TERMS AND NOTICES.

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Religious Intelligencer.

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

FRIDAY, FEBRUARY 6, 1874.

A WORD TO FREE BAPTISTS.

We take the liberty of calling the attention of Free Baptists in New Brunswick, to the following Resolution *unanimously* passed by the last General Conference, held in October, 1873:

"*Resolved*, That this General Conference desires "to give expression to its approval of the able and "judicious manner in which the RELIGIOUS INTELLIGENCER has been conducted during the past "year; and to strongly recommend that the brethren do all in their power to increase its circulation."

For such expression of approval, and promise of help, we are duly thankful. We bring it to the attention of our Free Baptist readers now, in order to urge them to more diligent efforts to increase the number of subscribers of the paper. It is not an improper assumption on our part, to say that the INTELLIGENCER has special claims on Free Baptists. It is the only paper which makes any note of the doings of their ministers and churches; and it is set for the defence and advocacy of their principles. There are Free Baptists enough in New Brunswick and Nova Scotia, to give it a list of four thousand subscribers. This number might be reached, we believe, if a judicious, persistent, and general canvass were carried on. The price is as low as that of any religious paper we know of in the Dominion. Its News Department is much fuller than religious papers generally have—which fact makes it peculiarly adapted to those who are able to take but one paper. Its general reading is pronounced as good as that of any, and better than the majority. As a safe and instructive family paper, it is acknowledged to be second to none; that it is acceptable to all classes of christians, is proven by the fact, that nearly, if not quite half its subscriber belong to other denominations than our own. We state these thinggs that it may be clear that we do not seek to impose an inferior paper on Free Baptists, and claim their support, simply on the ground, that it has the endorsement of their Conference. We seek their support, and the support of all classes, believing that the paper is full value for the price; *but we claim the support of Free Baptists—especially—because it is the only paper in the Dominion having any interest in the life and prosperity of their denomination.* Is not the claim a reasonable one, brethren? Then, will you not give the paper the benefit of your kind words and influence? Every one *can* do something. *Will* every one *try?* We hope so. We are doing our best to make the paper a credit to the denomination, and a power for good. We thank those who have aided us in any way or degree. Those who frequently send us new names, cheer us. The number that has come in since the enlargement, have given us encouragement. We are anxious that there should be a movement all along the line of the paper's friends. Do not cease effort because the New Year is past. Any time and every time, is a proper time to get new subscribers; they are always acceptable. Do not cease trying because you have not yet succeeded.

The ministers can help us greatly if they will. Their position and their intercourse with the people, give them superior opportunities. Brethren in the ministry, we most respectfully solicit your efforts in behalf of your denominational paper. In your visiting, urge its claims; and from your pulpit also, you might speak in its behalf. Remember that *every Free Baptist ought to take the* INTELLIGENCER; and use your influence to that end. "A long pull, a strong pull, and a pull altogether," will double the circulation of the INTELLIGENCER in a very short time. Let it be done.

REVIVALS NEEDED.

Who that is a careful, thoughtful observer, will deny that the churches everywhere of every denomination need reviving? While much may and must in justice be said commendatory of the zeal of the Christian Church in certain directions and in certain places, the fact remains that there is pressing need of such revivals as will bring all the professed followers of the Lord Jesus into line as earnest workers for Him, and result in the conversion of many souls to Christ. The *Religious Telescope* has an article on this subject, which is timely. It contains a deal of truth that should be pondered by both ministers and church members, for there does seem to exist an inclination to depart from the good old way:—

There is rather a disposition to quietly and easily slip members into the church, with no excitement or particular interest to their personal repentance and clear acceptance with the Master, in the salvation of the soul. The earnest, penitential cry has measurably been suppressed, and a few questions put to the penitent is sufficient to prepare the sinner for the church and for communion with Christ, and in the end everlasting life. The eagerness to get members into the church has prostrated in a great degree the means by which earnest seekers are to be brought into the clear light of spiritual union with the Father and the Son. Thus the one paramount object of clear conversion is overlooked or made subservient to the securing of nominal church-members. The necessity of conversion before becoming a member of the church is not kept before the minds of the people as it should be, and as a consequence many seem to think that to belong to a church is all that is required in order to please God and receive a crown of life in the end. This great haste to get members into the church has produced in the spiritual world very much the same effects that the great haste to get riches has produced in the financial world, namely, stagnation through all the financial system. There should be a return to primitive practices in clearly and pungently enforcing the proper means of leading penitents clearly into the light of the gospel of God's dear Son. Spiritual quickening in the church would be very beneficial to all. This kind of revival is much needed. Numbers have become quite indifferent, have lost the witness of the Spirit, and have only a name to live, for they are really dead. They have but little enjoyment, and can work to but little advantage or success for the church. They are excellent in their morals, and live consistent with church regulations in a nominal sense, but they are lacking in spiritual power, zeal, and fervor. They may attend prayer-meetings, but they are not of much benefit when there to themselves or to others. Their experiences are not rich and stirring, but to themselves and others, speaking is evidently a task difficult to perform, instead of being the greatest pleasure and proving the greatest of all blessings on earth. A gracious revival of religion would lead such persons into renewed union with Christ, and produce great happiness, and increased usefulness in their Christian life. The church lives on revivals, and as their light dies out the sun of the church goes down, and it ceases to be the light of the world. The inquiry in hundreds of societies now is, "Shall we have a revival of religion?" Shall the thirsty lands be filled with springs of water? Shall precious souls be saved and added to the church—such as shall at last be numbered with the blessed above? The interest of the churches demands it; perishing souls are at stake; the peace and happiness of many a parent, brother, sister, child, friend, neighbour, depends upon it, and can no way be secured without it. What shall be done to secure it?

