TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is published weekly from the office of BARNES & Co., Prince Wm. Street, Saint John, N. B.

Terms: $2.00 a Year, in advance.

☞ All exchanges should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

☞ All communications for insertion should be addressed, REV. JOSEPH MCLEOD, P. O. Box 81, Fredericton, N. B.

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., FERUARY 4, 1881.

— THE revised version of the English New Testament is to be published this month.

— "A trained man is two or three men in one, in comparison with an untrained man," said General Garfield in a recent address to a delegation of coloured men asking that one of their race be given a Cabinet office. True in affairs of the State, is it less true in the affairs of the church?

— YORK COUNTY wants a registry of deaths for the County, and will ask the Legislature to pass a law establishing such registry. It ought to have it. But so ought every County. Marriages have to be recorded; why not births and deaths? The Legislature would do well to make provision for such registry throughout the Province.

— WENDELL PHILLIPS delivered, the other day, a scorching review on the anti-abstinence lecture of Dr. Crosby. The report says he traversed the whole course of Dr. C.'s argumentation, and when he had finished there were but pitiful shreds of it fluttering in the wind. It is worse than a pity that a man of Dr. Crosby's position and influence should allow himself to be made the champion of the rum interest.

— THE Divorce question is being agitated in some of the New England States, notably in Maine and Massachussetts. It seems to be too easy to get unmarried, and decent people are getting alarmed, as they well may be. A divorce reform league has just been organized. It has among its members some of the leading men of the New England States. Its object is to secure such changes in existing laws as will put a stop to the wholesale breaking of the marriage vows which now prevails.

— IF the reports that occasionally reach the public be true or even only partly true, the slave trade in Africa is still painfully large. Dr. Livingstone estimated the traffic for all Africa at half a million yearly. Col. Gordon puts the loss of life in the Soudan alone at 30,000 to 50,000 annually. Raouf Pasha, who was left to carry out the work begun by Col. Gordon for the suppression of the slave trade, is proving its active abettor, and the iniquity is encouraged by the Egyptian government. "The sale and purchase of human beings continues to be practiced on a large scale in the Hedgey, Yemen, Nubia, Abyssinia, and at various points on the coast. Men, women and children are sold as beasts of burden."

— WHILE there is general denunciation of the German Government for persecuting the Jews of that country, it would seem that not all Jews are sure that they are desirable citizens. At a meeting of a Jewish Society held a few days ago in Chicago, a resolution condemning the German Government being under consideration, one of the members declared that "as a class Hebrews were not entitled to the sympathy of the world at large, as history for centuries and practice to-day proved that Jews never aided their fellow-men of other nationalities when in trouble." Of course such an utterance caused great excitement, and was met with a storm of hisses, but considerable applause also greeted it, showing that a great many held the same view of their own race.

— THE DANGER of backsliding is very great. To watch against it is the duty of the Christian. Here are some indications of backsliding:—1. Christ will be less in our hearts and mouths than formerly. 2. We will be more slack in our obedience, and have less delight in our duty than before. 3. It is a sign of decaying love when we lose our tenderness of conscience and wonted abhorrence of sin, Christ's enemy. 4. When we are more easy under Christ's absence and withdrawings and less anxious for His presence. 5. When we lose our wonted appetites for our spiritual food and nourishment from Christ in the ordinances. 6. When we lose our public spiritedness and concern for the interest of Christ's kingdom and glory in the world. 7. When we are little concerned to have heart holiness, which is Christ's image drawn upon the soul. 8. When we have little desire for Christ's coming, or for the enjoyment of Him in heaven. 9. When earthly-mindedness and love to the world is on the growing hand.

— THERE is a spirit of man-worship abroad. Of the late Rev. E. H. Chapin, the distinguished Universalist preacher it is said that the great majority of his congregation were simply attached to *him*, not to the church or to any gospel principles. It was a rare thing for any other man to be heard with patience in his church; and knowing this few men were willing to exchange with him. It is related that on one occasion a neighbouring divine of the same faith did consent to occupy Dr C.'s pulpit. There was the usual crowd. But as soon as it was discovered that a stranger was to preach some of the people began to go out. The minister taking this as an insult, jumped to his feet, grasped the hymn-book, and opening it, said, "All those who came here to worship *E. H. Chapin* will now have an opportunity to leave the house; all those who came here to worship almighty God, will join in singing the following hymn." The result was that the benediction was pronounced before any one else left the house.

Worship God.

THE WHOLE GOSPEL.

