

puta, "applied for the Holy Scriptures during the present month; and during the preceding month, 189 young men applied for and obtained the sacred volume, after satisfying me, in each case, that they were able to read and understand it, almost all of them in the English language."—*The Church Missionary Juvenile Instructor*, August 1854.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, *advance*—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder E. McLeod, St. John, N. B.

B. J. UNDERHILL, Pub. and Business
WM. CLARK, Committee.
Jan. 2, 1854.

Religious Intelligencer.

SAINT JOHN, N. B. NOV. 24, 1854.

THE CROSS OF CHRIST.

I am crucified with Christ.—PAUL.

(Continued from our last.)

After what we have said on this subject, it may be conceded by some that this was Paul's experience, and that it was necessary in him, as a qualification for the Apostleship. But the following plain Scriptures, shew very conclusively that this crucifying with Christ was a peculiar feature of primitive discipleship.—"They that are Christ's, have crucified the flesh with the affections and lusts." (Gal. 5: 24.) "If Christ be in you the body is dead because of sin." (Rom. 8: 10.) Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6: 6, 7.) Passages might be multiplied, but these are to the point and quite sufficient.

It was this crucifying—this death to self, and selfish ends, that rendered martyrdom joyful, and fitted the early witnesses for Jesus for fires, racks, and wild beasts. They never would have delivered up their bodies to suffer so many grievous and intolerable things for Christ, if they had not first been crucified with Christ. And here we would observe, that as Christ's outward crucifying on the cross, without his inward crucifying, would have been little worth; so all persecutions and sufferings, even to martyrdom itself, for religious profession, doctrine or practice, are of no account with God, and give us no "fellowship with Christ in his sufferings," without the inward spiritual and daily crucifying of the affections and lusts.—This is the cross which we must daily bear if we would follow Christ—it is that in which Paul gloried, and which "is the wisdom of God, and the power of God." Here too we should remember that the mere faith that Jesus Christ was outwardly crucified on a cross for us at Jerusalem, will avail us nothing, unless we are crucified with him—that is, to all the corruptions that are in the world through lusts—the pleasures, profits and honors—the reason, will, desires and ends of the flesh. Alas! how many profess a Christianity without a cross—a religion that still suffers them to live to themselves, and after their own lusts! Awful delusion! Soul-destroying deception! And Satan cares not how much of such religion there is in the world!

It may be asked—How shall I attain to this crucifying with Christ? We answer, there is but one way, and that is, by receiving the word of faith.—Christ said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." If I had not come among them the works which none other than did, they had not had sin; but now they have both seen and hated me and my father." (John 15: 22, 24.) Notwithstanding the law is the instrument of death, yet it has no power only by the living word. "If ye were blind, ye should have no sin," said Jesus to the Jews; and Paul touching the righteousness which was in the law was blameless, but as soon as the light of life came applying the commandment, "thou shalt not covet," "sin revived," and he "died." In Christ is life, and that life is the light of men, and wherever Christ is faithfully preached, the living word will pierce and discern the thoughts and intents of the heart, (Heb. 4: 12,) and bring to light the hidden things of darkness. This is the light that lighteth every man that cometh into the world.—And this is the gift and calling of God which is without repentance. It is of the utmost importance to discriminate between "light" and "life." The light of the Word only, without the Word itself being received by active faith, as Abraham received the command of God, cannot give life; it will only produce conviction, guilt, and condemnation, and will continue to do so until it become extinguished from the soul, by utter rejection, or until we walk in the light, so that our faith will apprehend the living Word as our righteousness and redemption. Here is the great danger of receiving the "light" for "life," conviction for conversion, and this is the religion of carnal professors.—Now in order to a full conversion with Christ, there must be a walking in the light—a receiving of that Word which is always accompanied with the Spirit.—The more that Word becomes our life, the more the desires of the flesh and mind are crucified and slain.

We here perceive the reason why there are so many professors of religion, who are not crucified with Christ; they do not walk in the light—they do not receive the living Word. And, instead of being witnesses for God, they testify against him—professing that they know him in works they deny him—unpurged—unwashed—they still live their own lives, after the desires and lusts of the flesh, and are stumbling blocks in the way of sinners. By a perversion of plain scripture like the following, some have made like their offense, and under false and have hid themselves: "Ye cannot do the things that ye would." (Gal. 3: 17.)

