TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., JANUARY 24, 1879.

— THE KING OF SIAM is showing a great interest in education. He is about turning a palace into a college for children of the Court and the Princes. It is a most pleasing feature that the King's College is to be a Christian institution, Rev. S. G. McFarland, a Christian missionary, having been appointed President.

— REVIVALS.—Our exchanges do not contain so many notices of revivals as in some years, yet reports of good work come from some sections. Mr. Pentecost, whose work in Fall River was so greatly blessed, is now in Providence, where he worked so long and successfully last winter. Mr. Moody is preaching to crowded houses in Baltimore, and evidently accomplishing good results, Mr. Sankey is in England, where he is evidently doing good.

— THE LOST BODY.—For several weeks the papers have scarcely referred to the theft of the body of the late A. T. Stewart. A statement made a few days ago, and which, perhaps, is true, is to the effect that the stolen body was recovered Nov. 14th, eight days after the theft, and that it is now in Greenwood Cemetery awaiting the time when the crypt at Garden City is ready for it. It is also stated that the recovery of the body cost between $35,000 and $40,000.

— THE UNION MEETINGS which were continued in Fredericton last week and part of this week, were marked by considerable interest. Several conversions took place; and it is hoped that much more good will result. On Wednesday, Miss Logan and Miss Beard, the lady evangelists who have been in this city for several weeks, commenced Bible Readings in the Fredericton Y. M. C. A. Hall. The ministers of the evangelical churches co-operate with them.

— BE ENCOURAGED. — There has, it is stated, been a marked decrease in Halifax in the imports and home consumption of all kinds of liquors since 1875. The result, perhaps, of the sometime laughed at temperance agitation. Be encouraged, ye much abused temperance reformers. Your labor has not been in vain. The vile traffic is doomed. The placing of it on the list with other crimes is only a question of a little time.

— PROGRESS OF CHRISTIANITY.—Of the progress of Christianity, an exchange has these strong, true words: "Though the gravest of problems now confront Christianity, we believe her advancement is constant, and more rapid than the casual observer imagines. She still retains her hold on distant lands, and is taking up new and advanced positions; in the universal distress and business embarrassments of the world she supports her benevolent institutions, and never thinks of entering the courts of bankruptcy; she lowers her standard not an inch, but claims the world as the inheritance of her Lord; she preaches the truth, and thousands are converted to God; her faith is firm, her vision clear, her step unhesitating, her courage unbroken, her hope abounding, her zeal rising, and never has the throb of her heart been more vigorous than in the year just passed."

— THE PREACHER'S POWER.—How important that Christian ministers, and Christians generally should cultivate heart power. It should always be remembered that the power of the Christian preacher lies more in his heart than in his brain. Let one preacher—says *Z. Herald*—be distinguished for the greatness of his intellect and another for the largeness of his heart, and it will be found that the latter is the more successful soul-winner. The philosophy of this fact is apparent. The heart is chiefly concerned with the question of religion. It is the heart that is enstranged from God, which is the citadel of hostility to the Gospel, and which it is the aim of preaching to win. Love alone can charm away its hostility. A Brahmin once gave remarkable expression to this truth when he said of a missionary who was singularly affectionate, "I am afraid to see much of that man. There is something so winning about him that if I were to be much with him I am sure I should become a Christian." What, then, should preachers do? Neglect intellectual culture? By no means. A grand intellect commands respect. Let it be set on fire by divine love; it wins men to God. What preachers need, therefore, is, not less intellectual culture, but more love—more love for God and man.

MORE GOOD NEWS.

Last week we were able to inform our readers of the safe arrival of the missionary party at Calcutta. We did not think so soon after to receive word of their arrival at Midnapore. But we have a letter from Miss Hooper, written Dec. 5th, the morning after their arrival. Though it is a private letter, written hastily to catch the first mail then waiting, we take the liberty to publish an extract or two, knowing the anxiety of the ladies of the mission societies to have tidings from their representative, and the joy they will experience when they know how happy she is to have reached her destination and be on the eve of earnest work there for Jesus. She writes:

"Here we are safe and sound at our destination. It is just two months to-day since we left New York. The last sound we heard as we left the shore of America was the tune you so often sing at home, 'The Sweet Bye and Bye.' When the canal boat reached here those who could sing sang from their hearts,—

'Praise God from whom all blessings flow;'

and even that grand old Doxology could scarcely express our deep thankfulness to Him who has brought us safely here.

"Although in the midst of heathenism I am happy, my chief regret being that I could not have been here several years ago to begin my life work.

"I picked up a book this morning, and the first words I saw on opening it were that good old hymn—

'Come let us anew our journey pursue.'

They seemed very appropriate to my case, for I feel as if I were beginning a new life, one removed from the society of many friends very dear to me. But though so many precious friends are far away, I am happy in that those I have here, though comparatively few, have become dear to me. They are willing, as I trust I am, to be anywhere with Jesus.

