

TERMS AND NOTICES.

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Advertisements for insertion should be addressed, REV. JOSEPH McLEOD, P. O. Box 51, Fredericton, N. B.

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., DECEMBER 2, 1881.

Many Jews, forced to leave Europe by harsh treatment, are coming to the United States. Four hundred arrived last week, and it is believed that 5,000 or more will arrive before Spring.

The Emperor of Germany is evidently nearing the end of his career. Reports concerning his health indicate that he cannot live much longer. The Crown Prince who will succeed him is an able and popular man, and much is hoped of him.

It is evidently feared in Russia that with the return of Winter the nihilists will carry on their terrible work more vigorously than ever. It is said that "already revolutionary proclamations are being mysteriously distributed throughout the country; copies find their way into the barracks; and it is said, too, that the Emperor has lately received many missives of a threatening character both at Peterhof and Gatchina.

Some well meaning men imagine they can destroy rum shops by establishing coffee houses. The coffee house is very well in its way, but it does not amount to much as a reformatory so long as the rum shop is licensed. The experiment has been made in New York and is an acknowledged failure. If the legal standing of the rum shop is taken away, then the coffee house may do good work.

One outcome in Saskatchewan was convicted of selling liquor without license. The case, on appeal, came before Judge Palmer, and he gave judgment quashing the conviction. He says the Canada Temperance Act is in force in Western Canada; that Moncton is not a city; and that the law would be in force even if Moncton, as some have contended, were a city within the meaning of the Act. The conviction of Ontario was quashed on the ground that the Canada Temperance Act repeals the statute under which he was fined.

The trial of Guitau was not yet concluded. His counsel, Mr. Scoville, has done him self credit in the conduct of the case. But Guitau has continued to act his miserable part. He evidently wants it believed he is insane, but the jury will be persuaded that he is not. The paper makes a good point when it says that if he were really insane he would not only give in having shot the President but would make himself fully responsible for the consequences of the act. He seems now inclined to reject in the shooting, but to hold the physicians responsible for the death of the President. A genuine nautic would be consistent enough to claim the whole credit for himself.

The conversion of Count Campello, Canon of St. Peter's, Rome, is recorded, by those who know best as a most important event, much more important than has been supposed by people in general. Dr. Vernon writing from Rome concerning it says: "The moral significance and influence of this conversion can hardly be over-estimated. It may safely be said that no single case since the Reformation, taken all in all, has been so striking and noteworthy; nor is there any single conversion from Romanism so stamped the Vatican and its adherents. Count Campello has had many letters of congratulation and encouragement from various parts of Italy; not a few, also from other lands. Various priests, and in the service of 'Holy Mother Church,' applied his step, and say they would gladly do likewise could they by any labor find 'where-with to be fed and clothed.' A few professions of adoration have appeared to us for admission and service in our church. Certainly no dozen facts together, since the opening of Italy to the gospel, have led so many people to take the waiting influence of the papacy, or to think seriously upon the merits and rising importance of Protestantism in Italy. Nothing during this century has announced in Rome, so like a bright light, the word, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'

Rev. T. H. Porter, (Baptist) died in Fredericton last Saturday evening. He became pastor of the Fredericton Baptist Church in the fall of 1870, but five or six years ago was compelled to resign on account of failing health. During his pastorate in Fredericton he was an earnest worker and did much to help the church and good movements generally. After his retirement from the pastorate he continued to labor as he had opportunity, though in his weak condition it was no wonder to those who saw him how he could do anything. He expected to have ended his earthly career long ago, and was rather surprised that he lived so long. To the very last he continued to do all he could of Christian work; even when he was confined to his bed by failing health in some kind of work for Christ and his cause. From the first of his sickness he looked forward to death with a cheerful resignation. To witness his patient and his abiding faith in Christ was a benediction. The last time we saw him only a few days before his death, he was exulting in Christ the 'mighty to save,' and awaiting the time when he should go to be with him. He was a good man, was strong in faith and abundant in good works, and has entered into 'the rest that remaineth to the people of God.'