Let earnest, fervent, importunate prayer be offered for it. Let every one first seek a blessing on his own heart. Immediate, consecration to God will bring the blessing we need. Then go out to do mission work for Jesus. Talk to sinners, urge, and entreat them to come at once to the Saviour. Do not give it up; keep at it; hold on to them and to God, and the result will be glorious. Sacrifice, in order to attend meetings and do this work. As far as possible, forget everything else, and let everything bend to secure a revival of religion. Let ministers preach plainly, lay aside dry sketches and manuscripts, and plead with the people from a warm heart to be reconciled to Christ. Let party strife cease; mend up all breaches; heal over all sores; Let one watchman cry unto another until the whole world is set on fire with revival power. Verily, thou shalt not lose thy reward. Let this be the burden of every heart, until revivals are everywhere graciously witnessed, "O Lord, revive thy work."

THE REVIVAL IN EDINBURGH.

According to latest intelligence the revival in Edinburgh, a somewhat lengthy account of which has already appeared in these columns, increases in fervour and power. Ministers and people of every denomination and from all parts of Scotland attend the meetings, and the deepest solemnity pervades all classes. At some of the services from 5000 to 7000 people are present. And in some meetings hundreds stand up to declare that they have decided to give themselves to Christ. "Edinburgh has witnessed nothing like the present movement since the Reformation." The very worst people of the city, the drunkards, scoffers, infidels, thieves &c., who never heard the gospel, or who have not heard it for years, have been reached."

Why should not such an outpouring of the Holy Spirit be enjoyed in every land? God is more willing to send down His Spirit than His people are to ask the blessing. Is it not time for Christians to be importunate at the throne of grace.

CORRESPONDENCE.

OUR LONDON LETTER.

New Year's Greetings—Watch-night Services—"The Same to you, Sir"—Political and Social—The Royal Family—Peace—Commercial—The Temperance Movement—The Life Boat Service—Religious Condition.

London, January 1, 1874.

To-day, New Year greetings are as plentiful as snow-flakes in a snow storm, or as the music of birds on a summer's morning. The custom of wishing one another "A Happy New Year," may, in many cases, be more conventional than candid; yet, when sincere, it is a custom we should not like to become extinct. The English race is not so prone to the expression of feeling that we can willingly dispense with forms that usage has made familiar and easy. I, therefore, avail myself of this precedent—and if it did not exist, I should be inclined to make one (precedents must be made by some folks at some time), and using the pen as the deputy of the living voice, send to each and all of the readers of the RELIGIOUS INTELLIGENCER—a hearty and christian New Year's salutation. May those to whom it opens heartily and joyously, find its blessings multiply as it advances; and may those whom it finds in dark places and deep waters, be introduced by it into a goodly land, and supplied by it, with a new song of praise for new deliverances wrought. After a long lapse of time, I desire in again communicating through these columns, with citizens of the same earthly and heavenly kingdoms, to wish them, as our Anglo-Saxon fathers phrased it—"Good luck in the name of the Lord."

Last night, in *various* places of *worship* in London, there were "watch" or midnight services, to bid farewell to the old year, and welcome the new. Where these services are held, they are generally well attended. They began in the last century, at King's Wood, near Bristol, where the drunken miners having become converted, exchanged their furious riotous method of keeping the change of year, for one suited to their new character and hopes. In 1762, the Methodists introduced these "watches" into London; and when complaints were made to John Wesley, he instituted inquiries which issued in his giving to them his emphatic approbation—the result being, that they soon became nearly as numerous as the number of his "societies." Many dissenting bodies and some church of England ministers, have now adopted the practice. The largest held last night, was one in Mr. Spurgeon's Tabernacle, which was crowded to its utmost capacity. It was conjectured that 6,000 persons were present—twice as many as Exeter Hall can hold—and the sermon was preached by Mr. Spurgeon, though his health was not good. At the close, the grand old verse—"Praise God from whom all blessings flow," was sung with thrilling effect by the vast assembly; and when Mr. S. wished the people A Happy New Year, from all sides, "The same to you, Sir!" went out with an energy that would have shocked the poor pious souls, who think that a place of worship ought to repress all tendency to the utterances of emotions, except, perhaps, those of one peculiaar kind. Is it not surprising, that the example of the Lord Jesus, who broke in upon the time-worn monotony of his own age, as the wind breaks in upon a stagnant, oppressive atmosphere, has done so little for many of his followers towards exciting in them a preference for the natural and spontaneous, over the merely regular and artificial? Confusion is to be avoided; but I confess to some sympathy with the poor fellow, who, having been induced to stay his usual ejaculations, by the promise of some new boots, was at last so greatly moved, that he shouted out—"Boots, or no boots—glory be to God!"