"It was most pleasant to witness the welcome the natives gave Dr. Phillips and his family. They called last night about midnight and this morning before daylight. You see they are not bound by ceremony in calling on those to whom they are attached. They evidently have a very strong affection for Dr. P. and family. The children get a great deal of caressing. They even seem glad to see me. When introduced I shake hands in good old fashioned New Brunswick style. I do not know just how to move in society here yet, but suppose I will learn soon.

"I wish I could give you a picture of our surroundings here; but there is no time now.

"I feel that I shall love these people, and be happy in working to win them to Jesus.

"I am notified that the mail is closing. Good bye."

The foregoing extracts from Miss Hooper's letter will be read with much interest, we are sure, by the many friends of the mission, all of whom are the friends of the missionary, determined to give her abundant sympathy and support in contributions to the treasury and prayers for her success in her work.

As will be been by a letter from Rev. Jeremiah Phillips received a few days later than the above, and published in another column, Miss Hooper has been appointed by the mission committee to labor in Midnapore. The ladies of the Mission Society will be glad to see that their choice is heartily endorsed by the veteran missionary, who says he thinks the N. B. ladies have made an excellent selection, and that her whole heart and soul are in the work to which she has devoted herself.

The aid societies all over the Province must work with greater zeal than ever. We are glad to hear good reports from some. Why cannot we have occasional reports from all? We should be glad to devote space to reports from the societies, statements from the officers of the Parent society, appeals, &c. Such reports would help the work generally.

If there are Free Baptist communities where no aid society exists, organization should be effected at once. Ministers and church officers should help in such organization. No church can afford to neglect this good work. No matter how little can be done, let each do the best it can, and there will be enough.

PRAYER FOR COLLEGES.

Jan. 30th has been set apart as a day of prayer for Colleges in Canada and the United States. It is only necessary to remind Christians of the date, and they will be sure in so important a matter to offer special prayer. We have been furnished with some facts concerning the systematic Christian effort that is being made in behalf of the thousands of young men who are in the Colleges, a perusal of which in a condensed form will be found interesting. The present united effort in which a large number of Colleges are engaged began in the revival at Princeton College, on the Day of Prayer, in Jan'y, 1876. One of the results of that revival was a deep conviction on the part of the students of the great need of a decided impulse to the spiritual activity of their fellow students in the Colleges of the country.

Accordingly, a circular was issued to about 200 colleges, in March, 1877, calling attention to this subject, suggesting that this much needed impulse might be accomplished if some united effort were attempted, and calling a confgrence of students to be held in connection with the International Convention of Young Men's Christian Associations, at Louisville, Ky., in June, 1877, to consult about some definite work.

In response to the Princeton circulars, 21 colleges, in 11 different States, sent 25 delegates. In their discussions, the students emphasized the importance of every college having a thoroughly organized Christian Association. The need of Bible study, of live devotional meetings, of mission work in college neighborhoods, of foreign missionary meetings, and especially personal work for the salvation of unconverted students.

In order that students generally might be aroused upon these subjects, the following plan was agreed upon and recommended:

An interchange of correspondence among colleges concerning the condition of Christian work and methods of prosecuting it.

Occasional inter-visitation especially during times of revival.

The appointment of a student as college secretary, whose business should be to correspond with and visit colleges, present to the students the suggestions developed by the conference, organize new associations, stimulate existing organizations, secure the attendance of students at conventions, both State and International, and to impress upon students in every possible way the importance of genuine Christian living and Christian work.

In accordance with the request of the Conference, the executive committee Y. M. C. A. appointed a college secretary, and the work planned by the conference has been steadily prosecuted.

Correspondence has been opened with the 350 colleges of the United States and Dominion of Canada, and 1000 letters have been exchanged by the students in over 100 of these institutions.

The Secretary has visited 25 colleges in New England, the Middle States, Virginia and Minnesota, carrying to them the suggestions of the conference. The importance of organized work was emphasized, and many new organizations have been effected. Students were met in a body and conversed with individually, and every possible means was utilized for awakening them to a full appreciation of the need of living and working for Christ. The Secretary also has met not less than 200 students in eight different State conventions of the Young Men's Christian Associations, and conferred with them about the interests of the work.

Since the organization of the work 250 students representing 50 colleges in 20 different States, have attended 17 Y. M. C. A. State conventions, and have carried such influence from them to their colleges as have in many cases resulted in revivals of religion.

2,000 copies of the *College Bulletin*, a paper devoted to information and suggestions concerning college work, are being circulated among the 60,000 students of Canada and the United States.

An investigation by the Secretary has led to the following estimate, viz.: among these 60,000 students, about 25,000 are professing Christians, and less than 8,000 engaged even nominally in any kind of active work.

As a result of the work done upwards of 1,000 conversions are reported. During next May, another college conference will be held in Baltimore, in connection with the International Convention, which is to meet in that city. There is promise of the attendance at that meeting of a large delegation of students who will take such steps as will greatly advance the interests of this blessed work.