He leaves a widow and seven children, who, in their great loss, have the sympathy of all who know them. That he who was so exceedingly precious to their loved one may graciously sustain and comfort them now, many will pray.

The funeral took place on Tuesday. In addition to the short service at his late residence there was a service in the Baptist Church. The pastor, Rev. F. D. Crawley, conducted the service and read the Scriptures, prayer was offered by Rev. E. Evans (Methodist), and Joseph McLeod made an address. There was a large attendance, representing all denominations, indicating the high esteem in which the deceased minister was held by the citizens generally.

THE APPROACHING YEAR.

Having entered on the last month of the year it is fitting that something be said of the course intended to be pursued by the INTELLIGENCER in 1882. Of the past we may not express an opinion. Twenty-nine years have passed since it entered on its mission. To do the work has been the part of its editor, to judge of its character and the effect is the part of its readers. We know that the spirit, style and aim of the paper have received much commendation, and there have been not a few testimonies that it has been a means of real good to the families who receive it. These things are greatly encouraging, for we are anxious about everything that it may do good to all who read it—comforting the saints, strengthening the weak, winning the wayward, convincing the unbeliever, in a word helping all to be good and do good. That it may be increasingly useful we shall continue to labour and pray; and we ask all who are interested in the paper and the work it aims to do to pray to the same end.

1882.

We look forward to the new year with hope and courage. We trust it has greater prosperity in

store for the INTELLIGENCER than it has yet enjoyed. It will not be any less earnest, vigorous and faithful than in the present or any preceding year. In its general tone there will be no alteration. Its position regarding the moral and religious questions of the day is well known. There will be no change, unless it be in the direction of intensifying its protest against and its exposure and condemnation of evil in any and every form, in high places and low places; and its defence and advocacy of everything good from whomsoever or wheresoever it may emanate.

Of religious news it will always contain a full supply—fresh and readable. The secular news department will be well sustained. All important events at home and abroad will be duly recorded.

The INTELLIGENCER is especially suited to families that can take but one paper, as it furnishes all the secular news of importance, in addition to the news of Christian work and the general religious and family reading. In selecting subscribers our friends may use this fact as an advantage.

To Free Baptists especially the INTELLIGENCER looks for support. It is the organ of the denomination. Through it alone may the Churches communicate with each other, and the facts concerning the denominational work and progress be brought to public attention. That it has been a benefit to the denomination is not pretended to be denied. That it may be more so we desire and labour. Extension of its circulation is the increase of its usefulness. It ought to be in every Free Baptist family in the denomination. Will the ministers and others interested in the denomination make earnest effort to introduce it more widely? Its friends are its only agents. Their work and ours is to be one end. Let us be helpers of each other.

Renewals for 1882 should begin to come in now. It is not the best way to delay till the year has begun. A rush of subscriptions now would do us good.

We expect all our present subscribers to be subscribers for 1882. Of course, they will not disappoint our expectation.

It would be a good thing, too, if each one would try to get at least one new subscriber. To get one might not be very difficult.

There is a great deal of trashy and dangerous literature in circulation. Published cheaply it seeks to find its way into all the homes of the country. It does evil and only evil wherever it goes. Christians should counteract its evil influence by extending the circulation of pure reading.

WORKERS NEEDED.

That created mind should devote itself to the service of Him who created it, is a proposition which no one will deny. Reason at once says that it should. In itself it is proper and right. Moral agents are, of course, accountable to Him who has placed them in their sphere of action, and surrounded them with restraints and motives for action. It is not enough to admit this fact; it is important that we feel the full force of it. Were the force of it more felt society would soon undergo a very marked and beneficial change.

