TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & Co., 58 Prince William Street, St. John, N. B.

TERMS—$2.00 a year, IN ADVANCE.

☞ All Communications for insertion should be addressed, Rev. JOSEPH MCLEOD, Box 81, Fredericton, N. B.

☞ All Exchanges should be addressed RELIGIOUS INTELLIGENCER, Fredericton, N. B.

☞ Subscriptions may either be paid to Messrs. BARNES & Co., St. John, or remitted to the Editor, at Fredericton.

Religious Intelligencer.

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

FRIDAY, JANUARY 9, 1874.

PRAYER.

This week witnesses a grand spectacle. The christian kingdoms scattered throughout the nations of the earth, bows with one consent before God, for blessings on the human family. This has been the practice for a number of years; and who can tell the results? God will honor his own name when it is thus brought before the world. We know something of what has been done during these years, but cannot guess what might or might not have been done, had this practice been omitted. Slavery has gone down in the United States, and negotiations are pending for the freedom of the last of this class in America. In the East, the slave trade has been gradually narrowed till it is now so crippled, that it must soon cease. Commercial intercourse has been much facilitated in the time; and this is one of the chief instruments in civilizing and elevating man; it tends to average prosperity or distress, so that no nation within its limits, suffers or rejoices alone. The bond of friendship between nations is strengthening year by year; men are rapidly settling to the conviction, that all men are brothers. Peaceable settlement of national disputes, is a principle grounded in and supported by the religious sentiment; while men pray with and for each other, their disputes will not be bloody, however bitter they may be. This principle is gathering strength apace. Superstition has lost ground greatly. Popery has dwindled almost to a name. The Jesuits' power is broken—gone like mirageous battlements. Their system is a mental slavery, more horrible than any other slavery, and stood directly in the range of prayer for liberty. Missions have extended their spheres, and augmented their force; China and Japan have been virtually opened to them. The influx of Chinese into America, is a movement in close harmony with the general course of events; and one understood best when viewed from a christian standpoint. Invention and discovery have kept apace with other movements, and all have been to the advancement of the human race. To what extent these changes have been influenced by these weeks of prayer, cannot be known. It would, probably, be going too far, to connect them as cause and effect; still, we can say with certainty, they would have been as they are, had men not prayed as they did. When men of all nations, colors, and tongues, in Christendom, and of most creeds, unite in petitioning God concerning any of these things, there is reason to expect an answer; there are more than two or three agreed, and the matter is touching the kingdom.

No one seems to regard the demonstration of the inutility and folly of prayer, which was wrought out, or thought to be wrought out, a little ago. It would be strange if any one did. The experience of the world is against it; and the lessons of experience are far more forcive than theoretical deductions. But aside from experience there are several strong reasons against it. The demonstration is *ex parte;* it does not embrace the whole data the case affords. All creation, we are told, to the minutest detail, is under fixed laws, which the Creator cannot afford to disturb to suit anybody's [illegible] fect, justly adapted to creation with man as a moral agent included, and it subserves his interests best, to leave them as they are and conform his ways and life to them. To ask God to disturb any of them in any way is to impugn both his wisdom and his goodness. This is all very well as a general statement. But it may be answered, God has not abdicated sovereignty over his own laws. To the creature they are fixed and perpetual; it is not in his power to repeal or modify them. The lawgiver is not so restricted; it is clearly his prerogative to suspend, repeal, modify, or add to, any law that he has made: and to infer that any such change must disorganize nature is to limit that creative power and wisdom which this view professes to honor. As man does not need so he does not ask any suspension or modification of physical laws and arrangements. It would benefit nobody to have Niagara rolled back, or water run up hill. Such arrangements have been interfered with, however, on behalf of man. Whatever may be said about the crossing the Red Sea, or the sun and moon standing still, there can be no question about going through the Jordan. Man differs from the rest of nature in being a moral agent; he therefore needs special laws regulating his moral life.

If God's works are perfect those laws exist. To deny their existence is to deny to man intellectual power or moral responsibility, and to put him on a level with the beasts of the field. Moral laws must exist coextensive with him, and be perfectly suited to his moral institution. They necessarily consist of statute laws or their equivalent, and simple truths suggesting rules of action, all addressed to his reason and conscience, and differing altogether in character from the forces called natural laws, as mind differs from matter. They are not inferior or subordinate to physical laws. Mind is held to be superior to matter; it is quite regular to assume hence that the laws which pertain to the moral kingdom, which, being the realm of responsible activity of the human mind, is several degrees superior to the zone embracing the laws of mind considered as a mechanism, are of far greater dignity and importance than laws which pertain to matter only. That being so, any suspension or modification of a moral law, in any of its provisions, is a breach in the perfection of God's works as great as a corresponding suspension or modification of any physical law can be, and greater, in proportion to the greater dignity of the law. Not to insist here on the provisions of the moral law, let it be granted that the laws which control the universe are fixed and immutable, and their action necessarily constant, then a prime essentiality is that they harmonize perfectly, that the operation of one force shall supplement, but not otherwise influence or disturb, that of another. It will appear hence that if any connection exists between the moral and natural and physical kingdom, (and if there is no such connection the position of the anti-praying party is extremely absurd,) the laws of the one must act in harmony with those of the other so far as that connection extends. There can be no antagonism between them in their normal state of action. These considerations, with the scope and force of moral law, have been written from the data of the demonstration above referred to, while they are the very items most to be attended to.

