

BUSINESS TALKS WITH OUR SUBSCRIBERS.

THE attention of every subscriber is called to the following notices. Read them carefully, and govern yourselves by them. If anything is not as plain as you would like it, write us immediately. If there is any point on which you desire information to which we have not referred, state it. Because we are anxious that there should be no mistakes or misunderstandings we have devoted so much space to the notices:

RENEW NOW!

1873 is near its end. There is no reader of this that since its commencement has not lost many things—there is none that has not lost some dear friend or friends. There are, however, many good things and many loved and trusted friends that remain with us still. They will commence the new year with us, and will become richer and dearer the longer we cherish them. The INTELLIGENCER has been with you during the whole of the year. It still lives. It does not intend to expire with the expiring sands of 1873. It will take on fresh vigour, and in the year, and years, to come will be more and more earnestly the opponent of wrong, the defender and advocate of right, and the true friend of every one who reads its pages. Will not every one who welcomed its coming during the now closing year, bid it quite a hearty welcome in the new year? Is it too much to hope that its readers have come to look upon it as a dear friend, whom they are disposed to cherish? The INTELLIGENCER is anxious to be your friend, constant and true. We have ventured to undertake much additional toil and incur greatly increased expense, because we desire to do the greatest possible amount of good. You, dear reader, may strengthen our hands and cheer our hearts in the good work. How? By paying the INTELLIGENCER may be a blessing to you and every reader—by speaking in its favor to your friends who are not subscribers, and by sending your renewals at the earliest date, by the next mail that leaves your office, if possible.

Our arrangement with the publisher is such that we can give to any person who will send us three new subscribers. 2nd. "The Baptism of Christ." This picture is before us as we write, and it fully justifies the following description: It is large and beautiful; it is true to Scriptural History; it is an impressive "object lesson"; and it is made in the highest style of the art. John and Christ are in "the Jordan." The immersion has just occurred; they are coming up out of the water. The action is natural, real. The water moves. John and Jesus seem alive. The scenery is fair, oriental, a copy of nature from the spot where our Lord was baptized. The water drips from the garments, beard, and hair of the Saviour. The hair is thrown back, revealing, as if just from the water. They hear the voice from heaven, "This is my beloved Son, in whom I am well pleased." John looks heavenward with astonishment. The face of Christ is radiant with high resolve and generous sympathy and sweetness, as if conscious of the high mission upon which he is about to enter and eager for its trials and triumphs. Glory streams from the skies, a dove descends, and a halo rests upon the Saviour's head. In all respects the picture is tender, beautiful and impressive, and grows upon one's esteem as it is studied. It must be seen to be appreciated.

It is only a special personal favour that we are permitted to offer this as a premium. It is owned by Rev. Dr. Ball of the Baptist Union, and is used exclusively as a premium to subscribers to that paper. He has very kindly consented to furnish us with a few at cost price. Hence we can make the following liberal offer:

To any person who will furnish us with five new subscribers we will send the picture of the Baptism of Christ. We can get only a very limited number of these Chromos, hence the necessity that persons who wish to secure them should bring their canvass at once.

Every minister should have one. Every deacon and church member should have one. There could be no nicer Christmas or New Year card or holiday gift than a copy of this picture. Send along your orders promptly.

A PREMIUM WORTH THE EFFORTS OF PASTORS AND CHURCHES.

We have just made arrangement by which we can offer Silver Plated Communion Services as premiums to those who will work for the INTELLIGENCER. For thirty new subscribers we will give a fine service consisting of five pieces—two cups, two plates and one flagon—such as could not be purchased in the ordinary way for less than \$25.00, if for that. The majority of churches use a common deacon or bottle and tumbler; and perhaps most of them have scarcely known where they could get anything better. Now is their chance. There are very few if any churches located in a community where at least thirty new subscribers could be secured. All it requires is a little diligent, intelligent effort. Any member of a church, or persons living in a community in which a church, will readily subscribe when they know they will get full value for their money in the paper, and at the same time be assisting the church to get a respectable Communion Service. Let the Pastors and Deacons who are anxious to have things in their churches "done decently and in order" set to work at once and secure Communion Services. We will keep this offer open till April 1st, 1874. There is surely no church that cannot raise thirty new names before that time. We do not care where the names come from, the only condition being that they must be new—not those now on our list or substitutes for them.

