

TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., JANUARY 21, 1881.

A good deal is said about the importance of churches having pastors who can and will "draw," as it is called. A speaker at a Convention held a few days ago very properly suggested that it might be well to have something said about churches "drawing," upon which the E. & C. says, "sure enough, churches can do as much to make full congregations as ministers. They can do it in a dozen ways, and nothing is more unreasonable than to leave all the 'drawing' to the men who stand in the pulpit. The 'How do you do,' the 'Glad to see you,' the 'Come again,' the 'Always welcome' turns of mind on the part of the people who sit in the pews, has magical power in filling up a congregation. Just try it."

A sign of the times is the fact that the Church of England has thrown open its columns to the discussion of the question of Disestablishment. Its correspondents are singularly unanimous in maintaining that Disestablishment is the only remedy for the Ecclesiastical by which, in their opinion, the Church is now afflicted. One writer contends that Churchmen will do well to have the question settled as soon as possible. "We are more likely," he says, "to obtain better terms for the Church now than at any future period. Why? Because (a) we have now many loyal sons of the Church in high places. The last election saw only 150 members in the House pledged to Disestablishment, but when the franchise is extended to the Counties it is likely to be the case in any future Parliament. The farmer, in these hard times, feels the pressure of tithes; the workman is taught that the Church oppresses him; both are told that when the Church is disestablished their burdens will be lightened, and they believe it."

There is a movement on foot in Halifax to establish a college for young ladies, the institution is to be under Church of England management. This is all very well. But it is proposed to make a Rev. Mr. Padfield now in charge of a C. of E. young ladies' school, Principal of the college. Whether this is all right will be judged from the references of the *Witness* to an essay recently read by the Reverend gentleman. It says:

Mr. Padfield, we presume, theologically a young gentleman, a very young gentleman, or an old, a very old gentleman, whose theology is in its second childhood. He taught in his essay, we are told, that the church, not the Bible, is the teacher of divine truth, the grand authority in faith and morals. The real teaching of the 'Catholic Church' is the one thing, in his view. This 'Catholic Church' means the Church of England, and of course the Church of England is the Ritualistic sect of this highly respectable body. All who are not of this Ritualistic sect are 'heretics.' This seems to be the substance of the essay. This is virtually the old story taught before the Reformation. It is in effect the doctrine of the Church of Rome, run to seed. There is called the Church and is set above the Bible as the infallible conscience. Any Roman Catholic priest could agree with Mr. Padfield, except that he would claim the 'Church' to be the Roman Catholic body. This sort of theology is defunct except among the adherents of the Papacy, and their Anglican 'spinsters.'

The Universalist Body has never done any foreign missionary work. Probably nobody ever thought it strange for what is the use of their teachings are correct! But they are evidently becoming ashamed of their lack of interest in the great and good work of winning the heathen to the knowledge of Christ. One of their papers, *The Review*, is trying to awaken an interest in the work. Answering its own question, 'What have we done?' it says, 'Literally nothing.' 'Continuing it says, 'True, we have one woman foreign missionary, but not among the heathen; and this we owe to the generous and spirited women of our Church, to whom we gladly render all honor for their courage and persistent devotion to this work. But in the wide realm of heathenism, with its revolting idolatry and immorality, its human sacrifices and cannibalisms, its tribal hatreds and chronic warfare and brutal ferocities, and its moral and social degradation and damnation, we have not one to speak for us, not one to show the way out of all this into a knowledge of God as a Father of Man as a Brother, of Christ as a Savior; into a life of purity, righteousness, peace, and mutual love and helpfulness.'

Though the paper earnestly urges action and tries to shame them by the fact that the converted heathen give freely for the spread of the gospel, it is not likely anything will be done by them. There is an absence of Christian vitality which makes any considerable effort in behalf of others almost impossible.