THE NIHILISTS—WHAT ARE THEY?

Who has not heard of the Nihilists. Nearly every paragraph relating to Russian affairs has had some reference to a class of people who bear this name. It has been said again and again that they are well organized and scattered throughout the whole empire, that their movements are for the most part secret, and that the Czar and those near the throne are in great dread of them. It has been suggested that the peaceful attitude of Russia towards Great Britain in the Afghan matter, and her somewhat unexpected readiness to accept the Berlin treaty are in no small degree attributable to fear of what the Nihilists might do at home if the nation were burdened by a war with a foreign power. In the recent insurrections in the universities is evidence enough of the hold the doctrines of this party have gained upon the best minds of the nation. But what are they, and what their teachings and purposes? The following statement of their character and aims, for which we are indebted to the *Watchman*, will furnish our readers with the needed information.

"The Nihilists derive their name from the Latin *nihil, nothing*. They believe nothing; and there is no existing institution they would not destroy. They look with impartial hostility on the Church, the State and the Family. It is almost incredible that such a spirit can be found outside the lunatic asylum; yet in fact it constitutes the danger of a great people. A Russian Nihilist at the Congress of Socialists at Balein 1869, defined his creed thus, "By social liquidation I mean the expropriation of all existing proprieties, by the abolition of the political and legal state, which is the sanction and only guarantee of property as now existing, and of all that is called legal right, and their expropriation, in fact everywhere, and as much and as quickly as possible by the force of events and circumstances."

A paper found on one of the conspirators arrested by the police contained a statement of the opinions held by the association. The following is a significant extract: "The Revolutionist despises all doctrines, and has renounced all science of this world.... He knows but one science, that of destruction."

No doubt many Nihilists would repudiate such strong expressions. They look to the ultimate reorganization of society, but they do not plan for it as yet. The first work, they maintain, is that of destruction; afterwards will come reconstruction. Turgenieff represents one of them as saying that the brush must be cleared from a field before it is cultivated, and the present task of the Nihilist is to cut down all existing institutions, so that when this is accomplished he may think what seed to sow, and what crops to substitute in place of that which he has annihilated. No doubt many persons sympathize with the Nihilists because they see no hope of change but in their plots; oppression has made them desperate. No doubt many politicians are willing to aid the society, hoping to use it for their own purposes, and fearing to oppose it lest they feel the sting of its daggers. No doubt there is danger of another reign of terror, provoked by causes such as occasioned the fury of the first,—political and religious institutions of the worst sort, and general poverty and misery among the people.

PERSECUTION OF CHRISTIANS.

The *Independent* has received reports of more outrages in China. The reports say that in the Province of Fuh-Kien the chapel of the Church Missionary Society in Kiong-Ningfuh has been torn down by the rabble, and a similar outrage committed in Fuh-Chow, in presence of the British Consul himself. In both cases the gentry or literati were inspirers of the attacks; and the vagabonds who made them openly avowed they had nothing against the mission, but that they were paid for their work. In the former case they took the catechist away to kill him; but changed their minds, and sent him away instead. This station, which is 260 miles inland, was first occupied in 1875, when the native minister and four helpers were ignominiously expelled the city, going back in 1878 to reoccupy it. Mr. Wolfe writes: "Our enemies in the country everywhere have promptly taken up the signal of destruction from their brethren in Fuh-Chow, and are threatening our chapels and churches, and in some instances we have had warning to leave. Our catechists dare not preach publicly, and the private Christians are subjected to the most cruel wrongs and persecutions. The most horrible charges are being trumped up against them, and the magistrates show them no justice. Their houses are torn down and their goods are taken away; and if they complain they are thrown into prison and beaten with stripes. For example, two Christians of Achia have the boldness to confess that they belong to Christ, and cannot take part in or support the village idolatry. Their houses are, in consequence, pulled down; their goods taken away; and they are at once charged with the murder of an old man who had died a natural death eleven days previously, and with whose death they had nothing to do whatever. They have been thrown into prison, and the most cruel treatment has been inflicted upon them, to force them to confess that they are guilty. I fear very much that they will be murdered in the prison, as the magistrate has been very forward in persecuting the church. Christianity is now too widely and deeply rooted in the Fuh-Kien province to be suddenly rooted out; yet I should fear the effects of a ruthless and continued persecution on this feeble and infant church. There are noble men in it, who would joyfully lay down their lives for the sake of the Lord Jesus; but there are many whose faith would not, I fear, stand unaffected the ordeal of a long and fierce persecution. Our friends at home have very little idea of the cruelties and wrongs to which our poor, weak Christians are exposed."

PRAYERS FOR THE DEAD.