In a political and social point of view, the entrance of 1874, finds us in a favorable national condition. The Royal family has not had its circle diminished since the 14th of December, 1861; and year after year, since then, marriages contracted by her children, have served both to divert the grief of the widowed Queen, and to extend the range of her motherly sympathies and cares. Four daughters have been married—all happy; and her second son has now left England, to find a bride in the Russian capital. The Russians are not favorites with our people; but the young princess who weds the sailor English prince, will be received here with every kindness; and if report is true, she will repay all the affection shown her by her husband and his nation. No true-hearted maiden ever felt it other, than a pain to tear herself away from the parental arms and the associations of her youth; and in this case, there are circumstances of locality and race, which must make the trial peculiarly severe. It is quite certain that Queen Victoria will accept her as a daughter; for the sovereign of England has a large heart, and will rejoice to extend to the tender bride, the warmth of affection which she herself, felt so great a comfort in her early days.

Except in the Gold Coast, and, perhaps on the other side of Africa, in Natal, we are at peace with all the world; and the sky is without a martial cloud. The other nations of Europe are also free from war alarms. Commercial affairs, if not so prosperous as they have been, are doing well; and the revenue for 1873, shows an increase of about £26,000, over that for 1872, in spite of a large reduction of the Income Tax. The total national income was over seventy-seven millions in 1873.

It is greatly to be lamented, that the larger demand for labour, and the larger remuneration of it, have not been attended with more sobriety and thrift, by those who have been thus assisted. With all the efforts of our temperance societies, the expenditure of our people, on intoxicating liquors, augments yearly; and I fear, the total for 1873, will be the largest ever known. It is increasingly clear, that the temptations and facilities set up by law, are more potent for evil, than all superior endeavors can do for good; and that the mischief will go on till the liquor traffic is vigorously dealt with. The United Kingdom Alliance is agitating in favor of its Permissive Bill, by which each locality would be able to decide against licensing, if so disposed, and thus clear its own area of the legalized curse. The publicans fear this bill so greatly, that they oppose it as if it was a measure of direct prohibition, like that which New Brunswick had in 1856. A growing temperance sentiment is spreading through a section of the Churches of England; and the Good Templar Order, has, within three years, attained dimensions, that no one could have even surmised. It has, in the United Kingdom, 5,000 Lodges, and a membership of above 330,000. In some cases, the local general societies have been injuriously affected, but not to any large extent. In London alone, 200 public meetings for the advance of temperance, are held weekly, beside the Bands of Hope, for children, without counting the Lodges, Tents and Divisions of the Templars, Rechabites, and Sons of Temperance Orders. I know the Free Baptists of New Brunswick are true to Temperance, as I have been for thirty-five years, and my father for a longer period.

Among the philanthropic institutions, few are more wisely and kindly utilized than the National Life Boat Association. During the year just past, 469 lives have been saved by the life-boats attached to its various stations, and during the same period, it has granted rewards for saving 197 lives by fishing and other boats. Since its formation, it has contributed to the rescue of 22,151 shipwrecked persons, and has granted 935 gold and silver medals, and £61,374 in money, as rewards. In twenty-two years, it has not lost more than 29 persons from its own life-boats—evidence alike of the protecting hand of God, and of the skill and courage of the crews engaged in this noble work. It is usual for some benevolently disposed individual of society, to pay for a life-boat with the needful apparatus, costing about £600, and this is placed at some needful part of the sea-side, under the care of men employed by the Institution. The imperilled sailor, therefore, be he who he may, on our cliff or rock-bound coast, is pretty sure, when he makes his danger known, of seeing a band of brothers braving the tumult of the sea, in order to afford him help. These earn laurels brighter than the mere rewards; for they are won in the service of life, and they are inscribed by love.

In subsequent letters, I hope to refer to the religious condition of this country, and more especially to the state of the Baptist denomination. Two very notable ministers have died within the year—John Howard Hinton, and Baptist Noel—and another—Dr. Sterne, is believed to be beyond recovery. All these, however, had ceased to be in the pastorate, and all had acquired the hoary head, which is a crown of glory, when found in the way of righteousness. The great mass of Baptist ministers and churches, are open communionists; and although the majority of them are Calvinistic, the preaching of distinctive Calvinistic doctrine is confined to a small minority of pulpits. Thank God for this. A free gospel is the hope of world.

