

TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., APRIL 29, 1881.

For ONE DOLLAR the INTELLIGENCER will be sent to new subscribers from the date of receiving the money till the end of the present year (December 31st, 1881).

The 100,000,000 subjects, more or less, of the new year have been swearing allegiance to him. A rather tedious process, and scarcely necessary. There are some of them who will try to blow him to pieces all the same.

Prosy sermons are a positive injury to the people who have to listen to them. It was Sydney Smith who said of such sermons that they are pre-acted and delivered "as if on a stage" to be taken out of man like Eve out of Adam—by putting him to sleep.

It is a cheering sign of the times that the great London paper—*The Times*—discusses the liquor traffic question in a serious way, and expresses the belief that something should be done to check the evil. These great "leaders of public opinion" are called—very often the last to discover the drift of the public thought and feeling. But better late than not at all.

Some of the matter—editorial, correspondence, etc., amounting to about two or two and a half columns—intended for this paper fell into the hands of the robbers of the Fredericton Post Office. We could hope the rascals might profit by it, though we confess to a fear that they will not be disposed to read it, or, if disposed to try, that they will not succeed. It is plain enough that they have not been in the habit of reading religious papers—they probably confine themselves to the wicked seculars—else they would never have become burglars.

Why do people who have a pastor send away for a minister to attend a funeral? The practice is wrong; there is no excuse for it. It puts, unnecessarily, a burden on the minister sought; and it is unjust and unkind to the resident minister. Ministers should instruct their people on this point, for, perhaps, they scarcely think they are doing wrong. And if the ministers who are sought in such cases would deign to attend the funeral, they would find that they should have regard for each other's feelings and interests; and should also be anxious to correct mistaken habits into which the people may have fallen.

Several gentlemen have been interested in forming a School of Christian Philosophy, which shall consist of lectures and conversations on topics that touch the relations of religion and science. They have so far made their plans, that the place selected is Warwick Woodlands, Greenwood Lake, N. Y.; the time of beginning is Tuesday, 12th of July; the Dean of the Faculty is the Rev. Dr. Deems, of the Church of the Strangers; the Secretary is the Rev. A. H. Bradford of Montreal, N. J.; and the lecturers already engaged are President Porter of Yale College, Chancellor Crosby of the New York University, Professor Brown of Boston University, and Professor Winchell of Michigan University. A layman has guaranteed the financial success of the undertaking.

The *Advocate* tells of a church which is kept in the hands of a single man, the pastor of New York city. It has but one deacon, who lives fifty miles away, and has to be sent for when ever they have the communion. Conversations are unknown. The congregations are small, but the Church has a settled pastor and the expenses are paid. Perhaps not one of our readers could conjecture how. The Church has a grave-yard, the only one there, and its principal revenue is derived from the sale of graves. Forty or fifty persons a year are buried there, and at \$10 each for graves the income is \$400 or \$500. Instead of the dead burying the dead, this may be said to be the dead keeping the dead alive.

Canon Farrar has the reputation of being a very sensible man, and no doubt, he deserves it. But he made a statement scarcely warranted by facts when he said as he is reported to have said in a recent sermon:

"A nation which has never had a national Church may flourish, though always, and that inevitably, upon a lower level of blessedness, with feebler powers of Christianity, with wider aberrations of error than it had one."

On which statement the *C. at Work* comments thus: "And so the United States (as we wish to add 'this Canada of ours') not having a national Church, flourishes 'upon a lower level of blessedness, with feebler powers of Christianity,' than Spain, Portugal, Belgium, or Russia! Bah, Canon!"

Ministers cannot be too careful in their habits. Little things often in their standing and influence more than they think. The *Christian at Work* tells of one who endeavored to get a call to one of two churches but was unsuccessful. He failed of getting either when he might have had both, but that a little fact concerning his personal habits became known in both places that he had a habit of picking his teeth with a penknife at the table, and had been known more than once, to take off his shoes and sit in his stockings before the fire, upon the occasion of making pastoral calls. This last act might not have been so serious in Palestine 1800 years ago, but the teeth-picking would have been acceptable even then. The sense of the fitness of things seems to be the one sense which our latter-day civilization does not improve as much as might be desired.