"When I do good, evil is present with me," (Rom. vii: 21).—"It is not I that sin; but sin that dwelleth in me," (verse 17.) It is to be lamented that there are but few who believe in the necessity, or even possibility of full salvation. We once heard a baptized professor observe in a public congregation, that he thanked God, that he did *not* have to sin and backslide sometimes, as it served to make him humbler when he came back to the Lord! Awful—soul-destroying delusion! Such do not know that God's cars, and salvation, and feeding them with manna, were the means that he employed in the wilderness, that he might humble Israel; (Deu. viii: 12,) and that nothing short of grace, free, sovereign grace can effectually destroy pride, or give true humility. In conclusion we remark, that in the doctrine of crucifixion with Christ, we find the true principle of love to God, and hence, union among Christians. While in its opposite is developed the essential elements of misery and woe. "If any man would save his life he must lose it." "He that is dead is freed from sin." And hard as it may seem to be, to die, that is, to yield up our own will, desires, and affections, that God's will may be done in us, and by us; it is nevertheless the only essential basis of present and eternal happiness; and those who neglect or reject it, will find it had been better for them had they never been born. O reader! can you say with Paul, I am crucified with Christ?

THE REVIVAL IN THE CHURCH OF ENGLAND.

Our readers will remember that account which we published a few weeks since, of a special revival of religion in Leeds, England, in connection with the Established Church, and under the labours of the Rev. Mr. Aitken. The following notice of Mr. A. and his peculiar views we find in a late number of the "News of the Churches," and which we transfer to our columns, for the further information of our readers:

"A very singular phenomenon has just appeared on the horizon of the Church of England,—a clergyman combining, or attempting to combine, the views of the Methodists and Presbyterians,—to set forth the necessity and the nature of conversion after the manner of the one, and the importance of an imposing ritual, and High Church practice generally, after the fashion of the other. The Rev. Mr. Aitken, Incumbent of Pendine, Cornwall, is the clergyman in question. Ordained by the Bishop of Durham in 1824, he officiated as a clergyman for some years without much fervour or sincerity; in 1834, he represents that he was converted to God; from that year to 1840, he was practically a dissenter, preaching wherever he was admitted, and traversing the country for the purpose of rousing slumbering sinners, and trying to bring them to God. In 1840, it is said, he became sensible of error in having left the Church of England, and was re-admitted by the present Archbishop of Canterbury. On his peculiar views on the necessity and nature of true conversion, he seems now to have engrained the baptismal doctrines and ceremonial practices of the Tractarians. He is said to have preached on baptism before the Bishop of Exeter with much approbation. This is given out by Tractarians as a proof of his orthodoxy.

Mr. Aitken began to attract public notice a few weeks ago, in connection with his labours in the town of Leeds. He had been admitted to officiate at St. Saviour's, which is well known to be headquarters of all the ultra-Tractarianism carried on at Leeds. He had preached in other churches too, both there and in the midland counties generally, on the subject of conversion; and such was the impression which he made, that a revival, similar to those which have sometimes occurred under the preaching of the more fervid Wesleyans, was said to have occurred. The following is the account of the *Staffordshire Advertiser* of one of his sermons:

"On Monday evening he preached, taking for his subject the conversion of our Lord with the woman of Samaria. His sermon occupied one hour and twenty minutes, and the preacher exerted himself to bring conviction home to his hearers. The congregation, which was large and respectable, was remarkably affected by the eloquent discourse of the preacher, and several gave utterance to their feelings. A deep impression seemed to be made on the whole congregation; and after the service, at half-past nine o'clock, a meeting was held at the parsonage, when the house was crowded. A most exciting scene, we are informed, was witnessed on the occasion—some were weeping, some were praying, and some singing. The preacher was occupied speaking to some personally and affording consolation, assisted by the Rev. R. Twigg, the Rev. R. Root, and the Rev. J. Winter. The meeting continued till eleven o'clock, and a great impression was made upon many. Mr. Aitken preaches in the suburbs, and is said to hold High Church principles."

