TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH MCLEOD,.....EDITOR.

SAINT JOHN, N. B., DECEMBER 5, 1884.

THE CANVASS FOR 1885.

The Canvass for the INTELLIGENCER for 1885 should be entered upon at once, and should be prosecuted vigorously during this and next month. December is, for many reasons, the best month in the year in which to solicit new subscribers.

The new year ought to be begun with several hundred new subscribers. There is not a Church in the denomination in New Brunswick and Nova Scotia in which there are not many families that are not regular readers of the denominational paper. They all ought to have it.

To introduce it to them will require an effort on the part of the ministers and other friends of the paper. It ought not be very difficult to secure a thousand new subscribers from amongst the several thousands of Church members who do not now take it.

The ministers, especially, have good opportunities to present its claims and secure subscribers. For what they have done we thank them. They may put the INTELLIGENCER under still greater obligation by just at this time calling attention to it amongst their people, both in public and private. Their people need the paper. The Conference recommends them to take it, and also asks and urges the ministers to introduce it to them and solicit their subscriptions. They may very properly and with good effect speak of the paper, its claims on the people and the good they will receive from it, in their pulpits and prayer-meetings as well as in the homes of their congregations. Will our brethren please do this? It should be done at once, and the canvass be continued till in hundreds of homes that now never see the paper it shall be a regular and helpful visitor. Let there be an earnest and persistent canvass in all the Churches, and grand results will be accomplished. To the work, brethren, to the work!

Many friends of the INTELLIGENCER other than ministers have for years done good work for it in commending it to the favorable consideration of their neighbors and fellow church members. While we thank them all for past services, we respectfully solicit a continuance of their good offices in the paper's behalf. And especially just now they may do it great good by speaking of it to non-subscribers and soliciting their patronage. Cannot each present subscriber endeavor to get at least ONE NEW ONE. Make the effort good friends, and we feel assured your labor will not be in vain.

Help the INTELLIGENCER start upon the new year with a greatly increased number of readers. So doing, you increase its power to do good.

To all present subscribers we send thanks for their patronage. We wish to retain every one of them for another year—and many more years. None of them ought to think of giving up their religious paper.

Their prompt renewals will help us greatly. Renewals for 1885 are in order now. December should bring us hundreds of subscriptions for the next year. It is better, when possible, to send the renewals a little before rather than after the expiration of the year. Will our friends keep this in mind, and send subscriptions this month if possible?

Some subscribers are in arrears for the present year, and some for a longer time. We want to hear from these at once. The aggregate of the subscriptions now overdue is large, and we need it all very much. Each subscriber can tell exactly how much he owes by examining the label on his paper, the date on which is the time to which he has paid. Those in arrears cannot do us a greater favor than to send the amounts due immediately. Please attend to it.

The INTELLIGENCER for 1885 will be worthy the support of the people generally, and especially for those of the denomination which it represents.

Let there be an earnest rally all along the line in its support, and the next year will be more successful than any of the thirty-two now past.

The following from the Prospectus we again commend to Free Baptists. The ministers and others may do the paper and the cause of the denomination good service by presenting these facts to the people. Do so, brethren.

To Free Baptists especially the INTELLIGENCER *is important.* It is the only paper in the Dominion published especially in the interest of the denomination. From the first it has advocated the Christian doctrines and the modes of work peculiar to the denomination. Some—among them gentlemen not connected with the body—do not hesitate to say that the INTELLIGENCER has done more to make our people and their work known—and favorably known—than any other one agency. Whether they overstate it or not is not for us to say; but we may say that the paper has diligently endeavored to forward the cause represented by the denomination and to commend it to favorable consideration.

It is the only journalistic medium of communication between preachers and churches, and with the public. It chronicles the movements and work of the ministers, the revivals in the churches and the progress of the work generally. But for the INTELLIGENCER very little would be known, not only by the public at large but even by our own people, of what is going on in the churches and how much they are doing to advance the Kingdom of Christ.

Important interests are entrusted to the denomination, all of which receive attention and warm advocacy in these columns. The Home Mission work, the Foreign Mission work, the Woman's Missionary work, the Education work, etc., of the denomination, have all been given prominence, and the support of all the Churches sought for them. During the next year these will be given as much prominence as ever before. Now that we have, in union with our Baptist brethren, established the Union Baptist Seminary, it becomes the duty of our people to give the School hearty support. The INTELLIGENCER will keep the claims of the institution before them, and hopes to see it become what all desire—the best School of its kind—in the Maritime Provinces.

The question of union of the Baptist denominations in Canada is also before the people. The INTELLIGENCER's views on this question have already been quite fully expressed, and we need only repeat that to every movement towards such union, which is fair and honorable to all the parties concerned, we give our hearty support. In doing this it is our duty, of course, to guard every interest that is dear to our people, which duty will be discharged.