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further explanation when informed of the doubtful point. Subscribers should never hesitate to write us fully and plainly of anything connected with the paper concerning which they wish information.

FREDERICTON SUBSCRIBERS.

A large number of our Fredericton subscribers receive their papers at the store of our agent, Mr. Geo. F. Atherton. After the first of January he cannot take them from the post-office unless the postage has been paid on them. Now those who wish still to have their papers go in a bundle to Mr. Atherton, to be delivered from his store, may have them sent by paying the postage (20 cts.) to him or to the editor before the 25th December. Those who do not wish to do this will have to get their papers at the Post-office, where they will pay five cents quarterly.

Those who find it more convenient to have their papers go to Mr. Atherton's should attend to the above directions at once.

CHROMO PREMIUMS.

Our subscribers will be interested in the following offer of two Chromos as premiums to workers for the INTELLIGENCER.

1st. "Home Sunshine," or "The Little Student." It is the picture of a homelike scene: the children playing school, the older members of the family and the parents in the background. The publisher says it cannot be bought anywhere for less than five dollars. A Boston paper thus describes it:

"The golden-haired little maiden, who is the central figure of the picture, sits on the library sofa, with a large book, so intently engaged that her playmate on the floor at her feet in vain solicits her attention to the first ringed page. The whole figure is well drawn, the position easy and natural, the rounded arms are especially well fore-shown, and the coloring is soft and harmonious. The face glows. Through an open door, four other figures are seen, making up the family group, while the well-dressed school-girl sits alone, around the fair student, and other details of the picture in dress and ornament are suggestive of the refined and studious taste of others before the picture is tender, beautiful and impressive. This is to be an 'inside view,' a memory of the same days of childhood."

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Religious Intelligencer.

REV. JOSEPH MCLEOD, EDITOR.

FRIDAY, DECEMBER 19, 1873.

WHAT ARE YOU DOING?

Are pastors anxious that the work of the Lord should prosper in their hands? That churches should be quickened, and the uncovered brought to Christ? If so their preaching and praying are for this end. We trust they may not get discouraged by the difficulties that doubtless present themselves. In the name of the Lord persevere, brethren. But are the church members doing anything? Do they feel that they have anything to do? Are they aware that they can help their pastor? That they can make his sermons quicker, sharper, more powerful? They should not be satisfied to be at ease—they cannot afford to be so, either in view of their individual needs or the glory of God in the salvation of souls which are dependent in part on them. They are bound by every consideration of the relation subsisting between them and him who ministers to them in holy things, and also by the plain teachings of the word of the Lord, to hold up their hands by sympathy, prayer and co-work. Here is an instance of what ought to be done, and the result. Some weeks since a small band of Christians resolved to meet Sunday morning before church, and pray for the pastor and congregation. The sermon the very first day, seemed to be the better for it. Prayer was continued. The praying ones were very few, but they trusted, and God heard. The interest increased, souls began to come to Christ, the work became general; it still goes on. Two or three in any church may open the gates of life. Men of faith can do marvellous things in the power of God. He has authorized prayer, promised to hear, and will honour his promise. He delights to honour special acts of trust and courage. Venture on him, move forward, do something, begin to work, strike out for a revival, implore God's help, he will not suffer you to be put to shame. There are great blessings for every church, and the largest blessings for those who need it most, the weak and discouraged. Call upon the Lord and he will send deliverance.

COMPROMISE IMPOSSIBLE.