The objection to prayer is predicated upon the supposition that it is a case of man's will or wish *versus* Deity and Nature. This position is not correct. The moral law, which no one who admits that man has a moral nature can consistently ignore, provides otherwise. It associates with man, first, God's promise to hear and answer prayer when properly presented; that promise is obligatory upon Deity with all the force of law; no physical [illegible] can be effectual against it; fire [illegible] righteousness and advocacy and name have weight with the Father; third, the Holy Spirit, as man's instructor; he teaches what to pray for, and how, and makes intercession for us: fourth, the fact of the atonement; and fifth, the fatherhood of God. Man is thus not alone when in supplication, but is supported, directly or indirectly, by the highest and most powerful agencies. Thus supported it would be strange if he did not prevail while his action was limited by the conditions and scope of the moral law. The only question can be as to what are the conditions and scope of that law. "If ye abide in me, and my words abide in you," these are the conditions. "Ye shall ask what ye will and it shall be done unto you," there is the scope of it. There is no room or need to quote passages; anyone may easily find many of them as decided as this. These truths and conditions are items proper to be considered in this case, and important enough to decide it. It seems rather unscientific, to say the least, to essay to prove a moral principle, involving such conditions, from physical data only; or to judge of a moral force by physical effect or operation. With thankfulness be it written, the practice of praying is so deeply set in the christian heart by hallowed and happy experiences, that this ruse of the devil shall not be able to budge it. Pray on. C.

A GENERAL ELECTION

is to take place immediately. Last Friday, a *Gazette* extra announced the dissolution of the Dominion Parliament. Writs have been issued—returnable on the 21st of February. The elections must take place within a few weeks, and there is, consequently, considerable excitement. The dissolution took the people, friends, and foes of the Government alike, by surprise. It had been talked of occasionally immediately after the change of administrations; but as there did not seem any disposition at head quarters to dissolve then, it was quite generally concluded, that there would be a Session of Parliament first, at any rate. Of course, opinions differ very widely concerning the dissolution. Strongly partizan papers and people according to their leanings, defend or condemn unqualifiedly the course of the Government. Those who take a moderate and non-partizan view of the political situation, and who desire to see the Government of the country wisely and honestly admistered, more than they desire the dominancy of any party as such, differ somewhat too, perhaps, as to the course of the Government in dissolving. The majority of this class rather incline, we think, to the belief, that it would have been better had there been at least a short session of Parliament before the dissolution. It seems evident, that the Government must at the first, have so intended to do. Those who took office in the Cabinet, and been just endorsed by their constituencies, have now to go over the same ground again. If the Government had intended at the first to dissolve before meeting Parliament, would they not have done so at once, rather than put themselves to the expense and trouble of two elections within a couple of months, when one answered? But whatever may have been their original intention, we cannot but express regret, that they did not postpone the dissolution till after a meeting of Parliament. The people—those of the Maritime Provinces notably—know little or nothing of the policy of the Government. They can judge only by what they did when in opposition and that certainly was *not always* such as to make us feel the largest amount of confidence that our interests would be properly considered. While we are prepared to give them full credit for honesty of purpose, we submit that for the Government's own sake, if they are disposed to do the right thing, they should have defined clearly and unmistakeably the course they propose to pursue in the conduct of Dominion affairs. Probably a majority of the people have so much faith in the integrity of the Government that they will support them without having any definite avowal of policy; yet we think it better that in matters political the people should [illegible] the dissolution is intended to purge Parliament of those members who secured their seats by corrupt means. It is very desirable in the interests of good government that this should be done. But is there any guarantee that there will be less corruption used in the pending elections than there was in the last. And if corrupt means are brought into play are they not as likely to succeed now as before? It is not probable that the corruptible portions of the constituencies are any less corruptible now than last year. If the Government had met Parliament and introduced a good election law, much of that which is so deplorable in elections, especially in the Upper Provinces, might have been prevented. There can be no doubt that an Election Law, no matter how stringent, could have been passed; and this being the case, it is somewhat difficult to understand why the Government had not resolved to have one.

But regret that this or that thing has not been done is useless now. The dissolution has actually taken place, and the responsibility of electing representatives is again in the hands of the people. We have nothing whatever to say about the elections in Ontario and Quebec. Party feeling always runs high there, and many constituencies "go it blind" at the bidding of certain political leaders; and the present contest will likely be a fierce one amongst them. In New Brunswick and Nova Scotia party lines have not been drawn in the same decisive manner. The people, while condemning whatever of corruption has been, or may hereafter be shown to have been practiced by any members of the late Government, were chiefly satisfied with the policy of that Government. They know nothing of the policy of the present Cabinet. It may turn out to be good or it may turn out to be bad. We hope for the former. But we think that agitation ill-advised which seeks to get men to pledge themselves either to support or oppose the Government. A "thick and thin supporter" of any party is a poor tool, and is never a true representative of his constituency. New Brunswick has not been in the habit of sending such men to Parliament, and we hope will not do so now. Send men of ability and independence—men who will not be governed by party but by principle, who will not be anxious so much whether Hon. Alex. McKenzie or Sir John A. McDonald is leader as that the constitutional rights of each Province should be preserved to it intact, and that the admininistration of the Government shall be such as shall advance the true interests of the whole Dominion. One thing we would have every elector keep in remembrance—That the attempt to get the Dominion Parliament to interfere with the legislation of this Province in educational matters will be renewed, the Bishop so declared in an address to his people last Sabbath. No candidate for the suffrages of the people should receive support until he has unmistakeably declared himself as determined to oppose to the last any and every interference with our Local Legislation when that legislation is within the limits of the constitution. Aside from all like and dislike of the School system as it is, it is most important that this point should be understood, and that the candidates should fairly avow themselves.