An illustration—amusing, in spite of its seriously painful aspects—of the unspeakable folly of those who put reason and conscience into the keeping of an infallable Church is afforded by the trade in masses carried on in France, Italy, and Belgium. A large sum of money having been left to a Belgian parish priest to pay for masses for the the testator's soul, M. Bara, Minister of Justice in the liberal Cabinet of Belgium, announced that he proposed to have the will quashed, and that he had issued a circular to the bishops, calling their attention to the law regulating the tariff of masses. The law in question fixed the price of a mass at 15d., and enacted that no priest should accept payment for more than one mass per day throughout a year. If more money were left to any priest for masses than would pay for 365 yearly on these terms, the surplus was to go to the State. This law passed in the beginning of the century, was soon evaded by persons anxious about their purgatorial prospects. They paid the priests during their lifetime, taking their promise that the masses should be said in the required quantity when they were dead, or they instructed their heirs to pay for masses. Gradually, however, the law fell into desuetude. The result is that "at least a hundred times more masses" are computed to be paid for in France than all the priests in the country could perform. But the Parisian clergy drive a brisk trade by employing country priests to perform masses at a great reduction in price. M. Bara referred to the case of a mass agent—"a kind of ecclesiastical commercial traveller"—who was recently proved to have made £3,440 in three months by arranging to have masses, contracted for by the Parisian clergy, performed by rural priests. The poor country cures are glad to say the masses at 2½d. each; but some of them are "hazy in their arithmetic," and take in hand more than they can possibly get through. It is rather hard on a high-spirited soul, which, having had a fine balance at its banker's in this world, had arranged to have masses said for it after death in sufficient numbers and at a respectable price, to discover that it is getting only 2½d. masses, and short measure of these. The *Pall Mall Gazette*, which calls attention to these circumstances, mentions the case of a "well-meaning penitent" who is said to be "likely to remain for years and years in durance, because 125 masses are wanted to balance his accounts."

A DEACON'S OPINION.

A brother sends us the following, which is a Nova Scotia Deacon's opinion of the INTELLIGENCER:

"That paper is one of the best in these Provinces. I would not be without it at almost any cost. For over twenty years I have taken it, and like it better every year. It is outspoken, plain and intelligent. It deserves to prosper. I pray God will continue to make it a blessing."

We are exceedingly obliged to the good brother for his opinion of the paper, and for his prayers in its behalf. It has been the endeavor from the very first issue to make the INTELLIGENCER a messenger of good. To have testimony like the above from one who has been a reader for twenty years is greatly encouraging. We ask the prayers of all, that the paper may faithfully do its work.

☞ A despatch says, that the throne of the Senate Chamber at Ottawa is being somewhat altered preparatory to the opening of parliament. The present chair, which has been occupied by successive governors since 1841, is to be laid aside and two new chairs made, one for the Princess and the other for the Marquis.

OUR INDIA LETTER.

MIDNAPORE, Dec. 19, 1878.

MR. EDITOR—This being mail day I will try to send you a few lines, although busy in attendance on our yearly meeting. Last week's mail, I trust, informed you of the safe arrival of our recruiting party, including your special representative from the Dominion, Miss Hooper.

Unexpectedly, business called me to Calcutta, where I met the friends the day after their arrival, and found them all in good health and spirits. It were useless for me to attempt to tell you of the mutual joy of that meeting. Those who had been our fellow laborers in this dark, heathen land, for ten years, had returned to us again, after an absence of nearly four years. A beloved daughter, whom we had not seen for more than fourteen years, had come to join us in our chosen field of labor, together with three new workers, whom we had never before seen. Truly, we felt to thank God and take courage.

Friends in Calcutta were very kind and genial. Our excellent consul, Gen. Litchfield, invited in a goodly number of friends at the consulate, to express appropriate welcome to all the newly arrived. About two dozen Americans, and a still larger number of English friends came together, and passed a pleasant evening in social converse, enlivened by both vocal and instrumental music, closing with reading the word of God and prayer.

At Midnapore the newly arrived not only met a cordial welcome from the members of the mission but a Christian Babu laid himself out on a special *reception*, to which he invited the native Christians—a number of Hindoo friends, together with all the members of the mission, and entertaining them with addresses, both in Bengalee and English, the singing of Bengalee hymns, and ended up with a generous collation. The effect was both pleasant and enjoying. Dr. Bachelor presided and opened and closed the exercises with prayer.

You will, I know, be pleased to learn that Miss Hooper has been appointed by the Mission Committee to labor here in Midnapore, and that she appears to feel herself quite happy and at home with her associates, and in her new position. We all think the Ladies' Society have made an excellent selection, and trust our good sister will enjoy the prayers, sympathy and support of the many friends she has left behind. We trust she may never be allowed to feel that she is forgotten or in any way neglected by the good sisters whose representative she is. Her whole heart and soul are evidently in the work. I trust you may often hear from her personally, and as your former correspondent is now again at his post, my services will scarcely be any longer required. You will therefore allow me to close my correspondence with this brief letter.

Ever yours for the cause of Missions,

J. PHILLIPS.

THE ROUND PREACHER.

