TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH MCLEOD,..... EDITOR.

FRIDAY, JANUARY 16, 1874.

LET IT BE COMPLETE.

The Lord commanded the Israelites to drive out all the inhabitants of Canaan; but they, in their haste to settle down after their long wandering, did not continue the work till all were driven out, Many remnants of tribes were left, some of whom they were apparently unable to expel; but their helper would have perfected the work by them had they chosen to struggle on till it was complete. They thought it enough when these remnants were brought into subjection and vassalage; but "an angel came from Gilgal to Bochim" and rebuked them for their disobedience, telling them that for their neglect God would leave these people to be thorns in their sides and a snare to them. And how surely this came to pass. The succeeding generation turned immediately to the worship of the false gods of the Canaanites, and for this they suffered bitterly. The life of the nation was determined to vicissitudes from the very start by this act. Israel in exile, in bondage, in famine and distress, was the direct result. How different might the life, not only of the Jewish, but also of neighboring nations, have been, what a different historical record the world might show, had these people been completely exterminated as God designed they should be. It is one of the most melancholy instances of man's using his freedom largely to his own disadvantage.

Individual life is often analogous to this. God's command is: "Wash you, make you clean; put away the evil of your doings." "Let not sin reign in your mortal bodies." "Put off the old man with his deeds." But the convert hesitates to be entirely separate. Putting off the old man and his deeds is sometimes divesting one of so much of one's entire self, that it is highly disagreeable, so far as concerns the simple operation. Carnal nature revolts at it. An evil propensity here and a foolish practice there are allowed to remain, not to govern, it is true, but to be in subjection, and subservient to the great purposes of the reformed life. That is the excuse; the true reason lies in the presence of a sort of spiritual inertia which afflicts the human soul. It is not easy for the inexperienced to get quit of the idea that certain dispositions which of themselves simply are not justly allowable in the christian, are yet highly proper because of the benefits which their purposes are capable of conferring. Expediency is a strong plea. Popularity is one of the useful things. The cause which a popular man espouses is the more readily accepted on account of his popularity; so it is wise to secure this mean in attempting to promote Christ's cause. Political power is another good thing; so is social position or influence. The man who has these has so much more to serve God with, and can accomplish so much more for him. These thoughts are often present in the cogitations of youthful and zealous christians, and often cherished by them, not because they do not love Christ and his cause, but because they do. Plausible as these principles appear, however, they are most mischievous, in making service to God indirect. We cannot afford to have any thing come between him and us; it destroys spiritual power and life in us. These thoughts are but the apologetic manifestations of a propensity which is almost wholly evil, and which, if left to develop itself, will leaven the whole lump and bring the soul to the worship of gold or fame,—a rank type of worldly-mindedness, which should not be tolerated for one hour. Let us purge out the old leaven entirely. Thorns and snares to our souls are all such remnants of ungodliness. A general change of life and character, with the minor evil propensities brought into subjection merely, is not sufficient; these should be completely eliminated. In times of temptation they act with the enemy; instead of adding strength when strength is needed most, they prove a source of weakness, and the balance of power which decides to a destructive course. The heart should be entirely consecrated to God. When we choose from amongst the proscribed dispositions or practices one to assist us in our life work, we take to our bosom an enemy and a traitor. The blood of Christ cleanses not only from actual guilt, but from all disposition to sin; there is no moral propensity or predilection of the soul which it cannot remove or change. All these may be got rid of if they are brought honestly to him. It contributes little to the soul's happiness to be kept from actual sin, if there is remaining ungratified a strong desire to sin; for mostly it is the gratification of desire which gives pleasure. The soul which is merely washed from guiltiness, and remains unchanged in its propensities, is not "born again;" it is not made clean from its enmity to God, and will transgress his commands while following its natural bent. The regenerate soul can say not only, "I am free," but "the things I once loved I now hate, and those I once hated I now love." The desires are right: there is full pleasure in holiness. Propensities and powers which found pleasure only in sin are not repressed merely, they are gone, and, what is more, their absence is not felt. They may be again cultivated in the soul, but against this men must watch. It is very important, however, to have so great an advantage at the start.

A TALK ABOUT LITTLE THINGS.

The ocean is composed of drops of water; the deserts of Africa, miles in extent, are multiplied grains of sand. The white mantle of winter falls to earth in beautiful, separate flakes of diamond snow. The thousands of insect life and the millions of the microscopic world are multiplied mites. The building materials of a vast city, like London, New York or Chicago, are manufactured and brought together for the vast work in which human industry is engaged, an aggregate of units. Time is passing rapidly moment by moment. The sands of its hour-glass have been dropping since God said "Let there be light," at the dawn of the creation. There is nothing little in the sight of God.