Those who have reached old age and also those who are in middle-life, do, doubtless, appreciate the responsibilities that attach to their Christian profession, and are faithfully endeavoring to discharge their duties. Can the same be said of a like percentage of the young who are professed followers of Christ? We are far from being insensible of, or indifferent to, the fact that a great many young men are not only Christians in name, but that they are also engaged in diffusing the truth of the Gospel in various ways. We congratulate those on their honorable work, and give thanks to God that they are so employed. There was never an age when so many young men voluntarily engaged in Christian service. It is, indeed, one of the distinguishing peculiarities of the present time that a great multitude of earnest Christian men and women are striving to do good to the mind and morals of the communities in which they live. That they do this in their Christian profession, and are faithfully endeavoring to discharge their duties. Can the same be said of a like percentage of the young who are professed followers of Christ? We are far from being insensible of, or indifferent to, the fact that a great many young men are not only Christians in name, but that they are also engaged in diffusing the truth of the Gospel in various ways. We congratulate those on their honorable work, and give thanks to God that they are so employed. There was never an age when so many young men voluntarily engaged in Christian service. It is, indeed, one of the distinguishing peculiarities of the present time that a great multitude of earnest Christian men and women are striving to do good to the mind and morals of the communities in which they live.

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BEFORE THE FIRE.

No. 2.

I'm into the arm-chair again to solicit rest. Not that I've worked very hard to-day, for I haven't. And moreover work is not half so tiresome as worry and anxiety. But from some cause, work or worry, or both, I feel like closing my eyes to the light and my ears to the noise of two boisterous, romping children that now I come home, claim especial privilege to my attention. I'm hardly into the chair before I am resting against my shoulder and the other sitting upon my knee, demanding a story. The one wants "the strong man with long hair," the other, "the man who lost his jacks."

"Oh! what a trouble," is the exclamation of my heart and almost of my lips for the moment, but it is not uttered. In turn each story is told with additions and modifications to make them even more interesting to very youthful hearers. Then busy brains and restless feet hurry both away to tell their own way the remarkable stories to other auditors. What a happy thought comes to me and what joyous feelings thrill me. "Hatter than seducing them," and an approving heart. "Who knows how often the memory of those half-hour stories shall come to them in other days as a sweet recollection, showing to hearts then older how maturity tried to interest and amuse youth."

This in turn thought succeeds thought, about the little things which make or mar our lives; the little things which sweeten and enliven our other lives; the little means of our common life, with ever so little personal sacrifice, to cast sunshine across other lives. I look back to many a heartache that a kind word of parent, or teacher, or friend might have relieved. I see a thousand sharp turns in life that one kind word would have rounded off, and I am persuaded that often by an act or word of kindness, I too, might have lightened somebody's burden.

Thus in my going along the road I find a man with his horse downed and in trouble, unable to get him up alone. I assisted him, with little inconvenience to myself, and received a "thank you" filled with gratitude. At every turn in the way we find men tugging away at their burden, adding or falling, and threatened with being crushed, or in life that one kind word would have rounded off, and I am persuaded that often by an act or word of kindness, I too, might have lightened somebody's burden.

Every man who enters into the life-struggle has more or less of burden to carry. Poverty, sickness, weakness or death or health, or wealth, fame, gain in turn, may prove a load. Over a way-way in life, do we find the words to be some of a narrow passage in London? "No burdens allowed to pass through." And yet under that self-same gate-way many a burden enters. Inevitable to naked eye, unknown to any but the weary dependent heart which it rests.

And thus with life—a man whose step is elastic and firm, and whose appearance suggests health and vigor, is staggering along with a heavy load, and is reaching out for help. To him of our mission, not to lighten it, but to bear it. To us upon a time may not be our lot, but to wear the crown of performed duty may.

The little of life are great with moment, because great in influence. Where great things fail to touch a heart, or effect a cure, a little thing often succeeds. The simple prattle of a child has stirred a nature so callous and indifferent, that the eloquence of the most gifted Divine has failed to move it.