A good deal is said about the importance of preaching *the simple gospel*. It is right or wrong according to the meaning attached to the phrase, "simple gospel." Does it mean that a pastor is to preach nothing but the atonement for sin made by Christ? If so, there is a mistake. While it is of vital importance that the fact of the great atonement be kept before the people, there are other things which the pulpit must deal with—other truths that must be urged upon the attention of the people. Preachers, pastors and evangelists should remember that their text book, the Bible, is a vast storehouse for a world with vast wants. "Sir, the well is deep." It is very deep. It has never been fathomed. It cannot be emptied. It is never dry. Ministers are under solemn obligation to preach every sublime truth contained in the Bible, and expound and enforce every duty enjoined therein. One who knew what it was to preach Christ, and who proclaimed His "unsearchable riches" in golden words and with mighty power, said that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Another great preacher who saw three thousand persons converted in a day, and who knew what it was to be a "partaker of Christ's sufferings," considered it his duty to exhort believers in Christ to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and charity. The preachers of to-day should do the same. The preaching of "the simple gospel" (the phrase meaning only what we have suggested above), is not all that the faithful minister needs to do. Are there to be no sermons on avarice, vindictiveness, lying, injustice, drunkenness and the like? Are we not to have discourses on creation, providence, prophecy, judgment, and prayer? Are we to ignore the Book of Proverbs? Shall we not expound the Book of Ruth and the story of Jonah? Shall we say nothing about the Ten Commandments? What about the duties of parents, children, masters, mistresses, and servants? Surely Christ did not make a mistake when He said, "Every scribe who is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasury things new and old." The old truths are to be vigorously preached; but the new light is not to be ignored. As the age rolls on, and education, science, Biblical criticism, popular investigation, and the yearnings of the modern mind for full-toned revelations of the Supreme Will make fresh demands on the intellect and hearts of preachers, they must be prepared to meet them, or they will be passed by like old logs tossed aside on the shores of the rivers.

Properly understood the Gospel of Christ comprehends all that Jesus taught. His words form our creed. His sayings are our law. He was the truth. We do not need a new gospel; the old is all-sufficient; it is "the power of God unto salvation." But it needs to be preached in its fulness, else the spiritual cravings of a busy generation will not be satisfied. The preachers who go to their pulpits with the ripe fruit of reading, study, prayer, and spiritual experience, will give their hearers sermons laden with the inexhaustible wealth of the everlasting gospel; the people will eagerly receive the message, and by it be fitted for life and heaven.

THE DUTY OF THE HOUR.

A contributor in last week's issue wrote of the lack of spiritual power in the church. That there is just now a very general sluggishness in the church at large is very apparent. The statistics of the different Christian denominations show that the accessions during the last year or two have been very small, hardly enough in some places to keep good the record of membership.

"Steady Christian work has indeed, gone on. Ministers have preached; Sabbath-schools have held on their way; mission work has been prosecuted in the ordinary manner; and all these have been more or less effective. In some particular localities there have been seasons of deep religious interest, with the usual happy results; but the testimony is that, taking the whole country together, there has been comparatively little fruit in the form of ingatherings to Christ and few indications of positive Christian earnestness and vigorous spiritual life."

This consideration of things is causing anxiety, which is of itself a good sign. Preachers are beginning to face the fact, and preach and pray about it. The religious press is calling attention to it, and deploring it. "It is certainly a state of things greatly to be regretted. Time does not stand still. The mighty current of human life and destiny does not stand still. In the years in which few are won to Christ tens of thousands pass beyond all earthly opportunities. With such agencies for the direct application of the Gospel to the urgent necessities of the sinful and suffering, who are easily accessible, can it be that ministers and churches are without fault when months and years go by and the Christian cause seems to do little more than hold its ground?"

The great question is, "What is the duty of the hour, both for ministers and churches?" Dr. Ray Palmer in a recent article addresses himself to the question. He says:

No one believes that the work of the Divine Spirit for the advancement of the Kingdom of Christ proceeds on principles of arbitrary sovereignty. The promises in relation to this are without any limitation of time; as valid one day, or month, or year as another. When spring-tides of spiritual life set in on any church or churches, it is in accordance with the plainly stated laws of that life as we find them in the teachings of Christ and the apostles. The living and intelligent apprehension of divine things as revealed in the Scriptures, hearts warm with faith and love and pouring out their Christian affections daily before the Mercy Seat, together with earnest and appropriate activities—these are the permanent conditions of the spitural health and vigor by which particular churches and the great fellowship of churches become powerful for good and the progress of spiritual religion is insured. If the Gospel be steadily preached, and the other ordinary means of grace are enjoyed, and yet those who bear the name of Christ are not making themselves daily felt as the salt of the earth—are not fervent in spirit, not growing in likeness to Christ and not moving others to receive him—there can be no doubt that the pulses of Christian life are beating feebly and that the necessary conditions of spiritual health and power are not fulfilled. There is manifest and urgent need of the true reviving of religion.