The art of printing, probably the parent of more good than all others, owes it origin to rude impressions taken for the amusement of children from letters carved on the bark of a beach tree. This was a slight matter, which thousands would have passed over with neglect. Gunpowder was discovered from the falling of a spark on some materials mixed in a mortar; or perhaps we should rather say that artillery was the consequence of this spark and the due observation of the circumstance. The stupendous results of the steam-engine may all be traced to an individual observing steam issuing from a bottle just emptied and placed casually close to a fire. He plunged the bottle-neck into cold water, and was intelligent enough to notice the instantaneous rush which ensued from this simple condensing apparatus. Electricity was discovered by a person observing that a piece of rubbed glass, or some similar substance, attracted small bits of paper. Galvanism owes its origin to Madame Galvani's noticing the contraction of the muscle of a skinned frog which was accidently touched by a person at the moment of the professor, her husband, taking an electric spark from a machine. He followed up the hint by experiments. Pendulum clocks were invented from Galilio's observing the lamp in a church swinging to and fro. The telescope we owe to some children of a spectacle maker placing two or more pairs of spectacles before each other and looking through them at a distant object. The glimpse thus afforded was followed up by older heads. The barometer originated in the circumstance of a pump which had been fixed higher than usual above the surface of a well, being found not to draw water. A sagacious observer hence deduced the pressure of the atmosphere and tried.

LITTLE SINS.

Little sins are as really sinful as larger ones. They are foxes and they spoil the vines. We recognize and act upon this in other things; sad and strange that we should fail to do so in higher. "Who does not see," says Grosart, "that the tiniest flaw or fracture in a diamond vitiates the whole gem, be it a very Koh-i-noor; that the smallest streak or stain sets aside the marble block of Carrara, that is like the driven snow, that the slightest spot or speck dims to rejection the whole polished lens?" In these cases it will not arrest the verdict to allege the fault is so very small. Actual transactions establish this. Once a famous ruby was offered to this country. The report of the Crown Jeweller was that it was the finest he had ever seen or heard of, but that one of its *facets*—one of the *little* cuttings of the face—was slightly fractured. The result was that the almost invisible flaw reduced its value by thousands of pounds, and it was rejected from the regalia of England. Again! when Canova was about to commence his great statue of the great Napoleon, his keenly observant eye detected a tiny red line running through the upper portion of the splendid block that at immense cost had been purchased, and he refused to lay a chisel on it. Again, in the leak of a ship, the measure of the ship to resist the shock of the wave or the strain of the wind is not its strongest but its weakest part.

I would have you see and know that nothing in or about sin can be "little," except in the relation of words; that sin is and ever must be sin, and sin only, and sin absolutely and sin externally. The smallest neglected spark of fire has flashed into a conflagration; the smallest neglected leak has sunk the proudest ship; the smallest neglected sickness has brought to the grave; and the smallest neglected unconfessed and therefore unpardoned sin will lose you, O man! O woman, thy soul. Only when our sin has been carried to the Lord, in patient confession, been placed beneath the sprinkling blood, is there deliverance. So the smallest sin, without God's mercy, is sufficient to damn our souls to all eternity.

Little sins multiplied become great. There is nothing less than a grain of sand—there is nothing heavier than the sand of the sea when multiplied.

J. H. B.

DENOMINATIONAL.

QUARTERLY MEETING REPORT.

The second session of the Harmony Quarterly Meeting was held with the Free Baptist Church of Harmony, North Queen's, on Friday, Jan. 2, 1874, There were very few present indeed, and the small number of letters from the churches showed that there is a great lack of interest even in reporting by that means, so that those who do attend may learn the condition and wants of the churches.

Bro. Charles Cushing, jr., was chosen Moderator. Notwithstanding there were but a few present a good degree of interest was manifested and considerable business was transacted. We were disappointed with regard to ministerial help, there being none of the ministers of our Quarterly Meeting present except the Clerk, and the delegate from the Yarmouth and Shelburne Quarterly Meeting did not make his appearance. The alteration in the Constitution, which was proposed at a previous session, was considered duly, when it was unanimously decided that the alteration should be made, which makes the 6th Article to read as follows: "The sessions of this Quarterly Meeting shall be on the Third Friday in October, January, and April, and the First Friday in July, to commence at 2 o'clock, P. M., when it shall be the duty of all the churches of which it is composed to represent themselves by letter and by delegates.