"On the subject of conversion, Mr. Aitken's views are thus expressed in a tract on "Spiritual Vitality,"—one of a new series of "Oxford Tracts":

"There are some who freely admit the necessity of conversion, but then they allege that gradual conversions are the rule, and sudden conversions the exception. Now if there were any ground for this allegation, I would most gladly admit it, for it is comparatively of little consequence how conversions take place, provided only they do take place at all; but so situated am I that this is just the system of gradual amendment through the use of means, under a different name, which has brought our church into her present most sad and unscriptural condition, and which has destroyed millions of souls, and is destroying more, that I dare not admit it. There neither is, nor can there be, literally speaking, any such thing as gradual conversion. Admission into the state of justification is an act of God's free grace, and growth or progress has nothing to do with any right conceptions about it. In the first place, as far as I know, the Holy Scriptures give us no authority whatever for the supposition. The conversions which are there recorded are in every instance of the class which are called instantaneous. The parables of the lost sheep, the lost piece of silver, and the prodigal son; the case of the publican,—Zaccheus,—the woman of Samaria,—Mary Magdalene,—the dying thief,—the three thousand on the day of Pentecost,—the lame man at the state of the temple which is called Beautiful,—the Ethiopian eunuch,—the centurion,—St. Paul,—Lydia,—the man that used curious arts,—and the Philippian jailer, are God's recorded illustrations of conversion-work, and suddenness is the prominent feature in every illustration. There was doubtless then, in all the cases, a preparation, as there is now, but that does not affect the act of conversion, which is ever of the most marked character."

"But there are yet other reasons which force the conviction upon me, that a gradual conversion is no conversion at all. The awakening which always pre-

cedes conversion soon passes away if it is not followed by conviction and repentance, and if repentance does not lead to Christ, it always degenerates into legality, or loses its power; that is, it either leaves a complacent impression upon the soul that it has repented, and there the matter rests; or the soul is diverted from the work, and plunges more deeply into the world and into sin. In either case, it is not the John the Baptist which leads to Christ, but a repentance which needeth to be repented of. I admit that the preparation for conversion may be in some cases distressingly protracted; the way to Christ is made long by being followed indolently and with a varying and uncertain purpose of mind; but so far from this being a hopeful symptom, it is always unpromising, and argues unfavourably for the after-decision and devotedness of the converted. I am compelled to add, that this fond adherence to the theory even of a lengthened preparation, savours of that sad unbelieving spirit of legality which has no place in the existing most merciful dispensation of the grace of God. It is in fact the spirit of the world, whether it appears in religious or irreligious garb; it is really, though it does not pretend to be, a putting away of Christ; a practical denial of the merit and efficacy of his sacrifice, and an evidencing of the soul's determination that it will admit Christ as a partner in the work of salvation, but it will not receive him as the alone Saviour.

"There is no real ground for dispute between the converted and the unconverted on the question of growth, or the soul's progress after conversion, although the unconverted always attempt to intermingle this subject with conversion-work, with which it has nothing to do. Progress in holiness after conversion, from its very nature must be gradual; alas! it is often too gradual, existing in and unworthy reproach upon the work of conversion. Holy dying to self, and holy living to God,—the continuous, watchful, earnest obedience of faith,—the overcoming of the world and the flesh,—and the wrestling with principalities and powers,—are just those labours to enter into eternal rest, and those workings out of our final salvation, which the gospel precepts enjoin, and which is the calling of the militant soul;—but do not let us any longer confound the strivings of the sinner to come to Christ for salvation, with perseverance after holiness, which is the condition of our retaining the state of salvation, or with the process of purification and sanctification, which prepares the soul for glory."

"A considerable amount of speculation has been exercised as to the probable results of the preaching and circulation of such views among the Tractarian party. It seems to us that such speculation is very unnecessary. The union of Puritanism and Tractarianism in the person of Mr. Aitken seems a mere accident (so to speak),—quite an abnormal thing, the effect of eccentricity of mind, personal to himself, but never likely to give rise, on any great scale, to similar unions in other minds.

When an earnest spirit began to revive in the Church of England, it divided into two, and took the opposite directions of Evangelical revival and Tractarianism. That these two currents should ever re-unite, and become fused or blended into a product combining the properties of both, is evidently impossible. There is an essential antagonism between them. Now and then an individual may start up professing to combine the views of both; but his mind must be peculiarly constituted, and utterly wanting in that logical power which indicates the irreconcilability of the two classes of views. We never shall find a considerable body of men combining the doctrine of justification by faith alone and conversion through the quickening grace of the Holy Spirit using the truth as his instrument, with the Popish doctrine of the efficacy of the sacraments, and the mystic mummeries of a sensualistic ritualism."

