TERMS AND NOTICES.

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# Religious Intelligencer.

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

FRIDAY, APRIL 14, 1876.

## A HEALTHY CHURCH.

It is the mission of a church to do good. To this end it must be healthy. It is a fact—sorry we are to have to state it—that too many churches, so called, fall far short of doing the work they ought. They are not healthy. Some of them are very rich. During their whole existence some of them have been living at "a poor, dying rate;" and they might as well be dead for all the good they accomplish. Their trouble is that they do not observe the laws of health. When a man violates well known health laws, he need not be surprised if he becomes weak and emaciated, spends his days in wretchedness and sinks prematurely to the grave. What is true of the man is true of the church. Dr. Cuyler, who is himself the live pastor of a live church, says there are "two things that characterize every church that is in the highest condition of spiritual health." The one is that they all worship, and the other that they all work. The first appertains more directly to the heart; the second appertains as well to the head, the hands, and the purse. The fullest combination of the two would almost realize the ideal of church-life in its highest form.

In the Old Testament we find a brace of passages that represent a picture worth studying. On a certain time we are told that when the ark was removed to Jerusalem, David appointed a day of thanksgiving. There was rather more instruments of music on the occasion than some brethren would fancy in these days, for the choir of singers was accompanied with a full band of cymbals, harps, and trumpets. But it was congregational worship nevertheless; for when the Levites and the choir had poured forth the jubilant psalms of praise "all the people said Amen!" The popular heart rang out in the popular voice; it was as if each wave lifted up its voice until the sea roared and the fulness thereof.

The other passage occurs in Nehemiah's account of the rebuilding of Jerusalem, after the return from captivity. The walls of the sacred city went up rapidly. Why? Simply because "the people had a mind to work." Every man did something. The merchants had their allotted share of the wall, the mechanics had theirs; an apothecary superintended the job at one point and the priest piled stones at another. There was a place for every one, and every one in his place.

These two pictures reveal the secret of a successful church. The secret does not lie particularly in any denominational rule or ritual; it is found in these two things: the whole people worship and the whole people work. In our view, there can be no genuine worship in a Christian assembly unless the hearts of that assembly are enlightened in it. There can be no spiritual growth unless the people reach the state of self-denying zeal where they are willing to labor "with a will" for the Divine Master. The people's hand must be busy; the people must all say Amen.

Paul himself could not build up a Church, with Apollos for his assistant, unless the members worshipped and the members worked.

## EDITORIAL NOTES AND COMMENTS.

—THE CZAR.—It has been announced by telegraph that the Czar of Russia, Alexander II, is intending to retire, perhaps temporarily, perhaps permanently, from the burdens of Government. His health is failing, and the cares of Government are heavy and wearing. A sketch of him and his rule says, "He is now 58 years old, and has held the sceptre for 21 years, and borne himself wisely and bravely through a number of the most serious crises that modern Europe has witnessed." The Empire of Russia has been greatly enlarged in Asiatic territory during his reign; but his noblest acts have been the emancipation and endowment of his serfs, and his efforts in the direction of public education and reform. His internal government has been greatly strengthened, the administration of law and of the prisons improved, the railroad system of the country enlarged, and its material wealth largely increased. It is said that he proposes to establish a regency during his retirement, at the head of which will be his son, through the death of his lamented brother, ten years since, now the eldest. He is 31 years of age. His title is the Czarvitch. His wife is the Princess Dagmar, Denmark. The Prince will have an opportunity to try his hand, with a strong arm still behind ready to take up the sceptre if it should tremble at all in the unwonted grasp of the young Czar.

—A NOBLE MISSION.— A word in season, how good it is. What wonders of good grow out of it, who can tell? Not long before Livingstone's last departure from England, he said:—"If I were not a missionary to Africa I would be a missionary to the poor of London." Out of that remark grew a great work and untold good. A Christian woman who heard the words was inspired with an enthusiasm to enter this field of labor, and the way opened by which she enlisted the services of a helper, who herself belonged to the class in humble life that it was desired to reach. From this small beginning the work has gone forward, until now there are nearly two hundred Bible women; seventy nurses, and about two hundred lady superintendents, without salary, giving their time and assistance in the great work of helping the poor. The founder of the Society, Mrs. Ranyard, is still actively interested in this enterprise. There is as little official machinery as possible. The Bible women who are carefully selected, devote five hours daily to the work of reading the Scriptures, and instructing and helping inquiring souls. In connection with their religious exercises they also give instruction in needle work, and in general housework. Each Bible woman has a lady superintendent, to whom weekly reports are made and from whom the salary is received.

—A WORD TO YOUNG CHRISTIANS.—Read the Bible. Read it much; read it prayerfully. You have professed faith in Christ. Now you want to grow in grace, and in the knowledge of the Lord Jesus. In order to gain this growth and knowledge the Bible must be studied diligently. Store your minds with its grand truths; fill your heart with its preciousness. "Search the Scriptures." They testify of Jesus, whose you are and whom you must try to be like.