On application (by letter) of the Free Baptist Church, recently organized in the City of Halifax, it was, by a unanimous vote, received into this Quarterly Meeting. The recommendation of the Yearly Conference, to raise the funds necessary to purchase a house of worship in Halifax for the Free Baptists, was considered: when it was proposed that this Quarterly Meeting raise its part of the $5,000, according to its membership as given in the statistics in the Minutes of 1873. A resolution was also passed, recommending that proposal to the favorable consideration of each church, and *requesting* each church to become responsible for its part according to its membership. It having previously been voted that $100 be appropriated from the funds of the Home Mission Society towards the purchase of said house of worship, that amount was deducted from the amount for which this Quarterly Meeting should be responsible, and the balance divided among the churches as follows:—

Canning,.....	$179.00	Scotts' Bay and Ells' Mountain,.....	$27.00
Black Rock,.....	155.00	Avonport,.....	52.00
Hall's Harbor,.....	83.00	Mount Denson,.....	80.00
East Medway,.....	50.00	Harm'ny & Brookfi'd	124.00
Port Mouton,.....	92.00	Port Medway,.....	158.00

The religious Conference Meeting on Saturday afternoon was very well attended, considering the bad state of the roads, and a precious season was enjoyed. There was preaching on Sabbath in the morning and evening, and in the afternoon the time was devoted to the Sabbath School interest. After preaching in the morning a precious season was enjoyed at the Lord's Table, and after preaching in the evening a goodly number showed themselves on the Lord's side by speaking of his goodness. As it was proposed to protract the meetings through the week, and the weather was unfavorable on Saturday evening, the meeting of the Home Mission Society was postponed to some future time. Although the dear brothers and sisters of Harmony were disappointed because so few came to see them and to greet them in the Gospel, we hope that they have been encouraged to look ahead to that land where all the redeemed shall dwell together forever.

THEO. H. CROWELL, Q. M., Clerk.

January 1874.

P. S.—The Harmony Church has already responded to the request made by the Quarterly Meeting, and has promised to become responsible for the amount requested from it, although the members are so scattered that a few will be obliged to bear the burden. We hope the other churches will follow the noble example and do likewise, as the time has come when earnest and prompt efforts must be made to insure success, and as this will greatly assist the agent in his work.

T. H. C.

UPPER CAVERHILL, Y. C.—Rev. S. E. Currie writes (Jan. 6th): "The religious interest is good in this place. Quite a number have professed faith in Christ."

Three converts were baptized last Sunday, January 11th.

TUSKET, YARMOUTH COUNTY.—Rev. William Knollin writes that he has accepted a call to the F. B. Church in Tusket. He commenced holding special meetings on the evening of the last Sabbath of the old year, which were being continued at the time of writing (Jan. 6th). He says: "Our Heavenly Father has been graciously pleased to pour out His Spirit to the revival of His cause. Last Sabbath I baptized seven happy converts; and expect to baptize again next Sabbath. Pray for us."

HOME MISSION REPORT.

To the Rev. G. A. Hartley, Corresponding Secretary of the Home Mission Society:—

DEAR BRO.—According to the request of the Board I visited Stanley, York County, and found the church in a very scattered state—conference meetings neglected, and very little religious interest in the land. I commenced holding meetings under very unfavorable circumstances. The men all in the woods with their teams, and the weather cold and blustering. The only chance we had for holding meetings was in private houses. Notwithstanding the difficulties we had to contend with, the people were glad to see your missionary, and felt grateful to the Board for their care toward them in their lonely and secluded land, with no one to look after their welfare but brother Kinghorn once or twice for years. Notwithstanding their various discouragements they went to work like men that prized help, and the Lord heard prayer and commenced to revive his work. The brethren and sisters were encouraged and revived, and the unconverted began to inquire what they must do to be saved. A number of them found the Saviour precious to their souls, and six were baptized, and a number more had publicly acknowledged their determination to follow the Lord.

Just as the work was well commenced I was sent for to return home in consequence of sickness in my family.

I did not expect to leave so soon, and did not collect as much for the mission as I should if I had known of leaving. I collected $11.29.

The people are willing to do what they can, and are trying to raise means to secure more constant labor among them. I was with them one month and six days.

JACOB GUNTER.

CURRENT TOPICS.

THE POPE'S ENCYCLICAL.

Pius Ninth is an adept at cursing. He has done more of it than any living man of whom the world has knowledge. He evidently enjoys it. it is a sort of pastime with him. He keeps strong and hearty, remarkably so for an old man, while indulging his cursing propensity. He thrives on it. Well, if he enjoys uttering his curses, we think the world ought to enjoy being cursed. If he is bound to quarrel with and utter anathemas against all who are not of his way of thinking, why let him do so, the anathemas won't hurt anybody very much. In his late encyclical—says the *Method ist*—"the Pope renews his quarrel with the modern world. Italy, Switzerland, Germany, the Old Catholics, America, all pass in review before him, and each receives the sentence—*damnamus*. The Swiss laws are null and void, and all who accept under them ecclesiastical office incur the major excommunication. Reinkens and the Old Catholics are "thieves and robbers." But the most bitter of his denunciations is reserved for the "sects," by which word he means, of course, the Protestant churches.