Dr. Cuyler, one of the most successful pastors in the world, is of course competent to give advice concerning church work. He says he keeps the young people in the church by keeping them constantly and usefully employed. He has a church of a Young People's Association, the aim of which is to do good for Christ. This association has prayer-meetings, social meetings, and literary meetings. It has a "Temperance Committee," a "Tract Distribution Committee," and a "Visitation Committee," and a provision of flowers to adorn the pulpit-platform, and to comfort sick folks when the Sabbath service closes. Dr. Cuyler says: "The most effective method we ever known for interesting and enlisting the younger portion of the flock, is by banding them together for social worship and for social work. Literary societies do not go deep enough; they do not meet the soul; and mere 'sociables' soon evaporate into emptiness and weariness."

All God's laws are prohibitory. They prohibit sin of every kind, form and degree. There is no instance of Divine law of license. He never proceeds on the assumption that men will sin, and therefore it is better to regulate than to prohibit it. He never says—because men will do evil, will harm themselves and each other, I will give them authority to indulge their wicked propensities within certain limits, for a consideration. It remained for man to devise laws for the license of acknowledged evil. How wise and good! The Jewish chief priests would not accept from Jesus the three pieces of silver because they were the price of blood. But Christian communities will accept the price of license to rob men, women and children of life and things dearer than life—ever of heaven. And some "chief priests" (Christian

ministers) are ready to advocate the unholy system. "How long, O Lord, how long!"

The better citizens of New York are pretty thoroughly aroused about the condition of the streets. Filth abounds; sickness is very prevalent; and it is fear that pestilence may soon desolate the city if it be not cleansed. There have been several meetings to discuss the situation. One of the meetings was composed chiefly of doctors, some of the more eminent of whom pointed out the real danger threatening the city. One—Dr. Loomis—declared the presence of typhus fever, and pointed out the fact that historically typhus fever had been the precursor of the worst epidemics, such as cholera and the London plague; and Dr. Willard Parker emphasized the danger to the entire State from the present condition of the city. We quote:

"There were never before so many of the factors for producing disease at work at once in the city. Our population now numbers a little more than 1,200,000. Of these only 225,000 live in hotels and large houses. The remainder live in tenements and small houses. The city, with its surroundings, has a population of 2,000,000. If we have an outbreak of pestilence it will be impossible to confine it to the city. Pestilence will spread up the river and to adjoining States. If there should be the same ratio of deaths as in 1849, from 12,000 to 14,000 persons would die. With the same ratio of deaths as there were in 1832 the number would be 20,000."

Some very good unassuming Christians are expert at excusing themselves when solicited to contribute to benevolent enterprises. They can tell very plausible and, often, quite touching stories of hard times and great efforts to meet their business obligations and support their families. But their stories will not always bear close examination. A good story is told of one of these. A minister, agent for a denomination, was in the habit of coming to the institution. He called on Mr. A., a well-to-do farmer, the owner and cultivator of some five hundred acres of fertile prairie, a member of the church, a good man and hospitable, and not in any sense a stingy man, but who did not like to give largely to outside enterprises. He didn't like the minister very much, but he received him cordially and invited him to remain all night. After supper the minister stated his mission, and asked Mr. A. to subscribe. The latter expressed his cordialness of the cause, and expressed the hope that it would be a great success, but he could not, he said, give anything at present. To establish his alleged inability to subscribe he went on to say that he had "a little swamp land out of which he was trying to get a living; but taxes were high, his family was large, and the expenses of the church were heavy. He thought he must be excused."

The minister accepted the statement without protest, although he did not know the farmer's ability to give largely. The next hour for retiring drew near the minister said: "Well, Bro. A., I think we had better have a short session of prayer before we retire. Will you please lead, and just tell the Lord the same story about your circumstances that you have told me." Bro. A. was concerned. He told the minister he could pray if he wanted to, but he did not feel like it himself. He couldn't tell the same story to the Lord. Are not there a good many who tell the church and their brethren what they dare not tell the Lord. Yet he knows.

