St. Andrews, however, secured one of the limited number reserved for passengers from that direction. Greatly to our satisfaction, the friend who secured it generously shared it with us.

Four hours pass quickly, and we are at Eastport, where we receive quite an addition of passengers. Perhaps Eastport grows and thrives, but we fail to see any perceptible change for the better. Next time we come this way we will take dinner on the boat, where they know how to prepare a meal—at least we will not take it at the dining-room at the head of Eastport wharf. The "lamb" was evidently far advanced in years; and then it was allowed to remain too long in too close proximity to the fire to be over palatable. Other things corresponding, the dinner was rather "rough."

Very soon after leaving Eastport, Lubec is passed. Its smoke-houses are the principal buildings in sight, the town itself being very prettily hidden away amongst the trees. Of Lubec a passenger remarks—"There is a place where a man can live comfortably, and indeed make a competence, by working not more than half the time, providing always that he does not drink rum and is moderately industrious." How many everywhere, who are "hoing a hard row," would live comfortably and lay up something for a rainy day if they would cease drinking rum.

There is not much freight on board. The "live stock" (aside from the passengers) consists of one horse and one goat. A large quantity of Lubec herring was shipped at Eastport. There are also several cases marked "Fresh Salmon" for the Boston market. The article of freight which interests us more especially is a quantity of cotton warp. There are fifty bales of it, en route for Montreal, from the Cotton Factory of Wm. Parks & Son, St. John. It is pleasing to know the business of this firm is steadily increasing.

The cases of sea-sickness so far are few, if indeed there are any. There was nearly a case of *arrest*, which, to the person most interested, would have been more serious than a severe attack of seasickness. Just as the boat was about leaving the wharf at St. John, a well-known constable of stern visage, laid his hand upon a stalwart individual, who apparently purposed taking a trip to see his Yankee cousins. The executor of the law was evidently averse to his going. Probably he thought the majesty of the law had been, or was about to be, violated. He even went so far as to embrace the would-be passenger to Uncle Sam's dominions, perhaps hoping to effect by seeming tenderness what he failed to do by peremptory order. Whether he discovered that he had "waked up the wrong man," or did not fancy a trip to Eastport with the expenditure of greenbacks necessary thereto, we do not know, we only know that he went ashore alone; while the other went on his way, perhaps rejoicing.

The incidents of the day have not been many. Everything has passed pleasantly. The children, and there are a great many on board, have been making themselves perfectly at home, and have enjoyed themselves in the most free and easy manner imaginable.

Ten o'clock comes, and it is time to "turn in." Quiet begins to prevail. Children have tired of their sport, babies have ceased crying, those who are the fortunate possessors of state-rooms have gone, or are going, to rest, the cabin below is filled with sleepy ones, while here and there sits one overcome by sleep nodding quietly and regularly. It will not do for us to be alone, so we shall seek rest too. Good night.

Boston, September 16, 1871.

When we left off writing the weather looked fair enough. We thought so at least, though to experienced eyes there may have been many indications of rough weather. While we slept the storm came, not gently but furiously. From midnight till morning the wind blew a gale, and the rain—cold, piercing, fall rain—descended in a perfect torrent. Nearly everybody was uncomfortably sick. For ourselves, old Morpheus had, fortunately, an unusually firm hold upon us, and we slept and dreamed peacefully through it all, till awakened at 4 1/2 A.M. by the gong, which announced that Portland was reached. The majority of the passengers were anxious to go ashore, which most of them did, the writer among the number. Custom House officers are generally sharp, but, perhaps because it was raining, they were hard to find. Value in hand we elbowed through the crowd in every direction in search of some one to examine our "dunnage," but in vain. Nobody was an officer, and nobody knew who or where the officers were. Impatient of exposure to the storm, we sought the coach, concluding that if the proper

authority had no interest in his business we need have none. One foot on the step of the hack, in a moment we would have been in, but a quick step is heard, and a loud voice calls out—"Has that valise been examined?" "No" is the prompt reply. "Then what do you mean?" "Just this, that I am tired waiting. But here is the key, examine and be satisfied." He did so, and finding no smuggled articles allowed us to depart in peace. All hands sought the nearest hotels to wait for the train, one of which leaves at 6 1/2, the other at 9 1/2 A.M. The rain and wind continued. The boat, with a few passengers, left for Boston between six and seven o'clock. Just as the 9 1/2 train was leaving the depot, the boat was coming up to the wharf, and the train was signalled to wait for the passengers, which was done. From the passengers' account of it we learned that they had everything but an agreeable time. For two or three hours they were tossed about promiscuously, and then had to retire. Of course the master of the steamer did wisely to put back, as to have gone on would have been to endanger the lives of all on board.