—THE NOVA SCOTIA LEGISLATURE ON PROHIBITION.—The following is the resolution moved in the N. S. Legislature by A. Gayton, M. P. P., for Yarmouth, and unanimously passed the House:

*Whereas*, It is a recognized principle that private interest or personal advantage should be subservient to the public good, and the voluntary conduct of individuals, injuriously and prejudiciously, affecting the welfare or interest of society generally is a violation of the unalterable ends of justice, and consequently should be regulated by the laws of the State:

*And whereas*, The manufacture, sale and use of intoxicating liquors as a beverage, is inseparably connected with the direst evils to the human race; and the most fruitful source of misery, degradation and crime known to the civilized world:

*Therefore Resolved*, That it is the opinion of this House that the manufacture, importation and sale of all intoxicating liquors (except for medicinal and mechanical purposes) should be prohibited by law in the Dominion of Canada.

—NORMAL SCHOOL BUILDING.—All the friends of education will be pleased to see, by the resolution in our Legislative summary, the course the Government purpose pursuing in the matter of a Normal School. That there is pressing necessity for such building nobody who knows anything of the present Training school apartment will pretend to deny. It is a matter of surprise that the teachers and pupils of the school have even till now been able to endure the inconveniences to which they are subject in their present quarters. We hope it may be that without unnecessary delay the needed work will be commenced and pushed speedily to completion. It is a matter in which the whole Province is deeply interested.

— DO IT SYSTEMATICALLY.—"Whatsoever you do, ** do all to the glory of God;" and "let everything be done in order. In contributing to religious purposes, as in other things system should be observed. This for the sake of the giver as well as for the sake of the enterprises given to. Some say when the subject of adopting a system of laying aside a regular amount at stated intervals has been broached, "My money is all ready any time; I like to pay it and be done with it." "But," asks a contemporary, "is this abrupt dismission of the subject conducive to the growth of interest in any matter in which our interest is sought? Suppose, on the other hand, one were to plan to lay aside one cent, or two cents, or ten cents a week, would it not be conducive to making our interest uniform and not spasmodic? Next to its effect upon ourselves, what would be the influence of such a practice upon others who should learn that we followed it? What would be the influence upon the minds of little ones who knew of mother's missionary-box? Would they not soon petition for a mite-chest, in which to put their pennies to give to Jesus' work? Some such practice, making our giving, as a rule, a matter of principle rather than of impulse, we hold to be of vital importance.

—BELIEVE AND WORK.—Great blessing has come to many churches during the winter, and is being continued now. Should the work cease? No! It is too much a habit amongst Christians to think the work of winning souls must be crowded into a few winter weeks. A great mistake. Let the work go on the whole year. An exchange well says: "Not a place need lack a visit from the Lord. Even if unbelief and worldliness have hindered his coming, and the whole winter has passed in barrenness, he still waits to be gracious, and bids us prepare for his coming. Pastors that have gathered no sheaves, should renew their consecration and plead the promise, 'Lo, I am with you,' with new earnestness and faith. Churches that have blocked the way of life by their sins, should repent, and at the eleventh hour let the Master in. It is not too late to have revivals. They may continue all the summer. Prayer and work will not be in vain."

—A PLEASING FACT.—It is gratifying to note the manner in which the secular press of New York treats the revival in progress there. It has too much been the habit of the secular press to make light of religious effort; but in the present case it is altogether different. It is truly said that "never has the gospel been preached in the newspapers so widely and so plainly for weeks and months together as it has been in the reports of the sermons of Mr. Moody and others, and in the editorial comments on them since he began his work on his return to America. And this is not only true of the press in the larger cities, but throughout the entire country. Far more persons have read what Mr. Moody has said in Brooklyn, Philadelphia, and New York, than have listened to his earnest words; and that the Gospel in the newspapers has been the means of leading some souls to the Saviour of sinners, is put beyond question by the reported special instances of such conversions. This is one of the things that, had it been foretold, would scarcely have been believed."

— UNEXPECTED ENDORSEMENT.— The revival movement in New York receives endorsement from unexpected sources. The Roman Catholic papers spoke favorably of the work; and now it is stated that the priest of the Russian Greek Church in New York has also given his approval of the revival and has been present at some of the meetings. These things are very gratifying.

The Greek Chapel in New York is the only Russian church in the United States, and the people of that church are the last ones who would be expected to give aid or countenance to an Evangelical Protestant revival movement.

—DISAPPOINTED.—A few weeks ago we published the statement made by some crack-brained man or men, to the effect that the end of the world was sure to come on the first day of April. But the world is and moves yet, as all sensible people supposed it would. It appears that in Toronto a congregation of Adventists who believe in the prediction, sat up till 4 or 5 o'clock, Saturday morning, anxiously expecting the winding up of earthly affairs. With the coming daylight they sought their homes—those homes to which they thought never to return—doubtless a very much disappointed people. Probably there were many other people equally foolish.

