TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., SEPTEMBER 7, 1877.

—The harm done to a church by failing to require of it prompt and full payment for all the services it receives, and liberal contributions to all christian enterprises is made plain in the following, written by a Presbyterian pastor in the west. He says:

The Baptist church in my town has four times as many members and three times as much wealth as my church has, and yet my salary is twice as large as the Baptist pastor's. The reason is that the Baptist pastor is well off, and, from not having to pay salary, the church has ceased to contribute to anything else, until now its pastor, disheartened at the lack of life and interest, has resigned.

The *Standard*, commenting on this, says "it is just so everywhere. A stingy church is a lifeless, and we had almost said, a useless church. But where the contributions flow in freely for foreign and home missions, and for every other department of church work, there will almost universally be found life, activity, zeal and energy in every direction. To endow a church is the next thing to killing it, spiritually and otherwise. And, as in the case cited, where there is no salary to raise for the pastor, interest flags and eventually dies out. The church needs to have a good many irons in the fire.

—The despatches quite often announce the arrest of some French editor for speaking too plainly of the President of France or others of the ruling body. And at this distance we are apt to sympathize a good deal with the persecuted editors. There is a little secret that rather spoils the sympathy. The editors do not fare so badly after all. It seems, according to statements made, that the outspoken editors have a pleasant plan by which they are able to fight it out on that line all summer without serious inconvenience. Every newspaper has in its pay some poor creature, a porter, a workman, or a coachman, who is paid a certain salary for being "the responsible editor," and going into court and receiving sentence for obnoxious articles. The general pay is $1 a week so long as all goes well, and $20 a week when in prison. The fiction is perfectly well understood by the courts, but there is no way to get around it.

—The following passage from a lecture by Dr. Payne on "the perils of young men," regarding the proper observance of the Sabbath as an element of personal and national prosperity, is to the point. He says: "We are trying the fearful experiment of making the nation a heretic and keeping the individual pious. Though concerning the latter we are not so particular. Nor is this all. God said to us in this book, 'Remember the Sabbath day to keep it holy,' for people in high places have been throwing contempt on that commandment. All classes have combined to disregard the sacredness of the Sabbath. Civil authorities have pandered to the lowest elements of society on this as on other questions to secure votes. Political parties have been afraid to touch this question and that of temperance lest they sacrifice votes. We have fed the tiger with raw meat to keep him good natured and wetted his appetite for blood. Railroad trains have been steadily multiplying on the Sabbath, and steadily increasing in Sabbath patronage. Merchants have travelled on Sunday to save time. Others have done so for pleasure. A large class of men have thus been taught to violate God's day by secular work and recreative pursuits. Is it any marvel that they have lost the sense of moral obligation, and now turn upon their employers and the people with acts of violence? Is it not a kind of retributive justice that these avenues of Sabbath desecration should become the very channels along which the wild mob surges and the fire fiend rages, with death everywhere in his track?"

—Great Britain is threatened by the Colorado beetle, and the people are not a little excited. The papers are urging preparation for the invasion. The Privy Council is astir, and is empowered to regulate the importation of articles in which the little creature may be concealed, to compensate farmers for burning it out, and to prosecute anybody who sells or keeps alive a specimen. *Land and Water* says that rooks are the enemies of the beetle. It urges that not a rook be killed, declaring that the best strongholds against the threatened invasion are the rookeries of the country. It says: "Let these be watched with a jealous care; and whatever birds are looked after by sportsmen, let them be charged not to shoot rook. The Colorado beetle has no chance of conquest while we keep the rookeries in a flourishing state."

—In Belgium the independence of the Church of State control is rigidly observed. The church has the exclusive right to make all ministerial appointments, while the State pays the salaries. The *Independent* says that just now there has arisen a question in regard to the appointment of men to the care of churches who have been convicted of some crime. Such cases are alleged to exist. The government concludes that the only way to get rid of these obnoxious persons is to pass a law depriving all persons convicted of immorality of the right to receive any salary or emolument from the State.

—The *Golden Rule* testifies strongly in favour of the personal experiences of Christians as a powerful agency in Christian work. Referring to the late Tabernacle meetings in Boston it says that no meetings were so intensely interesting and so productive of good as those devoted to the relation of the personal experiences of the converted. When and where several clergymen, however able, have exhorted, or business men discussed religious duty, the meetings have lacked fervor and unction. But when and where one or a number of converted men have told what they have been in belief and life, and what they are now by the grace of God, the meetings have been marked for their interest and power. In all the different testimonies, we have not heard anything better expressing the thinking and feeling of the irreligious man, than these words from the lips of Gen. John L. Swift: "I never doubted the existence of God. Since I came to observe things, the rising and the setting sun, and the sea, and the sky, and all the marvels of the seasons, have been proof to me that there must be a Supreme Being that was the cause of all life and the source of all truth; *but as for any dependence upon that Being, any communion with him, any trusting of him, I was as absolutely indifferent as a savage or a pagan.*"

—How many parents make the serious mistake of supposing that because their sons are likely to be farmers or mechanics they don't need liberal education. An exchange advises wisely thus:—Even if you propose to be a farmer or a mechanic, (the noblest of industries), secure the best possible education. If you are a lady, with no special desire or aptitude for teaching, if blessed with a pleasant home which defends you from the necessity of work, be sure and continue your studies in some one of the now many open institutions for higher learning for the sex. For the enrichment of your own life, and chief of all, for the wider opportunity for usefulness which it will give you, improve the present grand opportunities to secure a broad and thorough mental training, and a generous introduction into liberal learning.