If every family—at least every Christian family—should have a religious paper—and this is generally conceded,—then the Free Baptist families of the Provinces should have the INTELLIGENCER—the one Free Baptist paper within their borders. There are several thousands of Free Baptist families in New Brunswick and Nova Scotia. Is it too much to think that every one of these should subscribe for this paper? And yet many are not subscribers, some of them, we fear never see it. We frankly admit that we need them as subscribers. To have them would greatly help us in our work—would make smooth many a rough place, would lift many an anxiety and burden from our mind and heart.

But we believe that they need the INTELLIGENCER quite as much as it needs them. They need the instructive, comforting, thought-inducing, strengthening reading it furnishes; the information concerning Christian work all over the world that every week it contains; the news of their own ministers and churches and of the denomination's benevolent work, the discussions of the temperance and other moral questions, the treatment of questions of denominational importance, and the other things it contains. They cannot be well informed Christians, and therefore the most useful members of Free Baptist Churches, without it. Pastors, very frequently, say that those members of their churches who read the INTELLIGENCER are the most ready and reliable workers they have. They know just what is going on, are in sympathy with the undertakings of the body and ready to help.

OUR WISH.

Every dollar of arrears paid at once.

A prompt renewal from every subscriber!

An earnest canvass to have the INTELLIGENCER taken in every Free Baptist family in Canada!

— THE NUMBER of persons who hold office under the United States Government is 110,000. About 14,000 of the offices have to be filled by competitive examination as provided by the Civil Service Act. The other 96,000 are subject to removal at the will of the President. Of course they are all trembling in their shoes, expecting to have to vacate soon after the inauguration of the new President.

— When you have done another injustice in your thoughts and actions—have perhaps attributed to him wrong motives or wrong treatment of yourself or others, and have talked and acted according to your wrong belief; take the first opportunity on the discovery of your mistake to acknowledge it and make what amends are required and possible. It may be a little hard but it is manly, and it pays, too, in the consciousness of having done right.

— THE STRANGE working of the United States Anti-Chinese law is shown in the following instance. Not long since a request was forwarded from San Francisco to China, that converted Chinese women should be sent to act as teachers in the Chinese mission schools in that city. In response to this application two Chinese women sailed from their native country, yet upon their arrival at San Francisco they were told by the authorities that they would not be permitted to land, but must return to China.

It is a good deal worse than strange, it is wholly unchristian, that Christian teachers are not permitted to do the work of the Lord amongst their countrymen in "Christian" America.

— JOSEPH COOK has been saying some good things to students—those who think they cannot spare time from their studies to go to prayer-meeting. He says that he always took time for such things when he was at College. And probably, he studied as faithfully as the average student. "When a student becomes unspiritual, his mind is beclouded; but when he is lifted into a higher spiritual atmosphere by the influence of an hour or two of prayer he can swoop down upon his studies like an eagle on his prey." Very few students would deny that 'prayer is the highest occupation of the human soul,' and yet it is a common thing to see professedly Christian students deliberately neglect the prayer-meeting where it seems to conflict with social or intellectual pursuits.

— ONE OF THE serious evils of our times is the resort to all sorts of Catch-penny arrangements to get money for Church purposes. The devil is given a dollar, and he tosses a dime into the Church treasury. And if all he got were the large share of the money it might not be so bad, but he gets more in the demoralization of the Church, and, under the auspices of the Church, he gets a strong hold on the young. There are communities that are kept poor in an unnatural struggle to maintain the Churches by the profits on doubtful entertainments. When the grab-bag, the wheel of fortune or any form of chance is added, as is too often the case, it passes beyond the doubtful, and becomes immoral. A church festival with gambling in any form is the worst kind of gambling house; and ought to be suppressed by law. How can a minister stand before a congregation and preach against gambling, when his salary is paid in part by the profits on a cake with a gold ring in it. If we tempt the young to venture their dimes that they may win dollars without labor, may we not expect them when they are older to venture their dollars that they may win hundreds?

The gambling spirit is of the devil, and destroys all who come under its baneful influence. The Church of Christ by its ministers and by its practice should be strongly and persistently against it. The people should be taught to pay a proper proportion of their earnings into the Lord's treasury as an act of worship. That Church cannot have true prosperity that resorts to the devil's methods of raising money.

—A STORY has been going the rounds about a party of prohibitionists in a town in Ohio attacking a newly established rum shop, destroying the liquors, etc., in the struggle, killing the proprietor. The Rum men have been telling it as an evidence of the bad character of prohibitionists generally. It is almost a pity, from one point of view, to have to spoil the one story of violence done by Temperance men. But the facts have to be told men though they rob the rum men of their all—in this line. The true history of the affair, as just given, is as follows:

"A wholesale liquor dealer of Mount Vernon sent a stock of liquors to this place and put them in charge of the murdered man. On the night of the Democratic jollification a crowd became drunk and noisy, and Anson, in endeavoring to put them out of the saloon, received the fatal injuries. While he was unconscious, and the extent of his injuries were unknown, the crowd of drunken roughs gutted the saloon. Not a sober man took part in the outrage.