We hope great discretion may be used in the selection of representatives. Let no one be blinded by the clap-trap in the use of which so many aspirants to political position are adepts. Let each electoral district choose a man of ability and reliability; one of sound judgment and thorough honesty; one who knows what is right and is not afraid or unable to contend for it; one who cannot be turned hither and thither by every party cry and exigency. Elect men that *are* men, and not mere puppets in the hands of any party, and then your interests will be safe.

[illegible]ine prevails in five districts of the Rus[illegible] of Samara, on the left bank of the [illegible]

For the Intelligencer.

SABBATH SCHOOLS.

NO. I.

The Duty of Church Members towards the Sabbath School.

In endeavoring to discover the duty of the members of the Christian Church towards the Sabbath School, we shall in the first place consider the relation which exists between Christians and the world. In this connection we will take no philosophic speculations of our own as a basis, no mere ideas of man's fancy, but we will take the words of our Saviour Himself—words which most clearly show how the Christian body stands related to the world, to the great mass of humanity. Said Christ, while here on earth, to His followers: "Ye are the light of the world." Such truths as this have been recorded for our good, and such an assertion applies just as directly to us as it did to the Great Lover of the souls of all.

As lights of the world, Christians are expected to illuminate and give light to others. The churches are the golden candlesticks in which these lights are placed. Over all the departments of the church should their rays fall—in the prayer-room, in the pew, in the Sabbath-school. As lights Christians should shine. And how should this light be shed upon the world? In two ways—by their *teaching* and by their *living.* The knowledge which they have they must communicate for the good of others. Not to do this is to "put the light under a bushel," is to hide the talent in a napkin. The disciples of Christ do wrong to muffle themselves up in privacy and obscurity for the apparent purpose of contemplation. As they have received they are commanded to minister the same, and no modesty, no retirement of disposition can excuse the follower of Christ from letting his light shine. "Let your light shine before men" is a Divine command, just as forcible and binding as any of the commands of the Father written on the tables of stone. The same God who said "Thou shalt do no murder," has said this through His Son—"So let your light shine before men, that they may see your good works and glorify your Father which is in Heaven."

But little or no argument is needed to enforce this on the belief of every Christian, and therefore accepting it as true since Christ has uttered it, let us take another step in the discovery of the duty of each Christian towards the Sabbath-school. It is a generally admitted truth that the world at large lies in darkness. Not in a darkness similar to that which enveloped Egypt, but in a more terrible and lamentable one—the darkness of sin. Into such a world are we all born. All the influences which a wicked world can exercise, all the temptations which a depraved nature can offer, all the allurements which Satan can devise, surround one while young; and it needs the mother's warning and prayer, the sister's entreaty and care, the friend's counsel, the influence and teaching of the Sabbath-school, the power of the Gospel, the power of the Spirit to enable the young heart to grow up pure in the least degree. Yes, the young are in a world of darkness and sin, and with hearts oh! how susceptible of that sin.

It is the *aim* of the Sabbath-school to let light in upon these souls and lives, to teach them how to become purer and better, to make them acquainted with the lives of the child Moses, the child Samuel, and that example of perfect childhood and manhood, Christ. To teach them something of the patient, the enduring, the faithful the martyred, the atoning ones of the past. To show them that life has far higher aims than their youthful natures suggest. To teach them that the body is not the whole thing, but an immortal part, condemned by sin and the law, yet redeemed by Christ.

This is the *aim* of the Sabbath-school. This is its *accomplishment* also. What is the touchstone by which the true merit of any organization is tested? Simply this—"Is its aim good—if so, does it accomplish its aim." Apply this test to the Sabbath School. Both conditions are answered. The aim is to elevate and raise, the object is attained. Sabbath Schools have often been called the nurseries of the Christian Church. We believe the [illegible] cannot but receive an influence for good, and often this influence is so powerful that while yet young the heart and life are devoted to the service of God, and the member of the Sabbath School becomes a member of the Church of God, transplanted as it were from one garden of cultivation to another.

While the youth is in the Sabbath School he receives a double benefit. The one is negative, the other positive. It is a negative benefit, inasmuch as it keeps his mind from becoming evil with wicked companions and vile associates, for the length of time engaged in the Sabbath School, and it is a positive benefit inasmuch as it teaches him good, pure, wholesome truth while there. The mind of man must be active. From its very nature it must be employed in meditation either of good or ill. And if *one* truth were not enforced on the mind, the very fact that the young heart is restrained from evil for a time, should place the Sabbath School in favour with all fervent, devoted, warm-hearted Chistians.

But there are other reasons why the Sabbath School should be loved by Christians. When Christ our Pattern, Christ our Leader, Christ our Saviour was here on earth, with that characteristic love of His, with that genuine feeling for the sorrows of humanity, with that heart yearning for the souls and salvation of all—he said in tones of the most tender love, "Suffer the little children to come unto me and forbid them not."

If Christ so loved the little ones, and if Christ manifested His love for us all so tangibly, how should we love one another.

Do Christians ever wonder when this influence is not *with* and *for* the Sabbath School and the young, whether or not they are forbidding them? Do Christians think as much as they should whether their influence and time are being expended to the benefit of the young, in trying to lead them to the source of all knowledge and love? Christians be careful that you suffer the little ones to come to Jesus. What other means exists so adapted to them as the Sabbath School? Not that it can take the place of the Christian Church, but it aids and helps the Church. It is the vestibule of which the church is the temple. Take from the church those that have been brought there directly or indirectly through the Sabbath School, and you rob it of many of its brightest lights, most active workers and strongest pillars. It is a notable fact, that as a general thing the most enthusiastic warm-hearted Christians are those that love the souls of the young most and work most for them. And how can this love be shown more fully and plainly than by an earnest effort for their good? And where can a more earnest effort be made than in the Sabbath School?