Another paper adds:—

Yes, farmer-boys and mechanics' wives, lay this lesson to heart. Whatever or wherever you be, read, read, read! Don't throw away leisure moments. Improve them. Read, ponder, study, acquire digest. So will your whole nature be expanded and your influence extended. There is no premium on ignorance; but a rich return rewards the earnest, persistent seeker after knowledge.

—Brigham Young is dead. That he was a man of great force of character, and skilful in the management of men there can be no doubt. That he was a bad and selfish man is equally clear. What effect his death will have on Mormonism remains to be seen. It is most devoutly to be hoped it may have the effect of hastening the breaking up of an iniquitous system that has been so long tolerated by the United States.

THE INDIA FAMINE.

The most distressing news continues to come from the famine districts in India. English papers give particulars, and urge private contributions to relief fund in addition to the relief being afforded by Government. The *Christian World* is afraid that "the absorbing interest of the war may lead to the sufferings of our Indian fellow-subjects being overlooked, and to a neglect to take due measures for their relief. Just now, when our eyes are fastened upon the tragic events taking place in the Balkan Peninsula, the danger is greatly increased of our becoming unmindful of the thousands who are perishing of starvation in India. It will require the most prompt, generous and courageous efforts on the part of Great Britain even to lessen the misery which prevails, and is increasing, in the afflicted districts. There is no doubt that the Government of India, backed up by the Government at home, will do its part bravely and well in the presence of an enemy more to be feared than hostile armies. But there seems imperative need for private liberality of the people of this country to flow out in copious streams of help, if the havoc which death in its most dreadful form is making in Southern India is to be arrested. It is proposed to organize committees throughout the U. Kingdom. Some rain has fallen, but, although the early spring crops may be saved, the pressure of famine this autumn will, it is feared, prove terribly severe. Eighteen millions are already in a state of want. The hand of public charity has to feed a million and a half. And death has even laid low half a million. Close upon the heels of famine has come, as might be expected, pestilence. In one district, to ride through it, we are told, was like traversing a battle-field. In another 150,000 out of 180,000 were in receipt of relief. The Government and people of Madras appeal for help. It is believed the response will be one worthy of the great wealth, the large heart, and the Christian beneficence of England. Some Anglo-Indians say that it is impossible to battle with the periodical famines of our great dependency, that if will only impoverish the Empire, and fail at last. We do not believe it. The science and the resolution of England, inspired by the humane spirit of Christianity, will overthrow at last this gigantic foe as it has many another. And even if defeat should come at last, it will be a defeat which will have truer elements of glory than many a victory. The challenge which nature throws down must be taken up with the spirit which first made the British masters of India. The conquest has brought grave obligations, and to see that the people under British rule do not die under our eyes of hunger is the one that we have now to face.

SELFISHNESS IN CHRISTIANS.

There is no place for selfishness in the heart and life of a true Christian, yet not a few who bear the name of Christ are intensely selfish. The *Christian at Work* deals with the fact after this manner: Too many Christians are content to go to heaven alone. So exalted is our individual estimate of self that it is difficult to bring ourselves into the humbling attitude of a simple unit, of no more value than any other unit in the unnumbered millions of God's revolted subjects, and to feel that in returning ourselves alone to His allegiance we accomplish scarcely a noticable mite of His will. But the nearer we come to this estimate, the nearer are we to the view which God Himself takes of us. He who saves himself alone has done exceedingly little. It seems to us that if it be possible to feel a disappointing thought in heaven, it must be at the reflection of having but a starless crown to cast at Jesus' feet.

Awake, then, Christian, out of sleep, lest the semblance of death which has fallen upon you shall become death in reality. A religion that is not sufficiently marked and active to distinguish one from the world, is not worth having at all. Find something to do, and do it with all your might. Believe what you believe with all your soul and strength. The religion that saves is not a counterfeit. It is a religion that runs, and wrestles, and fights, and subdues all things to Christ. It sanctifies not only the heart and brain, but the muscles, sinews; it runs off from the ends of the fingers as well as the tongue, and sanctifies the whole man into a living, acting co-worker with the Divine Mind in carrying forward the Divine work. A dead Christian: there is no greater anomaly in all God's creation.

Have you told your neighbour of the offer to new subscribers?