'Twas always so. The Rum shop makes men drunk, and then they do deeds of violence, even to murder.

— DEAD-HEADS" are not popular, and they ought not to be. They deserve all the cuffings they receive, though we are not sure that they profit by them as much as is desirable. The religious dead-head is quite as contemptible as any other, indeed more so if possible. Dr. Cuyler shows them up in a recent paper. He says,—"It is notorious that thousands claim to be regular and loyal members of our churches who rarely respond to any of the calls to social worship or spiritual work. They would make a prodigious outcry if their names were dropped from the church register, or if they were debarred from voting at a contested election, or if, when poverty overtakes them, they were ignored by the church deacons. But practically they are 'dead-heads,' and their tie to the flock of Christ is as brittle as a cotton thread. Why? The real secret, we suspect, is that their tie to the Lord Jesus himself is about as brittle and worthless. Having no deep soul-root into him, they cannot grow; having no specific pasturage, they are not fed; having no marked and defined province or post of Christian activity, they become as homeless as tramps and as unproductive as weeds. If the pastor's heart aches when he sees them, what must the Master think of them? Solemnly ought every church member to face this question: "Will that Lord to whom I made my now actually receive me when I present myself for admission to heaven?" Some, it is to be feared, will awake to the sad reality that their lamps are gone out and they have no oil, when it is too late.

"THOROUGHLY FURNISHED."

When Christian men, in this day, talk or write of an educated ministry, they are not understood as ignoring or even making the necessity of clear and unquestioned piety and an unmistakable call to that work. Once it was not so, and not a few regarded as doubtful wisdom the urging to a careful training for the work of the ministry, understanding it to mean that a cause of theology alone was sufficient preparation. Better and more intelligent thought now prevails, and there are few, if any, who do not readily admit that the "man of God" is not "thoroughly furnished" for his great work without such a course of study as is now within the reach of all. There is no folly more foolish than an undue haste in entering upon the work of the Christian ministry. Lack of proper preparation, thorough mental discipline and culture must result in weakness and inefficiency in the preacher, and injury to the denomination with whose work he is connected. There is no calling that draws so continuously and so largely upon the capabilities of the man as does the ministry, and unless a good foundation is laid great deficiency is sure to be traced in the labors of his life. Nor can he make up wholly in after life for the neglects of the beginning of it.

Never in the history of the Church was there a time when Christianity had a stronger claim upon the culture of the intellect, as well as of the soul, as now. Not only has education rapidly increased amongst the people by means of the greatly multiplied educational facilities, but educated error through "science falsely so-called" is promulgated with great plausibility among all classes. Both these things make the demand for a thoroughly trained ministry imperative, in the first instance that the teachers of religion may be really the leaders of the people in intellectual attainments as in spiritual knowledge, and in the second instance that they be able to correct and refute the plausible errors which are intended to win the people from the simple and saving truth of Jesus. This claim really comes from every community, for though there may be those who are satisfied with but little, they should receive much that they may become dissatisfied with their present selves and have their whole natures ennobled by a deep insight into God's truths concerning both human and divine things, and which embrace all in this world as well as that in the other.

Men should not hurriedly enter the ministry, making its opportunities for the service of Christ their excuse. There are abundant opportunities for needed and most important Christian work outside the ministry, work enough to engage the zeal and energies of all the members of the church of Christ. And it is more than probable that many a man who has gone hastily into the ministry would have been both happier and more useful had he sought his Christian work in another department of the Lord's service.

None in this day can fairly claim that want of facilities excuse him from making the preparation he needs. In nearly every denomination such opportunities are offered that even the poorest young man, who is called of God to preach, may have a chance to fit himself for his calling. There may, however, in some cases be circumstances which seem to prohibit the prosecution of a full course of study which is so desirable. There is in every theological school, provision made for such cases. It is not well, though, for those who can and ought to do better to take advantage of this provision to hurry through, however strong the present temptation may be, to be done with the preparatory studies and at the regular work. No young man who has the opportunity to avail himself of the fullest preparation does either himself or the work of the ministry justice by stopping short of it. And some time, and it is likely to be not very long after his grave mistake.

There do occur cases which seem to require some less even than either of the courses indicated. Men who have reached middle life and whose domestic and other circumstances and mental habits are such that they cannot take a regular course of study, sometimes seem called to enter the ministry. For such men there is a sphere, and churches that would profit by their labors. The number of these is, however, very small. There is always work in the ministry for those whom God calls to it. But when God calls men to preach He calls them to make the most and best of themselves for His service, by as careful preparation as is possible for them. It is not wise to accept, without due consideration and examination, every aspirant for the office of the ministry just because he is somewhat pious and can talk.

A MONSTER.