PULPIT ORATORY receives some attention from the *S. A. Journal* in a recent issue. In its treatment of the subject is eminently practical and common sense. It thinks the craving for a restless excitement is too much reflected in the tone of the pulpit. If one of the good old fathers of the church were to rise from his grave and pursue the list of subjects advertised for Sunday sermons he would be amazed. They consist mostly of catchy announcements, framed with a view to attract the notice of the reader. Considerable ingenuity is shown in their composition, and they are evidently written with as much care as the theatrical manager bestows upon the title of a play. But take the sermons as a whole, what do they amount to? Nothing more than an assortment of fine phrases and startling language, with a humorous glow thrown in here and there to make people laugh. This is accepted as good preaching; the newspaper publishes the most sensational parts of the discourse, and the minister is satisfied. As a matter of construction such sermons may be readable. But there is no life in them. They do not strike deep enough into the roots of the conscience to take a firm and permanent hold upon the feelings of men. Metaphor is a good thing when judiciously applied, but conviction is better. The preacher stands upon a higher level than his congregation. He preaches a sermon, born not of the experience of the ordinary struggles of a life to the temptations of which he has never been exposed, but arranged upon a plane which the ordinary struggles of life cannot comprehend, and the hearer goes away feeling there is something wanting which is beyond his reach. In fact, the minister begins at the top instead of at the bottom of the ladder. If he sank to the level of the lowest of his audience, and upon the broad plane of a brotherly sympathy took him by the hand and entered fully into the doubts and fears that beset him the process would be more likely to prove beneficial to both.

This description is of the New York pulpit particularly, but might without much change, perhaps, be applied to a portion of the pulpit in many other places.

A FEW WORDS.

The revision of our list of subscribers is going on, and is being done as rapidly as is consistent with proper care. A good number of subscribers have asked to have the paper continued to them, promising to pay very soon. We are complying with their requests, expecting early payment. There is also a considerable number indebted to us for periods of various lengths from whom we have not yet heard. From every one of these we must have had some word before this. We trust not one of them will delay attention to this duty another week. They owe it to us alone but to themselves as well to respond without further delay to the call made upon them. We are not disposed to attribute their failure to willful neglect but rather to forgetfulness or non-appreciation of the importance to us of promptness in these matters.

A number—some whose terms expired with the year, and some whose terms expire with this month—remain to be heard from. We are hoping to receive every one of them on our list for the present year and many more years. They will do us a great favor, and help what is acknowledged to be an important Christian enterprise by forwarding their renewal subscriptions right away. They have hitherto been prompt; therefore we look confidently to them now.

The announcement made in November and December concerning adherence to the payment in advance rule was the result of a careful consideration of the whole matter, and we had in view the interests of subscribers as well as the interest of the paper. We meant, and still mean, to carry out the purpose announced, and we are sure that when all opened their eyes fairly into the new way they will like it. Of course a change so radical, and concerning so many persons, cannot be hastily made, and we find ourselves under the necessity of proceeding very carefully. There is force in the statement made by some that the notice was too short, and that the time for payment of arrears should be extended. We are quite willing, and even anxious, to give ample time for our friends to respond to the call for payment of old scores and to adapt themselves to the new and better and more comfortable plan of payment in advance. But there should be no unnecessary delay. Those who can pay at once should do so; and those who need a little more time should write us the fact and naming as nearly as they can the time when they will pay. If these things be done we will know just what to depend upon, and can proceed with our work accordingly.

While we aim to manage the paper so that it may, without embarrassment, prosecute its mission, we do not forget that we must also keep in mind the interests of subscribers many of whom have been supporters of the paper for many years.

That some are in debt is, perhaps, in part our fault; we should not have allowed any to get in debt. And now that the new course is resolved upon we must help them by giving them sufficient time to extricate themselves. It must be borne in mind, however, that this is not to be taken undue advantage of by any one. It is simply to accommodate such as have requested a little more time and others similarly situated. From every one not yet heard from we are expecting to hear right away. They will not disappoint us we trust.

THE BIBLE CONQUESTS.

