

TERMS AND NOTICES.

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SAINT JOHN, N. B., MARCH 14, 1879.

—Mr. Moody is doing good work in Baltimore. In two of the four districts in which he mapped out for himself at the beginning of the season, he has closed his labors, and he reports nearly 1,000 converts. Of the revival meetings it is said: "For many years past there has not been so general a religious interest in Baltimore. In every part of the city special religious services have been held. Even the Ritualists have begun meetings after the Moody fashion, and sing some of the same hymns."

—BRAZIL.—The accounts from Brazil contain the most saddening stories of suffering in the eastern part of that country. It is stated that years ago drought and failure of crops drove the wretched inhabitants from the interior to the coast, and there the scanty means for their relief have exhausted them. A letter from that country to the New York Herald says that this is believed to be the greatest calamity in two hundred years. Five hundred thousand people have been swept away by starvation and disease.

—CAPITAL PUNISHMENT.—However strong the arguments employed against capital punishment, and whatever the effect its abolition in other places, its abolition in Italy is quite generally conceded to have been a mistake. So at least a well informed Rome correspondent of an English paper writes. In Switzerland, too, it is, he says, beginning to be felt that society cannot assure its safety without it; yet Switzerland would be more able to dispense with capital punishment than Italy. In the case of the execution of the Italian, the executioner, of whatever duration, says the correspondent, has no terror for the criminal class in Italy.

—THE DIFFERENCE.—The police of this city semi-occasionally become, for a few days, particularly vigilant in looking after the places where liquor is illegally sold. On Saturday night last they "discovered" three taverns where liquor was being sold after 10 o'clock, and reported accordingly. It is not probable any more such cases will be heard of for a long time. Not because there are no violations of the law, but because the police do not attend to their duty. Of the parties reported on Saturday night, one of the dairies says, "the magistrate tried them in his private car. Why they should be in a private room? Why any of their victims, who had, perhaps, spent the Sabbath in the cells, tried in private? Why treat the rum-seller with more consideration than his victim, the rum-drinker?"

—THE GROWTH OF EVANGELICALISM.—A recent article in the London Times said that evangelicalism in the English Church was doing creditable work. It called out several letters from Dean Canon Ryle, two of the foremost men in the Evangelical party, who claim that it is stronger than ever. Canon Ryle asserts that the doctrine of Evangelicalism are preached in about five times as many churches in England and Wales as there were fifty years ago. "At least ten times as many pulpits in large towns are occupied by clergymen who are thoroughly Evangelical as there were then; while those societies which are mainly supported by Evangelical churches are more numerous, wealthier and more powerful of the day." Dean Canon Ryle's article is a "brilliant funeral oration," and intimates his objection to being buried alive. When he was a curate in a suburban parish in 1822, he says, there were not above a dozen clergymen in London "who would own to the name of Evangelical preachers," while the clergymen who are not ashamed to call themselves Evangelical may now be counted by hundreds.

—THE CAUSE.—It is well to trace the suffering of the industrial classes to its source. It would prevent similar suffering in future did the plain facts revealed by careful examination have the weight the public mind they deserve. The great distress prevalent in Great Britain among the poorer classes has led to a more careful study and examination of the economic aspect of the problem of that country. The expenditure for drink is very large, and is producing its legitimate and inevitable results in an alarming increase of poverty and distress. William Hoyle, Esq., the distinguished statistician, invites public attention to the fact that if the £142,000,000 (£710,000,000) now spent in drink were spent in the purchase of manufactured goods, it would employ from 1,500,000 to 2,000,000 people. He adds: "No wonder that so many people are out of work." What is true in Great Britain is equally true everywhere. If the hundreds of millions expended for strong drink could instead be expended legitimately for manufactured articles, clothing, food, etc., the services of the vast unemployed people would at once be in demand, and all might have work and comfortable wages. The great drink waste paralyzes business, disorients workers, and is a blight curse of our own and other countries.

LETTER FROM PROF. G. E. FOSTER.