Occasionally it is suggested by a certain section of the press that the Local Government is too uncompromising on the school question, that it would be wiser to yield a little, indeed a considerable, and thereby Roman Catholics might be satisfied, and this constant unpleasant agitation be brought to an end. This would be all very well if it were possible in faithfulness to principle to do so. No paper would be more heartily favorable to reasonable concession to Roman Catholics, or any other class of religionists, who may think themselves aggrieved in school matters or any other matter affecting the general welfare, than would this. Before concluding to make concession, however, it is well to know how much the non-contents desire to be conceded, and the precise character of such concessions. If what is demanded is within the limits of reason and does not conflict with anything fundamental, then such demands are worthy of, and should at once receive serious consideration, if, however, the demands are unreasonable and at variance with the true interests of the country, they cannot be granted, even though a refusal to grant them may cause dissatisfaction to any class who may have persuaded themselves that they are being unfairly treated.

Our readers will remember that the Bishop of St. John was at one time making arrangements to have his schools come under the supervision of the trustees of schools for this city; and they will remember that the chief thing in the way of the completion of such arrangements was regulation 20 of the Board of Education, which made it impossible for the Christian Brothers and Sisters of Charity to become teachers in the public schools while wearing the peculiar garb of their orders. No person will forget the immense excitement that was created when that "Millinery regulation" (as it was called) was adopted by the Board. Roman Catholics cried out that it was intended especially for them, that its sole object was to shut their teachers out of the schools, and to compel them to educate their children separately, besides paying taxes for the support of the public schools, or else bring them up in ignorance. But for that, they were ready to affirm, they might have taken advantage of the public schools, and all would have gone well. It was charged against the Governor and Government and the Superintendent of Education that they were bigoted, filled with hatred of Roman Catholics, and that being in power they were determined to persecute them. The great body of Protestants throughout the province were charged with being actuated by like bigotry, and with having like determination. It was explained again and again that the Regulation did no injustice whatever to Catholics any more than to any other class; that they were only required to comply with rules that were common to all without respect to creed or station. But affirmation and explanation were of no avail. They were determined to believe that they were persecuted; and with this plea they have been making application to the Dominion Parliament, and to the Privy Council, for the disallowance of New Brunswick's legislation, and to their co-religionists and others throughout the Dominion for sympathy and help.

The longer they have been deprived of what they call their "rights," the greater have become their demands. That which at first it seemed would have satisfied them they spurn contemptuously from them now. The reason is not difficult to discover, as will be seen directly.

During the latter part of last week and the first of this the Local Government has been in session. Concerning the school question, we learn from the Government's organ—the *News*—that certain conclusions arrived at in November, but not then made public, have been confirmed. They are these: That Christian Brothers and Sisters, desirous of obtaining a license to teach in the Public Schools, must have their fitness tested in the usual way; that the use of only such text books as are approved by the Board of Education can be permitted in such schools; that Christian Brothers and Sisters possessing Provincial licenses shall be permitted to teach in the Public Schools *in their usual dress or garb*, and that the question of allowing children to attend schools not in the district in which they reside shall be dealt with by the Boards of School Trustees.

Thus the Government has removed that horrid and bigoted millinery regulation; and now the Christian Brothers and Sisters may teach in the public schools if they are willing and competent to possess themselves of licenses in the usual way. And a further concession still is made in that it is left in the power of the Trustees to allow children to attend schools not in the district in which they live, so that all the Roman Catholic children may attend a school attended by no poisonous Protestants, presided over by a Catholic Brother or Sister.

We think, and the majority of thinking people will agree with us, that the Government has gone as far as it can go to conciliate the Catholics. Indeed very many with full show of reason, contend that the concessions are more than the Government are justified in fairness to all classes, in granting. Of this though, we do not propose to write now, however much we may think that the Catholics, notwithstanding their clamorings, have from the first been justly dealt with in the Free Common School law.