The Temperance men of Michigan have struck the right note. A convention was held the other day in Jackson in that State, which in point of numbers, the character and standing of those present, and the action taken, was a notable occasion. Among the resolutions passed were the following: Resolved, That the temperance men of Michigan will not heretofore support any candidate nominated for State officers by any political party which does not in its platform frankly admit the right of the people to settle the question of prohibition for themselves, and which does not in its platform pledge the party to abide by and defend the principles of statutory and constitutional prohibition; and further, Resolved, That in the election of members of the Legislature, we will work and vote to secure the election of those who are openly pledged to statutory and constitutional prohibition; and that we will not support any candidate who is not pledged to the same. We will make no independent nomination and devote our time, labor, and money to secure the election of our candidate.

This is a position that temperance men everywhere must take. In the United States the feeling is growing rapidly and strongly in this direction. More than ever before the temperance question is engaging attention, and the number of those who are determined that it shall not be pushed aside by political parties is increasing steadily.

In Canada, Temperance men must take the same position. Other questions may be of great importance, but none of them are so important as the question of prohibition. And no man or party that ignores or is opposed to temperance legislation, should have the support of temperance men. And if existing parties and present candidates play fast and loose with the temperance question, the temperance men of the country will have to organize a new and better party.

THE WORLD'S CONVERSION.

An article on the responsibility of English-speaking people in the conversion of the world in secular paper—the *Boston Traveller*—furnishes a thoughtful view of the subject. It is shown that the portion of the human family speaking the English language hold a most important relation to the unevangelized portion of the world. And their great responsibility is shown in the fact that they are in possession of resources eminently fitting them to go to the front in the work of the universal diffusion of the gospel:

"1. To English-speaking people now belong the largest number of the interested and active in such a work. As a body, they are the most intelligent, practical and enterprising among the nations in all enterprises relating to the diminution of misery and increase of happiness; having every kind of institution looking after the welfare of men, more in number and of greater efficiency, than can be found elsewhere."

"2. No people equal them in the nature and value of their political power. Their forms of government attract the attention of other nations, and have diffused widely among them the principles of civil and religious freedom, and this to such an extent that the United States especially have become such an attraction, that vast numbers of the needy and oppressed are drawn here for their permanent homes."

"3. In a smaller portion of the English-speaking people remain to be evangelized than in any other people. Hence there is power—never to be lost—of home conversion—augmented power, to carry the Gospel to other lands."

"4. This people have greater resources for such a work than any other people. First, as regards possession of territory. It is now well ascertained that England and America possess more than thirteen millions of square miles of the territory of the world, which is more than one-third of all the arable land of the globe in their possession. Second, as to their mineral wealth. The products of European and American mines aggregate three-fourths of the gold and silver of the world. Third, as to commercial power, England leads the world in this matter at this time. The resources of the two countries as to agriculture, manufactures, machinery of every kind, and the energy of the people of these two countries have placed them in the front of the world as to the power of the nations. Commercial values of the United States thirty years ago were a little over eight millions. To-day they reach eighty millions. Fourth, in easy and ready access to the heathen world. The American outlook is upon the great kingdoms of China and Japan, with the islands of the vast Pacific, and thus gives great facilities for gospel propagation, while Great Britain, with her dependencies, commands round the globe, is brought into immediate contact with the greater part of the heathen world."

"5. The English language is spoken by more people than any other on the globe. The written language of China is understood by more people; English is spoken by not less than one hundred millions of people, and is rapidly increasing in use, in all the various parts where it comes into contact with other tongues; while the vast diffusion of English literature in all its branches, gives a constantly widening sphere. And wherever it goes it carries a larger amount of evangelical truth than any other language."

"6. The work already done by English-speaking people shows the power for good already in their hands, laying deep and broad foundations for greater progress. Experience in missionary work, the energy and success with which collections of money are made, the vast and most cheering progress of all missionary operations, the constantly deepening conviction of giving all possible earnestness to the work, all combine in eminently qualifying the English-speaking people to be among the foremost in the world's evangelization."

HALIFAX CORRESPONDENCE.

Argyle and Public Buildings, composed of Glenwood, Argyle, Upper and Lower Public churches, is in some respects one of our most important fields of labor. It has four large and attractive places of worship which will seat between four and six hundred people each. In connection with these churches are six flourishing Sunday-schools. The reader must not suppose because I have not spoken particularly of Sunday-schools before that there were none in the other churches. On the contrary, everywhere, with few exceptions, I found the most lively interest in this department of Christian work. At Beaver River, if my memory serve me, there are three efficient Sunday-schools conducted under the auspices of the church.