FRATER.

A CHANGE REQUIRED.

EDITOR INTELLIGENCER,—Temperance men and Temperance Societies everywhere, are beginning to feel that a more decided and energetic action should be taken to stop the tide of intemperance; that at at all future elections men of well known Temperance principles only, such as, either from youth up or for a number of years past, have proved their devotion to the cause, by a consistent advocacy of temperance, both by word and deed, should be requested by the Temperance community to become candidates. No longer should society permit any man to misrepresent it. Why should men, whose habitual use of intoxicants give evidence of the fact by the "blood-shot eye" and "bloated system," be allowed, year after year, to misrepresent their constituencies? Should persons who are never found inside a temperance organization, but who, on every occasion that offers, mingle with such as can keep up the "midnight carouse," be allowed any longer to pass as representative men? How long, ye temperance men, are these things to be? Do you say you are not aware they exist? All I have to say is, read carefully the journals of the day; read, and blush for very shame, for the inactivity of our temperance organizations.

I repeat that all such men as I have described do not correctly represent society, and more, *they are not the men who should govern this country.* I have decided this one thing: never again, knowingly, to allow my ballot to assist in electing a drinking man, a drunkard (for the difference is only a matter of time, as a rule), or a rumseller, to any public position, high or low. If I cannot find a sufficient number of temperance candidates for whom to vote, I will refrain from using my ballot until I can. I take this position if I stand alone. *Never* shall a man in the rum interest bear rule over me, with my assistance or consent.

I am heartily glad there are temperance organizations in every part of the country, which are working to redeem society from the "rum curse;" and, especially, am I glad that in the entire Dominion there are Temperance Leagues being formed, which are preparing to make this an open political question, if I rightly understand their object. These Leagues will first ask Parliament by petitions and other means, for a stringent Prohibitory Liquor Law for Canada, and, failing this, they will elect the men who oppose their wish, *to remain at home* until they are willing to assist in procuring and carrying out such a law. This is what the country needs. Let it then be fairly tested, whether the people of the country approve of *Rum* with all its doings, and millions of money yearly drawn from the country to support its fruit; or *sobriety* and *order*, and the money saved.

If I have not stated the object of the Temperance and Prohibitory Leagues correctly, then I don't understand their constitution and declaration of principles. To men thus engaged and societies thus organized, we say, "God speed them." Go on, for the majority of the people are with you; even the poor drunkard himself will wish you success; *go on*, and when the issue is finally tested at the polls, you will find the country will sustain you. Bring out your thoroughly tried temperance men; honest, sober men; never mind if they are not possessed of elegance of diction, and have never represented a constituency. Being correct on this great moral point, they will be *safe* men, at least, and will soon learn to become *useful* as well.

I know, Mr. Editor, that the friends of temperance can rely on the INTELLIGENCER, as well as all the religious and moral papers in the Dominion, to support their cause, and encourage the Leagues to stand firmly at their posts when the day of trial comes, as come *it must*. May our Heavenly Father prepare us for the conflict, and grant that victory may speedily crown the efforts which are being made by the friends of humanity everywhere.

Yours, S. L.

PREMIUMS.—We have omitted from our first page the list of premiums offered to those who secure new subscribers for the INTELLIGENCER. The premium offers *hold good till the first of April;* and our friends who are working for them have only to refer to previous numbers of the paper for the list. We have omitted the list because we want to fill the space with other matter.

ENGLISH CORRESPONDENCE.—We publish this week a letter from Rev. Dawson Burns, M. A., of London. Our older readers will remember him as the London correspondent of the INTELLIGENCER several years ago; and they will also remember that he always wrote interesting letters. We think our readers will be pleased to learn that we have engaged him again to write regularly for the INTELLIGENCER.

THE LOCAL LEGISLATURE is to meet next Thursday, 12th instant). We will keep our readers fully informed of the doings of the session.

CURRENT TOPICS.

GERMANY *versus* THE POPE.

Many people have been inclined to think that Bismarck's treatment of certain Romish priests has been severe. They have thought that the stringent measures adopted and put in practice by him were opposed to the principles of religious liberty. But it is well not to judge too hastily. That which, looked at from a great distance, may seem harsh, when brought nearer and carefully examined may appear altogether different. It is so in the case in question. That which the German Government demands is not harsh, but most reasonable. Read the following, and see. The oath which is required of those who hold ecclesiastical positions in Prussia is this:—

"I will be submit, true, obedient, and devoted to his Majesty," as in the usual form of an oath of allegiance, "carefully observe the laws of the State and especially strive that the sentiments of honor and fidelity to the King, love of country, obedience to the laws, and all those virtues which denote at once the good subject and the Christian, shall be carefully cherished among the clergy and congregations entrusted to my episcopal guidance, and that I will not allow the clergy subject to me to teach or act in an opposing sense. In particular, I promise to hold no communion or connection within or without the country which may be dangerous to the public security."