Thebaw is a Burman King. Several times the world has heard of him, and always shudders at the news of his doings. He is a most brutal monster. He has no regard for life, except to sacrifice it in the most wanton manner to gratify his bloody passion. The latest of his atrocities occurred near the end of September in the Capital of the "Golden Foot," where nearly four hundred persons were mercilessly massacred at one of the city jails. The following account of it we glean from the *Independent*. It is most horrifying. "Besides criminals and persons convicted of misdemeanors, the jail contained a large number of prisoners confined by royal order on suspicion of having been the medium of communication between the King's ministers and the exiled Mingoon Prince at Chandermogore and Pondecherry. Doubtless there is scarcely a man of high office under King Thebaw, who has not indulged secretly in traitorous intrigues with the Mingoon Prince. These men, alarmed at the possible confession of some of their spies, devised a plan to protect themselves by the destruction of the prisoners. Accordingly, they informed the King that there was evidence that a rising in favor of the Mingoon Prince was about to take place in the city, and that the jail was the headquarters of the conspirators. Hence the first reports from Mandalay represented the affair as the quelling of an outbreak against the government of the King. Some dozen or more men of notoriously desperate character were taken from the prison and conveyed to the palace, where they were closely questioned; but, denying all knowledge of the plot, they were put to torture, and in their agony they confessed all that their accusers wished. An order was immediately issued that the prisoners in the jail should be put to death.

In order to understand how many innocent persons were involved in the awful fate of the inmates of the jail, we must remember that Burmese prisoners are not fed by government, as in European countries. Prisoners, both civil and criminal, are dependent upon their friends for supplies of food; and if they are destitute of any who will care for them, they are allowed to go out for a little under the guard of a jailor, and beg food from house to house. Their wives and relatives may visit them during the day time, unless there is some special prohibition, but are not allowed to remain in the jail during the night. Unfortunately, at the time that the order to put the prisoners to death was issued, a large number of their friends, mostly women and children, were within the prison stockade. The royal order was carried out with terrible alacrity and completeness. The ministers and their followers surrounded the jail, and as nearly as can be ascertained, the principal criminals having been shot down, an indiscriminate firing upon all within the stockade was begun. The scene was frightful, as the inmates, filled with terror, rushed from one side to an other in their frantic attempts to escape, only to be driven back by their inhuman murderers. At last the jail was set on fire, and being constructed of exceedingly inflamable materials, the buildings were quickly reduced to a heap of smouldering ruins, among which might be seen the disfigured bodies of the victims, not a few of whom were writhing in their last agonies.

From the bodies drawn forth those of thirteen criminals were decapitated, and the heads, placed on long poles, were carried through the city as those of conspirators. When the remains of the victims were removed to the burial-ground, shallow holes were dug, and the bodies cast into them in the most hasty manner. So slight was the covering of the earth that the pigs and pariah dogs held high revel during the night, and the next day men were obliged to re-inter the skulls and bones left by them.

In 1879 the monstrous royal pair that sit upon the throne of Ava put to death nearly a hundred of their brothers, sisters and near relatives, within the private grounds of the palace, where they were secretly buried. Thebaw's father, King Mindoon, was the only one of his dynasty who, on coming to the throne, did not begin his reign with a massacre of his relatives. Although he betrothed his brother, the Pagan Min, the latter continued to reside within the palace until some time after King Mindoon's death. All the other predecessors of Thebaw have been noted for their blood-thirstiness, especially Bodaupyah and Tharrawaddi. Of these King Thebaw and his half-sister, Queen Soopyah Sat, are worthy descendants.

In Rangoon public feeling is very strong that it is time to do something to move the English Government to bring its influence to bear on the Burman King and court. An indignation mass-meeting was held, at which prominent citizens gave expression to their views. Certainly, any righteous effort to ameliorate the condition of the people suffering from the tyranny of such a sanguinary king demands sympathy and support.

A CURIOUS PEOPLE.

Mr. Joseph Thomson has recently returned to England from his second trip of exploration in East Africa. He is about publishing the results of his explorations. Meantime some interesting facts are given to the public through the newspapers. In an interview with a representative of the *Pall Mall Gazette* he gives an interesting account of some of the results of his exploration, and, in particular, describes the Masai tribe, a people that had never before encountered a white man.

Starting from Zanzibar with 150 men, Mr. Thompson proceeded as far as Victoria Nyanza, a march not remarkable as regards distance, but made difficult and dangerous by the necessity of being constantly on guard against the savage Masais. Every night the camp was surrounded by a palisade of thorn bushes, and at times the caravan was confined to the camp continuously for a fortnight. At other times extraordinarily rapid marches were made necessary by scarcity of water. There was disease among the cattle of the land, and the members of the expedition were compelled to eat food generally considered unfit for human consumption. Under these circumstances Mr. Thomson has reason to feel proud of the fact that he brought back his 150 men, only one of whom was white, with a record of no deaths and no desertions. His skill in management is shown by the fact that, fearing trouble from one man who in previous expeditions had been a ringleader in all mischief, he made him a head-overseer, "and the result was that during the whole expedition he worked as hard for me and against any rebelious spirits as his efforts had hitherto been in an opposite direction."