THIRD DISTRICT MEETING.

The annual meeting of the Third District was held with the Church in Middle Southampton, beginning on Saturday last. The Conference meeting at 10 A. M., though not very largely attended, was a very refreshing season. A large number spoke of Jesus as their Saviour, and of delight in His service. At 2 P. M. the meeting to hear reports from the Churches was held, Rev. J. E. Read in the Chair. Sixteen churches reported, and, with one or two exceptions, were represented by delegates. During the year there had not been large additions to any of the Churches. They are "contending for the faith," however, and hope for more manifest blessing in the present year. May God grant it them. Twenty-two baptisms were reported. Following the reception of reports were remarks by Brethren Kinghorn, McLeod, Currie, Read and others.

Saturday evening Bro. Read preached. On Sabbath the preaching was by Revs. W. Kinghorn, J. McLeod and C. T. Phillips. In Campbell Settlement, Revs. C. T. Phillips and J. Henderson preached. Rev. J. E. Read went to Woodstock, and spent the Sabbath with Bro. McDonald, preaching in his church. The day was pleasant, the attendance at the services large, and we trust good was done..

Monday, at 8 A. M., the business of the District was resumed. After roll call, Rev. J. McLeod was elected Chairman. Several matters were considered and acted upon by the meeting. Amongst other things it was resolved to change the time of holding the District Meeting from the first Saturday to the first *Wednesday* in September. It was also resolved to recommend a change of the time of holding the General Conference. License was given Brethren J. E. Sleep and J. W. Freeman. Five delegates to Conference were appointed. A vote concerning the INTELLIGENCER was passed, for which together with all the kind words spoken by the brethren, we wish to tender thanks.

The meeting throughout was harmonious, an excellent spirit pervading all the business sittings.

The following ministers were present: Revs. Messrs Kinghorn, Read, Jones, Currie, Henderson, Phillips, McDonald and McLeod; and Licentiates Shaw, Sloep and Henderson.

A hearty vote of thanks to the people of Southampton for their generous hospitality was passed.

The next meeting is to be held with the Church in Upper Caverhill.

NOVA SCOTIA CONFERENCE.

Next Monday the Conference of Free Baptists of Nova Scotia is to meet at Clark's Harbour, Barrington. We hope there may be a full attendance of ministers and delegates, and that the session may be in every respect good. That the presence of God be with the brethren in Conference, that all they do be by Divine direction, and promotion of God's cause and glory there should be earnest prayer in all the Churches.

THE OTHER SIDE.

The *Christian Intelligencer* confesses that it is becoming somewhat sceptic al as to whether the times are really and necessarily *hard* with a great many persons who are at present living very narrowly, and talking a great deal about their poverty. It is inclined to think that many are carrying economy into meanness, refusing themselves and their families reasonable gratifications of taste and necessary enjoyments, denying themselves books and magazines and papers, spending no more than an economical living requires, and this for the sake of laying up money. And in support of this view it goes on to say that "the deposits in the banks are large. The savings banks of New York alone show an increase of two millions of dollars upon the deposits of six months ago. There is a great deal more money, a great deal more capital in the country today than there was in 1861. Somebody has money, and somebody is simply holding on to it, and making no use of it. We are leaning every day more and more to the opinion that the number of persons, able to buy in the shops and to employ labor, is much larger than was supposed a few months ago. We are beginning to think that so much has been said about economy of late that the people, or a great many people, are becoming mean, are forgetting their manhood, repressing generous impulses, starving taste and culture to death, and sinking into miserly habits. The number of depositors at the bank is about as large as ever, the number at the savings banks seems to be larger than ever. And we are beginning to fear that far too many persons are deliberately turning a deaf ear to the calls of God and humanity for the sake of making up losses, of repairing a breach in their capital, and for the sake of laying up money. The real needs of a man are something more than wholesome, nourishing food and comfortable clothing. A man's mind and heart need nourishment as well as his body. Books, and pictures of some sort, and flowers, and conveniences are just as much necessities to a completely developed man as beef and cloth; and no life is rounded out, no life is going on to perfection that does not sustain true religion and that has not its charities. "It is more blessed to give than to receive."

Thanks to friends for new names received. There is room for more.

"SENSIBLE TO THE LAST."

A devoted christian woman died a few weeks ago in Nova Scotia, and in her last moments made a request that her body should not be carried into the church before burial.

It is to be hoped the list of dying persons so disposed may soon receive a large increase. It must have become quite clear to all candid thinking individuals that the practice, so prevalent in many parts of our Provinces, of carrying corpses in various stages of decomposition into churches where ventilation is often very imperfect, is not only unnecessary and disagreeable but frequently attended by danger to human health and life. It is to be hoped that a matter of such grave importance will not be overlooked in the deliberations of the members of N. B. F. B. Conference at its approaching session. N.

OUR INDIA LETTER.

JEELASORE, July 13, 1877.