Any one, be he Jew, Papist or Protestant, who would refuse to take such an oath on assuming office in Germany, might justly be regarded with suspicion as a political enemy. And this is just where the shoe pinches the Roman Catholic foot. A true papist puts the Pope above all other rulers, civil or ecclesiastical, and is bound to obey the Pope, even in civil affairs, when his claims come in conflict with the local authorities. This is becoming more and more evident as the Pope by his infallible utterances is enlarging the sphere of his claims, and it is evident also from the history of that politico-religious organization, the Church of Rome. No wonder the Romish priest hesitates to bind himself by an oath like the above to any State or Kingdom. He is subject of the Pope. Nor is it on the other hand any wonder that he should be regarded as a secret enemy when he refuses to acknowledge allegiance to the State. The German question with Rome is really more a question of patriotism, of politics, than of religion.

The matter is beginning to be regarded in this light in Great Britain as well as in Germany, and it is a question for serious consideration in this country also.

COMPULSORY EDUCATION.

Mr. Dexter A. Hawkins recently made a Report on this subject to the New York City Council of Political Reform, which report contains a large amount of valuable information. There are three things which the American people fear; the increase of criminals, the enlargement of the pauper-class, and the decay of political virtue. The facts submitted by Mr. Hawkins prove that these evils chiefly spring from popular ignorance. His facts and figures are not without interest to Canadians. They are thus stated in the *Methodist:*

Take crime: Between the years 1867 and 1869 one-half of the population of France could not read or write; and out of this one half came, during those years, ninety-five per cent. of the persons arrested for crime, and eighty-seven per cent. of those convicted of crime. In New England only seven per cent. of all the inhabitants above the age of ten are unable to read or write; yet out of that small minority of illiterate persons comes eighty per cent. of the criminals. In New York and Pennsylvania seven crimes are committed by ignorant persons to one by educated persons; while throughout the whole country the ratio is as ten to one.

Take pauperism: The statistics of the principal countries of Europe for a long period of years show that, other things being equal, pauperism is invariably in the inverse ratio of popular education; as the latter increases the former decreases. The same fact is illustrated in the experience of this country. Limiting our view to the three great States of Pennsylvania, Ohio, and Illinois, we find that, of the persons who cannot read and write, one in [illegible] is a pauper; while of the persons who can read and write only one in three hundred is a pauper.

That political virtue decreases among the people in proportion as ignorance increases is too obvious to require argument. "The greatest part of the world," as Macchiavelli says, "consists of the people;" and when the people are ignorant they become exactly what Macchiavelli calls them, "the rabble and rascality," fit and willing victims for demagogues, vote-buyers, and the enemies of constitutional liberty. In fact, from this point of view, popular education becomes a matter of life and death for the present political institutions of America.

From these fact the inference is irresistible that the continued safety of the nation depends on the education of the people who compose it; and if this cannot be secured by the spontaneous action of moral and intellectual inducements, it must be secured by the compulsion of law. Our own experience shows that the voluntary system is inadequate. "The class most in need of school training seldom attend school at all, to wit, those whose parents, through ignorance, poverty or crime, give them little or no home education."

And if the voluntary system of public schools thus break down, even at our own doors, not less complete is the failure of the system wherein attendance upon schools is a matter of church influence. In Itay and Spain the experiment of parochial school has been tried for ages. Will any one quote the results as an argument in favor of that system? Indeed, this system is far less efficient than that of free public schools, with only voluntary attendance. By a comparison of official statistics Mr. Hawkins obtains the following astonishing tabulation of results:

	Illiterates.	Paupers.	Criminals.	Inhabitants.
Parochial school system,	1,400	410	160	to the 10,000
Public school system in 21 States,	350	170	75 "	10,000
Public school system in Massachusets,	71	40	11 "	10,000

The line of argument, then, is very direct. The greatest evils, social and political, which threaten this country, are be offspring of popular ignorance; but popular ignorance can be assailed in only three ways: by voluntary attendance upon public schools, by voluntary attendance upon parochial schools, or by compulsory attendance upon schools of some sort. The first two methods prove to be inadequate. We mustry the third, or we must perish. This third metho has been already tried for many years by Prussia, and the results of that effort have now filled the world with the renown of its success. It has been adopted, likewise, by the States of Michigan, Rhode Island, Connecticut and New Hampshire. Let all the other Sates emulate their example.

IR. LIVINGSTONE.