Rev. W. Miller is the progressive pastor of this region of country and there are probably two or three thousand souls who look to him for the ministrations of the gospel. Possibly no part of our Zion has been more signally blessed in revivals in the past few years, than this locality, under the labors of the late pastor, Rev. Wm. Downey, who is now laboring as an evangelist in New Brunswick. Not only scores but hundreds have been baptized and welcomed to these several churches. The ingathering did not cease with his departure but continued for months after the coming of the present incumbent, Bro. Miller. Doubtless no F. B. minister in the Dominion has been so successful in promoting revivals than Bro. Downey. He is still in the prime and vigor of manhood and has already baptized upwards of two thousand converts. May the Lord grant him many years still in the gospel ministry and greater success in winning souls. The churches are located about equidistant from each other and extend some twelve or fifteen miles over a stretch of zigzag sea coast. From all that I could see I should judge that Bro. Miller's lines have fallen in pleasant places. May he be in no hurry to leave them.

The Argyle Church has the honor of furnishing the first Free Baptist representative that ever sat in our Provincial Parliament. Albert Gray, Esq., has for a number of years enjoyed the full confidence of a large constituency in his County and of his party throughout the Province. His voice has ever been given for temperance legislation and it was he who moved that protest in the last session of the Local Government against the American amendment to the Scott Act in the Senate in Ottawa. Among the resolutions passed were the following: Resolved, That the temperance men of Michigan will not heretofore support any candidate nominated for State officers by any political party which does not in its platform frankly admit the right of the people to settle the question of prohibition for themselves, and which does not in its platform pledge the party to abide by and defend the principles of statutory and constitutional prohibition; and further, Resolved, That in the election of members of the Legislature, we will work and vote to secure the election of those who are openly pledged to statutory and constitutional prohibition; and that we will not support any candidate who is not pledged to the same. We will make no independent nomination and devote our time, labor, and money to secure the election of our candidate.

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6. Shag Harbor Churchworks in a meeting-house, not owned by any sect in particular, but in all common. In spite of grace, patience and brotherly love, occasional upheavals will occur that cause even the most devout to sigh for a lodge in some lone wilderness. His is literally a church set upon a hill and may it ever be seen to the honor and glory of God.

7. Woods Harbor Church has suffered much from the hard times, but, fortunately, before they came on the brethren erected a large and substantial place of worship, which speaks well for the enterprise of the place. Bro. Brown's labors have been greatly blessed in these churches within the last year. He is full of energy and a great help to him in his work.

Along these shores are several lobster factories, that, during the summer months, give employment to many hands. These factories are fast becoming an important branch of industry on the Atlantic coast of the Province.

Your truly, B. MINARD.

Halifax, N. S. April 20, 81.

REVIVALS.

—Rev. Dr. Sonerville the Scotch Evangelist, has been holding meetings at St. Petersburg, with good effect.

—As a result of the special meetings in Beecher's Church between 100 and 300 members will be received into the church next Sunday.

—Among the fruits of revival work in Brooklyn has been the conversion of a prominent liquor-dealer, who has poured out his liquor into the gutter. The house is now occupied by a converted negro minister.

—An extensive revival has been in progress at Eldon, Mo., during the past five months, during which time 235 persons have united with the Methodist Church there. This has necessitated the enlarging and refitting of the church, and four thousand dollars have already been raised for this purpose.

—Major Whittle and Mr. and Mrs. McGraham, American Evangelists, have been holding evangelistic services in Edinburgh. The great Assembly hall was crowded. After meetings have been held, at which many inquirers have been present. The Bibles and Bibles have been made addresses at the meetings, and much interest has been awakened.

MISSIONARY NEWS.

—The Rajah of Borneo has thrown his land open to Christian missions.

—There are five translations of the New Testament into Japanese.

—It is stated that out of 125,000 Fiji Islanders, 102,000 are regular attendants upon some church.

—The Seventh Day Baptists of the United States are about to establish a mission school in Shanghai, China.