An interesting meeting was held a few weeks ago in the rooms of the Bible Society in London. The object was to meet four agents of the Society who have been at work on the continent for several years, and to hear from their lips, statements of the results of the labour done under the auspices of the Society. The four agents were: Mr. Ed. Millard, of Vienna, who has for thirty-four years superintended the Society's work in Austria, Hungary, and many neighboring countries; Rev. G. P. Davies, of Berlin, who has been similarly engaged in Germany and Switzerland for about twenty-four years; Mr. W. H. Kirkpatrick, of Brussels, who has been at work in Belgium for nine years; and M. Gustave Monod, of Paris, who has had charge of the work in France for nearly six years. These gentlemen had been summoned to headquarters in order to confer with the committee on several important matters, in connection with the issue of the Scriptures in their respective districts, and the arrangements for colportage. Lord Shaftesbury first introduced Mr. Millard as the oldest of the foreign agents of the Society. Mr. Millard recalled some of the small beginnings of the Society's Continental work. When he first went out to Cologne, in 1847, there were very few colporteurs employed. The revolutionary year of 1848, however, led to the removal of certain restrictions on colportage which had previously existed in Germany; and now there were some sixty colporteurs under his own direction, and the total number of such agents employed in Central Europe could not be less than three hundred. He remembered also the beginning of some of the Society's versions of the Scriptures. The number of Bibles among the populations of the Continent was still very small, and he remembered when, in the Servian, Ruman, and other languages, the Scriptures were utterly unknown. His first task was in arrangements for the issue of the first complete Bible in Ruman, and when the Russo-Turkish war broke out, although Bibles might not be imported into Russia, the Russian soldiers came and fetched them, and some 30,000 copies of the Scriptures were distributed among them. He had directed the circulation altogether of some four millions of copies of the Scriptures; but he reminded his audience that there were still very millions of inhabitants in the agency under his care who had never seen a Bible. His charge was still much fettered, and for the moment it seemed as if they were going back instead of making progress. Bosnia was now part of his district, and he regretted to say that while under Mussulman rule it had been possible to distribute the Scriptures there, now, under Austrian rule, there were harassing restrictions. M. Monod read a paper full of point and force. During the last twenty years, he said, this Society had distributed about seven millions of copies of the Scriptures in France. The special work of the British and Foreign Bible Society in France was for the Roman Catholics—the wants of the million Protestants being well supplied by two French Protestant Bible Societies. The Roman Catholics of France practically received the Scriptures only through this English channel. In an interesting and most touching manner M. Monod traced the rise and development of many small but earnest Protestant communities in France to the influence of the Scriptures distributed—sometimes only one in a village—by colporteurs, and he urged the importance of continuing the sowing of this good seed. Two hundred colporteurs could now be employed with advantage in France; but they must be men of real missionary spirit; and it was of increasing importance that they should be able to answer inquiries, and to explain the Scriptures, besides being themselves men of exemplary Christian character. He said, Mr. Kirkpatrick briefly testified to the value of the Society's work in Belgium; and then Mr. Davies, in glowing terms, described the work which had been accomplished in Germany and Switzerland since the appointment of Dr. Pinkerton as the Bible Society's agent just fifty years ago. He spoke of the growth of Evangelical faith among the clergy of Berlin during the last twenty-five years, of the establishment of city

missions, of the improved feeling of Protestantism, of the extension of foreign missions, of the growth of Sunday-school work, and of the recovery by the Bible of its place in the family and school, in Germany, within a recent period—all of which he traced in large measure, to the operation of the Bible circulation and Bible study. Even the Peace Bible circulation and Bible study, he said, has been compelled, in defence of the faith, to have been issued, of an edition of the Scriptures which have been distributed to the extent of about a million among the German people.

The proceedings throughout were of a very pleasing character, and the reports greatly encouraging.

The good seed, the word of God, is bearing abundant fruit. How true: 'So shall my word be that goeth forth from my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

CHURCHLY AIRS.

