TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

SAINT JOHN. N. B., JANUARY, 30, 1880.

Renewals are expected from all Subscribers who have not yet paid. Do us the favour of sending them immediately.

— The present winter is the severest that Europe has experienced for a great many years. Much suffering has been caused by the unusual cold.

— An idea of the work done by Christian missions may be gathered from the following figures. In 1830 the native Christians in India, Burmah and North and South Ceylon numbered 27,000. Last October there were 460,000.

— It is believed there will be a dissolution of the British Parliament and a general election very soon. The Government is evidently preparing for it, and the Opposition is carrying on a canvass that for earnestness and enthusiasm has seldom been equalled.

— Liberalism in religion is very well defined by the Scotch minister who said: The "liberalism" which dispenses with creeds and holds that, if sincere, it does not matter what a man believes, leads to "a theology without God, a Christianity without Christ, a worship without reverence and a life without hope."

— That Parnell's mission to the United States is political rather than benevolent may fairly be inferred from the fact that the New York Parnell Committee at latest accounts had sent to Ireland but $700 for the relief of the suffering while it had sent about $9,000 for the Land League Fund. The better class of American citizens give him no sympathy whatever. His course is a very unseemly one.

— If some of the United States political papers are to be relied on the Grant-Third-Term Movement is not so popular as was at one time supposed. Many of the leaders of the Republican party do not look with favor upon it. As for Grant himself, he has said nothing. He is evidently "willing," but will not speak till it is known definitely which is the safe course. It would be more manly to speak at once.

— There is no abatement of the Diphtheria Scourge in Russia. The reports say that it is more fatal even than the plague which about a year ago made such havoc in that country. It is stated that children are dying by thousands, so that in some of the affected localities scarcely any children remain. Until very lately no special measures seem to have been adopted to check the disease, one reason assigned being that the Russian authorities were unwilling to excite the fears of Europe by adopting any extraordinary measures.

—We are afraid it is true as one of our contemporaries suggests that many a prayer, if analyzed honestly to the roots of the feeling prompting it, would be like that of the lad who prayed, "O Lord, make brother Bill as good a boy as I am!"

Such a prayer would seem pharisaical enough, but the *Standard* declares on the highest authority, that some prayers are aimed even lower, after this manner: "I thank thee, O Lord, that brother Bill is not as good a boy as I."

The publican's prayer would seem more appropriate for the average Christian.

— Nine hundred and twenty-nine is the number of treaties the United States have, first and last, made with the Indian tribes within their territory. So a Congressman who has investigated the matter says.

The unfortunate feature of the matter is that treaty-making as practised by our neighbours does not accomplish much good. The treaties they make, especially where the red man is concerned, seem to be made simply, to be broken as soon as it suits their convenience. Every one of the nine hundred and twenty-nine has been violated, much to the discredit and disgrace of the United States. It is no wonder the Indians have lost confidence.

— That simple, serious, sober ways of living are conducive not only to longevity, but to health and every stage of life is abundantly proved by the low rate of mortality among Quakers, whose habits of life are proverbially simple. During the past year only three hundred and twenty-one members of the English Society of Quakers died. Of these, infants under one year numbered only 13, whilst the total number of deaths of children under five years of age was but 27—"a fact," says the London *Times*, "in marked difference with the infantile mortality among the general population." Let parents remember, then, that their modes of life will largely affect the physical—and it might also be added the mental—powers of their offspring.

— The total eclipse of the sun which occurred on the 11th inst. did not, of course, attract much attention on this eastern part of the continent But a party under the guidance of Professor Frisby, of the United States Navy, which was sent to the Pacific coast to make observations, and others who went with Professor Davidson to the Santa Lucia Mountains, near Monterey, for the same purpose, report that the eclipse was total along a narrow belt traversing the Pacific Ocean, striking the western coast not far from San Francisco, and terminating near Salt Lake City. Details of observation will reach us soon; but already it is known that at Fresno, about 160 miles southeast of San Francisco, the weather was clear and circumstances favorable, barring the fact that the sun disappeared behind the Coast Range before the eclipse had entirely passed. At Salinas the thermometer fell eight degrees during the time of totality.

— The case of Fredericton *vs.* the Queen, involving the validity of the Canada Temperance Act has been prepared and has been entered for hearing by the Supreme Court of Canada at the next sitting. Our thanks are due Messrs. Harrison & Burbidge for a copy of the case.

It is expected judgment will be delivered in February or March. Of course the friends of the Act are hopeful, some of them are confident, of a decision sustaining its validity. If it be sustained much trouble will be saved. But if not, no friend of Temperance legislation need feel discouraged; for another and, if possible, better law will at once be asked for and will of course be enacted. It has been intimated by authority we presume, that the decision of the Court will be given sufficiently early, so that if the Act should be declared unconstitutional a new one can be passed during the approaching session of Parliament.