DEAR EDITOR.—Though somewhat tardy, I hope you will take this as an evidence that I have not forgotten my promise to let you hear from me now and then. So many of your friends and readers are also my friends that I feel it a real privilege to converse with them in collective prayer. I do not suppose what I may from time to time say will be very compact or elegant, for really I find little time for writing; nevertheless it may be tolerated as coming from a friend and to friends. First, then, not to be considered heterodox in matters of general use, let me begin by introducing that never-failing topic, which serves as well for an introduction as to enable one to gather his thoughts on other matters.

THE WEATHER.

My experience of it has been "various," but on the whole, pleasant. The severe cold snap of New Brunswick are neither so numerous nor so long continued in Massachusetts. There are a far larger percentage of spring days in winter, and which form delightful breaks in its monotony as well by their intrinsic pleasantness as their promise of coming mildness. Yet one misadventure here the steadiness which characterizes our winter. All variations are observable in every three or four days. To-day, in Boston, the melting snow will be running in muddy rivulets down the street side, and in pure crystal drops from the roof; to-morrow the winds, filled with a cold of ten to twelve degrees, will search every joint of your armor and rudely counter every step of progress. Boston is by no means an exceptionally pleasant winter city. The drays and coaches are constantly plugging about through a "composite" of sand, snow, and mud, and street life tends to itself all degrees of inconvenience. And yet when one of its balmy days does break forth from the very lap of winter, one forgets, in the delicious enjoyment of the hours, the disagreeable episodes of previous days. Winter travel is far less objectionable here than in Canada. The blinding, blocking snows are less frequent and troublesome, and often the landscape takes on the mild and softened look of early spring. Streams leap and sing almost as in summer as they hurry on from the hills of frost and snow towards the warmer Atlantic shore. I could not help noticing this, not long since, while driving

from St. Johnsbury, Vermont, down along the Passumpsic and Merrimack towards Boston. The hills and valleys looked as if filled with the expectancy of freedom from the bonds of winter, and one felt a more hopeful feeling penetrating his soul than that within. You know that St. Johnsbury, Vt., is a somewhat model city. It has been long noted for its TEMPERANCE EXAMPLE.

To-day, as for years past, no liquor is sold in its borders, very little drinking is known in the city, and the discipline attached to being a tippler is so great that no man of any ambition or character cares to incur it. The sobriety of the place has borne its fruit. There are no police employed; only a few special constables are known to be ready for an emergency. In walking carefully through the town I saw no one drinking, no signs of drunkenness or of any other vice. I asked one of its citizens, who was driving me through the city, where the poorer families resided, and was astonished to find that, as the houses indicated, they had no poor quarter. There are degrees of prosperity, of course, but the comfortable habitations which meet the eye in other cities cannot be found here.

Very much of this is attributable to the strong prohibitory sentiment which keeps the prohibitory law well enforced. St. Johnsbury is the abode of the Fairbanks family, so celebrated for its citizens, who were driving me through the city, where the poorer families resided, and was astonished to find that, as the houses indicated, they had no poor quarter. There are degrees of prosperity, of course, but the comfortable habitations which meet the eye in other cities cannot be found here.

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taught. So we must institute a fresh crusade in behalf of female education. Of this more anon. The papers bringing accounts of your Hopedale Conference have been read with peculiar interest. How thoughtful and kind it was of the good brethren to set apart the hour of our embarkation for special prayer in behalf of our ship's company. We felt that many prayers were being offered up for us to attend the Conference. Heaven make the last day of your journey and your labors there to the full conference of saints above, when his Vice is here done. Some of the practical points in Bro. Vime's report are well worthy of attention. I hope the Conference will devise means for collecting and publishing annual statistics of its churches. These might very properly be incorporated in the Minutes, thus making it a valuable book for reference. I hope this may be done.

The point brought out by Bro. McDonald as to the missionary churches being the strongest churches, is one all Christians would do well to consider. The statement is substantiated by overwhelming evidence that night fill volume. There is no surer way for a church to kill itself than to seek to live within itself, and do nothing for the spiritually needy and perishing world. And there is no surer way of building up a church, and making her strong and successful in the best sense, than by making her thoroughly missionary in her spirit. To seek to selfishly bring in members and results in death, whereas Christian love and faith will bring back richer gifts than they confer, thus making it "more blessed to give than to receive." Would that weak and struggling churches might learn and heed this lesson! I shall look for a year of hearty effort for both foreign and home missions in all our New Brunswick churches. May the Lord bless them all, and the pastors likewise! J. L. P.