For cool assurance, commend us to a thorough going Episcopalian of the Ritualistic stripe. The assurance in many cases is so fully developed as to deserve to be called, in vulgar street phrase, 'cheek.' There is scarcely ever a meeting of C. of E. ministers in which there are not papers read, speeches delivered or resolutions passed assuming, if not plainly declaring, the superiority of that communion over other branches of the Church. Judging them by their own estimate of their importance they are the people and wisdom, goodness, &c., will die with them. Of course there are many Episcopalians, some even in the ministry, who do not entertain the ill notions concerning their Church as the Church and all other Christian bodies as 'mere sects'; but they are comparatively few.

The last exhibition of assumed superiority was at a Conference held in Toronto a few days ago. One of the papers read was on 'the attitude of the Church in this country towards the denominations.' The caption indicates the character of the paper. A gentleman who bears the title of Provost Whittaker was the author of the remarkable paper, and he of course succeeded in making it very clear to himself and doubtless to the other members of the Conference, that the only hope of the country and the world is in the 'Separatists' returning to the embrace of the Church.

Bishop Westwood did not like to go quite as far as 'the Provost' in some things. He could not put the 'denominations' quite away from him; indeed he declared that 'he always cultivated a cordial acquaintance with the non-conformist ministers, and ever encouraged the laity (of the denominations) to come to Church.' He would go farther, being willing to co-operate with the dreadful Ritualists, the Bible Society, what an excellent man! How very liberal to the people ever such an exhibition of Christian love! How the poor people of the sect ought to reverence him for his condescension!

His 'street acquaintance' remark reminds the *Guardian* of an incident said to have happened in the United States. A young girl, on a journey, was placed in charge of a conductor on a railway-car. During his spare moments, the polite conductor paid her a lively and pleasant manner, and gave him some nice ripe fruit to eat. When they reached the station where she was to get off, he carried out her parcels, and assisted her to get in. As he was about to leave her, she addressed him saying: 'I hope you will consider this only a car acquaintance, and not presume to recognize me, if we should ever meet again.' 'Oh! certainly not,' he replied; 'persons in my position have to be exceedingly careful when they recognize, and so many careful characters.'

The *Canada Presbyterian* referring to the utterances of the Episcopal dignitaries, notwithstanding their absurdity. The somewhat foolishly patronizing, not to say grotesque, airs displayed by them are not in the slightest degree exaggerated and offensive than those which have always been displayed by the mass of the neo-religionists. Their Church principles naturally and necessarily lead them to follow such a course; and, however offensive and unbecoming that may be, it is something not so much calling for indignant protest as for sorrowful regret, not minding it may be with a considerable tendency to something like contempt.

Our contemporary goes on to say: But, whatever may be Provost Whittaker's theories, or Bishop Westwood's, what does it matter, except to those gentlemen themselves who take them to heart? They are not the property of the Church, but of the individuals who are possessed of them. If they are possessed of them by the force of a false conscience, or of a false sense of duty, or of a false sense of honor, or of a false sense of power, or of a false sense of wisdom, or of a false sense of holiness, or of a false sense of righteousness, or of a false sense of anything else, they are not the property of the Church, but of the individuals who are possessed of them.

While he takes this journey in order to secure needed rest from continuous brain work, he hopes that the results of his observation in the lands of the Bible—the Land of Promise and the Land of Bondage—will be an ultimate gain to the readers of the *Times*.

According to a Montreal correspondent of the *Mail* a gentleman who has heard all the great statements of Evans, including Mr. Gladstone, Mr. Bright, says Canada's leaders lose by comparison. After hearing Sir Charles Tupper and Mr. Blake he says that in no respects as public orators do the Englishmen excel the two Canadians. In fact he hazarded the opinion that Mr. Blake is a more fascinating speaker than Mr. Gladstone, and Sir Charles Tupper a finer orator than Mr. Blake.

NOTES AND COMMENTS.

During this month we should receive a large number of subscriptions—old and new. Send them along please.

Anthony Comstock continues to make vigorous war against the makers and vendors of impure literature. He is a hero. Christian people everywhere must sympathize with him in his good work.

Judge Webster of the N. B. Superior Court has been appointed Judge of the Court of Divorce and Matrimonial Causes in this Province, vice Judge Fisher, deceased.