Do not be alarmed at the title. Do not destroy a silk pocket handkerchief over the fading spectacles. The heading simply stands for a *peg* to hang a few thoughts upon about the "circuit system." We might dilate upon the need of "round preachers" in a theological sense, but doing so we would, perhaps, run the risk of being subject to divers charges of ignorance and youthful presumption, so we will strive not to invite the critic's lash on that head. That lash, at times, is not tender, is destitute of conscience, very much inclined to keep company with a personal pronoun that figures in perfect self-importance. We have scented it afar, and we love it not. Now, Mr. Editor, how do you like this euphonious phrase, "a Free Baptist round preacher?" Some of our friends don't like "circuit preacher." Well, let us try another designation. "A periodical overseer." How will that do? No. Round preacher is best; it is new, therefore in keeping with the spirit of the times.

One of our preachers, in appearance not given to rotundity, observed, some time ago, that the circuit plan would not suit the Free Baptists in New Brunswick. The day had gone by for it, he said. We much respect that preacher, but we venture to say he is mistaken. New Brunswick is not beyond the sister Province in desire to grow in enlarged spiritual prosperity. The spiritual interests of both are identical; largely the medium, methods and aspirations are a unit, yet Nova Scotia finds it prudent and wise to try the circuit system. Further, the Free Baptists of Maine are at this time looking to the same plan. So on both sides of New Brunswick this matter is being pressed. The reasons for trying such a method of ministerial labor, according to some defined principle, are manifold. Few of your readers are unacquainted with them. They have been urged in many ways. Is it not patent to us that our pastorless churches to-day cannot each alone support a pastor? United in groups they could do so, without loss of the independence native to each. Likewise it is indisputable that the plan imposed by custom to-day, leaves the poor churches in the cold shade of neglect. Ministers are not angels, they have human instincts and grace does not always curb inherent ambition. To-day the back parts of the vineyard are not specially coveted by those who can get front positions. This is not a matter of surprise at all. It might cause surprise where it otherwise. Now, to effect a change. Can any feasible plan emerge out of the present time of action? It is possible, but doubtful. So we imagine a reversal of the present policy will alone cause the desired change; and at present the feasible plan seems to lie in the direction of the "round preacher." S.

UNITED STATES LETTER.

BY OBSERVER.

Our lecture season has been well improved, but financially it has not been up to the standard of former years. The receipts have fallen off largely, and several of the courses have just paid their expenses, and a few have failed to do this. The reasons for this financial failure are principally the business and commercial pressure and the loss of interest in lectures. Multitudes who would like to attend lectures find their funds insufficient to enable them to do so, and many who have been accustomed to attend them, have lost their interest in them, and desire something new, something more exciting, that will afford them greater amusement. Even Henry Ward Beecher and lecturers of his class, now fail to interest the people as formerly. There is one exception—that of

JOSEPH COOK,

whose Monday lectures in Boston have been listened to and read with so much interest. He is now giving his fifth course in Boston, and the people seem as eager to hear him as ever. He has a marvellous power to draw and interest an audience. Whatever his subject, the multitudes listen to him with profoundest interest. He is a man of good physical proportions, of great culture, extensive reading, ready utterance, but somewhat indistinct in his articulation, and not prepossessing in personal appearance. But what gives him his power and popularity as a lecturer, is yet a mystery, some attributing it to one cause and some to another, but nearly all agree that his rhetoric has much to do with it. He is one of those natural speakers and orators, and without seemingly any effort, possess extraordinary power over men. This power must be witnessed to be realized.

REV. BISHOP MATTHEW SIMPSON,

of the Methodist Episcopal Church, delivers the present year, the "Lyman Beecher Course of Lectures" before the students of Yale College. This course of lectures was established a few years since, and the previous lecturers have been among the most distinguished scholars and orators in this country, and the old world. The appointment of Bishop Simpson as the lecturer of the season was quite unexpected. That a Methodist minister should have reached a position so high and honorable, and especially, that he should be called to lecture the students of one of the oldest colleges of the country is what could not have been expected a few years since. "The world moves," and great changes take place in the christian as well as in the natural world. The Course consists of ten lectures, five of which have been delivered and have given the greatest satisfaction. The topics of the lectures are as follows: The Nature and Work of the Ministry; The Call to the Ministry; The Personal Habits of the Minister; The Indirect Preparation for the Pulpit; The Preparation of a Sermon; The Delivery of a Sermon; Ministerial Power; The Relation of the Pastorate to Preaching; Collateral and Miscellaneous Work; Is the Modern Pulpit a Failure? We understand the lectures will be issued in book form as soon as the Course is completed.

MORMONISM,

which is a curse to the nation and the world, has come to grief by the late decision of the Supreme Court of the United States. The law of the United States forbids polygamy at the peril of a fine of $500 and five years imprisonment. The territory of Utah has evaded this law by pleading its unconstitutionality, and that it abridged the freedom of religious worship. The Supreme Court has decided that the law is constitutional, and hence polygamy must die to the great rejoicing of all good people.