"Whoever," says the Pope, "is acquainted with the character, the aims and purposes of the sects, and compares them with the character and extent of the strife, which throughout nearly the whole world is waged against the Church, cannot hesitate to assign the cause of our present calamities to the craft and conspiracy of the same sects. From them is made up the Synagogue of Satan, which is marshalling its forces and preparing to engage hand to hand against the Church of Christ. . . . . The Sect, winding along by crooked ways, never ceasing its task, beguiling many with its cunning craft, is now bursting forth from its hiding places, and boasting itself to be all-powerful. *These sinful associations, having greatly increased the number of their adherents, fancy that they have now attained their ends and all but reached the goal set before them.* Succeeding in this object, after which they have so long hankered—the possession of the chief power in many places—they are now using the strength and power they have acquired that the Church of God may be reduced to the most grinding slavery, that it may be upturn from its foundations and defaced in the divine marks with which it shines conspicuous, in a word, that shaken, shattered, and overthrown by many blows, it may, if possible, be utterly blotted out from the world."

Concerning which the *Methodist* asks: "What will Protestants think of that? If this is the temper of the head of the Church, what must be the temper of his followers? If this is the language of infallibility, where is the hope of any peace between Rome and modern society? Had the Pope the power, he would put down Protestantism with an iron hand; and because he cannot command the temporal sword in Europe and so put it down, he is at war with nearly every European State."

As the London *Tablet*—the organ of Archbishop Manning, one of the Pope's most devoted adherents—puts it, "*the one point of dispute is, which is the higher power, and which is to rule.*" Thus it is in the Dominion, thus it is in New Brunswick. The Pope claims the right to rule, and to this end his priests, at his bidding, are working. Their struggle for the control of the schools is a part of the scheme. This point gained they will plead and work for more; and so continue till they have the supremacy in all things. Let it be remembered that they are working for this, and they use any and every means to accomplish their purpose. Are the people of this country satisfied to close their eyes to the facts of the case?

COMMUNISM IN CHICAGO.

Two weeks ago we referred to the unreasonable demands of certain of the unemployed in New York. The agitation in question is not by any means confined to that city, but exists to greater or less extent in other places—notably in Chicago. A recent number of a Chicago paper informs us that developments made within a few days show that Communism, that dangerous exotic from the hot-beds of the Continental cities of Europe, has taken root in that city and elsewhere throughout the United States, and that it has begun to bear fruit. The *Standard* says:

There are several organizations in Chicago, German, French, Scandinavian and Polish. Their first public, and we may say formidable, demonstration was made on Sunday, 21st ult., when a large meeting assembled. As is usual on such occasions, there were not wanting small demagogues to harangue the people and attempt to inflame their passions. A cry, which is new to this country, was raised, demanding of the municipal government "work or bread"—showing that the leaders, at least, had been schooled in the faubourgs of Paris. It was significantly said by one of the daily papers that all the addresses were in a foreign tongue; the voice of an American, using the language of the country, was not heard. In pursuance of resolutions adopted at this meeting, a committee, escorted by a procession estimated to be five thousand strong, waited upon the Common Council and presented their demands. This body appointed a committee to consider the subject, and the Mayor appears to be willing to lay his hands upon any accessible funds to distribute to this multitude of foreigners. The plea, of course, is that the working-men and their families are suffering from the want of work—this want being caused, it is asserted, in a great degree by the financial depression which exists throughout the country, and therefore, they are determined to follow the example set in Paris and elsewhere, and demand of the goverment work or the distribution among of them of the public funds.

There is, undoubtedly, considerable want, and perhaps suffering, among the working people of the city. But what class is suffering? We hear nothing of it—or next to nothing from the temperate and provident. We find in the platform of these "working-men" the following:

"We are against all laws which infringe the natural rights of man: such as temperance, Sunday and other prohibiting laws, since they are unworthy of a free people."

In this section of the "platform" the *Standard* sees the chief, if not the whole cause of whatever suffering there may be, and very pointedly says:

Very well. There are in this city three thousand licensed places where these principles are carried out. Estimating the business to average five thousand dollars a year each, we have *fifteen millions of dollars, ten* millions at least, of which are expended by these anti-temperance working men for intoxicating liquors. The money which ought to be saved up to meet just such circumstances of depression in business as have now arisen, have gone over the counters of the saloons, and now it is demanded that sober industry shall meet the deficiency thus produced; in short that the community shall be taxed to support the saloons by supporting those whose money has been wasted for their worse than useless commodities.

PRISON REFORM.

It was John Howard who, by his abundant and self-sacrificing labours, first forced into the heart of the civilized world the conviction that the treatment prisoners were receiving was antagonistic to the principles of the Christian religion, and "demanded that the purpose to reform as well as to punish, to save as well as restrain, should enter into the administration of civil law. In the whole civilized world cruelty in punishment is now condemned, and mercy is allowed to mingle sympathy with severity, and treat even criminals with kindness. The improvement has been great and exceedingly encouraging. But the work of reform is my no means complete." The subject is one that deserves and should have the earnest attention of all lovers of their race. On this point the *Baptist Union* has the following timely words:—

One most difficult problem is but partially solved. We are yet to learn how to reform as well as punish, to strengthen the elements of honourable manhood while we repress vicious tendencies, to prompt to virtue while we deter from vice. Those who have carefully studied the effects of our present system of prison discipline agree in the testimony, that the effect of incarceration is to crush ambition and hope, and induce chronic moral weakness. This is found to be the chief obstacle to the restoration of discharged prisoners to society and prosperity. Society will forgive and forget, but moral depression, loss of heart and hope cling to them like an incubus, and very few are able to cast off the terrible paralysis of soul. How can this great evil be remedied? How can despair so far be driven from prisons, that ambition to recover or to win honorable positions in life may be cultivated, while fear of evil-doing is developed? Is it not possible so to punish sin as to save the sinner? Can we not develop ambition while we repress depravity?