— Ritualism is decidedly offensive to those Christians who were a little while ago heathens. They seem to think it savours very much of the idolatry which they have relinquished for the simple and sincere worship of the one true God. A letter addressed to the Bishop of Ceylon puts the matter in a very clear light and administers a fitting rebuke to Ritualistic practices. The letter says:

"We beg to remind your Grace that we are inhabitants of a country still to a great extent heathen; that many of us were brought up as worshipers of idols: and that therefore the placing in churches of things which appear to be intended as objects of material worship is more offensive to us than it might be did we not see those around us bowing down to wood and stone. We would also inform your Grace that in heathen worship flowers and lights take a prominent place, and that their intimate connection with devil worship renders them, in our view, a most undesirable adjunct in the service of the church."

— Lord Beaconsfield's health is not very good. Although great care is evidently taken to keep the public from knowing how sick and feeble he is, enough is known to lead the people to expect his early retirement from public life, to prepare them even for the announcement of his death at any time. He is now an old man, much worn and enfeebled by the anxieties and struggles of a somewhat extraordinary and eventful life, and he cannot be expected to remain on the stage much longer. He is probably a good deal effected by the turn of popular opinion in Great Britain and the probable overthrow of his party.

Referring to Beaconsfield's policy the *Bystander* a new Canadian Monthly Review in a recent number touched it off thus:

"A new member once rose to address the House of Commons, 'very showily attired, being dressed in a bottle-green frock-coat and a waist-coat of white of the Dick Swiveller pattern, the front of which exhibited a net-work of glittering chains; large fancy-pattern pantaloons, and a tie, above which no shirt collar was visible.' That costume, translated into a foreign policy, now dazzles all whom nature has made susceptible of such influences."

— The Christian pulpit is not infrequently charged with dulness and wearisomeness, and not always without cause. These things are, no doubt, often due to incorrigible defects in the preacher, for which, perhaps, he is more to be pitied than blamed. They are, however, sometimes the result of mere indolence or dissipation of energy, preventing adequate preparation. When this neglect is excused, or, indeed, justified, on the plea of a sanctity which can trust to the Divine inspirations of the moment, it becomes doubly intolerable. Dr. Pressensé, in the volume of "Contemporary Portraits," just published, puts this with much force in describing the preaching of Verney, a French pastor, whose spiritual career greatly resembled that of Robertson, of Brighton. "All his sermons," said Dr. Pressensé, "though free from technical formalities, were based upon a solid exegesis, the thoughts being linked closely together by a natural chain of argument. But over this substantial frame-work was spread a strong and brilliant fabric dexterously wrought of many colors. This is the secret of all true preaching. The preacher must come into close contact with his subject, grasping it with all his force, or he will be sure to fall into endless and wearisome repetition, and into meditations which are such in name only. Preaching, which is mediocre through the mere negligence of the preacher, is painful enough to hear, but it becomes a solemn mockery when the special sanction of the Holy Spirit is invoked upon it. It is generally under this form of an appeal to direct inspiration, that indolence grants itself a plenary indulgence. It ought to be well aware that only a few good souls accept the same view of it, and that it is answerable before God for all the weariness which becomes thus associated with holy things.

Thanks to those friends who sent us new names. We are waiting to hear from many more.

"GO WORK."

A good many men are standing idle in the market-place, in religious as well as business matters, with the complaint that no man hireth them. We wonder what the Lord Jesus would say, if he were to appear again and walk through these long ranks of the unemployed. He would not be a disinterested spectator—for the vineyard is his own, and upon all these men he has a claim. We doubt not that in business matters he would readily lay open the course and the cure of the idleness and stagnation.

It is, however, the unemployed in spiritual things that we have in mind at this time. We think he would say to them as of old, "Go, work in my vineyard," not, "to-morrow come, and I will try and find you something to do," but now, to-day, before the sun sets, "go work." There was something for those idle hands to do, and in the great wide field to-day the same is true.

It is one thing to want position, and honor, and agreeable surroundings, as the condition of going to work, and quite another to be willing to work anywhere, to do the first and humblest labor that presents itself rather than be idle. The Christian layman or minister with the latter spirit will find work and plenty of it; and his only difficulty will be that work will crowd upon him faster than he can attend to it.

We shall find the man who has this genuine heart to work, going right into the first prayer-meeting, no matter how small, or cold, or lifeless, and there the warmth of his love, and the earnestness of his purpose to do something for his Master will quicken the hearts about him, and if he remains in that place the prayer-meetings will grow in power. He will find some school-district or out-lying suburb, where a Sunday-school and neighbourhood prayer-meeting can be started, and he will see that it is done. Work opens in every direction, and hand and heart are crowded to their utmost.

The world is everywhere full of these opportunities for Christian labor; not positions of prominence and honor, but the humble and ordinary places of which life is made up. Many a minister to-day needs to have his eyes opened to this condition of things about him; because no church calls him, and thus no work opens in just the way he wants and looks for, he steps aside and mourns that "no man hireth him." If these men will forget for a while that they are ministers and be content to be simply men, just like their fellows, and willing to lay hold of the first and humblest duty for the Master that presents itself, they will very soon wish they could be in half a dozen places at once, so great will be the work they find needing to be done.