It will, perhaps surprise some to learn that they are now as far from being satisfied as ever. It may be remembered—we stated it at the time—that during the visit of a certain Mr. Masson, of Quebec, to this city in September last, an interview was had between the Bishop and certain members of the Government. At that time the Bishop proposed that the Christian Brothers and Sisters should be licensed on passing an examination conducted in a way altogether different from that passed by other teachers, viz., that the Bishop should certify that they had written papers furnished by the Board of Education; that to the schools taught by the Brothers and Sisters this license should be confined, and that no other persons should be permitted to go; and that no books should be used deemed objectionable by the Roman Catholic clergy, and that for those objected to the books of the Christian Brothers should be substituted. Part of his propositions have been conceded; to accede to the others would be to destroy entirely the great principle that underlies the common schools system. Why the Bishop should demand an examination for his teachers different from that which other teachers have to undergo, can only be understood on the hypothesis that their education has been of a kind that, while they may be well up in all that the church requires, would make them appear at a disadvantage when competing in an examination such as teachers of common schools are subjected to.

The Freeman is authority, and it gives the Government to understand very distinctly, that what they propose to do is an insult. It calls the Government "stupid, stupid, unprincipled and pig-headed," and says, "This will not do, gentlemen; you must try again." The fact is, the Freeman, we presume it speaks the hope of the priests as well, hopes for the repeal of the School Law, and the substitution of some system that will give the priests the monopoly of the public funds for the propagation of the Dogmas of Rome. It is only regret that this hope of repeal has been anything like a confident hope. Taking the elections in Carleton and Kings Counties as indicative of a growing feeling against the law, it is concluded that not only Catholics but a majority of Protestants as well will vote for repeal at the next election. That there is some dissatisfaction with some of the details of the law in different localities is not denied; it would be passing strange if there were not. But that time will remove the chief causes of the dissatisfaction we believe, for the Government are disposed to make changes wherever unnecessary friction

will be prevented by making them. That any changes should not be hastily made will admit, for there must time enough elapse to show that they really ought to be made, and what. We do not believe, however, that the people will throw away the system of Free Schools because of slight defects that are sure to be remedied, when they know that by doing so they will be giving the Papists the privilege of using the public money for the strengthening and dissemination of dogmas that are subversive of all civil government, and intended to bring all classes into subjection to the Papal rule. The intelligent Protestants of New Brunswick will not lend themselves to such purpose. . . . Then aside from the belief that there is a change in public sentiment on the school question, the Freeman evidently believes that the Dominion Government will interfere in favour of the Catholic demands. In a recent issue the editor said "the New Brunswick School question was the not very remote cause of the downfall of the late Government," and expresses the hope that it may not prove equally fatal to the present one. We had thought that the Pacific Railway scandal was the chief cause of the overthrow of Sir John A. McDonald's Government. But the Freeman, without doubt, whose editor is a member of Parliament, ought to know; we are to understand, according to such high authority, that because Sir John A. and his colleagues who Government did not lend themselves to the attempts of the Bishops to have the legislation of this Province disallowed, therefore the Bishops gave their influence against them and they fell. It is too much to infer that the Bishops, holy men that they are, and Mr. Anglin, could have looked upon the corrupt transactions which now seem to horrify them, if the Government had only assisted them in getting New Brunswick under the thumb of the infallible Church. They think now that because Mr. McKenzie was an Ontario follower of the supported demands last year, that now they are in power they will readily grant the Catholics the desire of their hearts. In this we feel that they are to be disappointed. Mr. McKenzie must be too much of a man to interfere with the Catholics, and he has been the Dominion Parliament has no right. But if he were disposed to do so, New Brunswick representatives in the Government would have to leave him, for they are pledged by former votes as well as by their sense of right to oppose any interference with our constitutional rights. We have no fear that the Premier will lend himself to the Pope's designs on this Province while it is represented in the Cabinet by Messrs. Smith and Burpee.