Employment in prisons has proved to be a blessing. In some instances the opportunity of accumulating a trifle for their own use when discharged has been tried with excellent results. There are weighty reasons for encouraging every one to do something for himself. Our natures must have this stimulus to develop moral strength or courage. To deprive men of it for years is inevitably to consign them to effeminacy and degradation. One leading feature of prison discipline should be to strengthen ambition, courage, and hope. So far as that can be done the prisoners will be elevated and fitted for the conflicts of life. By every possible means this work of elevation should be prosecuted.

Every prisoner should have the opportunity and be induced to earn something for himself, that may be put to his credit, and drawn when his term of service expires. If he has a family, he should be permitted and enabled to earn something for them so as to keep alive his interest in actual social family life, and nurture benevolence. Moreover, he should be enabled to shorten his term of service by fidelity to duty, industry, and good behaviour. The motive will elevate his manhood, and stimulate to effort, and both will add to his strength of character, and prevent that terrible indifference or despair which so commonly fastens upon prisoners, and works their ruin. In every possible way prisoners should be inspired to hope, courage, and efforts to be men, and this can only be done by employments, motives and opportunities, adapted to this result.

Preaching and exhorting are well in their place, but employment is an indispensable accompaniment both inside and outside of prison walls.

ANTI-RITUALISTIC MOVEMENT.

The Ritualistic practices and Romish tendencies which are so manifest in England are also doing their work in the Episcopal Church on this side the water. The secession of Bishop Cummins in the United States was because of the tendency in this direction. The difficulties not long ago in the Carleton church, those existing at present in Moncton, and the dissatisfaction which is now agitating old Trinity of this city, are all the result of this Romeward leaning. It is good that there is so large and influential a wing of the church determined to oppose these ruinous innovations. In Toronto an Association has been formed for the purpose of counteracting and overcoming them. The Hon. Chief Justice of Ontario is President of the Association, and several prominent clergymen and laymen are members of the Executive Committee. In the Constitution (we copy from the *Christian Guardian*) the object of the Association is said to be to secure united action for the following objects:—

"1. To maintain the principles and Doctrines of our Church as established at the Reformation, and to preserve the simplicity of her Protestant worship and the purity of her scriptural teaching as derived from the Holy Scriptures, and set forth in the Liturgy and Articles of The Book of Common Prayer.

"2. To oppose the dissemination of doctrines contrary to those authoritative standards of our Church; and to resist all unauthorized changes or innovations in her services as prescribed in the Prayer Book; and all noveltics in vestments, decorations or practices, whether revived from pre-reformation times, borrowed from the Church of Rome, or introduced as rites and ceremonies hitherto unknown amongst us as a Church.

"3. To cultivate an earnest spirit of brotherly union in accordance with the Apostolic precept; 'that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment,' and so to foster hearty co-operation in all efforts for the spread of the Gospel, the extension of the Church, the enkindling of a devoted missionary spirit among its members, and the maintenance of the doctrines for which so many noble martyrs of our Church, Bishops, Clergy and Laymen, witnessed a good confession in the dungeon and at the stake.

"4. To diffuse information on all subjects specially affecting the welfare of the Church, and to aim at uniting all her members in a hearty and uncompromising maintenance of our most holy faith: alike against tractarianism, ritualism, rationalism, or whatever other movements threaten to undo the great work of that Reformation, to which we owe alike our English Bible, our English Prayer Book, and that liberty of conscience which is our prized inheritance."

The Association has recently issued an address to the members of the Church of England in the diocese of Toronto. In it attention is called to "the alarming drift towards Romanism, and to Romanism, that has recently been seen in England; and it maintains that in Canada watchful and united action against the insidious approaches of the same evil is necessary." The address goes on to say:—