The detention of the train—though only for a few minutes—made us two and a half hours late in reaching this city. The few minutes lost in the beginning necessitated a giving way to other trains, which caused a constantly increasing loss of time. How many lives are just so. A mistake in the beginning, though it be slight, is often a life-long embarrassment. An early delay causes a life-long lagging in the race. A bad habit in youth, even though afterwards repented in sorrow, becomes a life-long curse.

By noon the storm had disappeared, except in its effects. The fields were looking better because of the rain. Our lives will soon disappear. Their effects will live on and on. Will they be good or bad? Think of it, and live wisely.

The traffic, both passenger and freight, over the Boston and Maine Railroad must be very great, if we are to judge by to-day's trains. Thriving villages and towns are all along the line. They seem generally to derive their life from factories. New Brunswick is making some progress in manufacturing, but we wish it were more rapid.

For the Religious Intelligencer.

YEARLY MEETING OF FREE BAPTISTS OF NOVA SCOTIA.

DEAR BRO. McLEOD.—The time of our Yearly Meeting came, as did a large number of brethren and friends from different parts of the Province to join in the work of the Lord.

The time of its conclusion is past; the parting hand given to most of the dear friends who have been with us. (Yes, with us for a few days. How short the time of our stay while we "dwell together in unity" here on earth; it will not be so when we meet in heaven.) Our hearts filled with thoughts of the heavenly home, as we note the flight of the years; sad, yet joyful, we sit down to give a brief account of the meeting.

As you are aware, the meeting was held at Barrington, Shelburne County. The first was a business meeting, Thursday, 10 o'clock A.M. Quite a large number of the members of Conference were present at this meeting, others came during the subsequent sessions, giving us a very good working force.

We were very glad to greet brethren Connor and McDonald, delegates from your Conference, and Bro. Burgess, from the Maine Central Yearly Meeting of F. W. B. of the U. S. These brethren rendered us very important help and encouragement. The meeting was called to order by the Standing Clerk, Rev. J. I. Porter; after which Rev. W. Downey was chosen Moderator. This session was occupied in getting the roll of members present, appointment of committees, &c.

The afternoon of this day was occupied with referred business.

Among the resolutions passed during the business session of Friday forenoon, was one raising the Conference dues of the church members from twelve and a half cents for males and five cents for females, to twenty-five cents for males and ten cents for females. This is a justifiable action, and will place the finances of the Conference in a much better condition. Some may think this too much. Most persons are quite willing to pay small sums to meet the claims of the world; then why should we object to meeting the claims of God's cause?

In the afternoon of this day we held our reporting meeting. At which time reports from the Committees on Temperance, the Sabbath, Sabbath Schools, Missions and Education were received. These subjects were earnestly discussed, and we trust the large audience was benefited thereby. The report of the Yarmouth and Shelburne Quarterly Meeting was read and received.

When the reports of the Corresponding Delegates were called for, Rev. T. Connor came forward and gave a very interesting verbal report of the F. C. B. Conference at Antigonish in New Brunswick. He spoke of their successes and discouragements, and of the progress and present state of the cause. He spoke of the great want of more ministers and increasing faithful labor in the vineyard of God.

His co-delegate, Rev. G. W. McDonald, being called came forward and spoke of his gladness to be with us, his approval of the manner in which our business has been done; referred to the benevolent institutions of the Conference which he represented, also the inefficiency of their educational efforts, and the necessity of something more being done. He referred to the benevolence of some of the leading brethren of their Conference, and exhorted those of our own to go and do likewise. Also spoke very touchingly of the loss which we sustained in the death of Rev. E. Sullivan, and the sympathy which his people felt with him. Both requested a continuance of the Delegation.