The telegrams of last week announced the death of Dr. Livingstone. Though such reports have several times previously been circulated only to be disproved, the present report is very generally believed true. There are certain circumstantial evidence that seem to point to it as too true. Yet there are may who doubt it, and who confidently express the belief that the brave explorer is still alive, and will one day return to England. Whether dead or alive, the following brief sketch of his life will be read with interest:

David Livingstone was born in Scotland in 1817. His parents were poor but pious, and, with much self-denial, succeeded in giving their son a university education. Livingstone's taste was for medicine, in which he at last graduated. Offering himself to the London Missionary Society, he was accepted and sent to South Africa. Here he was associated wih Moffat, whose daughter he subsequently married. Pushing forward to the country of the Mukoloco, he traversed the Continent to the West, coming out at St. Paul de Loando; returning again, he traced the Zambesi to its mouth, on the east side of Africa. Here, leaving his faithful escort, he took ship for England. After receiving all the honors his countrymen could bestow, and writing the history of his expedition, he returned to the mouth of he Zambesi again, with the intention of exploring the rivers of the interior in small boats, propelled by steam. During this expedition his wife died, and Livingstone himself was prostrated with fever. Returning to England again, and publishing a second volume of travels, he set out on a third expedition, which was designed to trace the connection between several of the lakes of the interior of the continent and the Nile. A report having been circulated that he was murdered by the natives, a search expedition, under the charge of Henry M. Stanley, was organized by the New York *Herald*, which succeeded in reaching and relieving Livingstone. Since then little has been heard of him till the announcement of his death.

If one conviction took deeper hold on Livingstone's nature than any other, it was that the destruction of the slave trade was the prerequisite condition of the civilization of Africa. The slave trade, carried on by the Arabs, and encouraged by the Portuguese, has for centuries devastated the continent and degraded its people. It was the one aim of Livingstone to open paths for legitimate commerce, and so to supersede the nefarious traffic. He sought to call the attention of all Christian nations, and especially of Great Britain, to the magnitude of its evils. To him as a prime mover is to be ascribed the honor of the recent treaty with the Sultan of Zanzibar. No doubt the interest in the subject awakened by Livingstone has contributed to the organization of Sir Samuel Baker's expedition to Equatorial Africa by the way of Egypt. To Livingstone we are also indebted for the knowledge of the fact that the interior of Africa is not a desert, but a richly watered country, whose inhabitants can be led in the ways of Christian civilization.

The hero of our century is not so much the soldier, as the explorer and the Christian teacher. The love of science and the love of humanity have as much power to stimulate to heroic endeavor as the love of adventure. Livingstone, by his broad sympathies, had made all men his kinsmen. All civilized peoples were following, with an affectionate interest, the journeyings of the lonely old man. It was well known that his constitution had been undermined by frequent attacks of febrile disease. Yet he revealed to Stanley no anxiety to return home. He had formed his plans for the farther solution of the Nile mystery, and he spoke of his intention to carry them out as a matter of course. His life will long be remembered as one of rare and unselfish consecration to the highest good of his fellow-men.

PROTESTANT CONCESSION.

The first number of a newspaper called *The Protestant* is before us. It is published in Montreal. It promises to be a vigorous opponent to the schemes of the Jesuits, who are plotting for the supremacy in the Dominion as everywhere else. Judging from the present number, it will be an uncomfortable thorn in the side of the Papacy. We wish it large success.

It has a brief article on Concession, which is just to the point:

A timid Protestant said to us the other day: "We must conciliate the Roman Catholics—must show a spirit of concession and love." True, say we, with all Christian charity. Indeed, personally, we do business with them, are friendly with them, respect their opinions and seek their salvation. But it is not to them—not to our Roman Catholic fellow-citizens—that we "concede." They are not the trouble. It is their clergy! It is their clergy who are responsible for any bigotry they possess.

You talk of concession; but your idea of it differs from the Ultramontane idea in just one respect. You concede anything it asks, and every thing for which it importunes. *It concedes nothing.* It will work as a unit to gain its point; you are deceived by the mask of its Jesuitry, and it twists you round its thumb, and boasts of it. It is always asking and importuning in the lobbies of our Legislature, in the council rooms of our municipalities, at the Board rooms of our great corporations, on the hustings at elections, at the very doors of our dwellings. You are always conceding!

THE WEEK NIGHT-SERVICE.

Talmage always says pointed things. He is like no one else, and neither talks nor writes like "any other man." He is doing a great and good work in his church, and in his Lay College; and his paper, the *Christian at Work* promises also to be a power for good. His way of putting truth is calculated to arouse. Here is what he says about the week night service, a service which is shamefully neglected by so many professing followers of the Saviour to their individual hurt and to the weakening of the church's power. Read it:

Such a service tests one's piety. No credit for going to church on Sabbath. Places of amusement are all closed, and there is no money to be made. But week-nights every kind of temptation and opportunity spreads before a man, and if he goes to the praying circle he must give up these things. The man who goes to the weekly service regularly moonlight and pitch darkness, through good walking and slush ankle-deep, will in the book of Judgment find it set down to his credit. He will have a better seat in heaven than the man who went only when the walking was good, and the weather comfortable, and the services attractive, and his health perfect. That service which costs nothing God accounts as nothing.