The *S. & S. Quarterly* published by the Free Baptist Printing Establishment at Dover, N. H., is good. We commend it to Sunday Schools generally, especially to those of our own denomination. It costs only twenty cents a year.

The question of biennial sessions of the Legislature is being thought of in Ontario. The Government of the Province has suggested it. It is a question worth the consideration of all the Provincial Legislatures.

The people of Augusta, Georgia, ought to feel good. They had fine sleighing last week, the first they have had in twenty-five years. Just think of it—a quarter of a century without a sleigh drive! Dear, dear! how did they manage to endure life?

General Grant has been made President of the World's Fair Commission. The General has a sort of hungering for a presidency—is bound to be president of something. It is, perhaps, well that he has been made the head of this Commission. When that falls some other presidential chair may be vacant. If not, one will have to be made.

Gov. Long of Massachusetts in his message to the Legislature recommended an amendment to the Constitution giving women the right to vote. He also declares himself against a license law as ineffectual and immoral, and declares himself for prohibition.

Both these things are coming, the latter surely. The people of Lunenburg, N. S., are said to be quite willing that Smith, who escaped from jail the other day, should elude his pursuers. The popular sentiment is that he is a criminal, and deserves punishment, but not the death penalty, and rather than that inflicted on him they would be willing he should escape altogether.

In Quebec, three persons, father, mother and son, were on Friday last sentenced to be hanged. The father, Francis Nadeau, is 85 years old, the mother over 80. The younger man murdered his brother, being incited to the bloody deed by his father and step mother. It is four or five years since the crime was committed.

The Bishop-conductor has been selected. The Synod had a meeting in this city last week for the purpose. Bishop Medley presented the name of Rev. Mr. Kingston, an English minister whom he has never seen. After some discussion the Synod voted to accept Mr. Kingston. Mr. K. is a bachelor and is about 40 years of age.

It seems strange that the Episcopal Church could not choose a bishop from among its ministers here. All editors are not long-lived; some editors are. Mr. S. C. Hall spent forty-two years in the chair of editorial, and still lives, though he has retired from work. Longer still is the service of Dr. Wm. Chambers who started *Chambers' Journal* nearly forty-nine years ago, and still continues to conduct that magazine with unabated energy.

We hope the ministers are talking to their people about the denominational paper and urging them to become readers of it. We heard the other day of some members of a Free Baptist Church who had never heard of the paper, and were asking their pastor to speak of the *Intelligencer*. They must have been absent from church when he spoke of it, and away visiting when he called to solicit their subscriptions.

There is a bill before the U. S. Senate the object of which is to provide that Cabinet officers have seats in the House as they do in England, Canada and elsewhere under British rule. At present the heads of Departments—the President's advisers—are not responsible in a direct way to Congress. Probably after a while, the United States may come to have responsible Government like ours.

Among Sunday School papers there is none we have ever seen equal to the *Sunday School Times*. We do not know how it could be better. Its editor, Mr. Turnbull, has just started for Egypt and Syria, where he will spend a few months. While he takes this journey in order to secure needed rest from continuous brain work, he hopes that the results of his observation in the lands of the Bible—the Land of Promise and the Land of Bondage—will be an ultimate gain to the readers of the *Times*.

According to a Montreal correspondent of the *Mail* a gentleman who has heard all the great statements of Evans, including Mr. Gladstone, Mr. Bright, says Canada's leaders lose by comparison. After hearing Sir Charles Tupper and Mr. Blake he says that in no respects as public orators do the Englishmen excel the two Canadians. In fact he hazarded the opinion that Mr. Blake is a more fascinating speaker than Mr. Gladstone, and Sir Charles Tupper a finer orator than Mr. Blake.

Unjust suspicions of great injury, and sometimes cause utter ruin. Here is an exceeding and instance. About five years ago an old lady in the house of a friend of mine was arrested, convicted and sent to gaol. When released she was reckless, fell into bad ways and finally disappeared from the city roads. A year ago the old lady died. The other day, while the house was undergoing repairs, the ring was found in a crevice behind a mantelpiece upon which the old lady used to keep her valuables.