A paper prepared by a Committee of the Sabbath School in connection with the first Barrington Church, setting forth its efficiency and prosperity, was read.

The evening of this day is the time of holding the annual meeting of our Foreign Mission Society.

At 7 o'clock a very large audience had assembled, showing the increasing interest felt by our people in the Foreign Mission Society. The meeting was called to order by the President, Rev. W. Downey. After opening exercises and reading constitution of the Society, stirring addresses were given by Revs. J. I. Porter, S. K. West, G. W. McDonald, J. S. Burgess, and T. H. Crowell. After which a collection was taken, amounting to \$25.05, and subscriptions, \$39.32, making \$64.37. Taking this in connection with \$85 sent in by the churches, making in all \$150, we feel it is quite commendable of us at this time. Yet there are many who have done nothing in this good cause. Some of the churches have done little or nothing; let them commence at once. More money is needed. Our Missionary must be sustained. Rev. T. H. Crowell is the Treasurer. Money may be paid to any of our ministers. Every man, woman and child should aspire to have a part in this good work.

Saturday forenoon the business of the Conference was finished. But before proceeding to business the reports of Corresponding Delegates who were not present at the reporting meeting on Friday afternoon were heard. Rev. T. H. Crowell, Corresponding Delegate to the Maine Central Yearly Meeting, gave an interesting report.

Rev. J. S. Burgess, Corresponding Delegate from that Yearly Meeting, made quite a lengthy and instructive report, spoke of the Nova Scotia and New Brunswick people and their institutions. Said the Yearly meeting he represented numbered 5,000 or 6,000 communicants. About 14,000 communicants in the State of Maine. Spoke of the College at Lewiston, and the Theological and Preparatory Schools in connection with it. Remarkable upon the importance of training the young doctrinally in the Sabbath School. Also upon the Temperance cause, and the importance of enforcing law. Gave an account of their Missionary work, Home and Foreign. Also spoke of their sympathy with us, their appreciation of the correspondence; and requested that

it be continued. Would like to have our Yearly Meeting represented in their General Conference.

Rev. T. H. Crowell, the Clerk of the Harmony Quarterly Meeting, read his report, as he was not present at the reporting meeting. He said that among the resolves of this session, were the appointment of Rev. C. Knowles delegate to the N. B. F. B. Conference, and Rev. J. I. Porter his substitute; Rev. W. M. Knollin delegate to the Maine Central Yearly Meeting, and Rev. Wm. Downey his substitute; Revs. C. Kimble, W. M. Knollin, J. I. Porter, and W. Downey a Committee on deceased brethren.

A subscription was opened in this meeting to procure suitable stones to put at the grave of the late Rev. E. Sullivan, and quite an amount subscribed. Persons wishing to contribute for this object can do so by handing the money to any of the ministers, as they are appointed a committee to receive and appropriate it to the object intended.

Rev. T. H. Crowell was appointed a Committee to locate the next Yearly Meeting. At two o'clock, P.M., met for Social Christian Conference. Although the weather was unfavorable, a large number assembled, and enjoyed a heavenly sitting together. The meeting continued until near sunset, with increasing blessing. If there was anything remarkable in connection with this Conference, it was the earnestness and harmony which characterized its deliberations and actions. All must have returned to their homes and spheres of labor, with increased vigor and renewed vigor for the building up of the Master's Kingdom.

J. I. PORTER, Clerk.

For the Religious Intelligencer.

SABBATH SCHOOLS.

No. 11.

In considering the question, in relation to the best methods of conducting Sabbath Schools, the object of the institution should be constantly kept in mind. And that object is simply the religious instruction of the pupils attending those schools; and the Bible must necessarily be the great text book in such instruction. In following out this object in detail, it will soon be seen that variety must enter largely into any method that may be put forward to advance that object. There is a very large variety of minds to be dealt with, and such a diversity of instruction necessary to be adapted to those minds, that we may venture the remark, that no school can possibly prosper, for any great length of time, that does not have more or less variety in its methods of teaching. Nowhere, we think, will the old adage be found more true, than "circumstances alter cases," than in Sunday School instruction, and in impressing those truths on the child's mind that are the most desirable for it to know. For it must be patent to every one, having anything to do in the matter, that what would be befitting, important, and even necessary under one set of circumstances, might be very injudicious, improper, and even hurtful, under another set of circumstances; and the methods that might be useful, and tend to build up a school in one place, might have an entirely different influence, and tend to utterly break down a school in another place, so that it must be readily acknowledged that variety must largely enter, as an ingredient, into every programme of Sabbath School instruction.