"The members of the Church in Canada are not wholly without need of such an exhortation, for the confessional is not unknown among curselves; and ministers of our Church are more and more asserting the character, and assuming the functions of confessing and sacrificing priests. A clergyman of the diocese of Toronto has appeared as a delegate to the Provincial Synod in a *soutane*, hitherto the characteristic garb of a Romish priest. Two others of our clergy, one of them only recently ordained, presented themselves at the last Diocesan Synod in similar garbs, and one of them with a large cross hanging at his breast, by what resembled, if it was not, a rosary. Yet, such significant assumptions pass unrebuked. The members of Synod at the same meeting had put into their hands a leaflet bearing an engraved figure of St. Lawrence, with his gridiron in his hand, inviting them to attend a meeting of the 'Gulf of St. Lawrence, the Martyr, at the Church of the Holy Cross,' to hear 'a paper on guild work.' Processions and processional hymns are now of common occurrence. The offertory is converted into an offering. Not only is the turning of the back to the people by the officiating minister, and his bowing to the communion table on which the elements are placed, not unknown in Canada, but also the more recent novelty has been practised of placing the bread on the recipient's tongue, and pouring the wine into his mouth, without his being permitted to touch the bread and cup. Surely, with the example of England's recent experiences before us, and with such indication as our own warning, we may apply to ourselves the remonstrance of our blessed Lord, 'Ye can discern the face of the sky; but can ye not discern the signs of the times?'"

"We believe, (says the *Guardian*), the formation of this Association, and the publication of such addresses as this, will render good service to the cause of Protestantism in the Episcopal Church. It will warm and awaken those who may be indifferent; and prompt the people to oppose the first manifestations of those propensities on the part of the clergy, by whom they are generally introduced. We believe that Canada will not be found a congenial moral climate for the growth of ritualism.

BAPTIST NOTES.—The *Christian Messenger* reports increasing religious interest in the Halifax North Baptist Church. The ordinance of baptism was administered on a recent Sunday....In the same church a New Year's offering for church purposes was made the first Sunday in the year, and about $400 was realized.....Rev. James Newcomb, a Baptist minister of Nova Scotia, died at Wolfville the other day. He had been sick for some years. His only son is pursuing his studies preparatory to entering the ministry.....The *Visitor* made its appearance last week printed on a sheet the same size as the INTELLIGENCER. We are glad to notice this sign of prosperity and enterprise. ....Rev. T. H. Porter baptized two persons in Fredericton on Sabbath the 4th inst.....At Kentville and New Minas, N. S., Rev. Jas Parker was recently presented with $100.... The Baptists of New Brunswick have resolved to push forward the work of raising their quota of the endowment for Acadia. $4000 have already been pledged. The undertaking is commendable, and we wish it success. Rev. T. M. Munroe reports revival at Upper Keswick under the labors of Rev. Mr. Coy, and also an awakening interest in the Macknaquack church.

THE BIBLE SOCIETY.

The anniversary meeting of the New Brunswick Auxiliary Bible Society was held in the Mechanics' Institute on Thursday evening last. The attendance was larger than for many years, every part of the Hall being filled to its utmort capacity. The President—Dr. Botsford—occupied the chair; and the meeting was opened by singing that precious hymn commencing with, "All hail the power of Jesus name," and prayer was offered by Rev. Geo. M. Armstrong. Several resolutions were offered, being moved and spoken to by the following gentlemen—Revs. Messrs. Watters, Sprague, Brigstocke, Dodd and Hickson, and Lieutenant Governor Tilley. The speeches were all good; but we have not space for their publication.

The following from the Secretary's Report gives an idea of the Society's work:—

The last meeting of the Parent Society was a very encouraging one, and the report submitted showed another year of great work and glorious triumphs. By God's blessing, its success had been truly wonderful.

Its circulation last year alone was over two millions and a half of copies—more than thirty times as many as were circulated during the past four years of its existence.

Since the establishment of the British and Foreign Bible Society more than sixty-eight millions of copies of the Word of God, in whole or in part, have been circulated from its depots, while other kindred societies which have sprung out of it, and have been aided by it, have distributed about forty-eight millions of copies more; so that during the present century about one hundred and sixteen millions of copies of the Sacred Scriptures, in whole or in part, have been put into circulation by Bible Societies alone in various parts of the world.

When the Society was first started there were probably not more than four or five millions of the Sacred Volume in all the world, existing in about fifty translations. Now there are 204 languages or dialects, into which this Society has promoted the translation, printing or distribution of the Scriptures.

A great work has been done and is being done. Between one and two hundred millions of copies of God's Word have been circulated. But many of these must have been worn out, and, alas! some have been burned, and considering the constantly increasing population of the globe, it may be asked, "What are these among so many?"

There are probably 1,000 millions of immortal beings who do not possess or desire to possess the Scriptures, and there are more than 200 languages or dialects into which the Story of the Cross has not yet been translated or printed. "There remaineth yet much land to be possessed." Who can think without compassion of these hundreds of millions starving spiritually for want of the Bread of life? The Saviour's command should be heard by us afresh, "Give ye them to eat."

To carry on this great work money is needed, and last year the total expenditure was £265,000 sterling, while the income from all sources was £188,000. It thus appears, and to this the committee would call special attention, that while the total receipts for the year exceeded those of the previous one, they were upwards of £16,000 sterling short of the expenditure.