Christians, as we have received let us transmit. Let us not wrap about ourselves a garb of selfishness and content in our safety only, and neglect the safety of others. The safety of that position which does not prompt church members to care for others is to be questioned. But why need we say more. The immortality of the human soul should prompt all of us who can work, to devote as much of our time and talents as possible to the Sabbath School. Not that every man or woman should be a worker in the Sabbath School, for many are so situated that they cannot thus work; but whether we employ our time there or not, such an institution as this, one of God's agents for good, should have our sympathy and our prayers. G.

TO CORRESPONDENTS.—*E. M. Truesdell:* Have done to that paper to the West, as you request.....*S. H. Shaw, jr.:* Will hold the balance subject to your direction. Do not exactly understand whether you intended it to go to paper or mission account.....*Edward Carroll:* Change ordered according to your statement.....*N. L. Price:* Your question is answered in another column.....*Alfred Thornton:* Your directions have been attended to.

CORRESPONDENCE.

HALIFAX MISSION.

NO. V.

We had planned a visit to Pubnico, and so securing the services of "Bessie" we started for that place. Now Bessie is afflicted with a "sloe," but we prefer a horse with a sloe to a *slow horse.* On Saturday we met the pastor of the Pubnico churches, Bro. Weston, and spent with him the Sabbath.

The churches at Pubnico although not now blessed with any special revival interest are doing a good work, and seem to be prospering. Bro. Weston is a good pastor, and has gained the confidence and love of his flock. On Sabbath morning and evening Bro. Weston was called to the mournful task of speaking words of comfort to the bereaved and stricken parents of noble sons buried neath the ocean's wave.

As we hear of the many from our shores who go out to return no more, the only answer to the eager enquiry, Where are they, a blank and lasting silence, we feel that more must be done for the seamen while in port.

The Sons of Temperance paid their spoken tribute of respect to the memory of one of these departed young men (a member of that order), and mingled their sympathy with the bereaved family. Their spotless regalia—fit emblem of purity—their honest, sober countenances gave evidence of determination to close up the broken ranks, and rally still against the foul fiend "rum." May the blessing of God attend their labours, and may great success be theirs to enjoy. Our united prayer should go up to God that rulers may be given us who love the pure principles of total abstinance, and thus praying the temperance army should stand in solid phalanx, and elect to office men who honor, love and respect this noble cause.

At the close of the morning service we came around the table of the Lord and partook of the emblems of Christ's broken body and shed blood. We afterward learned that some members of the "Open Communion Baptist" church were present and partook with us. This we hail as a token of the "good time coming" when these prejudices of sect and party will be removed, and "one in Christ" we can sit together in "heavenly places." At one thing, however, we were pained. Intoxicating wine was used at the Lord's table. We had looked with admiration upon the "Sons," and in our hearts was a prayer for God's choicest blessing upon their work and then—alas! tell it not in Gath!—the most sacred rite of the christian church is celebrated with the foulest curse that hell could invent. We know, however, that this is no sin of the heart, but a mistaken impression in regard to wine at the sacrament. Every church would gladly be rid of the hated poison, but do not know what else to use. Common raisins steeped slowly in soft water for three or fours hours will make a pleasant drink, and no doubt much nearer what Christ used than the manufactured *stuff* called wine. For ourselves we prefer the cool sparkling water—heaven's own beverage—to any substitute that can be used. We are not censuring in this the church at Pubnico, but as in previous articles take such opportunities to speak of what we consider general evils in our denomination.

The friends nobly responded to our call for aid, and on Monday nearly seventy-five dollars were subscribed, and most of this paid at once. At the request of Bro. Weston we spoke Monday evening to a small but respectful and attentive congregation. A large number of young men were present. These, if brought to Christ, will be a tower of strength to the church and a power for good in the world. Their vocation compels them to mingle much with wicked men, and they need early to be taught to respect the religion of Jesus Christ or they may become engulphed in the whirlpools of unbelief and become moral shipwrecks. Should the eye of any one of those young men chance to fall upon these lines, let him be admonished to take the Bible as his chart, and with Christ at the helm he may voyage safely the sea of life and land in the port of peace, from whose shores lights are beaming kindly over the distant wave to beckon the toiler home.

On Tuesday we came to Argyle, and the remainder of that day and Wednesday we spent in the mission work there. Many of the men were away so that we were not able to do as much as we hoped, but those we saw responded cheerfully. Some were inclined to hide behind their own "meeting house," nor did we blame them, for they certainly need a new house and we are glad they intend to build. We frequently heard the regret that more had not been said publicly concerning the work so that they might have been prepared better to consider the claims of the mission.

The prospect at Halifax is brightening; the congregations increasing, and with judicious labor much good can be done.

The required money can be raised. We must not, however, cease to pray and labor, for this alone will insure success. We intend to make another visit to Argyle to give all an opportunity of contributing.

H. J. D.

LETTER FROM REV. T. H. CROWELL.

DEAR BRO. MCLEOD,—Please allow me sufficient space in your paper to say a few things in reply to "An Inquiry" of "A Contributor," which I find in your issue of the 19th inst.