In such a condition of things there are two methods in which such a reviving of religion may be sought. There may be an immediate resort to some kind of extraordinary measures for the purpose of producing a special and outward religious movement, by stimulating agencies. The results of this method are likely to be superficial in their nature and transient in duration. The other is that of beginning a quiet, but earnest and wisely-directed effort to awaken in the very depths of Christian hearts a consciousness of the ingratitude and sin involved in the want of vigorous spiritual life, and of fidelity to Christ, as his representatives before the world. It is here commonly that the true reviving of religion has its origin, in deep searchings of heart and sincere contrition and self-abasement in view of personal lukewarmness and neglect. If this point has been reached, conscience will not fail to reveal the reason why prayer is not effectual, and spiritual life languishes, and religion loses ground. The next step, therefore, will naturally be a new and deeper self-devotion, with tears of tenderness and of quickened love and trust. Now *religion has revived*. Now prayer has become effectual, and the pulses of spiritual life have begun once more to beat with energy. Now a genial warmth in the spiritual atmosphere is felt on every side. Hard hearts are softened and become susceptible. The interests of man's higher nature assume a new importance in the common thought and reclaim the place from which the spirit of worldliness had in great part crowded them. In short, it is now clearly seen that the Spirit of God and the word of his truth, working together, under the right conditions, are converting irreligious men to Christ and raising higher the standard of Christian life and action.

Is not, then, the answer to the question What is the duty of the hour? quite obvious? Are not both ministers and churches most imperatively called upon to look fairly in the face the condition of things in the sphere of spiritual life among us, as exhibited in those reports of unfruitfulness and want of progress which have been so widely noticed with apparent surprise by the religious press? Is it not a favorable time in which to concentrate Christian thought and feeling on the undeniable fact that the Christian churches of different names seem to be too nearly standing still, when everything in the state of our own country, and the world at large, and in the indications of Divine Providence is calling urgently for even exceptional self-devotion and loyalty to Christ? Surely, no one can be so conservative as to be satisfied with the present aspect of things, or to doubt that there is need (a need that is great and pressing) of deeper and more concentrated religious earnestness, of larger and holier desire for the saving of men's souls, and the increase of faith and love, and all best forms of practical religion among the disciples of Christ. Nothing, so far as man can see, but a true and widespread reviving of pure religion, in its Christlike spirit and power, can save our own country or furnish the men and means that are needed to save the world.

THE CRUSADE.

The crusade against the rum traffic is being carried on vigorously in many parts of the world. Everywhere the traffic has been put on the defensive.

Nowhere are temperance people more in earnest than in Canada, and nowhere is more real progress being made.

The Quebec Branch of the Dominion Alliance held its Annual Meeting in Montreal last Friday evening. There was an immense audience, and the utmost enthusiasm prevailed. Bishop Bond presided. In his opening remarks he said:

If there is a doubter of the evils of intemperance, he would be overwhelmed with evidence from the jail, prison, asylum, and even the homes of the well-to-do. He advised his hearers to consent to nothing short of prohibition, as total abstinence was the only remedy for this evil. "We have this object in view, and onward we must press." The destroyer that is ruining our choice ones cannot be compromised with; he must be destroyed, therefore keep prohibition as the grand goal in view.

Such words, from such a source, are refreshing, especially when put in contrast with the utterances on this subject of a gentleman occupying a similar ecclesiastical position in this Province.

In Hamilton, Ontario, the temperance people have at last succeeded in getting their petition to have the vote on the C. T. Act taken, declared all right and its prayer granted in spite of the strenuous opposition of the rum party. Nothing that could be done to defeat the petition was left undone by the rumsellers; they fought it at every step. They succeeded in causing delay, but were beaten at last. Indeed delay is the most they can hope to secure anywhere; that they will be thoroughly routed at last is a foregone conclusion. It is hoped now that the Hamilton electors will give the Act a decisive majority. Prof. Foster has given them much assistance thus far, and will be with them in the final fight. Success to them.

In this City the interest in the work is evidently increasing. The campaign is about fairly begun. Several meetings were held this week. The attendance was large, and there was an encouraging enthusiasm. The Executive Committee is doing its work systematically, and, it is presumed thoroughly. That the battle will be severe there is no doubt, but with wise management and united action there need be no fear of the result.

We are sorry to learn from one of the papers that one of the city ministers (Rev. Dr. Macrae), on Sabbath last declared himself opposed to the movement. He is reported to have said that "while in full sympathy with the temperance cause, he had no faith whatever in the mode of procedure proposed to be adopted." He gave as his reason that "similar restrictions had been in force in other places and they had proved utter failures, and he predicted that this would be the case if the Act was adopted here."

We think Dr. M. would find it very difficult to establish his assertion that laws restricting the rum traffic have been "utter failures." In every place where local option or prohibitory laws have been passed, and an honest energetic effort has been made to enforce them, there is abundant testimony to prove that they have been grand successes—not "utter failures." The testimony of the highest officials and of citizens generally, even those prejudiced against restrictive measures, is to the effect that such laws can be and are as well enforced as other laws. Even the C. T. Act, in which he has no faith, has, in spite of all the obstacles which prejudice has thrown in its way, been remarkably successful in prohibiting the drink traffic. Perhaps such avowals as that of Dr. M. may have a good effect, in that they arouse the friends of the Law, and show them the importance of circulating freely the tracts concerning the working of similar laws elsewhere. The cause has nothing to lose, but much to gain, by the publication of the history of prohibitory laws.