MR. EDITOR.—The good book tells us that "Rebellion is as the sin of witchcraft and stubbornness is as iniquity and IDOLATRY." I know of nothing more effectual to *bewitch* a people, and drive from them all vestiges of common sense than *idolatry*, or rebellion against God—*idolatry* in exercise. How intelligent beings can continue year after year, yes, from generation to generation, to make with their own hands, and then fall down and worship hideous, senseless images, calling them gods, is certainly matter of just surprise. But that the same deity should be invested with a *corporeal form*, and then receive divine honors in different localities all over the land on the same day, seems stranger still. But so it is. Yesterday, was *the* day of the year on which Juggernath makes his annual visit at his *Mausi's* or *Aunt's*. It is *the Ruth-Jottra day* throughout India, and a great gala day in Orissa. Men, women and children clad in their best turn out *en masse*—not so much to do honor to Juggernath as to enjoy a holiday, I presume. The famous (or infamous!) shrine at Poree, in Orissa, is, of course, *the* great point of attraction, and at one time, not in the far remote past, used to crush hundreds of thousands. A great falling off, however, has taken place in the attendance at Poree. The annual attendance was scarcely exceeding in numbers those that once passed this place, 180 miles from the shrine, in a single day. Over 19,000 of the Poree pilgrims were counted as they returned past here in a single day, about thirty years ago! But all cannot go to Poree, and every "six-penny Raja," and Zemender (or landholder) aspires to have a Ruth-Jattra of his own; otherwise how could he maintain his proper standing and dignity in native society. Hence the assembling of multitudes all over the country on this great day. Evening before last, however, a heavy rain set in, and continued with little abatement for 36 hours, and the sky has not yet cleared up. The downpour was so incessant that it is quite doubtful whether Juggernath ventured out at all. Report says he did not *here*, and whether it will now be lawful for him to make his annual call, a day behind time, I am not able to say. This, of course, is a matter to be understood and explained by *tribe men*. Just think of the blindness, both mental and moral, of whole nations thus going, *en masse*, to do homage to these hideous blocks of wood! Are they not indeed *bewitched?* When, O when will the millions of this dark land cast away their idols and come to be as enthusiastic in seeking and serving the living God as for generations they have been, and many still are, in the service of false gods! Come the day surely must, but what can Christians do to hasten its coming? Surely they can *obey their marching orders.*

Indian journals continue to discuss the subject of Missions with spirit and vigor. The *pros* and *cons* are pretty thoroughly ventilated. One class of writers holds that Missions are successful and prosperous, and doing about all that could, under the circumstances, reasonably be expected. Others are ready to decry modern missions as an almost total failure! While hardly able justly to agree with either view, certainly not with the latter, we do concur with one writer, who says: "Successful or unsuccessful, improving or retrograding, transient and fruitless, or permanent and beneficent, as men may variously consider them, one thing is certain, the topic is a *living one*, and many are pondering over the subject." O that the Christian Church could but see heathen nations in their blindness bowing down to wood and stone, and then realize their own depth of gratitude! Surely they would then be more alive and zealous in the great and glorious work bequeathed to them by their ascending Lord. Our poor, feeble Mission still suffers fearfully for the want of more laborers. Our latest accounts from home hold out little prospect of the return of absentees the present year, let alone new recruits. This is sad indeed, and almost heart-sickening, for you know what the wise man says of hope deferred. But the work is the Lord's, and we are His also. He loves and cares both for it and us.

Up to date we hear of little or no progress in securing funds for our much needed Biblical school, and this is sadder still, for with such a school in operation the mission might soon become less dependent on foreign helpers. Means for starting and sustaining this school seems to be *the thing* to be *pushed* just now.

The Zenana work of the Mission is in a very needy, I may say, suffering condition at present. In Balasore, the work inaugurated by Mrs. Smith, and which had become, under her superintendence, an encouraging department of labor, is now left, virtually, without a head, Mrs. S. being now on her return to America, and the domestic cares of Mrs. Marshall leaving her little time or strength to look after the work. In Midnapore the same department of labor has been very much crippled for a month past by the severe illness of Mrs. Bacheler, thus throwing a burden of extra work, as well as of nursing, on her daughter Mary. O for more helpers, with strong hands and stronger hearts to push forward this glorious enterprise, the emancipation of India's benighted, degraded daughters! O that from the many Christian women in the Home Churches might come forth a band of earnest, devoted, self-sacrificing workers to take up and carry forward to a successful issue this noble enterprise. May the Lord stir all our hearts to greater hope and zeal and consecration in His blessed service!