The Masais are described by Mr. Thomson as a formidable enemy. His method of dealing with them was simply to encamp whenever they became troublesome, and "wait until their good-humor was restored." Though resembling the Soudanese negroes, and not removed from them by a very great distance, the Masais know nothing of them, and know "just as much of the Mahdi as of the last London comedy." With these savages Mr. Thomson, "speaking figuratively, played a game of chess for a year." He thus describes them:

"The Masais are by far the most powerful and remarkable tribe whom I have yet encountered. Their very name themselves denote the fear in which the natives on the coast, and their manner and customs are unique. They have, in short, very little in common with the ordinary negro, except an absence of clothing; they do not amuse themselves after the African fashion, they never think of cultivating the ground, they have most eccentric modes of living and feeding, and they live not so much by trading in ivory as by cattle-lifting. While on an expedition they preserve good order, and fight well together, but on the return home they are sickening scenes at the distribution of the spoils. Each man picks out what he wants, and as their tastes constantly coincide, ferocious combats ensue, the plunder falling to the survivor. They seldom make slaves of their captives; they prefer putting them to death."

As to the prospects of trade with the Masais, Mr Thomson says that "their customs and superstitions are all against holding communication with traders. The ivory trade, for instance, they have never cared to cultivate, and their thirst for blood is, as insatiable as they themselves are all powerful in their own territory. You cannot trade in that region unless the Masai allow you, and at present they would rather, as a general rule, have your head than a present of a linen-draper's warehouse."

RELIGIOUS NEWS AND NOTES.

— Rev. William Dean, a veteran missionary of the Baptist Missionary Union among the Chinese of Bangkok, Siam, where he has labored fifty years, has returned for a visit to this country at the age of 78 years.

— The Rev. Jacob Freshman, N. Y., baptized two Israelites last Sunday evening. One of the candidates will probably study theology. The congregation was large, and the service impressive, Mr. Freshman preaching from the words, "Salvation is of the Jews." Mr. Freshman's work appears, if slowly, to be steadily progressing.

— It is pleasant to record that another stronghold of Papal Intolerance has yielded to the light so far as to tolerate the Gospel. Cuba and Porto Rico, Colonies of Spain, are both now open to the Bible. The ecclesiastics strongly opposed this step in advance which was taken through the energetic influence and action of the Bible Society.

— The Belgian priests are greatly irritated at the distribution of religious tracts among their people. The little messengers of truth are denounced from the pulpit, and one priest near Dinant went from house to house offering five cents for each one left among his people. It is not the least of their objections that a tract often leads to the purchase of the New Testament.

— Mention has recently been made of the growth of the Episcopal Church in Scotland. But it is said on the other hand that it can hardly be called a Scotch Church at all. The census of 1871 found in Scotland upward of 73,000 English born people, of whom, perhaps, a half are Episcopalians and there are many thousands of Episcopalian Irish. These elements combined would have but few native Scotch people necessary to make up the whole number of members of the Church.

REVIVALS.

— In the Point St. Charles Methodist Church, Montreal, scenes of meetings is being held. The pastor is assisted by two evangelists. There is deep religious interest manifested.

— Revivals are reported from various parts of South Australia. In one circuit during an eight weeks' mission 150 persons ranging from children of tender years to adults of over 60, have professed conversion.

— Shall there be a revival of religion in the church to which you or we belong? That is the question that is urging itself upon us, now that the public mind is beginning to free itself from harassing political anxiety. It is a proper subject of devout inquiry. Let us suggest, however, a better question—better because deeper and more personal—Shall there be a revival of religion, true and undefiled, in this heart of mine, here and now? That will effectually, and, pray God, happily answer the first named inquiry.

DENOMINATIONAL.

NEW BRUNSWICK.

WOODSTOCK.—The pastor, Rev. T. C. Phillips, is getting well initiated into the work in his new field. He is enjoying the work, and the people are enjoying his ministry.

There is talk of finishing the Audience Room of the Church. A Committee has been appointed to consider ways and means. There ought not to be much difficulty about doing it if the people interested contribute according to their ability. It is certainly desirable to have the Church finished.

REV. A. TAYLOR is this year pastor of the Church at Tracey's Mills, Carleton Co. He writes: "I am at Tracey's Mills three-fourths of my time, and I expect I shall be at Knoxford the other fourth. One Sunday here all day, and the next at Knoxford in the morning and here in the evening. This is the arrangement at present."

Bro. Taylor was pastor there several years, and we trust his labors, now that he has again taken charge of the circuit, may be signally blessed.

DONATION.—Rev. John Henderson writes to acknowledge another donation from his friends in Andover, this time from those living in Tomilson Settlement. He says the friends there provided an excellent tea. Unfortunately the bad travelling prevented many who would have been present. He was presented with $14.89 as an acknowledgement of his labors there. He hopes they may share largely in the blessing promised to givers.