The same is true in respect to many of the laymen and women in our churches. They think they have nothing to do, and some of them are in distress about it; when all the time in their very midst, in their own congregation and neighborhood, the fields are suffering for sowers and reapers; and the pastor is perhaps burdened night and day to know where he can send to get some help.

The seed sown in God's vineyard is prolific, bearing sometimes a "hundred fold," and the weighty; bending heads of grain touch us on every hand, as we go our way from day to day.

We shall do well to lay aside "our way" and our notions, and to so come to Jesus and look to Jesus that our hearts shall catch his spirit of work, and in the despised sinner of the city, the publican at the gate, or the solitary woman at the quiet well, no less than in the temple throng and the seaside crowd, find our work and our success.

NOT A FAILURE.

Again and again the statement is made by people and papers of a certain kind that missionary work is a failure; and as often as made the charge is shown to be false as any lie ever uttered. Perhaps it would not be necessary to pay attention to these falsehoods but that there are, as says the Canada *Advocate*, "complaining Christians as well as sinners who see failure in all the branches of church enterprise—in the result of work in hand and no plans for future work. For the sake of these weak brethren, as well as in self-defence, it is proper to occasionally explain the Church's position and recount some of her work and victories.

This is not boasting, and is only indulged for the edification of such as might be led astray by the blinded idlers who spend their hours of gossip in detracting from the Church's labors and successes in the fields at home and abroad. A St. Louis newspaper recently gave expression to the old falsehood that modern mission work is a failure, and volunteered advice to the Churches that would have been useful to itself and those who think with it,—which, by-the-way, is a general habit of these complainers. *The Presbyterian* gives a *resume* of the question in reply which should satisfy all such cavillers and encourage the supporters of missions to renewed efforts in this Christ-like work. We give a few items only:

1. During the last year the Gospel was preached in one thousand towns and cities in China where it had not been previously heard.

2. In China there are 14,000 native Church members.

3. The missionaries of the American Baptist Church baptized last year 12,000 converts from heathendom.

4. In Madagascar the idols have been burned, and the London Missionary Society reports 1,000 churches and 66,726 Church members.

5. The British Wesleyan Missionary Society reports 170,000 communicants.

6. Not less than sixty thousand idolaters in Southern India cast away their idols and embraced Christianity in the year 1878.

And so we might go on and fill much of our space with familiar statistics from the several Protestant Churches, of converts, schools, contributions by native Christians, their consistent piety, etc., etc. These are facts and figures of which some people seem profoundly ignorant. The libeller of Foreign Missions has not chosen to inform himself, else he would not have impliedly charged the Protestants of Europe and America, with the folly and wickedness of swindling themselves in the matter of sending the Gospel to heathendom."

Do not forget to send your renewal by the next mail.

TEMPERANCE NOTES.

— Sir Leonard Tilley is to address a Temperance Meeting in Montreal this (Friday) evening.

— It is reported from Ottawa that the following members of the Dominion Government have been enrolled members of the Canada Temperance and Prohibitory Alliance:

Sir John A. Macdonald, Sir C. Tupper, Sir S. L. Tilley, and Hon. Messrs. Aikens, Bowell, James McDonald, Wilmot and O'Connor.

— Two Pioneer Temperance men Donald McLeod and David McLeod have just died at a ripe old age in Pictou. They with seven others organized a Temperance Society in January 1828. It is claimed that it was the first of the kind in Nova Scotia, and is believed to have been the first in British America.

— A resident of Grinnell, Iowa, writes to the *Congregationalist* as follows: "I am so often asked about the success of prohibition in our town, that I wish to answer through your paper. It does succeed—not so that no man is ever drunk here—not so that liquor is never surreptitiously sold here;—but so that it is a perfect luxury for a man accustomed to other Western towns to live here. The other day we had a very exciting election, and not a fight or broil occurred on the street; the town was quiet at ten o'clock at night. I thank God every day for such a home."

— Here is a noteworthy temperance fact. A writer in the *Ocean Grove Record* states: "A gentlemen well informed on the subject, having visited the home of every cabinet officer in Washington, assures the writer that he failed to see one drop of wine or any kind of drink offered to those who called to pay their respects. This speaks volumes at the present juncture of affairs, and should be mentioned to the credit of these distinguished members of the body social. It was gratifying also to note that there was little or no drunkenness observed on the streets. How much of this is due to the total abstinence principles maintained at the White House, who can tell?"