An insane man hanged himself some part of the Norwich Cathedral, England. Some of the Church officials were so shocked that they seriously talked of having the Church reconsecrated. The authorities having decided that there could not be reconsecrated, and the man had been hanged, and actually held 'hanged' for some time. It was not a good thing, but of course the Cathedral was thoroughly sorry for the sin of having the Cathedral reconsecrated. The man was hanged, and the Cathedral was thoroughly sorry for the sin of having the Cathedral reconsecrated. The man was hanged, and the Cathedral was thoroughly sorry for the sin of having the Cathedral reconsecrated.

INDIA LETTER FROM MISS HOOPER.

DEAR BRO. McLEOD:—My resolution to write you regularly once a month have been broken. Nearly two months have elapsed since my last letter was mailed to you. Part of the time has been spent at Patna with Miss Crawford, who, from over-exertion at this most trying time of the year, has been prostrated by fever. Natives of this country suffer more from fever than foreigners, owing no doubt to their disregard of the laws of health. Almost every day and zenas has inmates suffering from chills and fever, indeed quinine seems to be the staff of life just now.

The rains are said to be ended now, although clouds overcast the sky occasionally, even yet. Such lovely sunsets as are seen here in the rainy season! All the colors of the rainbow may be seen every evening. The skies are less beautiful just now, yet no pen can describe or artist's brush represent truthfully, the glory of an Indian sunset even in the cold season.

The early morning is now cool and enjoyable, very much like the early part of September in New Brunswick; yet the fierce rays of the mid-day sun press like a heavy weight on the brain, reminding us that his power still remains. Who could wonder at a Hindu bowing in holy awe to worship the sun and the traces he leaves on the skies? But it is hard to understand how intelligent man can pay homage to the workmanship of his own hands; yet we daily see the works of his will illustrated before our eyes.

He maketh a god and worshipeth it, he maketh it a graven image and falleth down thereat. For many weeks before the Durga-pooja, the making of idols was in process. Images were formed of straw, and then plastered over with clay from the river bank; a covering of paint and tinseled was added, an invocation offered to the priests for the spirit of Durga to dwell therein, and these images became objects of adoration by poor deluded souls. This week the worship of the goddess of destruction (the incarnation of Durga), has been going on. At each of these Durga sacrifices of buffaloes, sheep and goats are made so extensively that many villages become slaughter-houses—for the time. One shudders at the thought of the human sacrifices formerly offered.

To one who dwells simply on the present state of affairs, it seems as if idolatry and superstition were ineradicable from the Hindu mind, but when we reflect that scarcely eighty years have passed since the first converts were baptized in the waters of the Ganges by Dr. Carey, and then turn to the present condition of Bengal, we can truly exclaim with wonder, 'What hath God wrought!' Poor Dr. Thomas! No wonder that after seventeen long years of waiting and praying for the dawn of light, his mind became unhinged when his hopes were realized. All honor to the pioneer missionaries of Bengal for their faith and perseverance amid difficulties.

While in Calcutta last August, we thought we must run over and see 'the big place of missions' in this Province. Crossing the fine pontoon bridge across the Hooghly to Howrah, and taking passage from that place by the East Indian railway, we soon reached Serampore about sixteen miles distant, and stood by the spot where sleeps the dust of Carey, Marshman, and Ward. We went through the fine college building which is so beautifully situated on a bank of the Hooghly. To handle the mass of many different languages was proof, indeed, that the noble William Carey and his coadjutors as well could 'plod.' Thinking of the trials and discouragements of these men and their families, and glancing at the comparatively comfortable circumstances of missionaries of the present day, truly we can say, 'The lines have fallen to us in pleasant places.' True, it is not all sunshine. The influence of climate, separation from home and friends, beside many other things, have a depressing effect and try the faith of the stoutest heart, but the noble and comfortable homes, and the protection of a benign government and, last but not least, the helpful sympathy and prayers of kind friends at home!