—THE PRAYER MEETING.—It is necessary to prepare for the prayer meeting. Not many appear to understand this. They go without thought, and seem to think the meeting, will take care of itself. Dull prayer meetings are generally—not always, perhaps—the result of lack of preparation on the part of the leader and leading members. The *Baptist Union* says—"In small churches it is even more important to prepare for the prayer-meeting than in large ones. It requires more skill to make a good meeting out of a small amount of poor material than where workers are plenty. In very many places the attendance is small; talking, singing, and praying ability is deficient, and the pastor or leader is put to his wit's end to get up a good spiritual repast with such a meagre stock in supply. To do so, he must prepare his own heart; get warm beforehand; gather up a budget of quickening thoughts, start off with life and energy; breathe a spirit of faith, love and courage upon the people; fire them up, and set them to thinking, feeling, and working. Every pastor should be prepared to impart "spiritual gifts." It requires special preparation for the prayer-meeting as well as for the pulpit, and the success of a pastorate depends upon skill to draw out and lead members to work in the social meetings, even more than power in the pulpit. This drawing out is the thing to do, it requires study, experience, wisdom, tact to do it. The leader should always aim to "draw out," induce testimony, prayer, not only for the edification of those who hear, but mainly to strengthen those who speak. Instruction should always be subordinate to exercise in a prayer meeting, and especially the exercise of the weak and timid, that they may "improve their gifts." The pastors who studies for this, aims at it, works for it, is sure to become a good leader and prosper.

—GREAT INDUCEMENTS. — There is one newspaper that is doubtless receiving new subscribers by the hundred. "Hard times" cannot affect it. It is a Roman Catholic paper just started in Indiana. Its premium offers are decidedly unique and without doubt very taking. Among the peculiar advantages which it holds forth to those who may subscribe, both while they are in the flesh and after they have departed this life, are the following: "The holy sacrifice of the Mass is offered up every Saturday at Notre Dame for life subscribers, with a certain number of Communions on the same day—from fifty to seventy-five—for the living and the dead; the same Mass and Communions with indulgences and prayers will be offered up for departed life subscribers individually, as it may please God to call them from our midst; subscribers for one year and upwards share in the benefit of a Mass once a month. Our Holy Father has given his special blessing to all who, as contributors, subscribers, *or in any other capacity*, further the interests of the *Ave Maria;* this, in connection with the association of prayers, makes a confraternity of the Blessed Virgin of the contributors and subscribers to the periodical. A complete list of the deceased subscribers is kept at Notre Dame, and thus they are remembered, not only in life, but also in death." If the "faithful" refuse to subscribe on these advantageous terms, we presume some still more ingenious device will be resorted to for transferring their dollars to the exchequer of the new enterprise.

—CHRISTIAN WORKERS IN INDIA.—There are cheering reports of this work being done in his native land by Narayan Sheshadrai. One report says—"he not only works hard himself, but has the faculty of rousing those around him to do the same. Two bodies of workers are engaged in evangelistic labors. The one confines itself to Ialna and the neighboring villages, going over the ground again and again. The other body of laborers carries the Gospel over a circuit of a hundred miles. Since his return from Europe upward of fifty converts have been added to the church. His people, formed into a Home Missionary Society, support an evangelist of their own. The young converts, banded into a Young Men's Christian Association, also send out an evangelist among those of their own age. Among the converts recently made in Narayan Sheshadrai's mission in Ialna, is a young religious mendicant. He had been wandering all over India, visiting the sacred shrines of Hinduism, from Ganges to Ceylon. Among the Romanists of Chochin he had learned to repeat a large number of Malyalim prayers, although he understood not a word of that language. Leaving them in disgust, he found his way at last to Ialna, where he was taught the Word of God, and was eventually led to embrace Christianity. He is now studying the English and Gujarati languages, with a view to usefulness in the cause of Christ.

—INTEMPERANCE IN INDIA.—It is stated that intemperance is greatly on the increase in India. At Monghyr, 30 years ago, there were but five drinking-shops in the whole place; now there are fully 150. At Muttra, 20 years ago, there were but two huts in the place where drink was sold, both outside the city; now there are almost as many drinking shops as heathen temples for the gods. Bacchus has set up his shrine in the midst of the idols, and he bids fair to outrival Krishna, the patron god of the city, in the number of his votaries. The case of these cities may be taken as a fair indication of the alarming progress of intemperance in India. Indeed, the revenue from excise duties has increased a hundredfold of late years. One of the main causes of the rapid growth of the liquor traffic has been the granting of a Government license to dealers in intoxicating drugs; but another is the bad example of men who stand high in society. The evil has even crept into native Christian congregations, and the cause of Christ has had to suffer disgrace through drinking habits contracted by converts. At a recent Baptist Missionary Conference, the Rev. Thomas Evans, of Muttra, read a paper on the subject. He said he should never forget the day at Delhi, when, after a long discussion with a Brahmin, he had proved to the satisfaction of the audience that Christianity was superior to Hinduism. Just then a number of English soldiers came by, reeling from drunkenness, and the Brahmin pointed the people to them and said, "See, these men are Christians; tell me now which is better of the two, sober Hinduism or drunken Christianity?" And the crowd shouted in triumph, "Sober Hinduism!" At Monghyr Mr. Evans started in July last a temperance society called the *Nisha-Nashak Sabbha*, which already numbers over fifty members.