IN THE LITERARY WORLD,

the most noted fact is the decided improvement of the periodical literature. This is especially true of the magazines, which furnish the people with much of their best and most profitable reading. Among the monthlies, Harper's evidently takes the lead. It was commenced in 1850, and its gradual improvement has been such as to place it in the highest rank of our periodical literature. It has obtained at a large expense contributions from the most distinguished authors of Europe and America, and as a consequence, its contents have always been original, fresh, entertaining and instructive. It has employed the best artists for its illustrations which has given it preeminence in its illustrated department among all of the monthlies. Such has been its varied contents, embracing all departments of literature and science, with the political and religious news that it gives for the twenty-nine years of its existence, a good history of the country. It has become so important a part of our periodical literature, that were it to cease to exist, it would lose one of its brightest and most important supports. It still comes with its title, "New Monthly," and it deserves it, for it is as new as ever; and we venture to say that it was never more attractive, instructive and entertaining. Their *Weekly* is not less deserving, and is, in fact, a "journal of civilization," furnishing the people able discussions of the political and social questions of the day, with apt and telling illustrations by the best artists. These, with their *Bazar*, a household journal, have an immense sale, and are found everywhere; in our families and on all our lines of travel. If their publishing house did nothing else but publish these three periodicals, it would do a very extensive business.

Messrs. Carter & Bros. have given the public a volume of sermons, doctrinal and practical, by Wm. Archer Butler, D. D., a distinguished preacher and professor of the Protestant Church in Ireland. The author was an able and successful minister of Christ, and his sermons contained in this volume are exceedingly rich in Scriptural truth, and will be read with great interest. They relate largely to the life of Christ, and yet they are wide in their range of thought. It is a most excellent volume for every family to read.

TALMAGE.

Mr. Talmage's sermon of Sabbath before last was from the text "To every man his work." It was a sketch of his work as a minister, and an answer to some of the charges made against him. He referred very good naturedly to the criticism of his style of work, and hoped all good in great measure for those ministers whose modes were different. He had no criticism for them, believing each should work in his own way.

But to one charge made against him he made reply as follows:

It has been stated over and over again in private circles, and in newspapers hinted, until tens of thousands of people have heard the report, that sixteen or seventeen years ago I went sailing on the Schuykill River with my wife and her sister, who was my sister-in-law; that the boat capsized, and that, having the opportunity to save either my wife or her sister, I let my wife drown and saved her sister, I marrying her in sixty days. I propose to nail that infamous lie on the forehead of every villain, man or woman, who shall utter it again, and to invoke the law to help me, [Great applause.] One beautiful morning, my sister my blood relation, Sarah Talmage Whitenack, and her daughter Mary, being on a visit to us in Philadelphia, I proposed that we go to Fairmount Park and make it pleasant for them. With my wife and my only daughter, she being a little child, and my sister Sarah and her daughter, I started for Fairmount. Having just moved to Philadelphia, I was ignorant of the topography of the suburbs. Passing along by the river I saw a boat and proposed a row. I hired the boat and we got in, and not knowing anything of the dam across the river, and unwarned by the keeper of the boat of any danger, I pulled straight for the brink, suspecting nothing, until we saw some one wildly waving on shore as though there were danger. I looked back, and lo! we were already in the current of the dam. With a terror that you cannot imagine I tried to back the boat, but in vain. We went over; the boat capsized; my wife instantly disappeared, and was drawn under the dam, from which her body was not brought out until days after. I, not able to swim a stroke, was hanging to the bottom of the boat. My neice was hanging on to me; my sister Sarah was clinging to the other side of the boat. A boat from shore rescued us. After an hour of effort to resuscitate my child, who was nine-tenths dead, she breathed again. A carriage came up, and leaving my wife in the bottom of the Schuylkill River, and with my little girl in a semi-unconscious condition, the blood issuing from nostril and lip, wrapped in a shawl on my lap, and with my sister Sarah and her child in the carriage, we rode to our desolate home.

Since the world was created, a more ghastly and agonizing calamity never happened; and that is the scene of which some ministers of the gospel, and men and women pretending to be decent, have made sport! My present wife was not within a hundred miles of the place. So far from being sisters, the two were entire strangers. They never heard of each other; and not until nine months after that tragedy on the Schuylkill did I ever know of the existence of my present wife. Nine months after that calamity on the Schuylkill she was introduced to me by my brother, her pastor, Rev. Goyn Talmage, now of Paramus, N. J. What do you think, husbands and wives, fathers and mothers, editors and reporters, of a lie like that manufactured out of whole cloth?

I never have spoken of this subject before, and I never shall again, but I give fair notice that if two responsible witnesses will give me the name of any responsible person after this affirming this slander, I will pay the informant $100 reward, and I will put upon the criminal vagabond, the loathsome and accursed wretch who utters it, the full force of the law. [Immense applause.]

DENOMINATIONAL.