FROM MISS HOOPER.—*Dear Bro. McLeod*: You told me I would have a warm welcome among the people in this part of the country, and it is so. Wherever I go they seem like old friends. On the 19th, Bro. Babcock met me at Rockland and took me to his home in Taylor Village. The same evening the Woman's Missionary Society held a meeting. It was worth coming all the way from India to be present. I take the liberty to send a few items from the report of the Secretary, Miss Lavinia Taylor, hoping it may reach the eye of the one who organized the Society and cheer her heart as well as encourage others to go and do likewise.

"Mrs. Phillips organized the Aid Society here May 18th, 1876, with 16 members. While we listened to her appeal for help we felt a strong desire in our hearts to do something for the great work of sending the glad tidings of salvation to those poor perishing souls that knew not "The mighty God, the everlasting Father, the Prince of Peace." This Society has kept up its monthly prayer-meetings, holding it the first Tuesday in each month. A few members of the Society, not being able to meet with us very often, have kept up a prayer-meeting on the third Tuesday in each month.

"We have contributed $127 00 to the Foreign Mission work, and trust our feeble efforts have not been in vain, and that God will continue His blessing on this Society as well as all others.

"We give our small sums into God's treasury, knowing that He is able and willing to bless all efforts put forth for the advancement of His cause. We have felt our own souls to be blessed, while working for the cause of God and helping the down-trodden of our race, and we feel anxious to see more workers ready to enlist with heart and hand. Our opportunities for helping will soon be over. May we all feel the importance of doing something for the spreading of the Gospel of Christ."

At the close of the meeting a collection of $3.19 for the work was taken.

On the 21st, one of the kind friends brought me to Dover in his sleigh. Mrs. Babcock organized a Society here, and although there are but few members they are a host in zeal and earnestness. There is a fine House of Worship here, which speaks much for the energy and devotion of the Free Baptists of Dover. Yesterday (Sabbath) Bro. Babcock preached an excellent missionary sermon from Romans 1.16, "For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth." I wish it were possible to give you the discourse in full. The Gospel as communicative, sympathetic and benevolent was dwelt upon. The Sabbath School was held at 2 P. M., and in the evening there was a missionary meeting in which was taken a generous collection for the cause. I shall always have pleasant memories of the Sabbath spent here. To-day we go to Moncton, thence to Lutz Mountlin, Salisbury, Eagle Settlement, Lewis Mountain, Wheaton Settlement, and as many of the churches in the 6th district as possible. I am getting along nicely, having Bro. and Sister Babcock to pave the way and help. Will try and keep you acquainted with my whereabouts and promise not to inflict such a long letter upon you next time.

Yours in the Work,
B. J. HOOPER.

Dover, West Co., Nov. 24, 1884.

DEAR BRO. MCLEOD,—It may be interesting to some of the readers of the INTELLIGENCER to learn somewhat of the new meeting-house at Northern Harbour, Deer Island, and the opening services and other meetings connected therewith. This meeting-house has been some years in building, as the labourers have been few and means very limited. A few brethren, with a number of earnest faithful women, (sisters and others), have pushed this good work on from year to year, until now, they have a very neat, comfortable little house for the worship of God, and what is very commendable they have it free from debt. The building was opened for Divine service nearly two years ago, but as it was not completed until a few days since, the dedication did not take place until the 16th November. The Rev. G. A. Hartley, accompanied by the Moderator of Conference, the Rev. J. E. Reud, arrived on the Island on the 13th inst., at evening. We were very glad indeed to see them on Deer Island, especially as Elder Reud has a number of old friends and relatives on the Island. It was a pleasant opportunity for him to renew acquaintance. Elder Hartley and the writer went to Chocolate Cove on Friday evening, and was very cordially received by a number of the kind friends of that part of the Island. Bro. Hartley preached well, and with good acceptance. The meeting on Saturday evening was at Fair Haven. Elder J. E. Reud preached to a good congregation from Jeremiah xxxi. 21. It was a very excellent discourse, and was listened to with marked attention. The Sabbath morning came, and it was a delightful morning indeed. At an early hour the people began to gather at Fair Haven meeting-house for worship. Elder G. A. Hartley spoke from Hebrews vi. 9, in a most impressive manner. The sermon was very comforting to the Lord's people and instructive to all. At the hour of three o'clock, at Nothern Harbour meeting-house, the dedication service began; sermon by Rev. G. A. Hartley; the dedicatory prayer by Rev. J. E. Reud, and benediction by Rev. M. Lawson, (Methodist). The sermon was timely and spoken with much feeling and power and had an excellent effect, and likewise the prayer of Elder Reud. The text was taken from the book of Micah. vi. 6. At evening the meeting-house would not hold the people. Rev. J. E. Reud preached from Luke x. 31. The good Lord had been with us all day but His presence was more especially witnessed in the evening. The sermon was pointed and well delivered and the preacher brought from the store-house, things new and old. It was followed by a number of earnest excitations, and at or near the close of the meeting some three persons deeply burdened with sin made a confession of their sins and need of a new heart. At the close the Lord's supper was administered. Many of the people of this part of the Island have long looked for this good day and thanked God they have lived to see it. It can be said of them of a truth they have done what they could in building a house for God and in taking care of God's servants and people, and those brethren that came down to spend a few days with us will not soon forget their visit to Deer Island, and may their labor be abundantly blessed, and also that they, with us, may live to see the new meeting-house that is now in course of erection at Fair Haven also dedicated to God, and a glorious revival their is our humble prayer.