## WASHINGTON LETTER.

(From our regular Correspondent.)

WASHINGTON, April 6, 1876.

We have, in some way, been impressed with the belief that our National Congress is a fine school of oratory. When I was very young I supposed that the House of Representatives and Senate were composed of men who had been carefully selected for their profound statesmanship, ardent patriotism, and brilliant rhetoric. Our school readers abound in the eloquent though somewhat platitudinous oratory of Webster, Clay, Henry, and other ponderous and obsolete statesmen. A change of taste has given us a disgust for platitude and buncombe, but it is to be hoped that the slangy characteristics of modern oratory and journalism will be too *ephemeral* in their nature to permanently defile the "pure well of English." Heaviness and turgidity are no doubt grievous sins both in speech and literature, but they are infinitely to be preferred to the bad grammar and various vulgarity of style which characterizes the forensic efforts of the average modern legislator.

The glaring rhetorical and grammatical defects and blunders with which any frequenter of the galleries of the House and Senate becomes familiar are not apparent in the reported speeches of members and senators. The privilege has long been accorded them of correcting their speeches before they appear in the record, and the correction not unfrequently amounts to an entire transmogrophy by some able and literary friend of the illiterate legislator. There has been recently an effort in the direction of restricting this privilege, and its restriction would, no doubt, have a beneficial effect, since even the most brazen of our legislators would be disposed to think twice before they would speak once, could they see themselves under the penalty of having their sentences printed *verbatim*.

I remember well my first glimpse at our National Congress; it was during a speech by Gen. Banks of Massachusetts. I think the speech was in favor of an appropriation for a railroad. I observed that he had one, only one, *bona fide* auditor, in Gen. Morgan of Ohio. About two-thirds of the members were present, but I don't think another gentleman on the floor knew or cared what Gen. Banks was saying. They were engaged talking, reading, writing, sleeping, eating apples, and one member was combing his patriarchal beard. I had heard from childhood of General Banks as Governor of Massachusetts, Speaker of the House, General in the army, and I very naturally listened with interest, expecting to hear a speech to be remembered. It is needless to say that I was disappointed. The hearing and *personnel* of the orator were superb. Had he not been both dancing-master and soldier? His self-possession and elocution would have been perfect, if the art of these had been better concealed; but his sentences were clumsy, his grammar was not absolutely faultless, and his rhetoric would not appear to advantage by that of Macauley.

The famous Senator Lane of Oregon was asked, in a joking humor, by some of his brother senators, to define his sensations or emotions upon first taking his seat in that august chamber. He replied: "The first question that overwhelmed me was, how did it happen that so insignificant a man as I am was sent to the United States Senate, the greatest legislative body in this hemisphere if not on the planet. After they had laughed heartily at this, he continued: "And the next question was still more puzzling, it was to know by what mistake you gentlemen were sent here." This question has doubtless been asked by many an American citizen, before and since, who has sat in the galleries and looked down (in more senses than one perhaps) upon the Representatives and Senators in Congress assembled.

The many who believe that the art of oratory is on its decline, have heard much in the recent Congressional debates to strengthen their theory. There have been some able speeches, but they have been the exception; most of them have been wretched sophomorical travesties upon the classic models; grave Senators not unfrequently mix metaphors as hopelessly, and almost as strikingly, as the lawyer who smelt a rat, saw it brewing in the air, and proposed to nip it in the bud.

Statesmen of broad culture and wide experience are rare, very rare in national politics; they seem to have gone elsewhither. It is argued by some that we no longer feel the need of great statesmen, that the era of mighty leaders is past, and that we have a more perfect epitome of a people, and consequently of their political necessities, in the mediocrity of the average representative assembly; but, surely, in our almost morbid civilization, and its daily increasing complexities, we need not only great statesmen, but councils of great statesmen for the solution of problems of solemn and vital import to our race.

NEWS OF THE WEEK.

The impeachment articles against the ex-Secretary of War have been presented in the Senate by the managers selected by the House, prominent among whom are Messrs. Lord, of New York; Knott, of Kentucky, and Hoar, of Massachusetts. Proceedings in the impeachment trial will probably not be commenced before the first of next week. Gen. Belknap will be defended by ex-Senator Carpenter and Montgomery Blair, Esq. It is understood that their main effort will be to maintain that the Senate cannot impeach a man *ex officio*, and there are members of Congress, representing both political parties, who do not think that the Secretary, since his resignation, can be lawfully impeached.