CLARK'S HARBOR, CAPE S. ISLAND.—*Dear Bro*: It has pleased God to show favor to Zion here, and revive His work. The people of the Lord have been greatly quickened and comforted, and the work of the Lord is prospering with us. Many precious souls have found peace in believing. I have already baptized (20) twenty, and a large number will follow the Saviour in a few days. The work is spreading far and wide. Old and young are being led to embrace the Saviour. A good number of those who have professed faith in Jesus are heads of families. There is, however, a large number that still cling to their sins. "It is not by might nor by power, but by my Spirit, saith the Lord." How much God's people need to exercise faith. "He that cometh to God must believe." I thank God for His wondrous love to the children of men. Do not forget to pray for us.

Yours, &c., T. O. DEWITT.

Jan. 8, 1879.

THE NEW CHURCH building at Petticodiac is, we learn, nearly completed.

LETTER FROM REV. S. E. CURRIE.—*Dear Brother McLeod*,—I thought it would be interesting to the readers of the INTELLIGENCER to know what I have been doing since Conference. I have been most of the time travelling as a self-appointed and self-sustaining missionary. I spent the first week at Lower Hampstead, in company with Bros. Merritt, Pennington, and Trafton (Licentiate), and had some interesting meetings. When I came up river I visited the churches at Upper Caverhill and Millville, and held a number of meetings in the latter place, with a good interest. The brethren were much encouraged, and backsliders reclaimed. I then went to Upper Queensbury, and found the church in a low, scattered state, and labored with them two weeks, and saw the cause much strengthened. After this I went to Campbell Settlement, where I had labored a part of last year. The church at this place is in good standing. After spending about two weeks, I added three to the church,—two by baptism and one by letter. I went up the river as far as Tobique, and on my return spent a few weeks at Middle Kent, C. Co. The cause of God was very much strengthened. Our meetings were largely attended. Quite a number came forward and expressed their desire for salvation. I baptized one. On my return I attended one meeting at Hartland, and spent the night with Father McMullin. He is in good health, but is too feeble to go out and attend meetings. S. E. CURRIE.

Lower Southampton, Jan. 15, 1879.

REV. W. C. WESTON. — We are sorry to learn that Rev. W. C. Weston, of Barrington, is sick. He has been sick since Christmas, at his father's residence in Yarmouth. He is being attended by Dr. John Webster, and we hope soon to hear of his full recovery.

REV. WM. M. KNOLLIN.—We are glad to learn that Bro. Knollin, of Yarmouth, is getting stronger. At least we think he is, for we are informed that he was able to preach twice on Sabbath, 12th inst., something he has not been able to do for many months.

SNIDER MOUNTAIN, K. Co.—The little church at Snider Mountain is preparing to build a place of worship. The members recently made their pastor—Licentiate J. J. Scott—a Christmas donation of $28.00.

THE SUNNY SIDE.

Rev. G. W. McDonald, of Woodstock, was put on the Sunny Side to the tune of over $100, on Tuesday of last week.

A very pleasant evening was spent, singing, addresses and that sort of thing, being indulged in to a moderate degree. Bro. McDonald deserves friends, and has them. He has been pastor of the Woodstock Church six years, and has done good work, and will do more.

POLITICAL NOTES.

— The Manitoba Legislature is to meet on the first day of February.

— Of the Nova Scotia Government delegation to Ottawa, the *News* says it had for its object an understanding with the Dominion Government on at least three subjects—Eastern Railway Extension, the renewal of the special grant to Nova Scotia made in 1869, and Nova Scotia's share of the fisheries award. The last two subjects the Ottawa Government, it is reported, promised to take into consideration.

On the first mentioned matter, it is said, a definite understanding was arrived at, the nature of which, however, is not clearly disclosed, though Ottawa correspondents state that by it a branch line—the Truro-Pictou line, no doubt—is to be so utilized as to secure the completion of the Eastern Extension line. The Nova Scotia Government appears to have acted energetically in these matters.

—There is a rumor that it is in contemplation to divide the duties of the Dominion Public Works Department, and place them in charge of two Ministers, one to be Minister of Public Works, and the other Minister of Railways. For the former position Mr. Langevin is named, while the Railway portfolio will be held by Dr. Tupper.

SUNDRIES.

The debt of Massachusetts is thirty-three millions....There were buried in Turkey, in Europe, 129,471 Russian soldiers, and of the 120,950 sick and wounded sent home, 42,950 died. Total, 172,421....Kirkwood, Ill., with a population of 1,400, has no lawyers....Mrs. St. John, wife of the Methodist pastor at Eureka, Ill., does part of the preaching.

CURRENT TOPICS.

THE SECULAR AND RELIGIOUS PRESS.

(Christian Visitor.)