Evening. The clouds cleared away a little during the P. M., and taking with me Miss Crawford's two teachers, I went to the bazaar towards evening, and was surprised to find the three images, i. e., Juggernath, Balabhadra and Subhadra, (brother and sister to the lord of the world) on the cars, which had arrived at their destination. I inquired if they had been there all night, and after some mumbling, was told that the images had been taken out of the temple last evening and placed *on the cars*, so as to secure the benefit of the auspicious day, but on account of the rain, were then returned to the temple, whence they had again been brought this P. M. for the annual ride and visit! Further on in the bazaar we found a second Juggernath, with a car still unfinished and a carpenter at work. This was said to be *the people's car*, and was mounted on *four common cart wheels*, a thing I never before witnessed. The car was surrounded by a small crowd, listening to the music of native drums and human voices. We took our stand, a little remote from the scene, and as the brethren began singing a Christian hymn, the car was deserted and we had the hearers. Nobody seemed at all disturbed, and we enjoyed a fine opportunity for pointing out a more excellent way. We were heard in silence and with respect. But for past experience, I should be inclined to think our words made a salutary impression. But alas what multitudes hear only to neglect!

Saturday, July 14th, and still the rain descends and the floods overflow. This is the rainy season, with a witness. Four of our native brethren went out to Barrapodda, the Moherbienje Raja's capital, to attend the annual Ruth Jattra there, but I fear they will have a hard time of it, owing to the storm, and be able to do very little missionary work. We had intended to have attended the Juttra, with two other native helpers, in Dantoon, but have been prevented by the storm. Ere another year passes we hope to be located at Dantoon, making it our head quarters.

J. PHILLIPS.

A FEW SUGGESTIONS.

DEAR FREE BAPTISTS OF NOVA SCOTIA.

May I be allowed your attention while I talk with you a few moments upon matters that vitally interest us.

Our heart throbs while we think that another year has almost fled, and in a few days ministers, delegates and Christian friends will meet in General Conference.

We think of the great pleasure and profit of past Conferences. We think of those who, since our last, have joined the white-robed throng! But more than these our mind is often occupied with contemplations upon the future prosperity of our Denomination in this Province.

That our views respecting a general atonement, man's responsibility, based upon his free, moral agency: immersional baptism, and "open communion," are Scriptural, scarcely a candid, unbiassed thinking person will deny. But while these doctrines, not being openly enunciated, or even allowed by other denominations, it is evident that the mission of our denomination is not yet accomplished, and will not be until they preach and practice as we do. Therefore it is our duty to extend our views as widely as possible.

Then, dear brethren in the ministry, and delegates, let us set our brains to work thinking what plans we may suggest to the consideration of the Conference for our spiritual upbuilding and the extension of our Denominational influence.

Let us bring to the Conference all the brainpower and soul-loving at our command, and use them for the salvation of men and the up-building of God's cause. Let us avoid all sharp-shooting, (sharp-shooting is dangerous, some one is sure to get killed or wounded) and hastily slashing across each other's views and suggestions. Let thoughts of preaching the "biggest" sermon, or making the greatest speech, of canvassing for appointment as Delegate to Freewill Baptist General Conference, New Brunswick Conference, Maine Central Y. M., &c., be entirely kept out of the mind. Let us come together with single eye to God's glory, and with a purpose to do work—*hard, earnest work* for the salvation of men and the extension of our Denominational influence. Let none seek to be called "Rabbi," but each find his place in Conference praying, Lord help me to ignore self, to bring to the Conference the broadest charity, the warmest heart-love, clearness of intellect and fullest strength of brain power.

Meeting with these feelings and purposes, actuated by the highest motives that ever inspired the human breast, we may expect at the close of the meeting to be able to say, it has been the best Y. M. in the history of the Denomination.

IOTA.

☞ *Lend this paper to some one not a subscriber, please.*

DENOMINATIONAL.

REV. B. A. SHERWOOD spent Sabbath, 26th ult., with Rev. C. T. Phillips, preaching at Roachville and Penobsquis, much to the satisfaction and edification of pastor and people.

DEDICATION.—The new Free Baptist church in Erb settlement, K. Co., was dedicated the first Sunday in August. Revs. E. Weyman, R. French and C. T. Phillips, and Licentiate Robinson were present. The dedicatory sermon was preached by Rev. C. T. Phillips, dedicatory prayer by Rev. E. Weyman. There was preaching in the afternoon by Rev. E. Weyman and in the evening by Rev. R. French. The services throughout the day were good and profitable. The new church is neat and well adapted to the needs of the community.

LETTER FROM REV. THOS. CONNOR.—*Dear Bro.:* Some weeks ago you requested information from ministers concerning their work. I am now on Long Reach. Yesterday I baptized one convert. Since the 5th District meeting in July I have baptized seven. The revival in this place progresses. Those who have professed religion here promise much usefulness. The most of them are young men. I have engagements with Bald Hill, Belleisle, Shannon Settlement, and Henderson Settlement churches. I attend their Conferences, and have regular preaching appointments with them. To the second named church two have been added. In them all we have good workers, men and women, who are loyal to the Denomination. I have passed a very pleasant summer. Though laboring hard, I love the work, and have delighted myself in the Lord. At the close of this month all my engagements here cease. I hope to be directed of the Lord as to the future.