The Senate has finallly declined to confirm the nomination of Mr. Dana as Minister to England, and the President will be compelled to present another candidate.

The House, and most likely the Senate, will vote in favor of the transfer of the Indian Bureau to the War Department, and the Senate Committee has reported without amendment the fortification appropriation bill as passed by the House. The Senate will not, it is thought, pass the silver resumption bill, without amendment; but the amendments proposed will not materially alter it. All of these bills are in the direction of economy, and will make reductions possible in the several appropriations to which they belong.

President Grant has so far recovered from his recent illness that he is able to resume his daily walks on Pennsylvania Avenue. C.

## LETTER FROM GRAND MANAN.

BUSINESS.

The winter has been broken, the principal business (fishing) has been a failure, the returns from the Fall catch have come in slowly; in a word so far as business is concerned there has been a general depression. But the people have had more time for serious and much needed thought; and the busy mind has gone to work on a higher order of things, and the result has been good, grand even.

THE DEMON OF INTEMPERANCE

and enemy of righteousness were observed making their inroads here, creating strife and contention, destroying the peace, happiness and welfare of all, and arresting the progress of the Island socially, politically, morally and religiously. Here, as elsewhere, while we were laboring under a high pressure of excitement to serve the world and mammon, we became apathetic regarding the interests of the soul and the cause of Christ, and lost sight of the cross, and gave the enemy power and encouragement to do his will. But, thanks be to God, we were checked in our ruinous career, and awakened in due season to rescue ourselves from the peril. "Whom the Lord loveth he chasteneth." There is nothing like affliction or adversity to awaken us to a sense of our duty and obligation to him that ruleth over all. The people awoke, and in good earnest—for it was high time—and went to work to drive away the enemy that was trying to bind us hand and foot. The rum power was the first to be attacked. This movement was commenced last fall (shortly after the time that Mrs. Martha Kent Mason, a zealous advocate for the temperance cause, was here and made a stirring and eloquent appeal in behalf of the same) by the mutual efforts of Rev. W. S. Covert and George B. Noyes, M. D., who, soliciting the assistance of the most influential citizens to aid in the cause, after a time got the temperance wheel moving.

The Island was divided into six stations for lecturing North Head, Sinclairville, Woodward's Cove, Grand Harbor, Seal Cove and White Head respectively, where public meetings were held, alternately, once a week. Lectures were delivered by the Revs. W. S. Covert, Thos. S. Vanwart, A. Kenney and W. Brown, Dr. G. B. Noyes, W. B. McLaughlin, Esq., and other efficient workers. So after shooting away from Seal Cove to North Head for awhile, we got the interest of the public awakened, and at last the enemy was routed. In the meantime a society was organized called "The Grand Manan Temperance Reform League," and which presented two pledges—Total Abstinence and Temperance. The meetings are still continued, and a lively interest maintained. The reformation has been great. At Woodward's Cove, where two, and the only licensed liquor dealers on the Island are established, a great change has been wrought. Mr. Ellison has given up the traffic, so I understand, and will not take out another license this year. Where there were ten glasses sold there is not one; peace and quietness reign, and the community is apparently as quiet a place as we have.

Since January a considerable religious interest has been manifested there. Elder Kinney has been labouring there with good results. He has had the pleasure of leading one forward in baptism, and more are moving.

THE WORK OF THE LORD

still goes on. The first of the winter Rev. T. S. Vanwart started a series of meetings at Seal Cove, and through his earnest effort to save souls he witnessed a very stirring revival; fifteen or more were converted and baptized. The church was greatly strengthened. Rev. Wm. Brown has had the pleasure of witnessing a revival in the church at White Head. Two were baptized there. Later under the labor of Elder Barnes, Grand Harbor has experienced a very happy season. On the 13th ult., fifteen persons followed their Master and Saviour in the ordinance of baptism; the following Sunday four more, and others are coming. Two Islands have also experienced a shower of grace under the labor of Mr. Irvin Harvey, a young man who has just commenced the work of the ministry. Seven were baptized there last week. More will go forward next Sunday I understand. Really a great and good work has been wrought here, and still may it go on until it reaches the upper part of the Island—North Head particularly. To God be all the honor and praise.

G. M. C.

## DENOMINATIONAL.

ST. JOHN.—They are having crowded houses each evening at the Waterloo Street Church, with unabated religious interest. Bro. Parsons baptized twelve last Sabbath, making, up to the present, one hundred and seven added to the Church by baptism.

APOHAQUI, K. Co.—The meetings at Apohaqui, Rev. C. T. Phillips pastor, are being productive of much good. On Saturday last eight were baptized. Rev. R. French is with Bro. Phillips giving valuable assistance in the work.

PENIOK.—The good work at Peniok is progressing with power. Bro. Reud is still there with Bro. Harris. A large number of persons are manifesting anxiety. Last Sabbath fifteen were baptized, and, with the three previously baptized, were received into the church. Meetings are being continued, and much more good will be done.