The Free Baptists of Nova Scotia *have* an organized Foreign Mission Society. Its constitutional name is the "Nova Scotia Free Baptist Foreign Mission Socity." It was organized at Kemptville, Yarmouth, in September, 1867.

As to the disposition of its funds I think the constitution has been regarded, which provides that "Money received by this Society shall be appropriated for the support of the missionaries, stations, schools, and native preachers of the Freewill Baptist Foreign Mission Society, to be applied by that Society to such stations as may be designated by the Executive Committee of this Society, and to the support of such missionaries and native preachers as may be selected by the Executive Committee from among the appointed missionaries and preachers of the Parent Society." See Article ninth.

Soon after the Annual Meeting of the Society, which was held in September, 1868, the Executive Committee, with the advice of Conference, and on the recommendation of the Corresponding Secretary of the Freewill Baptist Foreign Mission Society, made choice of Miss Julia E. Phillips, and decided to adopt her as the Society's missionary in the foreign field. Miss Phillip's salary was set at $300—gold value. Subsequently it was agreed that her engagement with the Society should be considered as taking place July 1st, 1869.

In the event of a failure on the part of the Society, while weak, to make up all of the missionary's salary regularly, it was understood that the Parent Society would supply the deficiency until the Nova Scotia Society was able to make up the whole amount.

By reference to the Treasurer's accounts it will be seen that, previous to the present year, the annual remittance to the Treasurer of the Parent Society has fallen far below the stipulated salary, and that, even with the larger remittance of the present year, together with the balance on hand (which has been remitted subsequently), there is a deficiency on the whole amount of Miss Phillips' salary, from July 1st, 1869, to July 1st, 1873, of about $180.

During these years a band of mission workers in the United States have assisted the Parent Society in making up this deficiency.

These considerations will perhaps help "a contributor" to see that it was a no very great impropriety though "the Free Baptists of Nova Scotia are only reported as 'contributing' towards the support" of a female missionary, and that when the Free Baptists of Nova Scotia *do support* their missionary they will, very likely, get credit for it as well as "the F[illegible] Chr[illegible] Baptists of New Brunswick" [illegible]

I think, however, that it is due the Parent Society that I ask "a contributor" to read the "Report of the Free Will Baptist Foreign Mission Society" again, and see if a little different construction might not be put upon it.

Perhaps "An Inquiry" was timely, as it may be that many others are "under" the same "delusion," which may account for the fact of there being quite a number of unpaid subscriptions on the Treasurer's book, some of them of not very recent date; and for the fact that so many do not contribute at all to the funds of the Society; and the opportunity is afforded me to place these matters in their true light.

I shall be glad to give, at any time, and to any one, any information I can relative to Free Baptist institutions in the interests of Christ's kingdom.

THEO. H. CROWELL,
Cor. Sec.-Treas. N. S. F. B. F. M. Society.

DENOMINATIONAL.

GRAND MANAN.—Rev. A Kinney writes from North Head, Dec. 29th. He says:

"I believe I am in the right place. Although the church is low there has been some quickening, and there is some prospect of revival."...

"The people are kind and liberal. On Christmas eve they made us a visit, and after enjoying themselves a while they presented us with $54.50. It was quite a surprise, as there had been no public intimation of their intention. Mrs. Kinney joins me in expressing thanks."

WHITE HEAD, GRAND MANAN.—Bro. Wm. DeWare (D. M. Licentiate) writes that since Conference he has been on Grand Manan, and has been visiting the churches some. He is sorry to say that the cause is very low; but there are some praying the Lord to revive His work. The churches, with the exception of the one at North Head, are without pastoral care, and are very much in need of help. Bro. D. is now on White Head, and is holding some meetings there; and he asks the prayers of his brethren.

THIRD TIER, C. Co.—A friend informs us that Rev. John Perry lectured on temperance in the Third Tier F. C. Baptist Church on the evening of January 1st.

HALIFAX.—A brother in a private note, (Dec. 20th) says:

"The Free Baptist interest in this city is increasing nicely. We have had some very interesting meetings. Rev. S. N. Royal is now on his way here, intending to preach to us for a month or two."

A DONATION.—On the evening of the 26th ult., the friends of Rev. J. E. Reud visited his residence at Mouth Keswick, and made him a donation of $145. There were about seventy-five persons present, representing several denominations of christians. We have received a lengthy account of the very pleasant time, which we must necessarily condense. There was of course a sumptuous tea. An address was read in which reference was made to Bro. Reud's abundant labors; and the success that has attended his efforts was gratefully acknowledged. They expressed themselves as determined to hold up his hands by every means in their power. The sum of money presented was *not* to supplement a deficiency in salary, but a voluntary *gift* from the people.....Bro. Reud replied feelingly as is his wont.....We congratulate Bro. R. that the lines have fallen to Him in so pleasant places, and that he has so goodly a heritage in the hearts of the people.

TEMPERANCE.

Governor Tilley is to be given a dinner at the Victoria in this city on the 14th, on temperance principles. This is gratifying a number of the most prominent gentlemen in the city, not satisfied with the arrangements made for the reception on the 13th, which included liquors in the bill of fare, have resolved to tender him a reception at which his life long principles shall be recognized. That it shall be a success there is no question.

Total Abstinence Pledge.—The following is a copy of a total abstinence pledge submitted to the employes on the Intercolonial Railway. We are pleased that the importance of abstinence is recognized by the head of the department, and hope that every one will subscribe to the pledge, and honestly adhere to it. Here it is:

"I ——employed on the railway, hereby solemnly pledge my word of honor to Lewis Carvell, General Superintendent, that I will not, while in the railway service, use as a beverage any spirituous or malt liquors, wine or cider, and this pledge I will give willingly and in good faith, upon my honor as a man, in return for the confidence placed in me."