—Rev. William Taylor expects to sail this month to South America, to open additional mission work in that country.

—One thousand communicants, with average aggregate congregations of 1,500, are reported in the mission churches in Syria.

—There are in all 243 languages spoken in India. The Bible has been translated into about 80 of them, and the most important ones are being translated.

—At the mission of the Church Missionary Society, Free Town, East Africa, nearly one-fourth of the children at school were rescued from slave-trading.

—From Tahiti it is reported that the restrictions imposed upon missionary labor since the establishment of the French protectorate have now nearly all been removed, and that the beneficial effect of this measure has already made itself felt in the increasing success of the work.

—Both houses of the Parliament of Brazil have adopted Article VIII of the reform of the Constitution, under the title of the Union, and of their religion the same civil and political rights as the Catholics enjoy. In a word, the government has thrown the whole country open to the sowing of the Gospel seed as never before.

—Since the Livingstone Mission was established in Southern Africa by the Free Church of Scotland, the gospel has been preached for six years to the natives of the shores of Lake Nyassa, and an official check has been put on the slave trade. The life-work of the missionary explorer, from whom the mission is named, is thus carried on, as 19,000 slaves formerly were annually carried off from this region.

—It is a little more than three years since the first native Christian denomination was formed in Japan, under the title of the United Church of Christ. This church, which now includes twenty-one congregations, with 1415 members, of whom the mission is named, is thus carried on, as 19,000 slaves formerly were annually carried off from this region.

—Bishop Crowther, of the Niger, Africa, reports that he has received a visit from a wealthy chief from Okeika, a town of 10,000 people, forty miles from Bonny, never yet visited by a mission agent. The chief announced that the Christianity of the natives of the shores of Lake Nyassa, and an official check has been put on the slave trade. The life-work of the missionary explorer, from whom the mission is named, is thus carried on, as 19,000 slaves formerly were annually carried off from this region.

—I wish, for myself and family, to express thanks to the church and people of Seal Cove for a good donation, value \$35.00. God bless them one and all. Grand Harbour, Grand Manan, April 16th, 1881.

JACKSONVILLE, C. O.—The series of meetings held in Jacksonville by the pastor, Rev. O. M. E. Bar, resulted in much blessing. The church was quickened and strengthened, and there was a good number of conversions. Bro. Bubar baptized twelve converts.

VICTORIA CORNER, C. O.—Bro. Bubar is pastor of the Victoria Corner Church also. He has held some special meetings there which have resulted in good. We are sorry to hear that Bro. B.'s health is not very good just now; he is probably feeling the effects of the extra work done. We hope soon to hear that he is all right again.

REV. A. TAYLOR gave us a call on Tuesday. He was en route to Grand Manan, where he will probably remain about three weeks, having made an exchange with Rev. H. Hart who is now at his home in Carleton Place.

Rev. Taylor spent two or three days in Windsor, C. O. recently, and helped the church there. He received seven members into the church.

JERUSALEM, Q. C.—We had a call this week from Licentiate A. Traflet who was on his way to visit his family at Ed River, for a few days. We were glad to learn from him of a good revival in Jerusalem. The cause there had been quiet low, so low that at a conference just before the special meetings only six were present. Special meetings were held for four weeks, and much blessing was received. Rev. J. G. McKenzie was with Bro. Traflet most of the time, assisting in the work. Besides the quickening of the church there was a good number of conversions. Twelve were baptized by Bro. McKenzie, and fifteen were received into the church.

During the meetings there was a good spirit of Christian union among the different denominations in the community. Bro. Traflet's Pastorate embraces Hampstead, Upper Hampstead and Jerusalem, and he speaks warmly of the kind treatment received from the people of all these places.