There are two things that the people of this Province cannot but become aware of by the concessions of the Government, and the treatment of them by the class to conciliate whom they are made: That the Government are not disposed to deal harshly with the Catholics; and that the Catholics are determined to be satisfied with nothing short of the complete wiping out of our system of Free Common Schools, which gives the children of rich and poor of all classes and creeds equal privileges, and which has been numbered that should it be by any combination of unfortunate circumstances as we have seen, the same Roman priests (for the priests, not the people, are the interested and active parties to the agitation) will not cease their pleading and scheming, they have established a system which will take with the money of one people to strengthen and spread the power of the Papacy in Protestant New Brunswick. It is perhaps well that the Government have resolved to grant the privileges above mentioned, because by so doing is made to appear more clearly than ever the fact that it is utterly impossible to satisfy the Catholic priests. Concession after concession may be granted, and yet they will clamour for more, regardless of the interests of the general public and anxious to see the Government and the people of this Province must fasten with irresistible force on the minds of the people, and teach them the character of those with whom they have to deal.

DENOMINATIONAL NEWS.

DORRINGTON HILL, CANTEBURY.—We are informed that Bro. H. Hagerman (D. M. Licentiate) has engaged to labor with the Dorington Hill church one half the time.

MOUTH OROSMOTO.—We are glad to learn that the church at this place have resolved to build a new meeting house next summer, and are now making preparation for it. Bro. Barnes writes that the religious interest on his circuit is low, but they are hoping for better days soon.

UPPER CAVERHILL, YORK CO.—Bro. Currie, (who now lives in Caverhill) writes under date of 8th inst., that he has been holding some special meeting there, and though the unfavorable weather has been against many or large meetings, there is a quiet interest among the brethren and sisters, and an anxiety for revival. Some unconverted are inquiring the way to Zion.

The New Dominion Monthly is the oldest magazine in Canada; and it has a large circulation than any other. The reading is always wholesome and entertaining. The number for December is first-rate. It contains portraits of H. R. H. the Duke of Edinburgh, and H. I. H. Princess Marie Alexandrovna, who are to be married in January. Price of New Dominion Monthly \$1.50 a year. John Douglas & Son, Montreal.

AN INQUIRY.

Reading the "Report of the Free Will Baptist Foreign Mission Society," I find that while it is stated that the Free Christian Baptists of New Brunswick support a Missionary, the Free Baptists of Nova Scotia are only reported as "contributing" towards the support, and the distribution of the funds left to the discretion of that Society. Now for years I have been under, as it seems, the delusion that they were supporting Miss Phillips. The Free Baptists of N. S., an organized Foreign Mission Society? Are we supporting a Missionary, or only contributing towards the support of those sent out by the Free Will Baptist Society? Will some Free Baptist give us this information at once, please? A Correspondent.

There is certainly an organized F. M. Society in connection with the Free Baptists of Nova Scotia. We had thought Miss Phillips was supported from its funds, and was not a missionary.

The Corresponding Secretary, however, can give the brother who inquires full information through these columns.—Ed.

For the Religious Intelligencer.

EVANGELICAL ALLIANCE.

INVITATION FOR WEEK OF UNITED PRAYER THROUGHOUT THE WORLD.

January 4—11, 1874.

To all that in every part call upon the name of Jesus Christ our Lord, both there and ours: Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

BELOVED BRETHREN OF ALL NATIONS,

It is again our duty and privilege to summon you to join in the customary Week of Intercession which for many years Christians of different nations and languages have agreed to observe.

It is cheering to mark, as the years roll on, how this call to prayer meets with a more general and hearty response, and each successive year is ushered in by a wider and more extended gathering of the children of God around the throne of the heavenly grace.

The remembrance of many hallowed seasons, when our devotions were led by venerated and beloved servants of God, who now rest from their labours, and have exchanged prayer for praise, cannot but lead us to these occasions with cultivating and enjoying the Communion of Saints.