INDIA LETTER FROM MISS HOOPER.

Midnapore, Dec. 10, 1880.

DEAR BRO. MCLEOD:—Yours of Oct. 20th was received on the 5th inst. Many thanks for the words of cheer and good tidings which it contained. Haven't the women done well? I feel quite proud of their successful efforts, and shall devote $50 of the extra $100 which they send to the "Industrial School" which is composed of boys and girls who have been advanced from the "Ragged Schools." Perhaps you are not aware that the Industrial is the outcome of a New Brunswick "widow's mite," which was devoted to this special work so that it might grow and become a permanent gift, and also be a stimulus to all the schools. I want others to have a share in that good work so will appropriate the other $50 to a ragged school. Then there is the $50 from Fredericton Sabbath School which will support a school bearing that name and be theirs just as much as if all the busy hands and willing hearts who have labored for it were here to rejoice in the fruit of their exertions.

The "Helping Hands" of Carleton still continue their good work, and are doing even more this year than they did last. Is it not true that those who do most for the heathen, are also most active in every good work at home? Yes, the days have long since passed away when Christians at home "have no religion or money to spare for the heathen." Indeed it really seems that if missions to the heathen produced no other good effect than the reflex influences, they would pay in every respect. Let the churches still be encouraged to work on, and above all get *all* the little ones interested; it will do them good. * * * * I did not go to Y. M. at Santipore, but went to Bhimpore instead. The work among the Santals is very encouraging, if we may judge from their pleas for teachers. Women came from distant villages to ask Mrs. Burkholder to send teachers to them, as their "little boys and girls were growing up and learning nothing." Mrs. B. had none then to send, but hopes in a year or so to send out from her school a number of young women teachers. There are, however, a number of schools in Bhimpore, and vicinity taught by Christian women; indeed I could scarcely find a little child who did not go to school.

The women are so used to field labor that they have very little desire to learn anything else, and prefer treading in the old paths to forming new habits. Numbers of women may be seen any morning in the harvesting season, with sickles in hands, (perhaps a child astride of the hip, which is the custom among the Santals as well as Hindoos,) going to reap grain. Santals are to India, what the Indians are to America; their habits have frequently reminded me of the Malicetes living opposite Fredericton. Like all heathen people they have their own traditions of the Creation, Fall, and Flood. They have no word in their language for God, being devil-worshippers. Their story of the Fall runs thus:—While their first parents were living in peace and prosperity, Satan tempted them to make an intoxicating drink (handia) from rice; yielding to the temptation and drinking thereof they sinned and fell from their state of purity and happiness, and have been under the power of the evil spirit ever since, as drunkenness and all the evils that follow in its train, are the besetting sins of the Santals. When one becomes ill, or any misfortune happens his family, it is supposed to be all the work of evil spirits. In order that they may be cast out, a prominent man in the village is chosen, who becomes a priest and receives the evil spirit, and to him, as priest, sacrifices of cows, sheep, goats, hogs and chickens are offered, the priest drinking the blood and acting in a most insane manner. One of these priests at Bhimpore is now found sitting at the feet of Jesus, clothed and in his right mind, and able to tell his Santal brethren of the blood which cleanseth from all sin. To see even one soul rejoicing in the Saviour of sinners is reward enough for the labor of a lifetime.

When leaving Bhimpore, I went to say good bye to an old woman who has been a cripple for many years, unable to walk a step or help herself in any way, yet she is one of the happiest Christians I ever saw. The story of her conversion seems more like romance than reality, but many years of a consistent Christian life, "through much tribulation," testify to the facts. In all the jungle schools the ten commandments and the Lord's prayer are required to be taught. This poor old woman hearing the Lord's prayer repeated from day to day by the children, at last asked them, "Who is this great God, to whom you pray?" The reply was given with child-like simplicity, "We don't know who He is, we only know that if you will turn to the West and kneeling pray to this God, He will hear and answer you and send you help." "But what could I do?" said the poor old cripple; "I couldn't kneel, so I just asked God to help me where I was sitting on my cot, and He heard and answered me and now I'm so happy all the time; whether sitting under a tree in day time, or at night when I lie awake on my cot, I talk with Jesus and He comes and talks with me. O how much I have to be thankful for; if I had not been a cripple I should never have known about God, and I was such a sinner, I used to scold so" and thus with her heart full of thankfulness, she is a living witness for Christ among her heathen neighbors. I shall never forget her happy face as I left her sitting under a tree on her cot. We couldn't talk very much, as Santali is very different from Bengali, but she expressed herself thus in the latter, "We can't understand each other much, Missee baba, but Jesus knows all about it and He understands." * * * *

Mrs. Phillips and family are just home from Santipore. Dr. P. has seen some fruit of his labors at Santipore and elsewhere, and still remains in the country with his native helpers. May our Father bless their labors abundantly.