Yours, &c.,

August 27. THOS. CONNOR.

THE SABBATH SCHOOL AGENT wishes us to request the Clerks of the Districts to forward to him now the reports of Sabbath Schools. He needs to have them at once, in order to prepare his report for Conference. Address E. C. Freeze, Fredericton.

☞ It is stated that Mr. Turgeon has dropped his case against Mr. Anglin.

☞ The *Freeman* has made its appearance again. It is now a daily, and promises to be a much better newspaper than before.

TEMPERANCE NOTES.

—When the execution of the felons at Mauch Chunk was about to take place the local authorities ordered the closing of saloons for the day. If it is good to close up these places on special occasions, why not keep them closed all the time? They are as much promoters of disorder every day as when somebody is to be hanged. The same sauce will do for the common as well as for the special occasions.

—"Alcoholic liquors are the most stupendous curse that afflicts our land or the world! He who tampers with them, plays with a nest of adders. He who offers them to others, whether at the table, or in the New Year's entertainment, holds out an ensnaring poison to his fellow-men." A correspondent quotes the above as the words of the Rev. Dr. Cuyler, and asks ministers of Christ to put to themselves, individuelly, the question, "Am I less guilty than the persons above referred to, when I hand the intoxicating cup to communicants at the Lord's table?"

—Hon. W. E. Dodge, writing to the *Tribune* in reference to the annual parade of New York police, says: "Let there be a parade of the 10,000 liquor dealers. They would be an hour and a half passing any given point. Then suppose their customers should follow, say fifteen to each, and this is far below the average. Let this motley crowd move along one of our principal streets; it would be one of the largest processions New York ever saw, and would consume nearly an entire day in passing. It would be a startling proof of the reality and enormity of this evil. No one would wonder that so large a police force must be sustained, and that we are ground to death by taxation to support such a system."

—It appears from the official report of the Commissioners of Charities and Corrections, recently published, that the work-house of Blackwell's Island received last year 22,845 prisoners, of whom 11,250 were men, and 11,595 were women. Of these prisoners the Commissioners say: "*Drunkenness was the immediate cause of the incarceration of three-quarters of the former and seven-eighths of the latter—the predisposing cause in the cases of all the rest.*" This is official, emphatic testimony as to effects of strong drink as a cause of crime. To make and sell it is against the public welfare, and ought to be everywhere and absolutely prohibited.

Among the prisoners recently arraigned before the Court of General Sessions in New York was a grandson of the late Commodore Vanderbilt—at one time, it is said, a great favorite with the distinguished millionaire, who placed him in the way of superior school and business advantages. Drink and dissipation have gained the mastery, and the highly-favored young man, after pleading not guilty to a charge of larceny preferred against him, was, says one of our journals, "handcuffed to an Italian thief and marched back to the Tombs." Alcohol is no respecter of persons or families. It makes sad havoc alike with the rich and the poor who permit themselves to be enslaved by it. A total abstinence pledge, administered and respected at the Vanderbilt fireside, would undoubtedly have saved the young man in question, and spared the reputation of the family name, now dishonored by his disgraceful conduct.

—The Rev. Newman Hall, LL. B., gave his experience as a tectotaler of thirty-five years' standing. He found it had been his main help—more useful than all the secondary agencies put together—in connection with the preaching of the gospel, and as it was naturally his desire as a minister of the gospel to be as useful as he could, then he was most thankful to have this auxiliary of tectotalism. He had not found during thirty-four years' pastorate any inconvenience or difficulty arising out of tectotalism. He had had no church quarrels, and he had not had the majority of his officers or the majority of his church members total abstainers. Nevertheless, he had always advocated the cause, and knew he was respected in so doing even by those who were not total abstainers. Let ministers show that they were anxious for the welfare of the people, and let them, by all means, not enforce tectotalism as a matter of church discipline. He could go on for hours narrating the cases of those who had been brought first within the hearing of the gospel by tectotalism, and then by the power of the gospel brought to the feet of the Saviour. On the other hand he had very seldom known drunkards to be saved except through the instrumentality, as a first stepping to the higher good (hear, hear). Tectotalism did not convert them, but tectotalism brought them within the range of the gospel ministry,—which gospel ministry, by the power of the Spirit, saved them.

AMONG OUR EXCHANGES.

A CONTEST.
(S. S. Times.)

Many persons speak of the new war in Europe as a contest between Christianity and its enemies; but that is a mistaken way of looking at any such struggle. Christ's kingdom is not of this world, and his servants do not fight for it with worldly weapons. Christians are often in the warfares of earth; but Christianity as such is never in a war of this sort, either for the supremacy or for its own existence. The war between Russia and Turkey is a war between too earthly powers for earthly advantages. Christianity may be the gainer by the issue, whatever is the issue, for God causeth the wrath of man to praise him, and the remainder of wrath he restrains, but Christianity did not begin this war, neither does it recognize it as its own. There is a contest waging between Christianity and its enemies; and it behooves every follower of Jesus to be a soldier of Christ, and to endure hardness as a good soldier; but the weapons of this warfare are not carnal, although mighty in their way for the pulling down of strongholds. We have none of us need to look to the borders of Europe for the contest for the supremacy of the kingdom of Christ. The fight is immediately in our front, and we ought to be up for a part in it. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand."