Nor do the circumstances of the day in which we live permit the thought of relaxing in the earnestness and importunity of our prayers. All around us are symptoms which may well awaken grave and anxious thoughts in Christian hearts.

The agitation and unrest of nations, the rise and fall of Empires, the rapid and sudden revolutions of opinion, the anti-social and anti-Christian elements known to be fermenting among the masses, the wide-spread diffusion of sceptical ideas, the hostile attitude of modern science towards everything supernatural, the startling developments of an unscriptural and superstitious Ritualism; and, not least, the astute and audacious struggles of Popery to recover its authority over the minds of men,—all together constitute such a plea for prayer as no intelligent and thoughtful mind can fail to

recognise. The most effective reply which the faithful disciples of Christ can give to the scornful taunt, "What profit is there in prayer?" is by a more fervent and energetic appeal to Him "that heareth prayer." The most hopeful method of frustrating the pernicious schemes of foolish or wicked men is by engaging the arm of Omnipotence against them. The constant lesson which the world of God teaches the believer in his warfare with the forces of evil is, "Fear them not, for they that be with us are more than they that be with them."

"God is our refuge and strength, a very present help in trouble. The Lord of Hosts is with us; the God of Jacob is our refuge."

At the same time there is much to excite gratitude and encourage hope. Never was the world so open to the entrance of the Gospel. The ancient barriers of inveterate prejudice have been broken down; Oriental nations are awakening from the deep slumbers of ages and are turning wistful eyes towards the mysterious wisdom and power of the West. The missionary and Bible enter to the engineer and the merchant. Be it ours to pray that all these things may fall out to the furtherance of the Gospel; and while drawing closer to each other and to God, to lift up our united supplications that the glorious Gospel of Christ, who is the image of God, may shine upon the dark places of the earth, and fill the world with the knowledge of His Glory.

The following are suggested as topics for exhortation and prayer on the successive days of meeting.

SUNDAY, JANUARY 4.

SERMONS.—The unity of the Christian Church. The real oneness of all true believers. Hindrances and motives to union. John xvii. 21, 22, 23.

MONDAY, JANUARY 5.

THANKSGIVING.—For national, domestic, and personal mercies, both spiritual and temporal. CONFESSION.—Unworthiness and guilt of our people and ourselves. Dan. ix. 7.

TUESDAY, JANUARY 6.

PRAYER.—For the Christian Church; for the increase of faith and holiness, love and power; and for the more abundant grace of the Holy Spirit; for persecuted and suffering Christians. Col. i. 9, 10, ii. 1, 2; Heb. xii. 3.

WEDNESDAY, JANUARY 7.

PRAYER FOR FAMILIES.—Home and parental influence. Schools, private and public. Sons and daughters absent from home. Children in sickness and affliction. The erring and disobedient. Ps. cxv. 12, 13, 14; cxlv. 12.

THURSDAY, JANUARY 8.

PRAYER.—For Nations; for peace among men; for public virtue and righteousness; for the banishment of intemperance, infidelity, superstition, and error; and for the diffusion of pure and Christian literature. Isa. lxv. 17, 18.

FRIDAY, JANUARY 9.

PRAYER.—For the evangelization of European countries; for the conversion of Israel; for the spread of the Gospel in Mohammedan and heathen lands. Ps. lxxviii. 31; cxlii. 6; Heb. xii. 3.

SATURDAY, JANUARY 10.

PRAYER.—In review of the events of 1873. Recognition of the Providences of God. Happy issue of the Divine dispensations. Isa. xvi. 8, 9.

SUNDAY, JANUARY 11.

SERMONS.—Subject: Christ's Kingdom universal and everlasting. Ps. xxvii. 1, 2.