NARROWS, Q. C.—Dear Editor:—God by His holy spirit has been doing great things for the church and people at the Narrows. A few weeks ago Rev. Thos. W. Carpenter came to the place to hold a few services, and since then, assisted by Licentiate Mott, he has been labouring with us. In so short a time the results have been simply wonderful. Surely this is the Lord's work and marvellous in our eyes. Many of the church members had, like God's ancient people, hung their harps upon the willows and said, how can we sing the Lord's song in a strange land. The word the flesh and the devil were pretty strongly entrenched in our midst; yet there was a great wrestling and prevailing. God's servants came in the spirit of their Master; the broken walls began to be rebuilt; the tithes and the offerings began to pour in, and soon sinners began to enquire the way to the cross. Sunday, April 3rd, after listening to an impressive discourse by Bro. Carpenter, the large congregation repaired to the waters' edge, where two young women, with radiant countenances, cheerfully obeyed their Lord's command in the beautiful ordinance of baptism. Again on Sabbath 10th inst. a vast assemblage gathered around the altar's font. It was a gorgeous day, not a ripple was on the glassy surface of the Old Washademoak, hallowed by these baptismal scenes; nine happy converts were led down into the water by Bro. Carpenter. And there, before perhaps 400 people, publicly owned allegiance to the Captain of their salvation. It was a day never to be obliterated from our memories. Last Sabbath five more were baptized in the presence of a solemn multitude. The good work goes on. Middle-aged men and women, together with the young, are being melted into contrition by the Spirit's power. Pray for us, and especially for Brethren Carpenter and Mott, whose labours are being so signally blessed. A CORRESPONDENT.

April 14th, 1881.

NOVA SCOTIA.

Rev. T. O. DeWitt of Cape Island is just now laid aside, unable to preach. His throat is troubling him, and he is so hoarse that he can scarcely speak. We hope the difficulty is only temporary.

LITTLE RIVER, YARMOUTH CO.—Dear Bro. McLeod:—Thinking it might be interesting to the readers of the INTELLIGENCER to hear from this part of Nova Scotia, in regard to the cause of God, I write.

I left New Brunswick, last winter, to pay a visit to this Province, and the impression I had previous to coming that it was the "will of the Lord" deepened when I came there.

Each of the four churches on this Pastorate (Salmon River, Tusket, Plymouth and Little River), kindly received me. Some time since, we commenced holding special meetings here (Little River), where the Lord has been pleased to revive His cause, and save sinners. At the first of the revival, Bro. Knollin came and gave encouragement, and baptized two, who were united to the F. B. Church. Since then we have been holding meetings as often as time would permit, and last Sabbath I, with a thankful heart, baptized six more, who were united to the church. Others are earnestly enquiring the way, and we trust before long will follow the Lord in His Divine command.

Bro. Siddall was with us last Sabbath, and rendered valuable assistance. He is doing good work in this Province, and is highly esteemed. There are many faithful laborers here in the vineyard of the Lord, and I like them very much, but I am not forgetful of the dear friends in New Brunswick who extended so much sympathy, when I started in the ministry. Yours, &c., J. W. FREEMAN.

April 14th, 1881.

LETTER FROM REV. F. BABCOCK.

THE C. T. A. IN KINGS, N. S.

DEAR BRO. McLEOD:—On last Thursday the 14th inst., voting was held in Kings County, N. S., on the Canada Temperance Act, resulting in a large majority (about 1,400) in favor of the Temperance Act. In some polling districts not one vote was polled against it, in some others there were only a few against it. I feel like shaking hands with all temperance workers, and especially with those of Fredericton, whose example and success have encouraged us much in our efforts. The victory has not been obtained without hard, persevering work, and much prayer to God. I think the ministers in the County have been a unit on the question. It has been my privilege to meet with several of them to discuss the matter, and also with many earnest, self-sacrificing lay-workers. The first movement to procure signatures to petitions to bring on a vote was made by Henry Lovett, Esq., of Kentville, and he has kept at it until the object in view has been accomplished. He has spent more time and expended more labor than any other man in the County. But good work has been done by other men, and by the "Sons of Temperance Divisions," and other temperance organizations. Among those who have engaged with in the work are the following ministers and laymen, whose labors deserve mention: Here in Canning the Rev. M. Barker (Congregationalist); David Messer, Henniger and Struthair, (Methodists); Rev. Mr. Freeman, (Baptist); in other parts of the County, Rev. Mr. Armstrong, (Baptist); Rev. Dr. Walton, of Horton, (Methodist); Rev. Mr. Logan, of Kentville, (Presbyterian); of lay-workers I may mention James Henderson, B. B. Wadsworth, Esq., Sidney Blackmore, Councillor West, at Port Williams, Lockwood and Farrham, of Canard; at Port Williams, Mr. Elder, of Wolfville, Mr. Cogswell, Mr. Borden, Augusta Pines, Esq., C. F. Eaton, Esq., of Canard, and others. In the western part of the County I think all the ministers and prominent laymen did noble service in the cause. It was truly encouraging to hear such men pleading for the cause of temperance, and taking upon themselves the task of cherishing public opinion on this important question. And well have they succeeded. The run party have said much, and done a little to uphold their unholy cause; especially have they aimed at Mr. Lovett, imputing to him wrong motives, etc. It seems it is hard, if not impossible, for the run party to appreciate a benevolent act on the part of their fellow-men. Many have affirmed that the Act will be operative, but a reference to its operation in Fredericton generally has settled that objection; some have held up the amendment passed by the Senate at Ottawa, and the fallacy of that amendment are marked men—our Free Baptist Deacon among the rest.