SOUTH BRANCH, OROMOCTO.—In a business note Bro. D. E. Smith writes that the church at South Branch, Oromocto, is being greatly revived, the pastor, Rev. J. Gunter, now holding special meetings there. Many are saying, "What must we do to be saved?" and Bro. Smith thinks there is prospect of a glorious revival.

We learn since writing the above, that there was baptism there on Sabbath, but have not heard how many were baptized.

FIRST CHURCH IN WICKHAM, BALD HILL.—*Dear Bro. McLeod*:—The church and people in this place have experienced a most precious revival under the labors of Rev. A. Taylor. This church has not had much pastoral labor during the past year, but Rev. B. Merrit and R. French visited us several times, and encouraged the members to attend faithfully to their Christian duties. Last fall, Deacon George Foster, and Bro. John McCrea proposed that a prayer meeting be held on Thursday evenings through the winter, and it was. A number of the brethren were led especially to pray for a revival, and we had some blessed meetings. We had the assurance that God would soon bring some of the young people of the place to an experimental knowledge of Christ. When we heard of the good work going on in Shannon Settlement, we felt that it would reach us also.

Father Taylor was led to visit us as soon as his work was done there, and the second meeting he held was so blessed of God, that sinners began to cry for mercy, and saints shouted aloud for joy. The work went on without a hitch from the 28th of March, to the 9th of April inclusive, when Father Taylor felt it his duty to leave us to labor for a few days in the Carpenter Settlement. Nearly every meeting was awfully solemn and powerful in the conversion of sinners, reclaiming of backsliders, and strengthening the saints. Fourteen were baptized and joined the church, and five members of other churches who are now living here, also joined.

Thus the number of members was increased *nineteen* in twelve days, and several backsliders reclaimed. The work was confined entirely to the young, but one or two being over twenty. The flower of the people have been brought to God, and I wish you could have seen and heard these young converts speak yesterday in the last meeting that Father Taylor was with us. They were so strong, so happy, and so trustful, that Christ would enable them all to meet in heaven at last, that many an unconverted heart was touched, and all the brethren and sisters' cups of gladness was full to overflowing.

Father Taylor's labors here are highly appreciated, and many a heartfelt prayer has been and will be offered to God for his prosperity in all things.

The only cause for sorrow is that a few of the young people would not accept Christ, but our prayer is that God's spirit will not cease to strive with them until they do come to Jesus.

T. W. MUSGROVE.

RUSAGONISH, S. CO.—We are glad to learn that there is a good interest being awakened in Rusagonish, where Bro. J. W. Clark is laboring. We trust they may experience a great revival.

ACKNOWLEDGMENT.—Rev F. H. Bubar and wife take this method of expressing their gratitude to the friends at Bridgewater, Me., for a liberal donation made on March 16, amounting to over sixty-three dollars, of which twenty-four was cash. May God bless the givers.

F. H. BUBAR.
JOANNA BUBAR.

BEAR POINT, BARRINGTON, N. S.—*Dear Bro. McLeod*: As I mentioned in my last I began special meetings at Bear Point about three weeks ago. The presence and power of the Spirit was with us in a remarkable degree. The people of the Lord were soon greatly revived, and took hold earnestly in the work. "The people had a mind to work." Almost all the backsliders in the community were reclaimed. About *forty* manifested a desire to come to Christ; about *thirty* of the above number have been able to tell of new found peace and joy in believing. "The joy of the Lord is their strength." After the meetings had been in progress about ten days, the Rev. J. S. Coffin (Methodist), who preaches statedly a part of the time there, joined us, and rendered excellent help. I shall continue the meetings this week (D. V.) I have baptized fourteen (14) up to date. Pray for us. This has been a glorious work. To God be all the praise.

Yours, &c.,
J. I. PORTER.

April 3d, 1876

EATON GRANT, MAINE.—*Dear Brother McLeod*: Since I last wrote to the INTELLIGENCER I have been detained at home very much because my wife is yet lying dangerously sick. And I have been sick myself, but am better now. I have been able, however, to make some visits on the Sabbaths. At Eaton Grant, Me., I baptised five since I last wrote, and received them into the church, together with seven others by letter, making in all twenty-six by baptism and ten by letter. And yet the interest remains good. To God belongeth all the praise. Let us rejoice in God, who is blessing the churches with such a gracious increase. Yours, &c.,

J. HENDERSON.

April 3d, 1876.

BRIDGEWATER, MAINE.—*Dear Bro. McLeod*: I thought that it might interest the readers of your paper to hear of the progress of Christ's cause amongst us. God has been blessing the Free Christian Baptist Church in this place. We began to hold extra meetings the latter part of February, and kept them up for about four weeks, when we were obliged to stop on account of sickness. During the time the meetings were held many wanderers were reclaimed, and a number of sinners were converted. Twelve have already followed the Saviour in the ordinance of baptism, and a number more expect to go forward next Sunday. The church has been much strengthened by this work of grace, and we think stands well united. We hope the work may be permanent. Pray for us, that it may still go forward.