A little bullet on that eventful July day robbed the world of a noble life, and widowed not a woman, simply, but the whole United States. The faintest trace of infidelity has grown and increased, and developed in some weak brain or heart until it has covered the whole destiny with a terrible blight. Little by little the subtle influence grew, deadening two after two and branch after branch of conscientiousness and belief, until the whole being has become dead to the highest voices of God's teaching.

Then in its darkness and gloom, enveloped in its own destined belief, the mind capitalizes itself upon its destruction of long established truth. As well might the surge of the sea rolling against some headland, bid in spray of their own creation, claim the destruction of the iron-bound coast. When the blind fury of the waves subsides and the mist clears away, the display is itself and thing, a small seed of unbelief left that sceptic sowing.

Thus, the world round, little things are fraught with great consequences. W.

INDIA LETTER.

Missionary, India, Oct. 14th, 1881.

Your N. B. Missionary, Miss Hopper, being away for a month's rest at Dajpelling, I will send you a short letter. Now that the rail takes you up to the hills one can reach Dajpelling in twenty-eight hours from Calcutta, so that we seem to be much nearer the beautiful Bengal Sanitarium than we used to be ten years ago. Four of our circle from this station have gone up to the hills for rest this autumn, and we all may not be together again till the annual meeting, next month. The rainy season seems to be quite over now and the fresh north breeze begins to blow.

I suppose your Annual Conference is in session now at Grand Manan. It would be such a pleasure to be there and see the faces of brethren loved in the Lord. My visit to that section of your Seventh District was made in the winter, and I was greatly enjoyed it, and should like meeting the kind friends again who did so much to make that visit pleasant. And the few past months I have often thought of the missionary work in the Province and wondering when the brethren of N. B. would again put shoulder to it right resolutely, and send us a man for this needy field. Has anything been gained by putting off this work? Are the churches likely to do more a year or five years hence than now? I think not. I am hoping to hear of progressive action taken by the Conference.

A recent letter from a friend suggests that I should indicate some definite work for the cash now in the Foreign Mission Treasury. For I do not call, men or are hardened in sin or are in some way removed beyond the reach of our influence. Beginning now continue to the end of life. There is something for every day and every circumstance; be thou faithful unto death and thou shalt receive a crown of life." It is not only a duty to work for God and men, but a privilege; ye are labourers together with God.

If the class addressed, the inactive in the churches, will think even a very little they will see numerous opportunities of employing their powers for the good of men and the glory of God. Sabbath-schools need more teachers; prayer meetings need more prayers and more testimonies for Jesus; there are sick to be visited, there are poor and uncared for to look after; there are the wanderers to be sought out and won back; there are, in a word, scores of ways in which the best possible Christian service may be done. Each one should resolve, in prayer and with reliance on the promised grace, to do what he can; to begin it at once, and to continue the doing so long as he lives. As Christians, we are steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

PRINCE BISMARCK has at length made it clear that he is opposed to the Hebrew persecution, and will not encourage any proposal to deprive the Hebrews of their constitutional rights. This declaration cannot fail to restrain some fanatics, although it comes rather late, and has been anticipated by the popular verdict at the polls. While, however, Prince Bismarck has soft words for the Hebrews, he is disposed to give no quarter to the Progressives, whom he regards as hostile to the Prussian Empire. He is evidently determined, if he can, to check the Liberal movement, which made such significant gains at the recent elections.

RELIGIOUS NEWS.

The pastor of a mission church in Wawal, India, was, six years ago before his conversion, the leader of a band of robbers in the Malabar country.

Dr. E. P. Robinson says: "Whosoever in France the Gospel message is proclaimed, whether in theatres, concert halls, or in the street, the people flock to hear."

A Christian church has been built with stones from the ruins of a heathen temple by the native converts converted with the Malabar mission of the American B.M.

A church reports to a U. S. Baptist Association that it has no Sunday-school and no prayer-meeting—which greatly pains us. It also reports a constant loss of members, which the editor of a paper says, somewhat relieves our pain, as it affords ground to hope that the church will die out by and by, and give place for a better one.