— The *Congregationalist* quotes from a writer in the Boston *Advertiser* a sentence to the effect that, "while spirits stimulate to violence and lust, beer produces merely somnolence," and adds: "We know a man who for twelve years has not used any liquor save beer. He comes home from his elegant store, behind his handsome pair of horses, and makes his home a terror. He runs after his wife with an ax, and makes a beast of himself in a thousand ways. Is that *somnolence?* We know another man who uses only beer, who has beaten his wife so as to make her helpless for days, was dead drunk on beer when the neighbors helped bury his infant son, and has repeatedly knocked down and beaten his girl of eight and boy of five. Is that *somnolence?* We never heard it called by that name before."

— The success of the movement for closing public drinking-houses in Ireland on Sunday has been so marked, that the friends of the movement are encouraged in energetic measures for securing its adoption in England. In canvassing the large towns they find that not only the larger portion of the public, but even the liquor sellers themselves, favor the passage of the bill. And as the motion in Parliament last July was only lost by three votes, they hope to secure its passage at the next session. Such a happy result would abate the great scandal of Sunday drunkenness, so notorious in the towns and cities of Great Britain.

— In a memorial to their bishops, 14,000 of the clergy of the Church of England, make the following statement, "We, the undersigned clergy of the Church of England, venture respectfully to appeal to your lordships as the only members of our order in Parliament as such, most earnestly to support measures for the further restriction of the trade in intoxicating liquors in this country. We are convinced, most of us from an intimacy with the people extending over many years, that their condition can never be greatly improved, whether intellectually, physically or religiously, so long as intemperance extensively prevails among them, and that intemperance will prevail so long as temptations to it abound on every side."

— Says the *Alliance Journal*: The tender mercies of some people are said to be cruel, and the truth of the saying was fully exemplified in Truro on Christmas evening. A respectably dressed young man on his way home arrived from Pictou by the evening train, and being "flush" determined to spend some of his money at one of the hotels in the east end. After getting pretty well "cleaned out" and becoming exceedingly hilarious he was kicked out into the street in an intoxicated state and left to take care of himself. Some time after he was found lying on the snow, almost insensible, and taken to the lock-up when it was found that his hands were badly frozen, so that he will be unable to work any for several weeks. Next day he went home a poorer, sadder and wiser young man, very thankful to the policeman for having taken care of him. Had he lain another half hour on the street he would have been beyond human help. The barkeeper whose victim he was, is called respectable by some people, and the place where his money was taken in exchange for brutalizing, stupefying liquor claims to be an adjunct to our Nineteenth Century civilization!

SUNDRIES.

Every day in this world the births exceed the deaths by 25,020....There are 500 vacant houses in Memphis, the result of the late epidemic....A pork-packer at Indianapolis has invented machinery which will scrape 7,000 hogs a day....There are eighty-two Mormon churches in Great Britain and Ireland....The debts for English towns and cities for sanitary improvements amount to $230,000,000....A woman, hearing a great deal about "preserving autumn leaves," put up some; but afterwards told a neighbor they were not fit to eat. The Mohammedan religion is reported to be making great progress among the African tribes....Mrs. Haven, mother of the late Bishop Haven, survives her son. She is of the age of 93 years.

☞ We have received the Fifth Annual Report of the Halifax Infants' Home. We shall probably refer to it again.

LETTER FROM BOSTON.

Parnell—"Money not Bread"—Local Annexation—The "Third-term"—Massachusetts Opposed—250th Anniversary.

Boston has been visited by Parnell, the widely-advertised friend of the suffering Irish peasantry. In Music Hall he has spoken to a large audience, and has received many outward tokens of the interest our people have in him, if not in his cause. Dillon, his confrere, made an address with more fire in it than in that of his leader; but the speeches were not complete until Wendell Phillips, the champion advocate of the rights of every oppressed people, had expressed himself. In his well-known eloquent and metaphorical way he presented some startling epigrammatic truths, which for a time swayed the immense audience by the novelty and force with which they were uttered. The fervid language of Phillips was a most decided contrast to the almost conservative words of "the great agitator." But Wendell Phillips always speaks loudly and strongly for whatever he thinks is right, and if he is often mistaken in principle, his oratory still remains a torrent of eloquence. After the programme at Music Hall was completed, Parnell was escorted to the residence of Mrs. Tudor, on Beacon street. The committee in charge of the funds to be forwarded to Ireland are gathering much money for the purpose. It should be remembered by all who intend to further the scheme of Parnell and his followers that their money is going for a very poor return. The agitator carefully conceals his real plan of action under the general head of "Relief for Ireland." In the spirit of one of Nast's caricatures on the subject, to every offer of food and clothing for the famished people, he replies, "Faith, it's not *bread* we want; it's *money* we're afther!"