The annual meeting was held at a time when it was impossible for the Treasurer to give a satisfactory statement of the finances. In consequence of the majority of the Branches not sending forward their collections earlier, he was compelled to keep the books open until March. The contributions received from such Branches as have reported were about the usual amount, and the committee hope that by the end of next month all the Branches will have been heard from with increased contributions.

In reference to the work done in New Brunswick, the Branch of this Auxiliary have, as usual, been visited by the agent, Mr. Russell, than whom the committee feel there could not be a better man for the work. His Report will be found at length in the General Report, when published, and from it they would learn that on the whole there is no falling off in the interest in this time-honored work.

Coming to our own city, the Ladies' Bible Association reported that their collections this year would probably amount to $70, which was only a few dollars less than last year. The falling off was attributed mainly to a change of collectors.

The collector of the auxiliary had received $370, which, with sums paid directly to the Treasurer, would raise the sum to $400; and this, with the sums raised by the ladies, would make the total amount not far from $1,000, while some, whom God had blessed with large means, had not aided the Society, others had given liberally. A mechanic in the city had for two years, last past, unsolicited, carried to the treasurer a note of $20. The agent, since the last annual meeting, was handed $40 by some one in the country who wished his name concealed.

The committee were satisfied that St. John did so much for the Society, but hoped it would do more. The clergymen of the city and Portland had lately met and giving the committee the benefit of their counsel, and steps would, in consequence, be taken which would, it was believed, bring an accession of friends to the Society.

During the last three years the New Brunswick Auxiliary had remitted to the Parent Society the sum of £1,792, being nearly £600 a year, and the committee hoped there would be no falling off in the contributions.

The committee trust that the friends of the Society—all who feel for the myriads still without the knowledge of the Way of Life, will do as much as ever, and more than ever, to enable them to send to the Parent Society a gift from New Brunswick worthy of itself and of the noble purpose of the Bible Society, to sow the whole earth with the seeds of God's Truth.

The collection at the close of the meeting amounted to $175.68, against $88.00 last year, which is very encouraging.

ELECTION NEWS.

In Ontario and Quebec the excitement is running quite high. The Government expect to gain largely in the first named Province, and something in the other. Probably they will not be disappointed. In both Provinces, it is said, nominations will be held on on the 22nd inst., and polling on the 27th inst.

In Nova Scotia there is some excitement. In Halifax Messrs. Jones and Power have been chosen as Government candidates. We have not heard the names of their opponents, if indeed, any opposition is contemplated.....In Pictou County Messrs. McDonald and Doull will run on the Opposition side. They will be opposed by Carmichael. It is, however, rumored that Mr. McDonald's services are required in Colchester to oppose Mr. Pearson. In that case Mr. Holmes is spoken of as likely to run with Mr. Doull. Mr. Holmes is a member of the Local House.....Mr. Savary will be opposed in Digby County by Mr. Vail, Provincial Secretary.....Mr. Goudge will be opposed in Hants by Mr. Allison.....Mr. James Whitman is in the field in Guysboro.....Dr. Tupper is to be opposed by Mr. G. Hibbard. The Maritime *Sentinel* expects a sharp contest, but it is hardly probable that the Doctor will be defeated. The nominations in Nova Scotia will be held on the 29th inst, and polling on 5th February.

In this Province there is comparatively little excitement. In St. John City there is likely to be no opposition to Mr. DeVeber. For the City and County there are several candidates. Mr. Pugsley is said to be canvassing; but the Moncton *Times* is probably correct in thinking that his candidature means nothing—is only "a bit of pleasantry." Whether he "means business" or not, it is evident the Government party do not think of taking him on their ticket, for at a caucus meeting held on Monday evening Mr. Simeon Jones was chosen to run with Hon. Mr. Burpee for the County. At the time of writing it is not known whether Mr. Jones will accept the nomination; nor does it appear whether the thirty-seven persons composing the caucus had a right to make a nomination for the party. Mr. Palmer asks for re-election; and it is likely his diligence when in Parliament, and his acknowledged ability will win him a large support, probably a return. Nominations for the the City and County of St. John takes place on the 25th; polling for the county on the 28th, and for the city on the 29th, should these elections be contested.....In Kings an effort was made to effect an arrangement by which either Dr. Sharp or Mr. McCready should keep out of the contest, but it seems to have failed, and the three gentlemen are in the field.....In Albert County Mr. Calhoun opposes Mr. Wallace, the old member.....In Sunbury Mr. Perley is out against Mr. Burpee.....In York nomination is named for the 23rd inst., and election the 28th inst. There is not likely to be a contest..... The *Sentinel* thinks Mr. Appleby will have no opposition in Carleton.....The Grand Falls correspondent of the *Express* says there are no election developments in Victoria. Costigan is likely to be in the field again. Some people think—very properly—that is about time that County was represented by some one less hostile than Costigan to the best interests of the Province.....In Kent several names are mentioned. R. B. Cutler asks to be re-elected. Then Messrs. Geo. McLeod, A. Renaud, Reuben Johnson, C. J. Sayre, H. B. Smith and Hon. Owen McInerney are named as probable candidates.....Mr. Anglin has gone, or is about going on a visit to his dear constituents in Gloucester. There have been some hints of opposition, but it is scarcely worth while to oppose Mr. A. just now, for he is the pet of the priests, and they rule the "free and independent" electors of Gloucester.....In Restigouche Mr. Geo. Haddow is spoken of as a candidate.....Mr. Mitchell is amongst his constituents in Northumberland. It is said he will have opposition in the person of Mr. Snowball. The ex-Minister of Marine has always been exceedingly strong in Northumberland, and there must be a decided change in public feeling if opposition to him can succeed.....There are no signs of opposition to the old members in Westmorland and Queens.