Witness....... Signature..........

The Catholic Total Abstinence Union is evidently doing a good work in this Province. At the Quarterly Meeting held in Carleton on Friday last, reports were read from which it appears that the Union now numbers eleven Societies, having a membership of over 2,500. In other respects a flourishing condition was shown, and the prospects of continual improvement are very encouraging.

A movement has been commenced by the C. T. A. Union, for the purpose of forming Societies of Cadets. A first meeting was held last Sunday evening in St. Malachi's Hall, at which an organization was affected. It is thought the Society will be very large, as already several hundred names have been enrolled. All these movements we bid a hearty God-speed.

OBITUARIES.

DEACON GEORGE GOOD.

The subject of this sketch died at his residence, Millstream, King's County, on the 27th December, aged 73 years. For a number of months he was confined to his room, by acute rheumatism; then dropsy added to his sufferings, and for nearly three months he was unable to lie down, it was with difficulty he could move, as the slightest movement caused him intense pain. But during his long illness no murmur escaped his lips; he realized that what God did was right. Bro. Good professed faith in Christ when only 20 years of age; ten years later he was baptized by the late Father Churchill, joined the F. C. Baptist church at Millstream; and shortly after he and the late Father Haney were, by fathers Hartt and Cronkhite, ordained deacons. From that time until the close of life, Bro. Good laboured for the upbuilding of God's cause, not only in connection with his own church, but in connection with others also as he had opportunity. Wherever, and whenever sinners were born to God he rejoiced; when Zion mourned he mourned; when Zion was glad he was glad. "For they that have used the office of a deacon will purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

During the first part of his illness, Bro. Good was troubled with doubts; and when asked by one who went in to converse and pray with him, for what he should especially pray, he answered faith; pray that my faith fail not." But not long would God leave his servant to be assailed with doubts and fears. As he neared the land of "Beulah" his faith grew strong, his hope was like an "anchor cast within the vail sure and steadfast."

Bro. Good has left a widow who for years has been confined to the house by infirmity; but, to all human appearance, the separation will not be long. That God's presence may comfort her in her loneliness, her many friends will pray. Five children and a number of grand children survive our brother: an only brother also mourns his death. May God bless and comfort them all.

The funeral sermon was by the Pastor of the church, Rev. C. T. Phillips, from Rev. xiv. 13. Father Weyman and Brother Todd (Baptist), and Campbell (Methodist), also took part in the services. COM.

MRS. J. R. SHAW.

HARRIET A., wife of Rev. J. R. Shaw, died Dec. 29th, of consumption, in the 30th year of her age. Sister S. possessed a very amiable disposition. She experienced pardoning grace early in life, and though timid and retiring in public, yet those who were intimately acquainted with her, speak of her faithfulness in religious duties, calmness and patience under the cares and burdens of life which bespoke the power of the inner life. For months she bore the ravages of disease, quietly wasting away under its influence, without a murmur, patiently waiting the coming of death, which she was enabled to meet with trust in Christ, and submission to the divine will. To her, dying was but going home, where her little ones awaited her coming and the presence of Jesus makes it light to the soul.

May God bless our brother in his affliction and bring him through the furnace tried for service on earth and glory hereafter. G. W. McD.

WHAT OUR SUBSCRIBERS SAY.

Many of the letters we receive enclosing remittances for the paper, contain words of commendation and encouragement. Our friends may be assured that they are very pleasant, and make stronger the determination on our part to leave nothing undone that will contribute to make the INTELLIGENCER all they can desire. We think our readers will not take it amiss, that we publish a few extracts. If we had space, and were disposed to do so, we could fill columns with similar extracts from persons in both Provinces, and of all religious denominations. Let these suffice, however.

A Nova Scotia subscriber says:—

"I don't know how I could do without it now."

Another from the same Province, says:—

"We have taken the INTELLIGENCER only two years; but in that time we have learned to prize it very highly."

A good brother in Maine writes:—

"Money is scarce, but I *must* have your valuable paper."

Another subscriber sending his renewal, and also a new name, referring to the fact, that papers of a certain class can be had a little cheaper, says:—

"I am satisfied that you cannot publish the INTELLIGENCER for less than you do; and I would not be without it for any price."

A Queen's County subscriber whose paper had been ordered stopped, through a misunderstanding by the person by whom he sent his last remittance, says now in explanation:—

"It was another paper, the —— I ordered stopped. Why, I could not 'keep house' without the INTELLIGENCER. I want you *never to stop my paper,* nor allow any one else to do so *while I live.*"

Another writing when the announcement of the proposed enlargement was made, says of it:—

"I am heartily glad you are able to do so. But I fear you have imposed upon yourself a weight of labor and anxiety that will whiten your head and impair your health prematurely. Your noble Prospectus implies long hours, and many of these, of hard editorial work. Unless you secure aid, I cannot see how you will stand it very long, and retain the pastorate of your church. I wish you rich gifts of grace, and much encouragement in your onerous office. I have been a reader of the INTELLIGENCER for fifteen years, and must say, that its teachings have done much for me in forming my character. No young person can carefully read the INTELLIGENCER for years without being benefitted. I will do all in my power to extend its circulation. I hope none will be so foolish as to be dissatisfied because you cease to pay the postage. You ought to have required subscribers to pay the postage long ago, just as the *Visitor* always has done."