Yours in Christ, F. H. BUBAR.

April 3d, 1876.

## CURRENT TOPICS.

TEMPERANCE WORKERS.

The *Christian at Work* urges to faithfulness and persistency in temperance work, saying:—

This evil of intemperance is so deeply rooted in the social habits and customs of the people, that nothing short of a grand moral revolution is adequate to eradicate this diabolical evil. So the more formidable the opposition to temperance, the greater the need for open, incessant warfare against intemperance. The power of intemperance demands an unwavering fidelity and honest devotion to the cause of temperance. In the temperance army there must be no deserters or stragglers, but every man must be at his post of duty. There is a service to be performed by every man, woman, and child enlisted in the temperance work. There must be no shirking of duty, no apathy or indifference, in the temperance ranks. The grand principles that we as friends of temperance endeavor to firmly establish, will never die. It only remains to us to be firm and steadfast in their advocacy, to triumph in the end. The obligation rests upon every temperance man and woman to do all in their power to promote the cause of temperance, and this obligation cannot be shirked. O, that we could impress upon the mind of every temperance advocate the absolute need for faithfulness in duty and persistency in effort. We fear there are those who have joined the temperance forces, and have been stumbling-blocks in the way of others. Such persons have not been earnest, active laborers in the grand and glorious work that is to ameliorate the condition of mankind. What we need in the temperance work is a unity of effort as well as a unity of purpose. So great a work as this demands a full consecration to its service. Shame on that one who will not defend his cause among enemies. One must talk and act for temperance not only among those that are "of the household of faith," but among those who are its bitterest enemies. Whenever an opportunity is presented or the occasion requires, let the friend of temperance advocate his or her cause. Always uphold and defend the great truths of temperance. Surely there is incentive enough to move every temperance man to continual labor for the cause which he has espoused. The reward is glorious enough. What then is necessary, in order to have every one who is committed to temperance firm in their devotion? Surely there is a need for work. If temperance is to reign in every household, and the victory is to be won, every man must stand up for temperance in the true nobility of his manhood, and all must be faithful to the end.

SUNDAY FUNERALS.

In his *Christian at Work* Talmage has his say about Sunday funerals as follows:—

Bereaved people are terribly selfish at times. They meet with a loss and care for nothing but a memory. Now, it is undeniable that people die at all sorts of inconvenient times, and make no apology for doing so. They take their own time, which, like the passing away of a summer day in the northern latitudes, is an unconscionable time, and often an inconvenient one. The most inconvenient time for a man to die, especially in the country, is a Thursday or a Friday. Then the funeral is certain to be on Sunday. To be sure the minister has morning service. And he attends the Sunday-school. He has an evening service, and is also present at the young people's prayer-meeting in the afternoon. These four services, if not enough to break him down, suffice to weary him, and he would fain get a little rest. But he cannot. Mr. Somebody died on Thursday, and must be buried on Sunday. None of the numerous Somebodys or Nobodys having charge of the funeral ever thought to ask the minister what would be *his* convenience in the premises. But instead, on Saturday or it may be on Sunday—for such things have been—he gets a notace that Mr. Somebody will be buried at 2 o'clock that day. Very likely the carriage does not come, and he has to walk. He finds out one reason why the carriage failed is that it was never sent. And so he comes back tired and worn out, with no time for preparation for the second service which, following soon after, gives him a set-back which he does not get over very soon.

Why should a man be buried on Sunday? Why should all the livery stables send out their drivers and their horses? Why should the minister be called out to the additional service? Why should the attendance at other churches be interfered with by having all this funeral pageant on Sunday? There are occasions when a funeral on Sunday may be fitting and appropriate; but, as a rule, Sunday funerals are Sunday desecrations. We could wish people might die early in the week, so that they might, of necessity, be buried before Sunday. But Death chooses his own time for his work, which is often the most inconvenient time possible for the minister.

We plead that when death invades a household some little consideration be had for the minister. Send him word *at once*, and consult him both as to the day and the hour,—a neglect to do which has often caused serious inconvenience. In fact, we know of one case where a funeral was fixed for a certain day and hour without a word of consultation with the minister. It so happened that on the time designated the minister was to perform a wedding ceremony, the cards for which had been issued. The burial was accordingly anticipated. Consult your minister at the earliest possible moment with reference to funeral ceremonies, and, our word for it, he will silently and heartily thank you to designate any day for the funeral except Sunday. That day is your minister's, and he only relinquishes his title to it when he has passed on to enjoy the eternal Sabbath which lies beyond.

BURIAL IN ENGLAND.