Yours truly,

JESSIE B. HOOPER.

CHRISTIAN WORK.

AT HOME.

— Messrs. Moody and Sankey will labor next month in New Orleans.

— Mrs. Maggie Van Cott is efficiently aiding in revival services in Cazenovia, N. Y. Her daughter leads the singing.

— The *Pacific* says, in connection with the meetings of Mr. Moody, in San Francisco, "the prospects are that this religious work will move the entire Pacific coast as no other movement has ever done."

— Mr. Moody was followed to his lodgings a fortnight ago by a convert who wished to ask him whether it would be right, now that he had become a Christian, to pay his whisky bills. The evangelist told him to pay all his debts, no matter how bad they might be, and then to make a new start.

— One night during Mr. Moody's services in San Francisco a very drunken man came stumbling from the street into the aisle of the church where the evangelists were holding services; he began making a disturbance, and the ushers were going to put him out, but Mr. Moody interposed. "Make him sit down," he said, and then he appointed a Christian body guard for the poor drundard, who probably dimly realized what was done to him. "I cannot preach to-night," Mr. Moody then said, "every word of my sermon is driven out of my mind." So he held a special prayer meeting for the drunkard's benefit, and the situation was an intense one as the inebriate cried out, "Oh, Mr. Moody, do save me if you can." It would be an unworthy ending of such a story to have to say that the man returned again to his mire. He did not, but at the present time is a new and very earnest convert.

— A San Francisco correspondent writes:

The interest in the Moody meetings is as great as ever. People have to go early to get seats even on the rainiest nights, and his inquiry room is always full; but in speculating upon actual results there are a number of things to be considered. Mr. Moody is called a revivalist; in the true sense he is a revivalist, but in the common one he is not, or else with a tact that amounts to mental sleight-of-hand he adapts his temperament to the atmosphere. For instance, one evening after reading a very touching request from a heart-broken mother, to pray for a wayward son, he said: "What do you allow your sons to grow up in that way for? Why don't you put them in a church when they are children and bring them up Christians; Why do you ruin them and then ask them to be prayed for?" And nothing seems to disgust Mr. Moody like a religious whine. He seems to divine hypocrisy, and he gives a grunt of disapproval when it exhibits itself sentimentally.

ABROAD.

— The Christian Queen of Madagascar liberated 50,000 enslaved Africans at a stroke. They were allowed land as well as freedom, "and one of their number has just been elevated to the dignity of a crown officer." Do missions pay?

— Two Indian fakirs at Delhi, India, have been converted, and now go about among the people preaching Christ. They wear the yellow garment of their order, and like all their class, are held in great respect by the natives.

— A work of thrilling interest is growing up, already widespread, under the lead of Dr. Palm, at the head of the Niigata Medical Mission, Western Japan. He and his Japanese assistants are powerful preachers as well as able physicians. "The work seeks the worker, throngs him, crowds upon him. It goes through endless useful ramifications, spreads scientific truth in the treatment of diseases, removes prejudice against the practice of surgery and foreign drugs, dethrones superstitious quackery, introduces common sense and an improved hygiene, invites intelligent co-operation in its temporal part, and last, but not least, smoothes the way for the Gospel of the Good Physician, by which it is always accompanied." A fire has destroyed the mission house, dispensary and hospital of Niigata, but others have been extemporized, and the work goes on, with the co-operation of the more intelligent Japanese physicians, far and near. God speed the Medical Missions of Japan.

— "The Lord's work" in Western Africa, writes the Rev. F. Fletcher, a Wesleyan Missionary on the Gold Coast, "is as wonderful as it is deadly."

"In the last forty years," he says, "more than 120 missionaries have fallen victims to the climate; but to-day the converts to Christianity, very many of whom are true disciples, number at least 30,000. In this district alone (the Gold Coast) we have over 6,000 in church-membership and about 3,000 scholars in our schools; and, though our people are poor, yet last year they raised over £5,000 for evangelistic and educational work among themselves and in the surrounding countries. Our native ministers, catechists, and teachers are a noble band of men, whose hearts the Lord hath touched, and I look forward to the time when, in this part of the field especially, the Africans shall carry the tidings of the Cross to their fellow-countrymen, in their own tongue wherein they were born. Kumasi has been closed to mission effort since 1862. I am in treaty with the King of Ashantee just now as to reopening the mission and (D. v.) visit him in his capital about the end of January.

"Our work here is hazardous and hard. The deadliness of the climate renders it impossible for wife or children to reside here (Cape Coast Castle); so in my own case, whilst engaged in the special work that has been entrusted to me, I have this burden of separation to bear for the Master's sake. I trust that you may find his grace abound toward you, and that your sympathy with us in this great work of preaching Christ to the heathen and of consolidating the native churches and fitting them for further aggression may be deepened. I am sure it would if you could see the seventeen young men we have in training for mission-work, or if you could accompany me when I start on Tuesday (early in November) for a month's visitation tour among the country stations of the district."