ONE KIND OF FAITH (?)
(Journal and Messenger.)

Among its "quips" a secular journal gives the following:

There seems to be nothing like faith. One of the deacons of a church recently wrote to a friend: "We have secured Rev. Mr. Smith at a salary of $200 a year, and are hoping for a great work of grace."

There is as much point as wit about this. It is the kind of faith which is a little too common in the churches. Miracles are expected to follow upon disgracefully small contributions to the support of the gospel. Church papers, too, are expected to be mighty instruments in Church work at a very inadequate support. There is nothing like faith. But this kind is so much less than a mustard-seed that it won't remove mountains.

DEACONS.
(Western Recorder.)

One source of weakness and inefficiency in churches is the retaining in the deacon's office ignorant, bigoted, parsimonious men. A man who is so narrow and illiberal as to be unwilling to take a denominational paper to inform himself as to the principles and doings of his people is surely unfit for any office in the Church of Christ, much less the office of deacon. We recently met a man who has a good property, and who has been a deacon in a church for very many years, and who, his brethren say, has never in thirty years contributed in all so much as $5 to the cause of Christ. He takes no religious paper. He says he took the *Recorder* about thirty years ago, and the publisher "choused" him out of four numbers of the paper, and he is resolved never to take another. A beautiful specimen of a deacon he is, and a wonder it is that any church will retain in office for a single day such a man.

Are there any such deacons in Canada? It is to be hoped they all live west, and that they won't live there or anywhere else very long.

WHO IS KING?
(Morning Star.)

Another struggle to see who is king—the Pope or the people. This time it is in Chicago. The city authorities, like other large cities, have a rule compelling people to obtain a permit from the Health Department before burying their dead, and the surreptitious burying of some of the late rioters has brought out the fact that the superintendent of the Catholic cemetery has for some time ignored the law. He now condescends to say that he does not and will not recognize any burial permits except such as emanate from the parish priest! This zealot will probably soon be made to realize the difference between America and Italy.

MUSCULAR CHRISTIANITY.
(London Ch. World.)

Muscular Christianity has been set forth in rather a novel fashion. The Rev. E. M. Barry, Vicar of Scothorne, Lincolnshire, has been fined one shilling and costs for caning Thomas Rowe, aged thirteen, on a Sunday, the offence of the young delinquent being that he had absented himself, with his father's consent, on the previous Sunday, from the Church school to attend a service at the Wesleyan Chapel. Scothorne must be a primitive, unconventional place to be privileged to enjoy the sight of a parson birching the Gospel of an Established Church and Episcopacy into little semi-Dissenters on the Sunday. Fame has been late in coming to the Rev. E. M. Barry. For twenty-four years has his valorous arm been waiting to scourge out schism from the land. But now the call has come, the hour has struck, the mission has presented itself. From the sleepy fens, we doubt not, Mr. Barry will go forth to rally his clerical brethren throughout the land, to form them into a whipping brotherhood, and to make all the trembling little Nonconformists know what Solomon meant when he talked about the rod. How this grand original conception of thrashing religion generally, and right notions as to the difference between Wesleyanism and the Church of England in particular, into the heads or backs of little naughty, heretically-inclined boys, arose in the mind of the Vicar of Scothorne, we are utterly unable to conceive. But there it is, all rounded and fashioned into a perfect theory. It was a flash of clerical genius, an ecclesiastical inspiration, an illumination such as is vouchsafed only to those of the "apostolical succession." Already, in spite of the shilling and costs, it is being appreciated. For the Bench, which included two clerical magistrates, expressed their regret that the law was so hard-hearted and inconsiderate as to compel them to fine Mr. Barry at all, and that "a gentleman to whom the parish of Scothorne owed so much for his attention to the school should have been put to so much inconvenience." Bibles, and Prayer-books, and Catechisms have seen their day. Canes and birch-rods are to be the spiritual weapons of the future. A new crusade has begun, and at its head rides the Vicar of Scothorne. What a skedaddle there will be among the ranks of juvenile Dissent!

PREACH HONESTY.
(National Baptist.)

The ministers have not, we fear, explained to the people the law of honesty, have not showed to them what it involves and wherein it is violated. They have not made the people see that dishonesty does not consist alone in picking pockets and prying open fire-proofs; that we have no right to *use* for an hour the property of another without his consent, expressed or implied; that when we have his permission to use it, and to expose it to *ordinary* risks, we have no right to expose it to *extraordinary* liabilities; that we have no right to lend our *names* to aught that we do not *know* to be sound; that we are bound to give adequate time to watch over all the trusts committed to us; and that we have no right through laxness or through a mistaken kindness to allow any wrong-doing among those for whose acts we are morally responsible.