Yours in the Gospel,
J. N. BARNES.

Beaver Harbor, Nov. 29th, 1884.

FROM REV. A. C. THOMPSON.—*Dear Intelligencer:* It is sometime since you have heard from this portion of our denominational field, though I can assure you that silence upon our part does not mean inactivity. The churches here are all holding on their way, and continue to manifest much spiritual life. We realize, with gratitude, that the Lord is with us, His presence being notably manifested in many of our services. The church edifice at Lower Ridge is nearing completion, and we expect (D. V.) to be able to occupy it early in the New Year. Many of our people are very actively engaged in the temperance cause, and we are earnestly striving to drive from our midst, as speedily as possible, the terrible evil of intemperance. I also note that the Union Baptist sentiment, as voiced in the INTELLIGENCER and *Visitor*, finds many adherents in this locality. May the day of Union speedily dawn upon us is the prayer of many.

The members of our Cornhill Sunday-school provided a very enjoyable entertainment last Thursday evening, Nov. 26th. They had a crowded house, and the whole affair reflected much credit on the Committee of Management. Mr. Ezekiel Dunfield acted as Chairman; Mr. James Burlock conducted the singing, and Miss Cordelia Brown presided at the organ. The following is the programme rendered:

Singing, No. 1, S. of T.; Prayer, by the pastor; Singing, No. 2, S. of T.; Recitation, Lizzie Branscomb, "Heavenly Railroad"; Recitation, Nellie Marr, "Lines on death of Eveline Gray"; Recitation, Dicie McCully, "Work for all to do"; Singing, No. 98, S. of T.; Recitation, Lavina J. Dunfield, "Never out of Sight"; Recitation, Sarah J. Burlock, "How little Bessie fell asleep"; Recitation, Victoria McCully, "Evil spirits defeat"; Singing, No. 25, S. of T.; Recitation, Willie Dunfield, "Never Fail"; Recitation, Mary A. Burlock, "Little Will"; Recitation, Mary J. Dunfield, "A Dream"; Dialogue, Lizzie Branscomb and Nellie Marr, "Writing a Letter"; Singing, No. 44, S. of T.; Recitation, Cartilda Marr, "The Contrast"; Recitation, Ella McLeod, "Remember Thee"; Recitation, Celia Broomhill, "Old Kitchen Floor"; Singing, No. 5, 9 S. of T.; Recitation, Fadelia Brown, "I love to think of Thee"; Recitation, Mrs. Ellen Brown, "Working together with Him"; Reading, Zeph Saunders, "Model Sermon"; Dialogue, Abraham Saunders and Armour Brown, "I want to be a Soldier"; Singing, No. 73, S. of T.; Recitation, Charley Burlock, "Joy in Heaven"; Recitation, Rachael Branscomb, "I will not go"; Reading, Rachael Branscomb, "Brother Watkin's farewell, *Ah*"; Singing, No. 75, S. of T.; Recitation, Agnes Brown, "What we go to Church for"; Recitation, Abram Saunders, "Lines on death of John Price"; Dialogue, Abraham Branscomb, Rachael Branscomb and Lizzie Branscomb, "Wonderful Scholar." After an address by the pastor, the collection was taken, and with the benediction this very successful concert was brought to a close.

We expect Miss Hooper here next Monday, and we have arranged for her services as follows: Cornhill, Dec. 3rd; Lower Ridge, Dec. 4th; Petitcodiac, Dec. 5th; Rockland, Dec. 7th, A. M., and Portage, Dec. 7th, P. M. She will probably reach Sussex Monday, Dec. 8th.

Yours truly,
A. C. THOMPSON.

WEEK OF PRAYER.

The English Branch of the Evangelical Alliance has issued its annual invitation for the Week of United and Universal Prayer, for January 5—11 next.

The following are the topics suggested:

Sunday, Jan. 4.—Sermons.—"The good fight of faith."—1 Tim. 6: 13; Ephes. 6: 10—12.

Monday, Jan. 5.—Praise and Thanksgiving.—For the long suffering love and faithfulness of God; for his many answers to prayer graciously vouchsafed during the past year, the gifts of his Fatherly [illegible] peace; for the opening of all countries to the Gospel, and for the power of the Holy Spirit of its publication.