As variety is the law under which human beings must, and do, act, it is easy to see that variety is the law that must necessarily meet us in all our methods of imparting religious instruction to children of our Sabbath Schools. It would appear, then, that if diversity is the law under which religious instruction is to be communicated to the rising generation, no definite system of Sabbath School work can be laid down. System there may, and indeed, there ought to be; but it must be a system of variety in relation to methods; for a defined programme of methods pursued from Sabbath to Sabbath, and from year to year, would soon be irksome to both teacher and scholar, and would soon show itself to be absurd in the extreme.

Still there are some few things in which uniformity may and ought to be maintained in the Sabbath School work, and indeed without this there will not be much prosperity in any given case. And the first thing I notice is, there needs to be a proper understanding between the superintendent and the teachers in relation to what set of measures shall be carried out for the time being. If this understanding is not obtained, in our opinion, nothing can hinder evil surmising from being engendered, and with these bad feelings will come almost every evil work. In the second place, but not only must there be an understanding about the measures to be carried out, but there must be a hearty interest to make these measures effective. If teachers of classes in our Sabbath Schools will or can have no more than a mere mechanical interest in carrying out measures, then very little will be effected by these measures; for children very quickly discover whether their teachers have any heartfelt interest in their work or not; for it will be always found that it is interest and even enthusiasm in the teacher that gives power to any set of measures and makes them effective; and under the magic potency of this heartfelt interest any set of measures will possess a power that will work wonders among the children of our Sabbath Schools.

Be determined to make your particular Sabbath School a success, and I will be bound it will prove a success. "According to your faith, so be it unto you."

Nothing can compensate for a lack of interest in the teacher in the Sabbath School work, and whatever other ability may be possessed by the teacher it will all prove abortive if there is not a heartfelt interest in the work in which he is engaged. In this connection I mention, as a third thing, a decided determination to conquer any difficulties that may occur. Difficulties there always were, and difficulties will always occur in the Sabbath School work. Those who would engage in the religious instruction of youth must expect the road to be rough. To do anything for God and our common humanity we must expect it to be hard work. It is a delightful thing to reap the golden ears of grain, but it is quite another thing to clear the fields, to plow the ground, to sow the seed, to take care of the growing crop, and to wait patiently for the incoming harvest. And he who would engage in this work must expect to meet difficulties, and ought to be prepared to overcome them. Analogous to this is the Sabbath School work, and he that has not made up his mind to conquer difficulties, and make them subservient to the advancement of the Sabbath School interest, is hardly fit to have much to do with the religious instruction of youth. But with a united determination to overcome difficulties, and to succeed, there will be but very little danger but what victory will perch upon the banners of the enterprise. We all know what a constant determination has to do with winning success, and in no place else is it more to be prized than in the Sabbath School work. It only remains for me to say that I have seen a programme on this wise, that works very well as a measure of interest in the Sabbath School. The school was opened with singing a hymn adapted to the service, a portion of the Scripture had been previously given as the lesson of the day, the superintendent read a verse and the school read the next in concert, prayer was then offered, and the school joined the Lord's prayer; another hymn was then sung, and then questions on the general lesson asked and answered. Some one particular word or topic was then taken up, and each one in the school, pupil, and teachers, except the infant classes, had to be