There is constantly arising some trouble about burials in England. The clergymen of the Established Church, many of them acting like foolish children, who delight in tyrannizing where they have the power. And the British Parliament disgraces itself in that it allows the grievance to continue. A resolution recently submitted in favour of opening the parish graveyard to dissenters was defeated, the whole weight of the Government being in opposition. One would think that merely common sense in this enlightened day would soon sweep away the disgrace of such scenes as the following from the *Christian World*, which describes how they buried little Joseph Bates at Heyford. It says:

Little Bates was a baby a year old. His parents were Baptists, and he died unbaptised. For this reason the Vicar of the Parish the Rev. T. W. Crawly, resolved not only that little Joseph must be interred without Christian rites, but that his funeral should take place in the darkness of the night. It has been for some time a custom in Nether Heyford for the friends of any deceased person to fix the day and the vicar the time for the interment; and on this occasion Mr. Crawley, declared the hour for Joseph's burial must be 8 o'clock, p.m. He was reminded that this was a most unreasonable hour, very inconvenient and very late; but the rev. gentleman was inexorable. "It shant be until 8. I will tell the sexton to have the grave ready punctually at 8, but it shan't be before. It is the grandmother's fault that the child has not been baptized. What a thing it is that she did not send for me to baptize it!" The friends were obliged to submit to the harsh decree, and on the appointed night Heyford saw a sight which would have done credit to Spain, in respect both to its picturesque and its moral aspects. The good offices of a Baptist minister from the neighboring village of Buglrook, had been procured; and at half-past seven he conducted a funeral service in the little chapel at Heywood. The coffin had to be carried across "the Green" and at Heyforth this is very rough for walking, and unsafe at night. So seven lanterns had to be brought into requisition to light poor little Joseph to his grave; and the strange sight of these flitting across the common in the midst of the funeral procession was certainly striking. Some young women, as is the custom in these parts, carried the coffin, and many youths, children and grown-up folks followed the procession. The night was dark and stormy; and, to add to the weird feeling of the hour, the persistent howling of a dog accompanied the march of the mourners as they passed through the village to the churchyard. The grave-digger had been seen going to dig the grave when the service commenced in the chapel, and his task was hardly finished when the lantern-lighted *cortege* arrived in the place which Bishop Wordsworth would call "God's acre." Prayer was offered by Mr. Payne just outside the boundary, during which the clock struck eight. The place assigned to the dead innocent was that portion of the churchyard called "Hell Corner," the burial place for the unbaptized.

## THE WORK DONE BY THE UNIVERSITY OF NEW BRUNSWICK.

In the following table, furnished from a reliable source, are exhibited the number of students in Arts who, having been educated at the Colleges therein named, have taken the degree of A. B. on finishing the regular undergraduate course of study. The numbers are given, as far as has been ascertained from the year 1868 to 1875 inclusive. An examination of this table will show how little occasion there was for the cry recently raised in Nova Scotia against the University of New Brunswick as being a *signal failure* on account of its non-sectarian character. For if, as we are fairly entitled to assume, the influence which an institution of learning has in raising the standard of education and the intelligence of a country is proportioned to the number of the graduates it sends forth, then in this respect the University of New Brunswick will assuredly compare very favorably with any of the institutions named; and in point of ability and scholarship its students have always been able to hold their own, and give a good account of themselves where they have gone.

| | 1868 | 1869 | 1870 | 1871 | 1872 | 1873 | 1874 | 1875 |
|---|---|---|---|---|---|---|---|---|
| University of N. B. | 12 | 10 | 11 | 7 | 8 | 16 | 9 | 13 |
| Sackville | 4 | 3 | 0 | 2 | 3 | 6 | 3 | 6 |
| King's, Windsor | 3 | 1 | 4 | 3 | 5 | 1 | 2 | 3 |
| Acadia | 10 | 7 | 3 | 11 | 9 | 14 | 4 | 6 |
| Dalhousie | 6 | 5 | 4 | 3 | 10 | 12 | 7 | 5 |
| Q. C. Kingston | 3 | 4 | 7 | 4 | 4 | 4 | 6 | 11 |
| McGill | 8 | 12 | 8 | 11 | 11 | 9 | 15 | (?) |

## THE LOCAL LEGISLATURE.

*Wednesday*.—Dr. Dow committed a bill to amend the law to regulate the sale of spirituous liquors so far as it relates to Fredericton.

Dr. Dow, in explaining the bill, said that there should be one license for every three hundred inhabitants. According to the last census taken, this would reduce the licenses from forty-five to twenty. One provision of the bill was to divide the sale of liquor from the sale of groceries. That was a provision in the St. John liquor bill which passed this House last session, and is to come into operation on the first of May. Having explained the different provisions of the bill, and advocated the cause of temperance in a lengthy speech, he read the names of the members of committees who petitioned for the bill. He said they asked that a law should be passed here, in order that we may restrict what we have no right to prohibit; but, if he could have his way, he would never grant a license under any circumstances. If it was right to sell liquor, let it be sold without license, as tea and sugar were sold; but it was wrong, they should never license what was wrong for any purpose or on any condition.

Hon. Mr. King said if they had the power to limit the number of licenses to twenty they had the