Brookline has the annexation fever. When Brookline has nothing else to do, the people imagine they want to be annexed. Meetings in favor of the project is called, and a great deal of talk is accomplished. Brookline is one of the prettiest towns in the suburbs, and were it added to Boston our city would always have reason to be proud of its adoption. Some of the wealthiest and most influential among Boston merchants live in Brookline, where can be found many of the finest residences outside the city. The town is in the direct path of the contemplated improvements in the back bay, which is the nucleus of the proposed series of public parks. Its scenery is a succession of quiet landscapes, varied by gentle elevations and declines, lacking much of the bold and picturesque appearance of Roxbury, yet having charms that the rockiest and most rugged hills can never give. The annexationists are not so great in numbers as they are in influence By energetic action the minority thinks to win the majority, hoping eventually to succeed in its desire. The policy of annexation—once so abhorred—has received an impetus from the absorption of Roxbury, Charlestown and Brighton within the city limits. With these examples before them the citizens of other towns regard stoically what many of them think will yet be their lot. Capable judges say that before the next 25 years Chelsea and Somerville and Cambridge will exist in name only, and the authority of the Mayor of Boston will be wielded for a radius of ten miles from the City Hall.

Massachusetts is opposed to a third term. The independents of all parties, who are men of the greatest freedom of thought, are unalterably opposed to the re-election of General Grant. George William Curtis, the Chevalier Bayard of our politics, does not wish his nomination. As a man, the ex-President is all that can be desired; but as a chief magistrate he is the very opposite. He regards the pressing needs of his individual friends of more purport than the crying wants of the nation. His re-election would entail a repetition of the disgraceful scenes that gave unenviable notoriety to his last years of office. Setting aside the "strong man" idea, setting aside the sentiment about Washington and a third term, the fact remains that U. S. Grant is not the citizen to choose for President. It is to be hoped that the political strength manifested for Grant will be given to Sherman or to Washburne. The former is undoubtedly the best choice, and the latter is almost as good. In opposition to Grant, James Freeman Clark, Julius H. Seelye, President of Amherst College, P. A. Chadbourne, President of Williams College, Elmer H. Capen, President of Tufts College, Thomas Wentworth Higginson, ex-Governor Washburn and Henry L. Pierce of Boston have publicly declared themselves. Such protests as they utter will have intense influence when the voters appear at the polls. Back of these men and their associates is the thought and culture of the Commonwealth, and at this date it can be said without power of contradiction that the voice of Massachusetts is anti-Grant.

The 17th of next September will be the 250th anniversary of the settlement of Boston. It is intended to celebrate the day liberally. The unveiling of statues will form a prominent feature of the exercises. A memorial history of Boston is already under way; it is divided into about forty sections, thirty-five of which have been assigned to writers, the subjects being those with which they are familiar. Justin Winson, formerly librarian of the Public Library, now librarian at Harvard College, is the editor. The book will be published in four quarto volumes and will prove one of the most valuable local histories, besides having, from the prominence of its subject, an interest for every class of readers. The state of the Boston of 1880 will be admirably contrasted with the days of Puritan Boston, and will be a most instructive commentary on the growth of the principles and habits which originated here and which still continue. The thousand and one associations that inevitably mix in the experiences of all who are acquainted with the birth, life and progress of Boston will find in this volume full expression; and it will remain always a standard for the historian and a monument for its authors.

ELLSWORTH.

Boston, Jan. 23, 1880.

Tell your friends about "The Best Offer Yet."

DENOMINATIONAL.

ACKNOWLEDGEMENT.—Rev. C. J. Phillips acknowledges with thanks a donation from his friends of $75.00.

HALIFAX.—Rev. B. Minard writes (Jan. 19th): "Yesterday I baptized three and welcomed them and one other to the church."

DOVER, W. CO.—A Dover subscriber tells us in a business letter that Rev. A. Kinney has been holding special meetings there for two or three weeks. Good has been done Three converts have been baptized, and others are expected to be.

DONATION.—The friends of the Rev. A. Taylor met at his residence on the evening of the 15th inst., and partook of a tea prepared by the ladies of the District, who, by the way, for hospitality and good taste are hard to beat. After tea the meeting was called to order and Bro. John A. Owens was chosen chairman. The following gentlemen made addresses: G. L. Cronkhite, L. A. White, C. A. West and G. W. White, Esqs. The speeches were interspersed with music by the young ladies of the District. At the close, Bro. Taylor was presented with a donation amounting to $71.50 in cash and goods. He expressed his thanks in a very feeling and appropriate speech, after which the meeting was closed by prayer and the benediction. No doubt all went to their homes feeling better for having done a good thing for a worthy minister.

ONE OF THE COMPANY.

Tracey Mills, C. Co., Jan. 15, 1880.

LETTER FROM REV. G. W. MCDONALD.—*Dear Bro. McLeod:* I wish to acknowledge through the INTELLIGENCER a donation of $100 in cash, and $10 in goods, presented by the members of the church and congregation and others of my friends of Woodstock and vicinity. This is certainly a generous gift, but not the first of the kind I have received. Since my pastorate began with the church here, every year an amount nearly equal to this and sometimes exceeding it has been given me by the church, while unexpected acts of kindness have been bestowed by individual members of the congregation which, though no public mention has been made of them, are fresh in my memory, impressing me with the deepest sense of gratitude to the donors, and also to the head of the church by whose direction my lot has been cast among so generous and warm-hearted a people.