A week-night service thrusts religion in the secularities of the week. It is as much as to say, "This is God's Wednesday, or God's Thursday, or God's Friday, or God's week!" You would not give much for a property the possession of which you could have only one-seventh of the time, and God does not want that man whose services He can have only on Sabbath. If you paid full wages to a man and found out that six-sevenths of the time he was serving a rival house, you would be indignant; and the man who takes God's goodness and gives six-sevenths of his time to the world, the flesh and the devil, is an abomination to the Lord. The whole week ought to be a temple of seven rooms dedicated to the God. You may, if you will, make one room the holy of holies, but let all the temple be consecrated.

The week-night service gives additional opportunity of religious culture, and we find it so difficult to do right and be right that we cannot afford to miss any opportunity. Such a service is a lunch between the Sabbath meals, and if we do not take it we get weak and faint. A truth coming to us then ought to be especially effective. If you are on a railroad train, and stop at the depot, and a boy comes in with a telegram, all the passengers lean forward and wonder if it is for them. It may be news from home. It must be urgent or it would not be brought there. Now, if while we are rushing on in the whirl of every day excitement, a message of God meets us, it must be an urgent and important message. If God speaks to us in a meeting midweek, it is because there is something that needs to be said before next Sunday.

DISTRESS IN NEW YORK.

If the following from the New York *World* be true—and there is no reason to doubt it—the distress and suffering amongst a certain class in New York must indeed be very great. There are numerous charitable institutions, all of which are doing their best to alleviate the suffering, but despite all their efforts there are hundreds of starving, freezing ones:

The streets are full of pinched, wan, half-starved, half-clothed women, girls and children, wandering helplessly about, hunting work, hunting food, and hunting shelter. One of the most pitiful sights that can be seen is the hundreds of women turned out of employment, who go to the Free Labor Bureau on Eighth street in search of places as servants. Not trained for service, they have not the first qualification for it, and their very appearance precludes every hope of success. There they go day after day, and return sadly disappointed. In the mania for reducing expenses, many families have reduced their servants from five to two. In consequence, the applications at the Labor Bureau have greatly fallen off, while they have 600 or 700 applications a day for situations. The most they are able to supply is eighty, and these are, of course, old and experienced servants. Many of these girls have homes, and fathers and brothers are also idle. Such terrible poverty does not cultivate the family affections. A conversation with three girls on Centre street revealed this. Two had been turned out of their homes at night by an angry father who declared that two idle, hungry mouths could be fed no longer, and, in their own language, they took to the street. "And you couldn't blame the old man," they added, appreciating fully how irritating was their useless presence in the house. All the region about Baxter, Mulberry, South, and Cherry streets is the abode of all that is desperate and terrible which poverty can bring about. Women and children die in the face of starvation, and children are born into the world when there is not a penny left to build a fire, when the physician is a kind neighbor, and swaddling clothes a rag or towel. Many women cannot go to the Lying-in Hospital on account of their little families at home. In any case it is the last resort. Fortunately, degrading as the tendency of poverty is, it cannot eradicate all kindness from the human heart. In sickness and death the poor spare neither their slender gifts nor their attentions, and the last respect they can pay is never wanting. For one another they do a great deal more than is done by any charity for them. Women, after days of labor, find it no hardship to spend the night with the sick, and a poor washer woman will lend her last quarter to her neighbor whom the grocer will no longer trust. In a great measure the class just spoken of are not troubled by any sensibilities which prevent them asking assistance, and yet there are many who have applied for city aid for the first time and have done it in great shame, and there are others who, absolutely desolate, will not apply, while the rooms of Eleventh street are thronged with the class of professional beggars. The freedom of the lowest class of destitute women from drink is worth remarking. In a great number of personal interviews with the very lowest there has not been the breath of even beer. That they do not drink; finding in it stimulant and warmth cheaper than food and fuel, can scarcely be accounted for. Tea is above all the request of the poor. Every woman who can save ten cents spends it in tea. What else she has she devotes to bread. The tea used is the cheapest variety and the worst adulterated, but it furnishes a gentle stimulus which is indispensable. Of the moral degradation, of the heathenism which dwells under the shadow of Trinity, it would require much more space to tell. But it exists in its most appalling form, and is not the least sad feature of the train of evils that follow the footsteps of the working-women of New York.

DENOMINATIONAL.

REV. J. R. SHAW is now in Kings County. He does not know how long he may remain.

REVIVALS.—We learn that Bro. Perry is holding special services at Somerville, Carleton Co., and that an extensive revival interest is awakened. We have heard also that Bro. Fitzherbert is laboring in revival in the upper part of Kent, Carleton Co. No particulars in either of these cases have reached us.

CAMPOBELLO.—Rev. E. Garrity writes under date of Jan 22d, that when he went to the Island a short time since he found the religious interest very low. No minister had been there since he left last winter. The meeting house was closed, and everything looked desolate enough. He has been holding some meetings, and he says "the darkness began to flee away, and the true light began to shine." A number of backsliders have been quickened; and some are desiring the prayers of God's people that they may be saved. "A great change has taken place already, and we are praying for and expecting to see better days."