All is hustle and confusion just now, preparations are being made to go to the Yearly Meeting at Santipore. The bullock cart stands in front of the verandah, and beds, camp stools, cooking utensils and all other necessaries are being packed together. It is not until the first of May in America, only there are none of those 'dreadful stove pipes' to sit in place. Perhaps Hindu coolies are quite as difficult to manage, however. Such a din! Hindustani, Santali, Oriya, Bengali, it is hard to say 'which is which,' for fear of saying something unintelligible. But I must stop now, with kindly remembrance to all the kind friends at home.

Yours, &c.,
 G. A. HARTLEY.

Carleton, Jan. 19, 1881.

NOVA SCOTIA.
 SANFORD.—Rev. W. C. Weston has been spending a few days with the Sanford Church.

REV. WA. DOWNEY is to leave Barrington for St. John at the end of the present month.

BARRINGTON.—Rev. T. H. Siddall has entered upon his labours as the pastor of the First Barrington and Port Latour Churches.

PORT MEDWAY.—Rev. A. G. Downey still labors with the Churches at Port Medway and Port Latour. He is doing good work, and is much esteemed.

CAPE ISLAND.—Rev. B. Colpitts is doing good work at the 'Centre.' The meetings are good. The church has secured the labours of Rev. P. M. Brown as pastor for a part of his time.

PERSONAL.—Rev. F. M. Brown, I learn is sick. It is hoped that he will soon be able to resume his labors. The fears are that he is attacked by diphtheria, which dreadful disease is now prevalent here.

MATLAND, N. S.—Three persons united with the Heaver River Church on the first Sabbath in the new year, two of them by Baptism. A good way to begin the year, we think. Hope it is the precursor of a glorious revival work during the year.

Yours,
 J. F. SMITH.

DONATION.—The kind friends of Rev. P. M. Brown's pastorate have just added somewhat to his comfort and joy by being both 'just and generous.' On Dec. 24th, at Woods Harbour, the people made him a donation of \$25.00.

On the same day the Sag Harbour friends presented him with \$36.50. About a month ago the good people made a present of the value of \$8, making in all \$70.40. This is a very handsome donation, which our brother and his family gratefully appreciate. Such acts of kindness are esteemed by the zealous and earnest worker for the Lord. They help him and cheer him in his heaven-appointed mission. 'Happiness seems to be shared.'

have us do, and give his special aid in, in reference to the work after the week of prayer is over. We would that lovers of the Saviour would breathe a strong, clear note of prayer in the interest of his precious cause here, that he may so pour out his spirit upon us that the drops shall be consumed from our hearts and we be able to offer to the Lord acceptable offerings in righteousness, and that he will dwell in us and walk with us, communing with us by the way, and making our hearts to burn within us.

Last evening was a very precious evening to our souls. The sisters meet this afternoon for missionary work.

Bro. Brown has been ill since the 6th ult. Fears have been entertained about his recovery, but he now appears substantially better.

I have not seen any account of how the 1st District is doing for labour. That field certainly wants patient, industrious, painstaking toil and should have, if possible, more than one man. How can one man be expected to walk over some 150 miles of country with any particular partial care. Not without Samson-like strength surely.

Jan. 6th. Since writing the above Bro. Brown's friends have made him a donation visit, cheering him by their friendly greeting and presence and making him the better with the useful help.

Yours, &c.,
 H. HARTY.

January 5th, 1881.