THE LATE FRESHET.—We regret to learn that very serious losses have been sustained in some parts of the Country by the recent heavy rain, which swelled the Rivers and streams to such an extent as not only to carry away a large number of Bridges, but also Mills and Milldams; and in some places cattle have been drowned in great numbers. We are informed that every Bridge of any importance, between St. John and Petticoat is gone, with the exception of Groom's and Ward's Creek. The Woolen Factory of Mr. Snow, Jr., near the Millstream was destroyed, himself and family, occupying a part of the building barely escaped with their lives; the whole of their furniture and personal effects were lost. Mr. Davidson's Mill at the Great Salmon River; Mr. Batist's near Loch Lomond; Mr. Reynolds' new Saw Mill on Lepreux River; Mr. James Vernon's at Martins Head; Mr. Titus' at Hammond River; Mr. James Ryan's, Millstream; and several others of lesser importance are destroyed. The new Suspension Bridge across Hammond River, at Beatty's ferry was swept away. The Bridges to the westward we learn were also carried off. The private loss in Mills, Cattle, Hay, &c., is immense. It is said that over two hundred head of cattle were drowned on the Millstream, and a large number in Sussex Vale. One barn filled with Oats, we learn floated down the Kenebecasis, some distance. On the Canaan River much damage was done, and the private losses were very great. It is well to remember that there is no condition in life, secure from all the extraordinary providences of God, or where we may not sometimes feel the chastening of his hand.

THE JOURNAL OF THE NEW BRUNSWICK SOCIETY, for the encouragement of Agriculture, Home Manufactures and Commerce throughout the Province, &c. We have received Vol. II, Part I, of this work. It is a neatly printed pamphlet of about 140 pages; and we believe is filled with sound information on the various matters, on which it purports to treat. The New Brunswick Society we hope will succeed in its efforts at reform in some of the modes of Agricultural and Stock Management in the Province.

PROCEEDINGS at an Adjourned Public Meeting of the Inhabitants of St. John and Portland, with the Report of the Committee on Sewers and Water Supply, &c. This, in pamphlet form, was handed in to our office a few days since. It contains a plan of a system of Sewerage and Water Supply for the City and Portland; also the estimate and cost; and Bills to provide and regulate the same; which we hope will be carried into effect.

The distinguished Dr. Duff has improved in his health, and has gone to the South of France, where he intends to rest, with entire exemption from public labour, and good hopes are entertained of his restoration to health.

OUR PAPER.

Five Numbers more, and the first volume of the *Intelligencer* will be completed, and the term subscribed for by a large number of our readers will be ended. We wish our Agents and others, who have not yet done so; to collect and forward us, as early as possible, all arrears due our paper from them. In relation to our subscription list for next year, we have been considering what would be the best course to adopt, in order to carry out our design in the establishment of the *Intelligencer*; and we have decided to continue sending it to all subscribers who do not notify some of our Agents or ourselves to discontinue. This of course will be a variation from the *Cass* principle, but we do not see how we can avoid it at present without much difficulty. We wish our Agents and friends who have interested themselves in its behalf, to renew their efforts, and forward to us corrected lists of subscribers for next year, with payment as soon as possible. There are of course many subscribers whose term does not expire until some time during the year; when their term is up, however, we shall continue sending, unless notified to the contrary. We assure all our readers that we do not wish to force our paper on any. We shall be glad to stop any, the continuance of which is not wished. Of these, however, we trust there are but few, if any. We are happy to say, that our subscription list is gradually increasing, and we this week issue two thousand nine hundred and fifty copies, all of which we require for our subscribers and exchanges. We are quite sure that a small effort on the part of its friends would very soon increase it to Four Thousand, short of which we shall not be satisfied. Money paid to our Colporteur, Brother Thomas O'Donnell for us, will be all right, and any direction given him in relation to the paper will be attended to.

AMERICAN PAPERS.

At the time of our receiving subscriptions for the *American Messenger*; *Child's Paper*; *Youth's Gazette*, &c.; we expected that the arrangements in our office would be different from what they have been, and that these papers would be forwarded always with the *Intelligencer* immediately after being received by us. A change in the office rendered this impossible, and a large number of subscriptions for single copies of these papers being received, we were unable to forward them promptly as we desired, without neglecting some more important matters. This has caused dissatisfaction perhaps on the part of some. All however have been forwarded as before; if any have been omitted, we will refund them their subscription on application to us.