NONSENSICAL.

MR. EDITOR.—After reading the despatches which have come to us from Ottawa, relating to the festivities which have taken place, the general reader must throw down the paper with a feeling akin to that of the mythological Tantalus, who, according to the poets, having served up his son, Pelops, to the divinity of the gods, for his ungrateful act was punished with an insatiable thirst and placed up to the neck in a pool of water, which flowed away whenever he bent his parched lips to taste it. The announcement having been made that Parliament was to be opened with an unusual amount of eclat, the Capital became a great point of attraction; and hundreds have been rivaling one another as to who will appear in the most gorgeous apparel when they entered the charmed circle of Vice Regal society. We hear of one person paying \$200 for his suit, and another for his carriage.

Whereas, these brethren are in union, sympathy, and agreement with us, doctrinally and practically, therefore, resolved, that Brother Philip Brown and Rev. J. H. S. Brown, who were the guests of the Gospel ministry by the imposition of hands. And further resolved, that the ordination take place this 17th, 7 o'clock.

It was regretted that no more of the ministers attending the conference could be present. The exercises were conducted as follows: Hymn, by Rev. J. I. Porter; Scripture lesson, by Rev. F. Babcock; prayer, by Rev. Mr. Foster, (Baptist); hymn, by Rev. J. I. Porter; sermon, by Rev. F. Babcock; ordination prayer, by Rev. F. Babcock; charge, by Rev. J. I. Porter; hand of fellowship, by Rev. F. Babcock; benediction, by Rev. T. H. Siddall.

A glowing description of interest was manifested by the people of the village, as well as those from a distance. The attendance was good, the singing by the choir excellent, and the exercises throughout impressive. Our newly ordained brethren enter upon their work with much to encourage them. May they enjoy much success. J. I. PORTER, Clerk.

BARRINGTON, Feb. 27th, 1879.

MR. EDITOR.—We are pleased to hear good news from the Moncton church, of which Rev. A. Kinney is pastor. There is a remarkable revival interest in the town just now, all the churches are overflowing with worshippers. Of the work in the Free Baptist Church, the Times of Monday says: "Special services have been held in connection with the Free Baptist Church in this town during the past week. On Sabbath (yesterday) morning the pastor, Rev. A. Kinney, preached a very interesting and impressive sermon from the text, xi chap. Matthew, 29 verse."

"As my name has been mentioned in your paper, some might be interested to hear that my health is so far recovered, as to enable me to return home. And I am hoping to be able to commence to labor in the course of a month."

MR. EDITOR.—On the evening of the 2nd inst., a number of our good neighbors and friends made us a surprise call. Aged, middle aged, and young were together; all cheerful and happy. After some time of pleasant conversation, good music, etc., we were presented with cash, etc., to an amount of \$100.00. The occasion was gratefully received. Many expressions of affectionate regard were shown to us in our home, and we were most warmly welcomed. We were most warmly welcomed. We were most warmly welcomed.

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MR. EDITOR.—Will you have the kindness to allow me, through your valuable paper, to say a word about Yarmouth people? Not unfrequently we are referred to the moral and commercial condition of this people. I wish to say a word about their condition. Through excessive mental labor, my health became much impaired, so that for fifteen months I have not been able to attend to the duties of my calling as a minister of the Gospel.

During which period I have received many and very unexpected tokens of kindness and liberality from our people. I have been able to keep away from our people in the means of becoming well versed in current events.—H. W. Hines.

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lunched for fest of offending society! Will we silently permit this invasion on the wisdom of our fortress? Now is the time to speak out. In a few years it may be too late. We all remember the fable of the Arab and his camel, getting its nose into its keeper's tent, afterwards read in its whole body, and excluded its keeper because there was no room for both. That form of snobbery known as fashionable society, has already thrust its head into the tent of wisdom, and will soon assume the position of the Arab and his camel. The fable of the Arab and his camel, getting its nose into its keeper's tent, afterwards read in its whole body, and excluded its keeper because there was no room for both. That form of snobbery known as fashionable society, has already thrust its head into the tent of wisdom, and will soon assume the position of the Arab and his camel.

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