TEMPERANCE.

THE TEMPERANCE MOVEMENT ON THE INTERCOLONIAL.—Last week we published a copy of the Total Abstinence pledge submitted to the Intercolonial Employes. The movement is in favour with the men, and already two hundred or more have sent the necessary pledge to the Superintendent. The following circular has been sent to the men by Mr. Carvell, the General Superintendent; and there is no doubt that it will have a decided influence in the right direction. The circular reads:

To the Officers and Men in the Railway Service:—

I deem it my duty to present for your favourable consideration the question of railway employees (especially those having any duty to perform in connection with trains) refraining from every description of intoxicating beverages.

As affecting the interests of the railway the subject is of the first importance.

Persons who avail themselves of the advantages of the railway and incur its risks, as well as the community at large, having to make good the dangers resulting from casualties of all kinds, have a right to expect that train service, at least, shall be controlled and performed by men who are *always* sober; and in order that they might be assured of this they might reasonably ask the railway authorities to require each man to establish for himself a reputation for sobriety.

The rule which requires an employe, intoxicated upon duty, to be dismissed, is, no doubt, a good one, but inasmuch as men habitually live just within the rule, and others confidently rely for protection upon the natural dislike of their fellows to report them, it may become a question how far the railway authorities are justified in retaining the services of any person whose *reputation* for sobriety is not good.

The question is presented, for your consideration, in this form because the time will surely arrive when the railways *dare* not run the risk of doubt in a matter of so much importance. The more particular object of this circular at the present time is to ask each of you to begin the New Year by abstaining, and by your good example and precept, to induce your companions and friends to aid you in propagating the principles of total abstinence in every branch of the service. I am confident that each of you will feel better in the consciousness of doing good, and in promoting, as you may, the true interests of the railway.

I am aware that railway men are subject to many, and great temptations to drink, and that it is sometimes difficult to resist the influences which allure them from their duty. But these influences may all be resisted, should the determination to do so be commenced in a right spirit.

In order that temptation may be, as far as possible removed, I shall, so far as I have authority to do so, cause all liquor saloons kept within the limits of the railway to be closed, or the sale of liquor therein abandoned.

I have prepared a pledge, printed copies of which will be supplied to the head of each department of the service, and also to each station master, so that all employes may procure them, and if they desire to do so, may sign the same, in the presence of a witness, who should be his immediate superior, and who should forward the same to me.

My desire is that the act shall be altogether a voluntary one, and that the Pledge should be signed only after the party has fully considered and determined to adhere to it.

Never having used, as a beverage, any description of intoxicating drinks, no sacrifice will be made when I give you my individual pledge to assist; but I give it, nevertheless, because it may serve to assure you that my assistance and sympathy shall be extended to all those who evince a disposition to help themselves.

A FEW WORDS.—New subscribers are coming in in a way that cheers us. Our friends are evidently determined to give the INTELLIGENCER a greatly increased circulation. For this we are thankful. Earnest, persistent effort is all that is needed. One young lady has commenced to get a club sufficient to secure the Communion Set premium. We wish her success. Many churches need such a Communion Service as we offer: and there are very few, if any, that could not secure it if an effort were made. Try it.

To those friends who have promptly renewed we return thanks. There are hundreds of subscribers whose renewals are now due or past due. These will do us a great favour by remitting at once. All subscribers from whom we have heard express themselves as highly pleased with the enlarged INTELLIGENCER. We are sparing no pains to make it first class. Our expenses are largely increased. Prompt payments lighten our financial burden and anxiety. Our friends who have not paid will bear this in mind, and send along their renewals and arrears without delay.

When mistakes or irregularities of any kind occur we want to know it immediately. Subscribers will confer a favour by informing us at once when anything is wrong.

METHODIST NOTES.—Rev. R. O. B. Johnson has been put on the sunny side by his friends at White's Cove, Queen's Co. They waited on him a few days ago, and presented him with a complimentary address and a purse containing $45..... A new Methodist church, says the *Post*, is to be erected at Sackville, the initiatory steps having already been taken. About $6,000 have been subscribed. The cost is estimated at from