DENOMINATIONAL.

NEW BRUNSWICK.

QUEENSBURY AND DUMFRIES, YORK, Co.—*Dear Bro. McLeod*:—It affords me much pleasure to write again of the work of the Lord. Upper Queensbury church is witnessing a good season. One has been baptized since my last letter. Fourteen have been added to the church, and there yet remains a large field to harvest. We are still praying that we may see many more gathered in.

I have been labouring also with the church at Dumfries. I found the church very low and the people much scattered; still some were praying for the salvation of souls. I held meetings for some length of time, and the Lord has been with us. The church has been some revived, wanderers reclaimed and sinners converted. Three have been baptized. Bro. J. W. Freeman was with me part of the time, and his labours were highly appreciated. My father administered the ordinance of baptism. He is now at Canterbury Station holding a series of meetings, and the people are witnessing a good reviving. Pray for us.

G. O. CURRIE.

January 24th, 1881.

ACKNOWLEDGEMENT.—We published last week an account of the donation to Bro. McDonald. Too late for that issue the following card came to hand;

Dear Bro. McLeod:—I wish to acknowledge through the INTELLIGENCER the receipt of one hundred and twenty-five dollars ($125.00), a donation from the church and congregation at Woodstock. Such a tangible evidence of good will calls forth the heartfelt thanks of the pastor.

G. W. MCDONALD.

PEMBROKE, C. Co.—We hear that Rev. Wm. DeWare is holding special meetings at Pembroke, that the attendance is large, and the interest good and increasing.

GREENWICH, K. Co.—*Dear Sir*: Since Nov. 20th Rev. G. B. Trafton has been labouring with the first church in Greenwich, at the school house near Oak Point and the 2nd church in Greenwich. By his love for the cause of God and his consistent Christian demeanour, he has won many friends both in his own and other denominations. On New Year's Eve his friends at Upper Greenwich assembled at the meeting-house and presented him with $17.00. In thanking them he made a speech, very suitable to the occasion. Refreshments were then partaken of during the evening. After singing, prayer was offered by the pastor and the evening's entertainment was closed, many remarking how pleasantly the time had been spent.

On the evening of Jan. 7th some of his friends from Brown's Flat met with those of Oak Point at Mr. H. B. Flewelling's. Mr. G. Palmer of Hampstead and Bro. A. Trafton were present. In the course of the evening $18.60 was given to Rev. G. B. Trafton who thanked them cordially. After several speeches, interspersed by singing, the ladies unpacked their baskets and refreshments were passed to the company who appeared to be enjoying themselves. Before dispersing prayer was offered by the pastor. His friends gathered around him and expressed their regrets that he must leave them for the winter season.

A FRIEND.

Greenwich, K. Co., Jan. 25, 1881.

APOHAQUI, K Co.—The special meetings at Apohaqui, referred to a few weeks ago, resulted in a good revival. The pastor, Rev. J. W. Clark, labored earnestly and successfully. The church was much helped, and there were several conversions. Five converts were baptized.

On the 19th January the Aphaqui friends of Bro. Clark made him a donation of $46.17. They met in the Hall. Rev. C. T. Phillips was chairman, and Dr. Grey Secretary of the meeting. Speeches were made by the Chairman and Secretary, and Messrs. R. E. McLeod, C. W. Weyman and R. Williams. The speeches with the excellent tea provided by the ladies made the evening pass very agreeably.

Bro. Clark has made many friends all over his circuit.

REV. F. R. SHAW'S friends make frequent inquiries about him. The last news we had was to the effect that there was a slight improvement in his condition. We hope he may steadily gain.

We have been hoping to hear that his C. County friends have made him a generous donation. If they have, will they please write to us about it; if they have not, we trust they will do so at once.

MILLSTREAM, K. Co.—Rev. C. T. Phillips had donation No. 2 last Thursday evening, his Millstream friends being the donors this time. They met at the residence of Mr. Wilfred Fenwick, a goodly number. The ladies provided an abundance of good things, to which of course ample attention was given.

Caleb Fenwick, Esq., on behalf of the company, presented Bro. Phillips with $35.00. He, with Revs. Messrs. Weyman, senr., J. J. Barnes, Clark and McLeod made brief speeches. It was a pleasant evening, a pleasant company, and a good time throughout.

NOVA SCOTIA.

BARRINGTON.—The ladies are busy preparing for a bazaar, for the benefit of the new meeting-house funds. It is well that special efforts be made towards having a meeting-house equal to the position and wants of the people.

CAPE ISLAND CENTRE.—The meetings at the Centre section continue to be strong and blessed. A large number have professed faith in Christ. Baptism again to-morrow (Sunday, 23rd). Bro. P. M. Brown is now assisting Bro. Colpitts.

Since the foregoing was in type, word has reached us that Bro. Colpitts baptized seventeen converts on Sunday, 23rd ult.; and that the work is going on with power.