prepared with their proof texts, which were repeated from memory. The books were now exchanged, and the papers distributed, and the several classes betook themselves to their class exercises on the given lesson. Next, the school was called to order, the general lesson for the next Sabbath announced by the superintendent, and the topic connected with the lesson announced as well. A few remarks by the superintendent, or some one else, was then made. If a stranger was present he was invited to address the school. A hymn was then sung, and the school was dismissed. All this occupied a little short of two hours, and there was an interest that never flagged from the beginning to the end. In another school I saw and was in an aged people's Bible class, which was the most interesting class I ever was in, for the questions asked and answered were intended to unfold the meaning of God's Word indeed. We have always felt a great interest in the Sabbath School work, and although we have not been able to do a great deal in that work, yet it has always had our constant and our cheerful aid, and our prayers shall still continue to ascend to our Heavenly Father, that his blessing may be continued to this institution, and that it may yet arrive to be that power in the community that it appears to be the pleasure of the Almighty God it should become. A. T.

THE PRESS AND THE PULPIT.

The Christian press and the Christian pulpit, are two mighty agencies for good. Which is most useful it may be difficult to decide. They are auxiliaries colleagues, both of them necessary, neither of them dispensable. What could we do towards converting the world without the ministry. We would be short of our power without the press. It is a wonderful feat to pour out the thoughts of one's soul, hand them to a printer, and lay them upon the hearts of thousands of readers in distant homes. What an audience the editor has! How he preaches through the talking page to those he never saw! His thoughts instruct, rebuke, encourage, comfort, reform, bless those whose names he has never heard. As he writes with this conviction, a strange thrill runs through his soul, and he marvels at the wonderful power which rests upon him. Day by day, week by week, his work goes on. He is educating, elevating, helping the multitude in their life struggle; scattering the good seed of the kingdom, and multiplying Christian forces and blessings. The churches feel the influences, and become more intelligent, more established in righteousness, and active in labor and love. The ministry are aided. Their own thoughts are quickened, their ideas are enlarged, their sympathies extended, and the co-operation of their people secured. It is easy to preach to a reading congregation. The soil is prepared, and the sown seed nurtured; intellects are sharpened, and hearts enlarged. It is a laborious task to preach to the ignorant, the thoughtless, and obtuse; but pleasant to deal out the rich truths of the Gospel to those who relish them and have capacity to receive them. The weekly religious paper is just the thing to create and keep alive this *religion and receptivity*.

The paper cannot do it all. A live, warm heart is needed to convey the living Gospel to other hearts. Religious papers would not be real if living preachers did not first seek and win the lost. The paper is not warm enough to reach the sinner; it is too impersonal, distant and indefinite. The gush of emotion, the eager glance of the eye, the magnetism of a personal presence, change the letter of the Gospel into spiritual power; it infuses life into the formal utterances, and makes them truer to Christ, more expressive of his love than can be published by ink and type. And after people are converted, they need the continual inspiration of an earnest Christian teacher to keep them up and make them strong and active. Christians who do not read are narrow, weak and unstable; those who read only, and lack the services of the living preacher, become cold, formal, constricted and dull. They lack heart and active zeal. There can be no healthful growth, no rich, full, many development, without the aid of both the living preacher and the printed sheet.

Religious journals help the minister, but cannot do his work. In some respects they lighten his task, in others they make it heavier. They increase the intelligence of the people, expedite Christian development, and render the labors of the ministry more fruitful; but they elevate the demands for vigorous sermons, and impose the necessity upon ministers of bringing well-beaten oil to their people. Exhortations, stale repetitions of doctrinal dogmas, mere common place platitudes, will never satisfy reading congregations. They tax the minister's energies to the uttermost. The day is past when a dull, indolent, or mere plodding intellect can meet the demands of the pulpit. The more people read, the more they demand strength and freshness in their sermons. Nothing less than good natural powers, thorough discipline, and incessant study, can produce sermons such as the times exact. And these exactions are not likely to grow less. It is required now that the sermon shall be of the highest style of rhetorical elegance, replete with thought, sound in argument, elastic in language, rendered vivid by illustrations, and warmed by the emotions of a devout heart. The strain upon the strongest of men to come up to this standard is tremendous, and it is surprising that so many acquiesce themselves to acceptance.