A Charlotte County subscriber writes:—

"I am glad to see the steadily increasing prosperity of the INTELLIGENCER; and I sincerely pray, that it may become more and more what its founder prayed and laboured that it might be—a mighty instrument in the hands of God, in confronting error and spreading and maintaining truth. I am satisfied that you are sparing no pains to make it just such a journal. * * * I am just as anxious to get the paper each week as if it were a bank check. There is always something in it that does me good—that puts me in remembrance of the heavenly inheritance. * * * Then I am glad because of your uncompromising and candid opposition to the carnal customs and abuses of the present times, viz.: the rum traffic, Sabbath desecration, gift enterprises, &c., which things are upheld and fostered by men who occupy positions of authority. * * * It does me good to see a paper speak out frankly its unqualified disapprobation of these things."

ON THE SUNNY SIDE.—We are pleased to notice that during the holiday season several ministers have been the recipients of handsome presents from their friends.

Rev. J. Bearisto (Presbyterian) received a considerable sum of money from his Golden Grove congregation....Rev. A. Donald (Presbyterian) received "merchandize, furniture, articles of dress, and money" from his friends....Rev. S. Sykes (Congregationalist) was presented with a sleigh and buffalo robe by his Keswick Ridge congregation....The pastor of the Carleton Baptist Church, Rev. Mr. Hickson, was presented with a valuable gold watch by the members of his church....Rev. T. E. Dowling, of St. George's Church, Carleton, received a New-Year's gift in the shape of a well-filled purse....The sum of $100 was presented on New Year's Day to Rev. Dr. Spurden, by the Baptist Church and Congregation, Fredericton....The Cathedral congregation at Fredericton, presented to the Assistant Minister, the Rev. John Pearson, the sum of $140, Governor Tilley heading the subscription list with $20.....On New Year's Eve the members of the Baptist Church at Springfield visted the Rev. W. A. Corey, and left behind them $100 as a New Year's gift.....Rev. J. C. Burgess (Presbyterian), of Carleton, received an address and a handsome sum of money....Rev. J. H. Hughes (Baptist), of Butternut Ridge, received $170, a Bible, and $30 worth of produce.....Rev. George Rogers, of Springfield, was, on Christmas eve, presented with $46 in cash and $26 worth of other good things.

THIS AND THAT.—Hon. Fred. Douglas lectured in the Institute on Monday and Tuesday evenings. The lectures are highly spoken of.....The annual Charity Sermon, was preached in the Germain Street Baptist Church on Sunday evening. The collection at its close amounted to $60.73.....The *St. Croix Courier* publishes, in colours, a very neat Calender for 1874.....The *Aroostook Pioneer,* is publishing the names of delinquent subscribers. They will be likely to pay up. We do not intend to pursue a similar course, but we should like to have delinquents pay up all the same.....It is said that the Evangelical Church party in Moncton have received a telegram from Bishop Cummins, of New York, who sends them a Rev. Mr. Tiltwell, who is already on his way to commence his ministrations at Moncton, on Sunday next, the eleventh inst.....Several of the Presbyterian Churches of this City held a joint Communion service in St. David's Church on New Year's day.....The *Daily Telegraph* may be had four months for $2.00 in advance.....There are indications of a revival of religion among the Baptists of Havelock and vicinity. Meetings are being held every evening and are very interesting.

A SABBATH SCHOOL LIBRARY.—Bro. Kinney has sent us the first instalment of a club of new subscribers he has commenced raising, in order to secure the premium of a Sabbath School Library. There are very few, if any, communities that might not in this way secure valuable additions to their Sunday School libraries, if some energetic person or persons would take hold of the matter. The example of Bro. K. is commended to ministers, superintendents, and others interested in the Schools.

NEW SUBSCRIBERS.—BACK NUMBERS.—Our friends have our heartiest thanks for their efforts to get new subscribers. We have put on a good number since the first of January. We have no doubt that we will receive many more.....Sometimes we are asked to send back numbers to new subscribers. This we cannot do. The number published each week is just sufficient to supply our subscribers that week. When we receive a new name with a year's subscription, we credit that name with having paid a year from the time he receives his first paper. Thus each subscriber gets his money's worth of fresh papers.

Rev. A. R. R. Crawley, who has been spending some months in Nova Scotia his native province, for the benefit of his health, is about to return to Burmah. The *Messenger* says he has not fully regained his health, yet he thinks he will able to perform as much labour for Christ in Burmah as anywhere, and so chooses to return to the work he loves.

THINGS IN SHORT METRE.

[BY PEN AND SCISSORS.]

Ten different Protestant missionary societies have missions planted in Japan.

The prospects of famine in India become darker, and without relief millions are destined to suffer and tens of thousands to die of starvation.

Disestablishments is evidently the order of the day in Japan. Henceforth the Shinto priests will receive no salary. They will depend for their support on the offerings of the people.

Japanese converts are proving themselves to be efficient preachers of the gospel. Two elders of the native church at Yedo and Yokohama recently made a long preaching tour into the interior, and met with an encouraging reception.

An argument.—A Massachusetts man supports the half fare or free passes for ministers with the following scriptural quotation: "Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinim, or ministers of the house of God, it shall not be lawful to impose, toll, tribute, or custom upon them."—Ezra vii. 24.

At the beginning of the century the erection of new churches in England was proceeding at the rate of 120 per year. It is now going on at the rate of 120 per year, at a cost of $3,200,000, besides a futher annual outlay of about $4,000,000 in enlarging additional churches, and $3,000,000 more in the restoration of cathedrals. This is all being done within the Anglican communion. It does not include the Roman Catholic or dissenting bodies.