If these truths, these duties, were spread before men at large more fully and perfectly, if it was done steadily, not waiting for the catastrophe to come and startle us all, we cannot doubt that there would be much fewer defalcations and breaches of trust. men would see the danger from afar, and they would be warned in time.

If fraud and violation of trust are to be checked we must get the Christ-life in the hearts of men, and the pulpit must help do the work. The trouble with many ministers is that they know so little of human nature that they preach abstract truths instead of concrete duties.

BANKRUPT CHURCHES.
(Golden Rule.)

The Congregationalists of Farmington, N. H., have voted to have no more preaching until all their debts are paid. Such a course may result in enabling them to pay their debts—although we have serious doubts of it—but it is a poor way of living. What a church must lose in spiritual strength, and fall short in fulfilling its duty to the community in which God has placed it as a light, will far more than counterbalance what may be saved in withholding the bread of life from the needy. Our advice to such a church is to hire a minister worth twice as much as the one they have got in debt with, enlarge all their agencies of Christian benevolence, and see if God will not give them a blessing such as they can never receive in their penny-wise policy of closing the house of God to the people.

Fifty Cents pays for a new subscriber till January 1st, 1878.

THINGS IN SHORT METRE.

[BY PEN AND SCISSORS.]

A man ninety-one years old has started a writing-school at Newport, Vt.

Cremation has been legalized in the Canton of Zurich, Switzerland, under certain sanitary restrictions.

Nineteen times within the last hundred years the Russian forces have crossed the Danube with hostile intent, without including the present crossing.

The Evangelical Church of Prussia has about 12,000,000 of population with 8,000 ministers, and as many congregations. Of the congregations, the king has the patronage of 2,000, and 2,000 are free.

It is reported with apparent authority that in the southern tier of parishes in Louisiana there are 100 Roman Catholic missionaries among the colored people.

The oldest Christian Church in the world is probably one in Algeria, in the pavement of which is a stone with an inscription stating that it was built in 328 A. D., soon after the conversion of Constantine. Several portions of the building are still in good repair.

Pithily Put.—Mr. Spurgeon forcibly says in regard to the no-soul and annihilation theory:—"Ungodly men are not mere animals: our soul refuses to sink to this worse than heathen dogma."

Cardinal Manning says that it is not enough to check drunkenness—intemperance should be checked as well. In his opinion, the best way to do this is to bring up children never to touch liquor. He believes that most of the unhappiness in upper-class homes arises from bad tempers, debts and other evils which follow wine drinking.

Another Episcopal Minister has gone to Rome. The Rev. Mr. Cerneville, formerly rector of All Saints' Church, New York city, was a few days ago confirmed as a member of the Roman Catholic Church by Cardinal M'Closkey.

A strange occurrence recently took place in Russia. An express train, carrying 6,000,000 roubles, not only failed to come on time, but has completely disappeared, and no trace can be found of either money, passengers, or cars. It is not extraordinary that a train should be robbed, but that train and everything else should be stolen is past the wonderful.

The Baptist ministers of New York city discussed the subject of ministerial vacations the other day, and the practice got some pretty hard knocks. One speaker, however, thought that the deacons might visit the sick and bury the dead, and let the pastors take a rest once in a while. Deacons don't have much to do, he said, and there is no law, human or divine, against deacons making themselves useful. To which a big "Amen!" resounded.

In a recent article upon "Home and Social Wine-Drinking" the *Zion's Herald*, of Boston, says:

It is also a well-known and dreadful fact that, while in the first generation the use of wine may be controlled, in the children of wine-drinkers the appetite when awakened becomes a madness, and is absolutely uncontrollable. It probably rarely ever occurs that, in a family where wines are placed upon the table and used by parents, some of the children do not become hopeless drunkards.

La Republique Francais writes that among the little religious images and pictures circulated in France by the reactionary societies one represents the Pope chained in the Vatican. He wears a crown of martyrdom, and is bound to the floor of a prison, whose doors are fastened with padlocks that bear the arms of the House of Savoy. This design is distributed in many of the churches in Paris.

We mentioned some time ago that a new Catholic society, called "The Militia of Jesus Christ," had been organized in Rome, with the object of working for the restoration of the temporal power of the Pope. According to the Rome correspondent of the London *News*, this and other like organizations have been merged in "The Universal Catholic League," the programme of which is published. The objects of the League are to restore the temporal power of the Pope; to demonstrate the dangers of liberty, so-called, and the fallacy of the rights of the state, to countermine the press, and to attack the usurping state (Italy). The headquarters of the League are to be at Rome and its ramifications are to extend to all parts of the world.

In a suburb of London they have been experimenting