The pulpit in America is the head centre of moral power. The amount of good preaching which is done is immense. Who can measure the effects? Who can count the virtuous impulses, purposes, aspirations, which are begotten? It is fashionable to sneer at the pulpit. We might as well sneer at our heart beats. Our hearts pound away in the bark humbly, without praise, but they send life blood through the frame. Ministers are the moral hearts of society. Let them cease to beat and clammy death would come upon them. The church would die of dry rot, the community would sink to barbarism. The church and the world are dead enough with the helps they have. If this central wheel were broken, this source of power removed, the whole machinery of reform would stop; the press and the schools would lose their vitality and fall into disuse. The pulpit needs the press, and the press needs the pulpit; they help each other to help humanity, and save the lost.—*Exchange.*

TRUST.

How shall we trust? Not without effort. "The Lord helps those who help themselves." He gives daily bread to those who both pray and work. But the promise is sure if we work and trust. That is a precious position to occupy, where we work as if everything depended on us, and trust as if everything depended on God. Christians if they would not trust as they ought. They would work more if they believed more, and they would believe more if they worked more. By effort we put our faith into practice, prove it to be well founded, test the promises of God, and find them true. And finding them true so far as tried, faith increases, and we venture farther. Prayer learned rich lessons by walking on the sea. He ventured, and Christ sustained him; he feared, and quickly sank; he cried for help, and Jesus saved him. What a sense of his own weakness, and of the Saviour's power must Peter have felt as Jesus led him to the ship! So have other Christians been taught to distrust themselves and trust the Saviour. "The more they venture on him the more they feel their

own weakness and his power, their own need and his fulness and generous care.

Those who trust are not exempt from trials. Sometimes the billows almost roll over them, and the last ray of hope is nearly extinguished. "In the world ye shall have tribulations." "Whom among you that feareth the Lord and obeyeth the voice of his servant (Moses), that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God." These trials are permitted on purpose to test our faith, for the "trial of your faith is more precious than gold tried in the fire." We gain great strength by carrying great burdens; we attain strong faith by being pushed to extremes where our own strength is exhausted, and we are forced by faith, but not tossed by violent surges; he had great peace, continual rest, though beset with enemies and harassed with troubles at every step.

Those who trust most implicitly are assailed most bitterly. What cares Satan for the man of little or no faith? There is no sharp antagonism between such a man and the world, the flesh, or the devil. But the man of positive faith is a dangerous enemy to the kingdom of darkness, and to be resisted. His antagonisms are sharp and persistent. Moreover, he has strength to endure, and can gain most truth by the conflict. What would crush a weak Christian only develops fresh power in one of strong faith. And his peace increases as enemies multiply and become more violent. Home, protection, warmth, comfort, are never so sweet as when storm, cold and peril are without. Rest in Jesus never passes understanding so much as when trials and tribulations are most severe. The greater the dangers, the more precious the security against them. With infinite luxury of peace we can see our plans frustrated, our prospects darkened, our hopes dashed, because we know that the Lord Jesus has something better than these for us, or he would not permit the desolation. The enemy may tear away and seem to be working our destruction, but we remain assured that "all things shall work together for our good." To God in the highest, nothing can prevent this gracious result; Jesus is master of the situation, and we are secure.

The minister sometimes prophesies over dry bones and there are no signs of life. Let him trust and faint not; the promise stands sure. Having done his duty faithfully, he may wait in hope for the harvest. Satan often enters the flock and disturbs the church. The members become fretful, fault-finding, ugly; they quarrel among themselves, conspire against the pastor, destroy the work of Christ. This tears the heart of the minister and the loyal saints, but they need not despair; Jesus has resources to meet the exigency and bring good out of evil. Our perils lie not in the enemies that assail us, but in our own liability to lose faith. Ministers sometimes become cold, selfish, ambitious, selfish, and endanger the church. They cannot be cured by criticism, complaint, and abuse. Fervent, believing prayer and tender admonition will do them good. Or if these do not bring them to the feet of Jesus, the Great Shepherd, know how to break the heart by trials, and will wait to effect reform if the church cries earnestly for help. When sickness and sorrow come, when business fails and wealth melts away, whatever trouble comes, we have this sure refuge, the Lord will bring good to us. Loss and sorrow may fall on us, but under his ministration we are sure to receive in some form in exchange greater good than we have lost. Such is the life of trust.—*Exchange.*

NOT AFRAID—BUT ASHAMED.