Ernest effort is being made by the International Committee of Young Men's Christian Associations to reach the \$50,000 railroad fund, and at 62 points with 33 secretaries, work is being done in the interest of this class. The associations are trying to reach the 60,000 commercial travelers who are travelling throughout the length and breadth of our land. In 123 of our American colleges associations are doing a definite work for students, and the remainder of the 300 colleges, with 60,000 students, are yet to be reached. There are 23 General Conventions, each with 5 secretaries, reaching out after the 500,000 General Convention young men of our country, and the half million colored young men of the South are receiving special attention.

Twelve thousand letters every Sunday, and crowded meetings, besides, all through the week, form a pretty substantial evidence of the hold which Mr. Moody and Mr. Sankey have taken upon the people of Newcastle. One encouraging feature in this regard is the unanimity with which the ministers of all sects cooperate in the work of the evangelists. Shortly after Mr. Moody's arrival, the Newcastle Daily Chronicle, a leading religious journal of the town, the results of which, the great progress which religious indifference had been making in Newcastle of late years. Later reports from the same paper show how successful the American evangelists have been in awakening the attention of the indifferent classes, and how, under the stimulus of this new interest in evangelical religion, the religious workers of the town are laboring with zeal and a success unknown for many years before.

INTemperance IN RUSSIA.

The commission which is now sitting in St. Petersburg, to consider what measures should be taken against the spread of drunkenness in Russia, will have to deal with a question which has hitherto baffled all the efforts both of public and private enterprise in the empire. Some idea of the extent of the evil may be obtained from the fact that in the year 1880 the receipts from the tax on spirits amounted to 225,000,000 rubles, or more than a third of the whole revenue. Public houses have been closed, but the private secretaries have endeavored to induce the peasants to drink tea instead of brandy, but the consumption of brandy is as great as ever. Nothing observes the St. Petersburg correspondent of the Cologne Gazette is to be got out of a Russian peasant without brandy; without it he will not strike a bargain, start on a journey, or undertake any work. Every holiday is an occasion for drink, and in the Russian Church there are about a hundred or more of the kind. The peasants' earnings are almost all spent in brandy; and this is the chief cause of their poverty, which periodically devastates the country. When last year subscriptions were collected all over the empire to provide the southeastern provinces, which were suffering from famine, with seed-corn it was proved that the inhabitants of those provinces had in that year paid 7,000,000 rubles in taxes for the brandy they had made for their own consumption out of the corn which would otherwise have prevented them from starving.

THE RECORD OF HIS WORK.

Rev. William Brown was born at St. Stephen, N. B., on the 25th of February, 1838. In his seventeenth year he professed religion in Springfield, Maine; he was baptized and united with the Free Will Baptist Church in that place. Three years after he came to Saint John, and in 1861, in the following year he was married to Miss Phoebe Howland, of Laubert Lake. In 1860 they moved to Saint John, where he was settled as a Free Will Baptist minister. In 1861 he was called to the Free Will Baptist Church in Saint John, and in 1862 he was called to the Free Will Baptist Church in Saint John, and in 1863 he was called to the Free Will Baptist Church in Saint John, and in 1864 he was called to the Free Will Baptist Church in Saint John, and in 1865 he was called to the Free Will Baptist Church in Saint John, and in 1866 he was called to the Free Will Baptist Church in Saint John, and in 1867 he was called to the Free Will Baptist Church in Saint John, and in 1868 he was called to the Free Will Baptist Church in Saint John, and in 1869 he was called to the Free Will Baptist Church in Saint John, and in 1870 he was called to the Free Will Baptist Church in Saint John, and in 1871 he was called to the Free Will Baptist Church in Saint John, and in 1872 he was called to the Free Will Baptist Church in Saint John, and in 1873 he was called to the Free Will Baptist Church in Saint John, and in 1874 he was called to the Free Will Baptist 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