La Crème de La Crème, No. 1, has been placed upon our table. It is the first issue of a collection of music for advanced players. It is printed on good paper, and contains matter in keeping with its title. It will be published about the first of each month; price \$4.00 a year. Single numbers 50 cents each. It will be seen that the price is very low. The number before us contains music that in sheet form would cost \$2.10. J. L. Peters, Publisher, 59 Broadway, New York.

To CORRESPONDENTS: Rev. J. I. Porter: Thanks. Photograph sent as directed.

Pen and Scissors.

In the Presbyterian Synod of New York there are 332 ministers and 166 churches—just two ministers to a church.

Gilbert's Mills in New York should be rated as a model town. There has not been a drop of liquor sold within its borders for forty years. So says the local reporter.

Arrangements have been made and accepted, to supply the libraries of all the Government schools and colleges in Bengal with a copy of the Bible.

Spiritualism seems to be thriving in Boston. In a recent list of twenty-one advertisements of Sunday services in that city, ten were of Spiritualist gatherings, and only four denominations advertised at that. And the Mormons made one of these.

The first Russian newspaper was published in 1793. Peter the Great not only took part personally in its editorial composition, but also in correcting proofs.

A marriage has been celebrated at Nagasaki between a Chinaman, a native of Singapore, and a British subject, and a young Japanese ceremony performed in Japan, and has received the express sanction of the Japanese Government.

Rev. H. J. Carr writes to say, that he recently baptized a person in his 90th year, and admitted him to the First Alexander church in Ohio. It is rarely the case that this sacred ordinance is received at that extreme age.

Significant.—In her lecture on the "Battle for Money" at Boston, Mrs. Livermore asked people to make a note of the fact that Boston last year paid \$4,000 for soup for the poor and \$41,000 for refreshments for the city government.

The Pope's Housekeeping.—Plus the ninth cannot complain of poverty. He may be the prisoner of the Vatican, but he is a prisoner nevertheless well supplied. His revenues as a temporal prince may be cut off, but his revenue in "Peters Pence" is un-failing. The Catholic Review estimates that from 1861 to 1872 the sums contributed by the faithful under this name reach the enormous aggregate of 500,000,000 francs, or \$80,000,000. The contributions have been so abundant that a large surplus has been put outside "for a rainy day."

Pontani, where it is believed St. Paul had suffered martyrdom under the Emperor Nero. His Grace Archbishop Lynch, while on his late visit to Rome, procured these remains to be placed under an altar in the Cathedral, for the veneration of the Catholics. The relics were beautifully incased in wax. A solemn procession was formed in the garden, the body of the martyr being borne by a train of the clergy, in full ecclesiastical vestments, and by them deposited in its resting-place. After Vespers a brief history of the life of this Saint was given by Rev. Archdeacon Northgroves, and the ceremony closed with the benediction of the Blessed Sacrament.

With all our boasted enlightenment in the 19th century, it has come to this.

There are 12,000 Sons of Temperance in Ontario. . . . Vice President Wilson is going to Florida by his physician's advice, his health being very precarious. . . . In Birmingham, the number of steel pens made weekly is about 94,000 gross, or 14,120,000 separate pens. . . . This is the way cities are growing. The annual address of Mayor Colvin of Chicago shows the immediate resources of the city to be \$1,891,704. . . . An obituary notice in a western paper contained the touching intelligence that the deceased "accumulated a little money and ten children." . . . The late Mr. Thomas Baring has left one year's salary to all the clerks and servants in the employment of the firm of Baring Brothers & Co. which will have to be paid under this provision is upwards of \$150,000. . . . Fourteen deaths in Montreal from small pox last week. . . . The carpet weavers of Philadelphia are still on a strike. . . . A sewing Machine was recently shipped from Montreal for Japan. . . . At Madison, Indiana, nineteen members of one family have died of consumption within ten years. . . . South Carolina is bankrupt, and its Legislature is doing nothing at \$4,000 a day. . . . 300,000 buffaloes was one year's

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