It is related of a distinguished Massachusetts clergyman, that on a certain occasion, having partaken too freely of a charming but dangerous delicacy, he was suddenly prostrated by a violent illness. His symptoms were so alarming that the physician in attendance found it proper to warn him of the possible fatal termination of the attack. Even a clergyman has a right to be disconcerted by such a communication. The physician saw the distress of his patient, and remarked: "But you certainly are not afraid to die." "Not afraid but ashamed," replied the clergyman's answer. He escaped the shame of death under such circumstances; but the shame of illness and danger from his imprudent gratification of mere appetite probably prolonged his life, by making him "temperate in all things," and abstinent from such things as are positively pernicious. There is a world of wisdom in the substitution of shame for fear, or the addition of shame upon fear, when a man knows that his illness is distinctly the effect of his own imprudence. It is not simply indulgence in "hot and rebellious liquors," which causes disease and death. There are many dishes, especially among those which are classed as luxuries and delicacies, which are poison rather than food. And a scientific analysis of what people eat would, probably, cause many things of common consumption to be classed among irritants, instead of edibles. It was the custom of a few years ago with a prominent school of physicians to give their patients a list of forbidden and another of permitted articles of diet. The patients were enjoined to abide by these tables, or the medicine would be valueless. Perhaps it is not too much to say that, if the patients had added the medicine to the list of forbidden things, and followed the wholesome diet indicated without medicine, their recovery would have taken place in most cases, if not in all.

It would be, perhaps, a good idea for a new school of medical practice to institute a series of scientific analysis of the articles of food in current use. The doctor, then, might send his prescriptions to the cook in the kitchen, instead of the apothecary. That different articles of food act in various modes upon the human constitution is a fact universally admitted; and the new school of medicine might, rather than therapeutic, would meet at the beginning some if not all the ills that flesh is loosely said to be heir to. No man can truly be said to be the "heir" to that which he procures for himself; and the truth that many of the diseases in the world are simply of man's own procuring, and that man may well make us, when ill, like the New England parson, ashamed rather than afraid, if not both afraid and ashamed too.—*Public Ledger.*

Father Gavazzi recently delivered a lecture at Dublin in which the progress of Protestantism in Rome received particular attention. The first advances of the anti-catholic movement in the Papal States was after the downfall of the first French Empire. Protestants were then permitted to practice their own worship outside of the city gates. Two English churches, two Scottish churches, and an American church, are still outside of Rome proper, and their edifices, say Gavazzi, resemble "old rough barns." The Bible at that time was forbidden to be read in Rome. We have eight colporteurs selling it without difficulty everywhere. (Applause.) They sell it publicly in the market-squares everywhere, and several thousand copies are already in circulation amongst the Romans. (Loud applause.) There is another great fact—namely, that England has sold two thousand copies of the New Testament in a quarter exclusively occupied by Jews. (Heard that is a great triumph. Applause.) More than that, I can point out to you a standing triumph which defies all the unpopularity of the Pope. Do not forget that the Bible was in Rome the forbidden book. Now, when you enter Rome and pass that great and beautiful square called the Corso, which is the largest in the city, the first thing you meet is a beautiful shop, neatly fitted up, with a large inscription in golden letters: "General Depot of the London Bible Society." (Enthusiastic cheers.) That is something. The Bible, once forbidden in Rome, is now sold in a large and beautiful depot, in the largest street, in immense variety, in all languages. (Applause.) Now, that is something new and extraordinary for Rome. (Heard that is a winning point in the transaction. That shop faces the Vatican, which stands on the other side. (Laughter and cheers.) Even without an opera-glass the Pope can see the general depot of the London Bible Society. (Loud applause.) Of Protestant churches we are told that there are now in Rome five regular congregations—two of the Free Church, of which Father Gavazzi is an evangelist; one of the Waldensians, and one of the Baptists. Throughout Italy there are also one hundred congregations, with ten thousand communicants and three hundred thousand catechumens.

The Frankfort Journal states that in Offenbach, six families, consisting of twenty-five persons, have succeeded from the Roman Catholic Church to the Protestant faith, and are now living in peace and harmony. The account of the conflict arising from the proclamation of the infallibility of the Pope.