I take this opportunity of publicly expressing my thanks for the many kindnesses toward me, and pray that each of the donors may live long to gladden other hearts with like favors, and receive at last the commendation given to those unto whom it will be said, "Inasmuch as ye have done it unto the least of these ye have done it unto Me."

I am holding special meetings with some encouragement. Last Sabbath I baptized one. Others are coming forward.

I am trying to do something for the INTELLIGENCER, and am not altogether unsuccessful. Your last offer takes, as well it might. I mentioned this offer in one meeting, and secured eight subscribers before leaving. I am convinced that if the ministers would bring the claims of the INTELLIGENCER before the people in public, and talk it up in moving about among the people the subscription list might be largely increased. Why not the friends of the paper make a grand rally to its support now, and not cease their efforts until it finds a place in every Free Baptist home in New Brunswick and Nova Scotia?

Yours, &c.,

G. W. MCDONALD.

Special meetings are being held by the church on Waterloo Street, with encouraging interest. The pastor, Bro. Parsons, has baptized six and added them to the church.

SABBATH SCHOOL REPORT.—At the Annual Meeting of the Free Baptist Sunday School, Yarmouth, the following report was read:

In His loving-kindness our Heavenly Father has brought us to the last Sabbath in 1879. Another year's work for Jesus in the Sunday School is finished. We would first of all thank God for His watchful care over our school; and we would pray that He for Christ's sake will forgive all our imperfections, all our mistakes.

In reviewing the year we may not be able to report marked encouragements; but with thankful hearts we can report that we have not met with discouragements.

We think we are justified in saying our school has not gone backward, and we would humbly trust that in the future, it may be shown, the year 1879 was not a lost year, but that there was good seed sown.

We have efficient officers, earnest teachers and scholars whose cheerful, intelligent faces are an inspiration.

In the Infant Department there has been a marked increase in attendance. One has been removed from this department by death.

The Intermediate Department has gone steadily on. In the Adult Department there may be noticeable a slight decrease; but this is attributable to the fact, that many of the scholars in this department are temporary residents in the town, and while they remain are engaged in duties which sometimes prevents their regular attendance.

The statistics are as follows:

Officers, 4; Teachers, 8; (Infant Department, 2; Intermediate, 2; Adults, 4;) Scholars average attendance, 32; Largest attendance any one Sunday, 47; Smallest, 7; Amount of collections, $15.66.

The lessons studied have been the "International Series." Helps used—Star Lesson Papers and S. S. Times Quarterly.

There have been added to the library 40 new books.

We have during the year received visits from three Ministers, Revs. Mr. Knollin, W. Weston, and G. A. Hartley. Each of these visitors has left us happier and wiser, having spoken to us words of cheer and counsel.

A teachers' meeting, in connection with the school, has met directly after the school sessions.

On the 1st of November, a Young Peoples' Foreign Missionary Society was organized. Constitutionally this Society is entirely independent of the school. But the members of the Society being all members of the school, there is a moral connection.

We now enter upon a new year. May it be a happy year to our school. May we together grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

E. E. H., *Secretary.*

TWO EXCELLENT BOOKS.

HOMILETICS—TEMPTATIONS OF THE MINISTRY.

BY R. W. ALLEN.

One of the best works on Homiletics which has come to our knowledge, has just been issued by the enterprising Publishing House of Messrs. A. C. Armstrong & Son, entitled, Homiletical and Pastoral Lectures." The lectures are twenty in number, delivered by as many lecturers, all of whom are distinguished for eminent abilities, and occupying important positions in the Church. They were delivered before the "Church Homiletical Society," the object of which is to "consider the best means of raising the standard of preaching, especially among younger men." The subjects discussed are exceedingly important in their relation to the ministry, a few of which we will name:—The Preparation of a Sermon; The End or Object of a Sermon; The Emotions in Preaching; What Constitutes a Plain Sermon; Texts; Their Interpretation, Misinterpretation, and Misapplication; Prophecy in its Relation to Preaching; How to Reach Working Men; The Responsibilities of the Ministry; Results of the Ministry, and The Temptations of the Ministry. The latter topic was discussed by Rev. Jon. Holt Titcomb, D.D., Lord Bishop of Rangoon. Such is the great appropriateness of the sentiments expressed, and the effective manner of their presentation, that we will quote briefly from the lecture, and the quotations will be seen as having an important bearing on the ministry at the present time.