CENTRE BARRINGTON.—The Sabbath School is interesting and well sustained. The Superintendent, Bro. Harvey Trefry, is the right man in the right place; his heart is in the work, and the teachers give him cordial support. A good Sabbath school is a good nursery to the church.

REV. WM. DOWNEY'S friends in Barrington made him a handsome donation on Monday evening of last week. He is about leaving Barrington, where he has spent several years of successful labor, and the people to whom he has endeared himself demonstrated their deep affection for him. They part with him regretfully, and wherever his lot may be cast their prayers will follow him.

TEMPERANCE MEETING.

The Thirty-first Annual Meeting of the Barrington, N. S., Temperance Union Band, was held in the Temperance Hall, on Wednesday evening, Jan. 19th, the President, Israel Wilson, Esq., presiding. After the Secretary (Mr. Nathan Hopkins) had read the Annual Report, the following officers were elected: President, Israel Wilson: Vice-President, Josiah Crowell; Secretary, Nathan Hopkins; and a committee of seven. The President in a brief speech spoke of the good done by the Society and the need of further efforts.

Rev. T. H. Siddall then spoke of the progress of the temperance reform in different parts of the world, and of the change in public opinion as regards temperance the last fifty years. He urged the need of persistent effort, showing by facts and figures that the liquor bill of Canada is sixty million dollars, and the loss of life through intemperance six thousand annually; in the United Kingdon the direct liquor bill is £140,000,000, the indirect about the same amount, and the loss of life through intemperance 120,000 annually. He also spoke of the position taken by some of the leading medical men, and their adherence to the principles of total abstinence. He urged attention to the scientific aspect of the temperance question.

Rev. Mr. Richan (Baptist) spoke of the obstacles still in the way of the onward march of temperance. He instanced as an obstacle the "moderate" drinker, as casting his influence on the side of intemperance, although protesting loudly against drunkenness. He clearly and ably exposed some of the "refuges of lies" in which the moderate drinker seeks to hide himself. Another obstacle was, he said, the lack of "backbone" among temperance men; they should stand true, when rumsellers were rooted out, and not seek to commiserate them. He called attention to rum smuggling near by, and spoke of how a Government official aids and abets a cunning rumseller to break the laws, a man paid by the Government to see after a lighthouse, assisting men to set at defiance the laws of the land and to debauch the people. Strongly the speaker appealed to temperance men to be firm and true in action.

Rev. Mr. McLean (Presbyterian) made a happy speech, and bid all temperance men press on in the good work. He spoke of the freedom from liquor in Barrington, but he was sorry to say there was much abroad in some other parts of the County. He earnestly appealed for steadfast action, and fidelity to principle.

Rev. W. C. Weston made a few remarks, urging the need of being faithful and true to temperance principles and work.

Mr. Edwin Crowell called attention to moderate drinking and urged temperance men to be firm and out-spoken.

Messrs. Joshua Trefry, Nathan Hopkins and Harvey Trefry, made brief remarks. The meeting was a good one.

The rum smuggling mentioned by one of the speakers, will receive attention. It is high time the miserable work was overhauled, and the Government official exposed. The facts are well known, and an enquiry into them is demanded of those in authority at Ottawa. For years the wretched work has been going on, and it is high time that an exposure was made. Now for "backbone;" let us all stand by the right, and we will be successful.

VERAX.

ALL SORTS.

....He who buys what he does not want will soon want what he cannot buy.

....Have you sent your subscription yet? If not, now is the time.

....There are four hundred and fifty nine ministers living in Brooklyn, New York. It ought to be a good place—much better than it is.

....A Branch Bible Society has been organized in Portland. A public meeting is announced for Thursday evening.

....Petitions have been presented to the Legislature of Maine asking for the revival of the death penalty in certain cases.

....Send the INTELLIGENCER to your son, or daughter, or friend who is "out West." It will be like a weekly letter from home.

....The man Nickerson who has been in the Maine State Prison for the murder of Mr. James Brown of Lower Woodstock, has been pardoned.

....A South Carolina man of thirty-five was the other day married to a girl of eight, with the consent of the mother of the child. This is worse than heathendom.

....The Legislature of this Province will commence its annual session next Tuesday. We shall keep our readers informed of the doings of their representatives.

....Hon. Mr. Letellier, ex-Governor of Quebec, is dead. He had been in poor health for a long time. He was highly esteemed by all who knew him.

....According to the editor of *Nature*, the number of earthquake shakes has greatly increased during the present century, and seems to be yearly increasing.

....The agent of the Astor property in New York has sent notice to all tenants on the estate that ten per cent. additional rent will be required from them for the coming year.

....Are there some old and poor but worthy Christians of your acquaintance who would be cheered by the regular visits of a religious paper? Subscribe for the INTELLIGENCER to their address for a year.