THE INTELLIGENCER.

ought not to be forgotten during the Conference. We hope its friends have been working to increase the list of subscribers, and are bringing or sending to Conference plenty of new names. Subscribers in arrears, will not forget the intimation two weeks ago—that all the funds due are now needed.

It will be seen by the list below, that the Church in St. John have made arrangements—as far as in their power—for the entertainment of the members of Conference; and we are requested to state in addition, that if any Delegate, Elder, or Licentiate, have been overlooked, that homes will be provided for them by applying to the Pastor of the Church.—Rev. J. T. Parsons, at the Parsonage.

U. Blackney, City Road.—Rev. J. Noble.
Jacob Belida, Charlotte Street.—C. T. Phillips.
John Connor, Indian Town.—Rev. T. Connor and Rev. J. McKenzie.

J. R. Curry, Paddock Street.—Rev. Stephen E. Curry.
M. Corr, Brussels Street.—E. Weyman.
Elisha Connor, King Street.—F. Babcock and Rev. J. Shaw.
C. Carpenter, Paddock Street.—J. W. Carpenter, Esq.
Charles Day, Brussels Street.—Delegates 1st District.
L. Murphy, Indian Town.—Rev. A. Kinney.
John Humphreys, Farmers' Hotel.—Rev. J. Downey and W. L. Pennington.
John Ricker, White Street.—Licentiate Fitzherbert and Henderson.

Joshua Fenwick, Paradise Row.—Rev. Wm. Brown, Thomas Finley, Waterloo Street.—Rev. J. Perry.
P. F. Green, Charles Street.—Rev. Wm. Kimball.
Charles Jones, Waterloo Street.—Rev. T. Vanwart.
John Kimball, Waterloo Street.—Rev. R. French.
Peter V. Laskey, Portland.—Rev. C. D. Doud.
Melbourne McLeod, Exmouth Street.—E. C. Freeze and Rev. Geo. McDonald.
James Machum, Clarence Street.—Rev. B. Morrill.
John Mallis, Waterloo Street.—Rev. J. Gunter.
W. R. Melville, Castle Street.—Delegates 4th District.

William Peters, King Street.—Revs. Knowles, Porter, and Moses.
Thomas A. Peters, Union Street.—Rev. T. DeWitt.
Charles A. Peters, Union Street.—Rev. S. Smith and 7th District Delegate.
Albert Peters, Cor. Union and St. David Streets.—Rev. J. E. Reid.
J. T. Parsons, Parsonage, Waterloo Street.—Rev. E. Spry, G. Orser, and Delegates 2nd and 6th Districts.

David Speight, Portland.—Delegates 8th District.
Samuel Stanton, Portland.—Rev. Peter Malloch.
Robert Vanwart, Waterloo Street.—Licentiate Sherwood and Garraty.

Garet Vanwart, Indian Town.—Delegates 5th District.
John Vanwart, Brussels Street.—Rev. Elijah Gray.
George Williams, Exmouth Street.—Rev. G. T. Hartley.

James White, Waterloo Street.—Rev. C. McMillin.
George Wood, Waterloo Street.—Rev. A. Taylor.
Capt. Moses White, Lakeside Road, Portland.—Licentiate D. P. Harris and J. Grayson.
Abraham Yerxa, Garden Street.—Rev. J. N. Barnes.

A SIGNIFICANT ALLIANCE.

The present time is big with coming events. History is made very rapidly and on a cosmopolitan scale. The conditions for the fulfillment of many prophecies now exist, and God's purposes ripen his wonders to perform. The Bible reader, who walks in the light, will be able frequently to discover his footsteps; while to the worldling they are "planted in the sea." The Christian delights to note the "signs of the times" for it is the Lord Jesus Christ that overrules the counsels of men, and holds the reins of the universe. He is Lord over all, blessed forever.

Just now the diplomacies of Europe are of special interest. They have been in active agitation for over a fortnight, and have finally settled down in a definite and acknowledged alliance between Germany, Austria, and Italy. No diplomatic treaty has yet been formed