The day on which the vote was taken was an unfortunate one for the Temperance cause. It was a day of no little interest to bibliophiles was the sale, in New York last week, of the first book, a copy of the Scriptures, ever printed from movable types. The first book was \$50,000, and was sold at \$8,000. It is in the Latin language, and is preface with the prologue of Jerome. The binding is of thick oak boards, covered with stamped calf, with ornamental brass corners and center pieces with bases. It was printed by Jeanes Gutenberg in 1450-55.

THE NEW POST OFFICE in Fredericton is not yet ready to be occupied. It is the time it was ready. There is no excuse for the delay. It might have been ready six or even twelve months ago, if there had been proper management.

pleasant day for moving about. It moved the night before two or three inches, and by 9 o'clock in the day the slush was plenty. But that day we had prohibition in force, so far as the public could see; and it was the quietest day I have seen in Canning. How unlike the day of the Municipal Election, Christmas time, and some other days. If prohibition works so well one day, we should have it all the year round. It now remains to be seen how well the law will be carried out. I have some fears on that point for this place, but time will show. The good work is moving on, and all good people will rejoice in it. F. BABCOCK.

Canning, N. S. April 19, 1881.

NIHILISM.

What Nihilism means is apparent from the following extract taken from the writing of Michael Bakunin, one of the Nihilist philosophers:

"This gospel admits of no half measures and hesitations. The old world must be destroyed and replaced by a new one. The lie must be stamped out and give way to truth. It is our mission to destroy the lie, and to effect this we must begin at the very commencement. Now the beginning of all those lies which have grown out of this poor wretched world is God. Tear out of your hearts the belief in the existence of God, for as long as an atom of that silly superstition remains in your minds you will never know what freedom is. When you have got rid of the belief in this priest-begotten God, and when, moreover, you are convinced that your existence and that of the surrounding world is due to the conglomeration of atoms in accordance with the laws of gravity and attraction, then, and then only you will have accomplished the first step toward liberty, and you will experience less difficulty in riding your wild horse of freedom. Surely this is the Lord's work and marvellous in our eyes. Many of the church members had, like God's ancient people, hung their harps upon the willows and said, how can we sing the Lord's song in a strange land. The word the flesh and the devil were pretty strongly entrenched in our midst; yet there was a great wrestling and prevailing. God's servants came in the spirit of their Master; the broken walls began to be rebuilt; the tithes and the offerings began to pour in, and soon sinners began to enquire the way to the cross. Sunday, April 3rd, after listening to an impressive discourse by Bro. Carpenter, the large congregation repaired to the waters' edge, where two young women, with radiant countenances, cheerfully obeyed their Lord's command in the beautiful ordinance of baptism. Again on Sabbath 10th inst. a vast assemblage gathered around the altar's font. It was a gorgeous day, not a ripple was on the glassy surface of the Old Washademoak, hallowed by these baptismal scenes; nine happy converts were led down into the water by Bro. Carpenter. And there, before perhaps 400 people, publicly owned allegiance to the Captain of their salvation. It was a day never to be obliterated from our memories. Last Sabbath five more were baptized in the presence of a solemn multitude. The good work goes on. Middle-aged men and women, together with the young,