"Some [temptations] arise from our individual characteristics. Let me ask the man of *literature and scholarship*, for instance, whether he has not been often tempted to overlay the simplicity of Divine truth, by devoting his attention to elegance of composition, to richness of diction, to acuteness of criticism, or to skill in quotation, more than to the conversion of sinners, and the direction of troubled consciences? In the same way, I would put it to the lover of *science and moral philosophy*, whether he has not been too frequently tempted to import those elements of human wisdom within the province of his pulpit teaching? Such studies may doubtless have the advantage of enduing style with terseness, and reasoning with correctness, but who save the tempter would ever bring them forward as properly falling within the range of pastoral theology? Should one hearer come to Church hungering and thirsting after divine life, how sad to send him away with hard crusts and dry husks like these, unconforted, uninstructed and unfed? No less would I ask the man who has a passion for *religious controversy*, whether he is not frequently tempted to twist his texts out of their proper bearing, for the purpose of making them fit into the party struggles of the day; inflaming his congregation with the spirit of sectarian bitterness, and of uncharitable resentments. It is bad enough, surely, when we put rhetoric or learning before simplicity; but when we substitute angry debates on controverted doctrines for the messages of divine love, and turn our pulpits into an arena of public strife, it is incomparably worse. I am well aware how easily it may be said, "In these days you are bound to show learning, or the thinkers of society will not listen. You must needs discuss questions of the age, otherwise men of the world will accuse you of not being abreast of the times; you are pledged to contend earnestly for the faith once delivered to the saints' else your witness to the truth will be imperfect." Granted, that we ought all to be faithful witnesses of the truth, and that the more we are men of intellectual culture the better; yet should not our preaching be always subordinated to the great work of saving souls, and building up our flocks in the duties of practical religion? Without this I am satisfied the adversary of souls will invariably get the best of it in our pulpits."

DR. WILLIAM M. TAYLOR'S

volume of sermons, entitled "Limitations of Life and Other Sermons," just issued by the same house, is a work of great excellence, and we place it among the first of that class of literature issued in this country. The volume contains twenty-five discourses, all of which are admirably adapted to household reading.

Do you owe the INTELLIGENCER anything? Please pay it now. It is needed *now*.

A TERRIBLE EXPERIENCE.

Wednesday the 21st inst. was the coldest and stormiest day of the season. From early morning until evening the snow came down so swiftly and fiercely that those who were compelled to face it did so with bowed heads, and hurried on as fast as possible to home and shelter.

Herbert Bugess, a young man, living at Apohaqui, K. Co., had an experience that day and night which he will never forget. He had gone to his school (he is a teacher) some two miles below Apohaqui station, but the storm had prevented the pupils from coming, so he started to walk back home. He walked on the edge of the railroad track just outside the rail. Blinded and deafened by the storm he neither saw nor heard the St. John express, which, running at the rate of thirty miles an hour overtook him, threw him one side stunned and lamed, and rushed on unconscious of the injury done. The poor fellow remained a few minutes unconscious, and then staggered to his feet, only to find that he could not walk. The nearest house was nearly a mile away. A quarter of a mile from the track, close by the highway road, was a barn, and he thought if he could only crawl to the shelter of that some one would be going by and he could perhaps make them hear, and they would come to his help. It took him three hours to drag himself that quarter of a mile. Sometimes he thought he could crawl no farther; but to give up was to die, and so he toiled on, hoping if he can reach the barn his sufferings will be almost at an end. Poor fellow! they had only commenced. All that long day, and all that terrible night he had to lie there on his back, from time to time shouting for help as he fancied he heard bells or footsteps crunching the snow. Who can tell the agony of that fearful night! Think of it you who were in your comfortable homes and warm beds.

A slight and not over strong boy just out of his teens lies helpless in that empty barn, nearly a day and night, far from the time he was struck by the train until he reaches home, twenty-three hours passed.

His strength was fast going; he had shouted himself hoarse; he thinks he must die, there is no use to hope longer; the storm had blockaded the roads and by the time any one passes he will be dead or too weak to make a sound. Just as he has come to this conclusion, he heard bells, or is he mistaken? His ears have deceived him so many times that he has begun to distrust them. But he must shout even though he be disappointed again.

This time he was heard, and in a few minutes he looked into the first face he had seen for the twenty-three hours, and in a few minutes more he is taken home. Both feet were frozen to the ankles, his left hand frozen to the wrist, and his right hand blistered and blackened but not seriously injured. Add to these, injuries received by being struck by the train, and you can imagine what his sufferings have been and are.

It is feared his hand and perhaps his feet will have to be amputated.

The injured young man is the son of a widow, a very worthy and promising youth.

C. T. P.

A NOVEL CAUSE FOR DIVORCE.

The law reports are constantly teeming with cases of what seems to the lay mind to be not only farcical, but not unfrequently an absolute prostitution of the machinery of justice to unjust and corrupt prejudices. One of the latest exhibitions of partisan injustice is furnished by Judge Anderson, one of the Judges of the Virginia Court of Appeals, who has given an opinion in the case of Latham *vs.* Latham, that Republicanism is a good ground for divorce. In the case referred to, Mrs. Latham charges in her bill that her husband required her to conceal her want of sympathy with his political causes, and alleges that the shock was great to her when she found, after her marriage, that her husband, whom as a girl she had admired and honored as one who had done his duty to his nation and State in arms, and whom she supposed to be still true, had, in fact, allied himself with what are known in Virginia as "Radicals," that she could not stand it no longer, and was compelled to sue for a divorce. In the opinion of Judge Anderson, dissenting from the majority of the Supreme Court and overruling the decree of the Corporation Court of Lynchburgh, he descants in the following vein: "The shock and mortification of Mrs. Latham was to find that her husband had not been true; that he had deserted his friends and had gone over to the enemy, and had joined him in waging upon them a war more cruel than a war of arms. It was perfidy, the moral taint of which she felt attached to him, and which would likely exclude him from the best society of the State," and therefore this most righteous judge thought that the bonds of matrimony ought to be dissolved.