Practical charity.—One of the Jewish congregations in New York has adopted the very practical plan of relieving their poor by seeking them out at their homes. Their will be many people this winter who have never depended on charity before, whose wants they will not not make known themselves. They must be visited. The congregation in question proposes to spend about six thousands dollars in this benevolent work.

PRAYER FOR THE POPE.—The *Methodist Recorder* suggests that Protestants should try what prayer will do for the pope. It says:

Now that he is well stricken in years and on the verge of the grave, let him be remembered in a gospel way. He is a man, and only a man; but he is a man. He is not beyond the reach of divine mercy, even admitting as true the sins which are charged against him. Do Protestants allow certain sinners to be so distant, so bad, so complicated in mischief, that mercy should not be asked in their behalf? To bring the question to the point, How many of the critics and denouncers of Pope Pius have ever lifted a sincere prayer to God for his salvation? Our Lord commands us to pray for our enemies; and yet we spend our breath in abusing more than in blessing those who despitefully use us. If our evangelical ideas are practical and adapted to all cases and conditions of humanity, let the churches pray for the people.

Squirm old Natur.—At an enthusiastic missionary meeting held some time ago, an old man was present not distinguished for his liberality, but who became deeply moved by the stirring appeals for assistance. During the addresses he was wrought up to a higher and higher pitch of generousity, till from $5, he was resolved to give $25. But the addresses over, and while the plate was being passed, he suddenly recovered himself, and his ardor cooled. Grasping tightly his pocket-book, he called himself a fool and resolved to give nothing. As the plate drew near, through, he felt the pricks of his awakened conscience, and lively was the struggle for a moment between it and his hard heart. Finally with a desperate jerk as the plate was put before him, he laid pocket-book and all upon it, exclaiming, "Now squearm, old natur."

The Prisoner's Choice.—The article "Christ Work in Prisons," published in the *N. Y. Observer,* November 27th, may be fitly followed by this item. "A missionary of the Sunday School Union in Wisconsin communicates this incident: 'At a meeting in our penitentiary, a man whose age is between forty and fifty years said to me, "I was once wealthy, but worldly and wicked. Now if I could have my choice between living again in the world with my wealth and my sins, or remaining here a prisoner with the hope of the pardon of my sins, I would choose my present lot." Jesus proclaims 'the opening of the prisons to them that are bound,' and says to the prisoners, 'show yourselves.'" The gospel can release them from the thraldom of sin."

The News and the Press.

ST. JOHN, N. B., JANUARY 9, 1874.

NEW BRUNSWICK.—A Mr. Thos. K. Gorbell, living at the corner of Union and Waterloo Streets, committed suicide by hanging, on Saturday last. He had been of unsound mind for some time.....A large fox was killed in King's County a few days ago by a dog belonging to a man named Breen.....Three St. John men, Messrs. Lyons Stockford and Henderson, who lately went to Manitoba to serve on the mounted police force, not finding things to their liking, have returned to this city. They report that another St. John man named Henderson, who went out "to hunt the Indians." is working on the Railway at St. Paul.....Mr. Partlo Watson, while gunning a few miles below the Narrows, Johnston, Queen's Co., the other day, was attacked by a large wild cat, or loup cervier. He had hard work to prevent the animal springing upon him and seizing him by the throat, and he only succeeded in doing so by seizing it by the long hair under its throat, and throwing it off. Catching up his gun he fired at the beast, but it only attacked him the fiercer. After having beaten it with the gun, it crawled off, his face cut and scratched, gun broken, and himself quite weak from loss of blood.....Scarlet rash is still very prevalent in St. Stephen. Several children died the past week from the disease.....The scene of the late fire in Carleton is rapidly undergoing change. Seven new houses are now in course of construction. Work has been commenced in Allan Bros.' temporary Foundry, and they are making preparations for commencing their new brick building as early as possible in spring.....The other day a man named Grant, in St. George, Charlotte County, stabbed in the paunch a horse belonging to his father-in-law, Mr. John Stewart of St. Patrick. The horse died. The men have been at variance for some time. Stewart will not prosecute because he thinks if Grant is imprisoned, he would have to support his (Grant's) family.....The Rivere du Loup R. R. Directors presented Mr. Nichols, C. E., with a handsome gold watch on New Year's day In an address accompanying it they expressed themselves as feeling largely indebted to him, for his intelligent diligence, that the Road was open to Woodstock so soon.....A public evening school for boys is to be opened at Carleton this evening, to be under the charge of Dr. MacFarlane.... It is reported that an effort will be made next session of the Legislature to remove the Shiretown of Victoria to some point in the Parish of Perth.....Commencing on Monday last, a train leaves St. Mary's (opposite Fredericton) at 3 P. M., for Woodstock.....Very little lumbering is being done on the Maguguadavic River this winter; only about one quarter the usual quantity will be got out.

NOVA SCOTIA.—Shipowning in Yarmouth and business generally has been very prosperous during the past year.....Two men had their pockets picked, and a house was robbed in Pugwash recently.....An old man named Dooley was severely burned in a house partially destroyed by fire in Halifax on Friday night.....Pictou is to have a Church Lottery, January 31st.....A steam dredge is at work in Halifax Harbor.....About 2000 persons witnessed Mailman's execution.....Annie Morris, a young girl who created such an excitement week before last, in Halifax, by attempting to obtain arsenic from Woodhill's drug store for the purpose of poisoning herself, and who has been in the County Jail ever since, has been released from custody, and handed over to her father.....The Yarmouth *Herald* reports a robbery in that