....The *Signal* of Chicago is a wide-awake temperance paper. It is managed and edited by women. Their hearts are in the work, and they have the ability to do it well. Vol. 2, in its new dress, is attractive. Success to it.

....A letter from Mrs. Harriet Beecher Stowe, now at Mandarin, on the St. John's River, Florida, says the hard frost of the night and morning of December 30 has caused a loss of all her oranges—about a 100,000 in number. The fruit dropped and lies in heaps on the ground.

....M. Loitel, of France, has been dredging in the Sea of Galilee. It has a depth of 800 feet. Twelve species of fish are found, a majority of which have the very singular habit of hatching their eggs and sheltering their young in their mouths.

....According to the New York *Times*, the grand jury of Newark, N. J., has recommended to the court that the whipping post be set up for the benefit of wife beaters. This is a good suggestion, and would give this class of brutes something of an adequate punishment in kind.

....Suspicions have for some time been entertained that stamps posted to the States are being chemically rennovated and sent back and sold in Toronto. A few days ago the Postmaster of the city succeeded in tracing some of these stamps to a city firm, which acknowledged buying $10 worth face value for $4 cash. Other discoveries are hinted at, and it is likely that several prosecutions will take place.

THE ITALIANS are surely among the most superstitious of civilized people. A correspondent of the *Christian Union* in Milan writes:—There is a church here—San Bernardino dei Morti—whose walls are lined thirty feet high with bones, piled compactly, their ends to the wall, and the skulls, artistically arranged among them in squares and diamonds, look hideously down upon you from all sides. A net-work of wire placed before them allows them to be clearly seen, and also prevents them being pilfered by their adorers. Many of these poor people beg the privilege of rubbing one of these skulls with their handkerchiefs, and then hasten to place it upon the forehead of a sick person, hoping thereby to save his life.

A SABBATH school has been opened at Wittenberg in the church on whose door Luther nailed his ninety-five theses of salvation, and in which both he and Melancthon lie buried. It began with seventy girl scholars and seven female teachers, but has grown to such proportions that it has been found necessary to use another church for a part of the school. The scholars now number over four hundred, of whom three-fourths are girls. Five of the teachers are men, eighteen are women, and the superintendent is a minister.

THE REV. DR. FISCH, of Paris, says that four million copies of the scriptures have been sold in France, that all the young men in the army have been taught to read the gospel of John, and that 500,000 know that gospel by heart; and that 100,000 soldiers, driven into Protestant Switzerland during the late war, have returned to France, each with a New Testament and various tracts.—*Standard.*

The New York *Observer* says that a curious tablet has been found in Sheusi Province, China, whose inscription shows that Christianity was introduced into China A. D. 636, and sanctioned by imperial decree in the year 639. The tablet was erected A. D. 781.

SUNNY-SIDE.—Rev. Mr. Seely (Baptist), of Woodstock, was donated $60 last week.

CURRENT TOPICS.

TIDINGS FROM KANSAS.

(The News.)

The success of Kansas as the American paradise seems to be of a rather doubtful character, much as its climate, sand-flats and products have been cracked up in Canada to entice thither restless and credulous Canadians. The experiences of large portions of the Kansas people last summer and autumn were of a trying character. They are of a different but apparently worse sort this winter. The country is fairly buried in snow. Three passenger trains have been lost in the drifts. A thousand head of cattle have been frozen or starved to death. The absolute loss of human life is not stated. Whatever advantages portions of the State may have at times, Kansas seems like a good country for a person not to move to, especially if the person is a Canadian.

BRITISH PROSPERITY.

(Witness.)

One of the most encouraging evidences of the return of prosperity to Great Britain is the manner in which strikes and lockouts are terminating. The employes of both cotton and iron manufacturers have been discontented with the amount of their wages, and have been demanding higher pay. In most cases these demands have been granted after some delay, while in others they have been referred to arbitration. In all the latter cases, without exception, so far as we have noticed, the decisions have been in favor of the men. The latest case is that of the Clyde shipbuilders, which has ended in the granting of the employe's demands. Were industries in a languishing condition, the results as during the time of the depression would be the very reverse.

THINGS IN SHORT METRE.

[BY PEN AND SCISSORS.]

The census shows that in the last ten years the colored people of the United States have increased more rapidly than any other race of people.

It is estimated that there was but one failure to every 158 of the 746,823 traders in the United States last year, a less ratio than has been reported in many years.

A woman in Detroit, Mich., cut her tongue out with a razor, Monday. She was a devout Catholic, and imagined that such a sacrifice was demanded of her by the Lord.

Michael Solis, a citizen of Bogota, in the Republic of San Salvador, is reputed to be 160 years old. He is methodical in life, and eats food during a single half hour daily. On the first and fifteenth of every month he fasts and only drinks water.

Eighteen years ago the first Protestant church established in Brazil was formed in Rio Janeiro. Now there are several churches, with about 1,000 members. The whole country is open to go spel work among 12,000,000 people.

"*I can't trust you*," said a rum