TEMPERANCE.

VICTIMS.—It is not necessary to go away from home to find victims of the rum traffic. They are at our very doors. The record of every week contains the sad tale of some unfortunates sacrificed to rum.... Here are recent cases: Mr. Chas. E. Burbridge fell dead in the bar-room of Chisholm's Hotel in Canning, N. S., a few days ago. The cause of his death is said to have been "the clotting of the blood about the heart, *hastened by the intoxicating cup.*" No wonder the village is overcast with gloom, and that the widow and little ones are stricken with grief.

Patrick Duffy died suddenly in this city on Friday. At the inquest the doctor's evidence showed that the man came to his death from a fit of apoplexy *induced by excessive drinking.*

A poor wretch died the other day in the public hospital. He had his leg broken while engaged in a drunken row in Sheffield street. After being taken to the hospital delirium tremens took possession of him, and he died a horrible death.

James Gardiner was found frozen to death near the mouth of Bellisle Bay, K. C., on Monday morning, by Messrs. John Scribner and S. Urquhart. He was last seen alive on Sunday at Kingston, and he was then *under the influence of liquor.*

These instances suffice for now. Yet the rum traffic is a most respectable business; and they who are engaged in it are good and worthy members of society. Heaven save poor humanity from such vipers! How long is this form of murder to be legalized? The curse of God must rest on the country that sanctions such a diabolical trade.

DISAPPOINTMENT.

Our Second Advent friends have met with another serious disappointment. Their figures have lied once more, notwithstanding the old adage says they wont. They gathered from far and near upon Terry Island, which lies off the Connecticut coast, and there waited for the second coming of the Lord, which event, according to their calculations, was sure to take place on New Year's day. It is reported that the intervening time was devoted to preparation, to purification of spirit and body. Enthusiasts, sane and insane, flocked to the meetings as the day drew near. Many left their worldly goods without a guardian. Their belief was absolute. To doubt was to sin. They watched and prayed till the day came, and the Lord did not. A few days' grace was given, but the last trump remained unblown. The gathering broke up. The Second Advent organ, the *Watchman's Cry*, or Meriden, cries aloud once more. It can see no mistakes in its figures; they show that the world ought now to be nowhere. There is something pathetic in the odd question it puts: "After all, may it not be true that we *are* the simple minded, foolish people the world at large esteem us to be, and our hopes a mere dream, an hallucination?"

THIS AND THAT.—The Hampton and Lower Norton Bible Society held its annual meeting last Thursday evening in the Union Church. A large audience was present. Speeches were delivered by several gentlemen. A collection of $15.00 was taken. The Society will contribute this year to the funds of the parent Society about $140.00. ....A meeting was held in the Temperance Hall in this city on Friday evening under the auspices of the Temperance and Prohibitory League. Its object was to forward the work of getting signatures to the petitions to Parliament in favour of a Prohibitory Law. Other meetings are to be held in the same interest.....Subscriptions to the amount of nearly $400 have been received towards the fund for the widow and family of the late Rev. Peter Keay. Nearly as much has been raised in St. John, and it is presumed liberal contributions will be made in Fredericton.....Several buildings were kindly tendered to the Germain street Baptist Church for their use till their house of worship can be repaired. The Y. M. C. A. Hall was accepted, and services were held there last Sabbath. The church will be repaired as soon as possible. The pastor and people have the sympathy of all classes. .. Rev. Lewis Jack was presented with $24 by some of his friends at Upper Millstream, Kings Co., a few days ago.

TO CORRESPONDENTS.—*Rev. J. Noble:* Have ordered change in address of bundle. Photograph will be sent immediately.....Will *X. Y. Z.* send us his name? Then we will answer his question. ....A letter was received this week, post marked "Canterbury," containing one dollar, without the name or address of the writer: send your name.

☞ The card of Messrs J. A. & W. Vanwart will be found in another column. They are young gentlemen of good ability and strict integrity, and business intrusted to them will receive prompt and faithful attention. We cordially commend them to our friends who visit Fredericton having legal business to transact.

THINGS IN SHORT METRE.

[BY PEN AND SCISSORS.]

Prof. Alexander Schem says the total population of the globe is 1,377,000,000.

A Society of Deaf Mutes are holding a series of meetings in Freeman Place chapel, Boston, and a deep spiritual interest already prevails. Several have professed an intelligent faith in the Saviour, and others are thoughtful.

Samuel Alman, a Jewish convert to the faith of the gospel, was installed pastor of the Stanton street New York Baptist Mission, Sunday P. M., Dr. Armitage preaching the sermon. The occasion was one of peculiar interest.

The superstition of Romanism, even in the United States, is evinced by the following passage in the Romish Bishop of Natchez's recent pastoral:—"Keep the holy water always in your room—not closed up, but where it can be used at any moment, sprinkle