From some communications received we find some of our brethren have very mistaken ideas in reference to the secular and religious press. Comparisons are instituted between them, much to the disparagement of the latter. What are the facts in relation to both? The secular weekly, however good it may be, is, in many instances, merely the matter of the daily issue saved over and made into a weekly. This costs the publisher little or nothing for type-setting and editing for his weekly. Its cost is largely the printing paper and press-work. The expensive part of a paper the type-setting and editing has been paid for in the daily issue. On the other hand, the religious weekly has to bear all the expenses of type setting and editorial work over and above the secular weekly. If there were as much desire for religious news as secular, so as to enable the publisher of a religious paper to issue a daily edition, he could supply his weekly edition at half cost, and make money by it. *Do, or will* our brethren see the point here, and not compare the religious press with the secular weekly in this regard as to price? Where the secular papers issue no daily edition, the religious press compares favorably with them as to price.

Some of our patrons, too, ask that we throw out the advertisements. This is simply impossible. There are no religious weeklies doing it, and the daily papers are from one-half to three quarters advertisements. There are no publishers of religious papers who have grown rich among us, and if the advertisements could be dispensed with, they certainly ought. Papers everywhere have found it impossible to do without advertising patronage. People say the price of papers now is too high. They would have to pay double were we to accede to the demand to throw out advertisements.

THE POPE'S ENCYCLICAL.

(Scottish American.)

A document which has been anticipated with some impatience has at length appeared. It is nothing less than the Encyclical Letter of Pope Leo XIII. From the acknowledged ability and known political tendencies of his Holiness, there has been some curiosity to know how he would frame the government of the Church, and in what manner he would regard some of the prevailing questions of the day. The suspense is now removed; the sentiments and purposes of the Pope are clearly stated; and it can hardly be said that the revelation will prove in all respects satisfactory to those who have hoped for the dawn of a new era in the Church of Rome, in which greater freedom would be allowed in matters of political liberty and religious enquiry. The Encyclical of the Pope inveighs in the strongest terms against Socialism, Communism and Nihilism, which militate no longer secretly, but openly, against the civil State, rupturing the matrimonial tie, ignoring the rights of property, claiming everything, however legally inherited or honestly acquired, and attempting even the lives of kings. This is so far good, and such an emphatic condemnation of the theories and systems denounced will tend materially to counteract their influence. But when the Pope proceeds to argue that these, and all other social and religious evils have sprung from the Reformation, and when he denounces that great religious movements as opening up the sluice-gates of skepticism, he betrays an ignorance of history and a perversion of judgment which are not creditable to him as a public man, and which it is very difficult to excuse. In the judgment of the Pope the remedy for all the evils complained of is universal submission to the Church. It will be difficult to persuade the community to accept such a dictum as infallible; and viewed in the light of history the submission thus demanded would appear as nothing less than a public calamity.

DISHONESTY.

(Wesleyan.)

It must be confessed that the prevailing sin of modern times is *dishonesty*—the dishonesty of indifference to debt. There is no other name for this growing evil. In all kinds of commercial and mechanical business it is found that even among Christians, a disregard of fair obligations in money transactions is alarmingly on the increase. It is asserted that numbers of people who make a profession of religion, and move even in respectable circles, are growing more and more in the direction of that selfishness which considers this kind of obligation as in some way distinct from common morality. The public conscience is woefully astray when this is the case. If it were not for the really honest, prompt people who meet their obligations in time, and the others who do as soon as circumstances possibly permit—who are uneasy till they pay—the fabric of society would tumble to pieces. Let the churches think about it.

THINGS IN SHORT METRE.

[BY PEN AND SCISSORS.]

Francis Murphy has closed his New York campaign. He has induced 25,000 people there to sign the pledge.

In Virginia there are only three Congregational Churches, and one of them belongs to colored people.

During the last three years more than $3,000,000 have been sent to the Mansion House, London, for various charitable purposes.

A London correspondent in Afghanistan is enthusiastic upon the abundance, size, and quality of Afghan grapes, which he says are as large as walnuts.

The Pope has sent ten Jesuits to Central Africa to evangelize the countries traversed by Stanley and Livingstone. The Mission will cost $40,000, and the missionaries will take with them 500 porters, servants, etc., who will be unmarried.

According to the Congregationalist a new church is to be organized in New York city, all the officers of which are to be women, and presumably all the members also. It is to be founded by members of the Medical Society, is to have no profession of faith, and will have for its motto "Little Children, Love One Another."

Statistics of the railroad construction in 1878 show that 2,688 miles of railroad were built during last year. In 1877, 2,281 miles were constructed; 1876, 2,460 miles; 1875, 1,561 miles. The year before the panic 7,340 miles were built. In the New England States 41 miles were completed the past year against 119 in 1877 and 50 in 1876. The chief increase during the year in the number of miles built was in the Northwestern states and territories, the number of miles being 1,235 in 1878 against 678 the year previous.

Good Rules.—Marriage of ecclesiastics is to be regulated by strict rules in the Old Catholic Church. The official paper of Bishop Reinkens sets forth that, in each instance, the priest shall inform the Bishop of the