DEAR BRO. McLEOD: In our arrangement of Pastors, the church at Quaco was associated with the church in St. John, Carleton and Portland, and the pastors of these churches to carry the plan into effect decided to make monthly visits to this small and isolated branch of our Zion, taking turns in regular order. We began at Quaco, the 1st going first. The care of this church involves a good deal of labour, being at least thirty miles from any other church in the denomination. Notwithstanding this, we feel that small numerically, poor financially, and so far distant, we should extend care to them. I went there on Saturday last, and will not soon forget the heavy storm and deep snow drifts through which we ploughed our way. But such was my anxiety to see the people that I thought no obstacle too great to reach them in time for the appointment that evening, which, despite the storm, was fairly attended. I preached to the word of life. On Sabbath I preached three times. On Monday I visited, read a portion of the Scriptures and prayed with seventeen families, and held a meeting in the evening in which the greater part of the members of the church, who were at home, met me, as I desired to see them by themselves. As I look over our denominational work I have moved away we had to appoint myself by the name of Quaco. We have a mission to perform in Quaco. We have a meeting-house, but bought and paid for and by the blessing of God may yet have a home on it. We have quite a number of sympathizers in the community, whom, I believe, would like to see the church firmly established in a state of prosperity. Of the nineteen families visited during my short stay there, one-third are friends who do not belong to the denomination. I sincerely hope the Lord may bless this undertaking and prosper the little church in Quaco. As I look over our denominational work I have moved away we had to appoint myself by the name of Quaco. We have a mission to perform in Quaco. We have a meeting-house, but bought and paid for and by the blessing of God may yet have a home on it. We have quite a number of sympathizers in the community, whom, I believe, would like to see the church firmly established in a state of prosperity. Of the nineteen families visited during my short stay there, one-third are friends who do not belong to the denomination. I sincerely hope the Lord may bless this undertaking and prosper the little church in Quaco.

In February Bro. Parsons will make his first monthly visit to this child of his labor and care. As the organizer of the church he holds a relationship to it no other can occupy. In March Bro. Noble will go, and so on. I came home on Tuesday in time to attend the lecture in our church.

Yours, &c.,
 G. A. HARTLEY.

Carleton, Jan. 19, 1881.

NOVA SCOTIA.
 SANFORD.—Rev. W. C. Weston has been spending a few days with the Sanford Church.

REV. WA. DOWNEY is to leave Barrington for St. John at the end of the present month.

BARRINGTON.—Rev. T. H. Siddall has entered upon his labours as the pastor of the First Barrington and Port Latour Churches.

PORT MEDWAY.—Rev. A. G. Downey still labors with the Churches at Port Medway and Port Latour. He is doing good work, and is much esteemed.

CAPE ISLAND.—Rev. B. Colpitts is doing good work at the 'Centre.' The meetings are good. The church has secured the labours of Rev. P. M. Brown as pastor for a part of his time.

PERSONAL.—Rev. F. M. Brown, I learn is sick. It is hoped that he will soon be able to resume his labors. The fears are that he is attacked by diphtheria, which dreadful disease is now prevalent here.

MATLAND, N. S.—Three persons united with the Heaver River Church on the first Sabbath in the new year, two of them by Baptism. A good way to begin the year, we think. Hope it is the precursor of a glorious revival work during the year.

Yours,
 J. F. SMITH.

DONATION.—The kind friends of Rev. P. M. Brown's pastorate have just added somewhat to his comfort and joy by being both 'just and generous.' On Dec. 24th, at Woods Harbour, the people made him a donation of \$25.00.

On the same day the Sag Harbour friends presented him with \$36.50. About a month ago the good people made a present of the value of \$8, making in all \$70.40. This is a very handsome donation, which our brother and his family gratefully appreciate. Such acts of kindness are esteemed by the zealous and earnest worker for the Lord. They help him and cheer him in his heaven-appointed mission. 'Happiness seems to be shared.'

decently and in order." Order and rule in giving to the Lord's service is incumbent upon the Christian. The word of God sets forth the duty plainly, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." As stewards of God's good gifts—"for the silver and gold are mine"—let us strive to give from principle and not from impulse. Give orderly, willingly, in obedience to the demands of our kind and benevolent Father. Let us show forth our faith by our works. "How much owest thou thy Lord?" Let us pay our debt to the Lord. The ledger in the court of heaven will soon be shown up. How standard our account! Has been Dr. and no Cr. Let each see well to his account ere the great Judge calls to a settlement.

TEMPERANCE NOTES.
 The Canada Temperance Act is doing good work wherever in force.

Liquor licenses in Westmorland Co. expired last Tuesday, and the C. T. Act is now the law of the County. Let it be strictly enforced.

P. T. Barnum says the money spent for liquor in any city would pay all the municipal expenses and give every citizen two good suits of clothes every year.