A DENIAL.—Referring to the statements that has been going the rounds of the press that Rev. Dr. John Hall of New York received last year $10,000 in marriage fees, the Dr. has felt called upon to publish a flat contradiction of the statement, adding that he never received as much as $500 of marriage fees in one year. The *Ledger*, in which the Dr's. contradiction is published, comments thus: We did not give the slightest credence to the ten thousand dollar story; yet we could hardly believe on less authority than the Doctor's own word, that his marriage fees for a whole year amounted to less than five hundred dollars, especially when we consider the large and wealthy congregation to whom he ministers, and the great number of showy and fashionable marriages he celebrates.

The general public, we are afraid, will come to the logical conclusion that, even in such a church as the Fifth Avenue, there must be people who, if not exactly what can be called mean, when they have a marriage in their family, are much more bent on an outside, gorgeous, ostentatious display than they are upon dealing, with an unseen hand, liberally with their beloved pastor.

Probably the fees of all ministers would be greatly increased if the custom were to have the amount paid to the officiating clergyman in some way made public.

AN ICE PALACE.—The statement is made that an Ice Palace is to be constructed in Moscow this winter, like the famous one made in 1740. It will be remembered that the walls of that freak of imperial folly were constructed of blocks of ice, cemented together with water which froze them into a solid mass. Over the entrance was a gallery filled with sculpture chiselled out of ice. On the window-sills stood vases of flowers and shrubs, carved in ice. Tables, mantels, beds chairs, clock-cases and decorations were all carved out of the same perishable material. And after a series of brilliant entertainments had been given in it, the breath of summer dissolved it as the morning dissipates the baseless fabric of a dream.

It does seem more than strange, as says the *Statesman*, that the nobility of Russia have the taste or time for such costly pastimes when the frenzied Nihilists are striking at the foundations of society, when thousands of men and women are bound by oath to assassinate the ruling class from the Czar to his police officials; it seems a fatuity which presages destruction.

CRIME IN ITALY.—It startles one to read the criminal statistics of fair and classic Italy, the land on which nature has lavished beauty in such endless profusion, whose cities are adorned with the most matchless productions of art, and where it would seem, in the literal sense of the words of the poet, "that only man is vile." It appears that in the first nine months of 1879 there were no fewer than 2,900 murders or attempts at murder committed in the kingdom, being an average of ten and and two thirds a day. In the same period of three quarters of a year there occurred 1,900 cases of highway robbery, of the perpetrators of which as many as 800 had entirely escaped the hands of justice. This is a sorrowful significant picture of the land where the number of priests is legion, with the Pope at their head. But the priests are shrewd and clever, and will no doubt say it is a judgment on the land for permitting its rulers to rob the Holy Father of his temporal power and despoil the Church.—*Ex.*

☞ Miss Amanda Smith, the colored evangelist, is doing much good in Bombay and Paori, India.

CAN IT BE?—The Lunenburg, N. S. *Progress* has the following item. It does not sound very much like truth. This is what it says:

"An infant child of Dr. McIntire had its hand frozen one of those dreadful cold nights a few weeks ago. Last Wednesday evening its mother, in company with her brother, started with it to her father's, in Northfield. As the child seemed to be in great pain they stopped at a house on the way. In less than two hours the child was dead. The parents' trouble did not end here. Two ministers were successively asked to attend the funeral, but refused, giving as a reason that the child had not been baptized."

IN GERMANY the plan is adopted of burying the electric wires instead of allowing them to be subject to atmospheric changes while stretched upon poles, as is the custom in this country. It is in this way that the liability to interruptions of telegraphic intercommunication can in a great degree be obviated. In large cities the web work of wire with which hundreds of large buildings are surrounded is becoming a dangerous ally of conflagrations.

POOR POLICEMEN!—It appears that an order has been issued by the Police Magistrate of Ottawa that any tavern-keeper giving liquor to a policeman while in uniform will forfeit his license.

The *Globe* thinks there would be great consternation in St. John if such an order were enforced here. Hadn't the experiment better be tried?

THE EVANGELICAL SOCIETY of Geneva whose field of operations is chiefly in France, where it supports pastors, evangelists, teachers, and colporteurs, has in its theological school 35 students, of whom 11 are from France, Switzerland 13, Italy 3, Belgium 3, and one