Tuesday, Jan. 6.—Humiliation and Confession.—On account of national sins and the increase of lawlessness; the non-recognition of God's judgments in public calamities; unfaithfulness to God and his truth; for personal transgressions; the growth of infidelity and superstition; desecration of the Lord's day; with prayer that the Holy Spirit may convince of sin and lead men to repentance.

Wednesday, Jan. 7.—Prayer for the Church of Christ.—That all believers may be filled with the Holy Spirit; that the unity of the Church of Christ may be manifested and brotherly love increased; that the churches may more deeply realize their responsibility in regard to increased evangelistic work among the masses; and that the Lord's coming may be more earnestly looked for. That all pastors, evangelists, teachers, and workers may become fervent in spirit, diligent in their ministry, and faithful in preaching Jesus Christ and him crucified; for Sunday-schools; and for the better observance of the Lord's day.

Thursday, Jan. 8.—Prayer for Families and Instructors of Youth.—That God's goodness and mercy may not be withdrawn and that the word of God may run and be glorified; that Christian parents may more fully recognize the obligation to train up their children in the fear of God; that young people may be saved from intemperance, immorality, and other sins; for Universities, Schools, Professors, Teachers, and Students for the Ministry.

Friday, Jan. 9.—For the Nations.—For Rulers and Government and all in authority; for the prevention of war; that all laws which favor vice and cruelty may be removed; that wicked men in their conspiracies may be confounded and loyalty and good citizenship prevail; for soldiers and sailors; for the removal of the opium traffic, intemperance and the social evil; and for the suppression of all that is impure in art or literature.

Saturday, Jan. 10.—For Missions, Home and Foreign.—For the outpouring of the Holy Spirit and the spread of the Gospel in all lands; for more laborers to be sent forth endued with power from on high; for Native Christians, that they may be established in the faith and become more earnest in seeking the salvation of their countrymen; for all missionaries; for God's ancient people Israel and the conversion of many to the faith of Christ; for increased blessing to attend the circulation of the scriptures and the religious training of the young in missionary schools and colleges.

Sunday, Jan. 11.—Sermons.—Waiting for the Lord's appearing.—Isaiah 25: 9—2. Thess. 3: 3—5.

TEMPERANCE NOTES.

— The drink bill of Tennessee is $2,000,000 more than the wheat crop.

— Efforts are being make to secure one or more lectures in Yarmouth by John R. Gough.

— The temperance party of New South Wales has resolved to vote for no candidate for the legislature who will not engage to vote for full social option.

— The members of City of Portland Lodge, Sirion Lodge, and Valley Division, on Sunday evening marched in a body to the Free Baptist Church, Portland, where Rev. Mr. Halse preached a temperance sermon.

— The *Herald* and *Presbyter* says that within two weeks after the Supreme Court of Ohio pronounced the Liquor Law unconstitutional, 33 new saloons were opened in Franklin, Madison, and Clark Counties.

— Fifty years ago the following advertisement appeared in a Somersetshire paper: "£100 reward will be given to any man who can prove that he has not suffered in body, mind, or estate by the liquor traffic. Apply to T. J. Thompson, ironmonger, Bridgewater, Somerset." Mr. Whittaker, who made the offer, says he has never had an applicant, but he is good for the money still. So there is still a chance if any of our readers are in a position to apply.

— In Arkansas every school-house is protected by what is known as the three-mile law. In a small settlement a saloon was being built. One of the mothers went to Mrs. Cornelius, the state Woman's Christian Union president, with the news, saying, "What is to become of our boys?" The blank petition was furnished and used. The result was the prohibition of the sale of liquors within three miles of the school-houses, and Woman's Christian Temperance Union homes, and banish the saloons!

AN ORPHANAGE.—On one of the hills surrounding the city of Jerusalem, says *Zion's Herald*, a large orphanage has been erected. It is called the Syrian Home. Its reports bear the inscription in modern Syriac, *Essalaam Aleikum!* ("Peace be with you!") It was founded in 1860, to meet the wants of the miscellaneous and poor community in the city and vicinity. Jerusalem has now a population of 30,000 of different nationalities. It is intended to be a school for evangelists as well as a home for fatherless children and for the blind, many of whom are found there. It has suffered much persecution from Romanists, Mohammedans and wandering Arabs, but has continued to grow in numbers and usefulness. It is supported by friends in Europe and America, and by its own simple manufactory of pressed flowers. Its manual labor instruction, with its surrounding farm, affords great promise of good to the young people trained within its walls. It is under evangelical Protestant supervision.

EMPLOYMENTS OF WOMEN.—Recent statistics as to the employments of women in England reveal an unexpected number engaged in pursuits which are popularly supposed to be monopolized by men. There are 347 female blacksmiths, who actually swing heavy hammers, and 9,148 women employed in nail making, who make nails for horse-shoes. Coming down to less violent manual labor, 10,595 women bind books, and