Having now made permanent arrangements for the performance of the duties of our office, and being desirous to circulate as far as we can, these very excellent papers; we have decided to receive subscriptions for them for next year on the following terms. Our present arrangements will enable us to forward them promptly immediately after receiving them from Boston.

<i>American Messenger</i> , single copy,	20	1	3
Do. 5 copies to one address,	0	5	0
Do. 20 do. do.	1	0	0
Do. 40 do. do.	1	15	0
<i>Child's Paper</i> , 8 copies to one address,	0	5	0
Do. 25 do. do.	0	15	0
Do. 50 do. do.	1	7	6
Do. 100 do. do.	2	10	0
<i>Youth's Gazette</i> , 4 copies to one address,	0	5	0
Do. 10 do. do.	0	10	0
Do. 20 do. do.	0	17	6
Do. 30 do. do.	1	5	0

Persons wishing a much larger number than these, will have a proportionate reduction made.

Orders should be received by the middle of December, and must always be accompanied with payment. No single subscriptions received, only for the *Messenger*, and no names written on those sent in packages.

AGENTS IN NOVA SCOTIA.—The following gentlemen have kindly consented to act as Agents for the *Intelligencer* in their respective localities, namely, John Rice, Annapolis, near Bridgetown; J. B. Jeddison, Rosette, Annapolis; Reid Hall, Lower Granville; and Jessie Ploet, Lower Granville. Persons either wishing to subscribe for our paper, or to continue the same, can do so by paying the price of subscription to either of the above persons.

BAPTIST CONVENTION.

The "Minutes of the Ninth Session of the Baptist Convention of Nova Scotia, New Brunswick, and P. E. Island," held in this City in October last, has been handed to us. They contain a considerable amount of information on the various interest of the close communion Baptists of these Provinces. We subjoin the following Report on the state of the Churches, which affords a synopsis of the Denomination.

"The number of members embraced by the five Associations connected with the Convention stood last year as follows:

Western Association, N. S.	5454
Central, Do. Do.	3183
Eastern, Do. Do.	2200
Eastern, Do. N. B.	2841
Western, Do. Do.	2582
Total,	16260

The Associations lost during the year by removal, dismission, excommunication, &c., &c., 127. They gained in the same time by letters, restoration, and baptism, 1189.

Showing a net increase of 1062.

Reveries have been enjoyed in the course of the year by the Churches at Wallace Road, Goose River, Peggash, Little River, Leicester, Isaac's Harbour, and Westworth. Eastern Association, N. S.—By Upper Aylofsford, Horton. Second Indian Harbour, Central Association, N. S.—By Argyle, Brookfield, 1st Digby Neck, 1st Hillsburgh, Greenfield, Liverpool, Lower Aylofsford and Upper Wilnot, Milton, Nicton, Parker's Cove, 2d Yarmouth, and Wilnot. Western Association, N. S.—By Salisbury, 2d Wickham, Harvey, and Sussex. Eastern Association, N. B.—By Woodstock, Douglas, Simonds, and Jacktown. Western Association, N. B. The Church at Nictaux added 185 by baptism—the largest number added by any one Church.

Nearly one-half of the Churches in New Brunswick, and probably one-third of the Churches in Nova Scotia, are without pastoral oversight. This fact calls loudly for searching enquiry and for earnest prayer on the part of all concerned, that the Lord of the harvest

would greatly increase the number of faithful laborers in his vineyard.

The Missionary contributions of the Churches evince, on the part of many of them, a lively interest in spreading the blessings of salvation not only among the destitute in the home field, but in lands far away. The largest sum given by any one Church for Home Missions was contributed by the Church in Germain Street, viz: £112.

The Educational progress of the denomination is highly satisfactory, as will be seen by reference to the reports of the Seminaries of Fredericton and Wolfville as published in the Minutes of the Association, and by the report of Acadia College as presented to the Convention.

The endowment for the College is steadily progressing, and there is every reason to hope that the debt which has so long encumbered the Fredericton Institution will soon be liquidated.

The increase in the circulation of the periodicals of the body, and the large number of Books that have been circulated during the year by Colporteurs and others engaged in this work, exhibit a healthy taste amongst our people for a religious literature. Too much cannot be done to foster this growing thirst for religious intelligence. It may justly be regarded as amongst the most favorable signs of the times."

DENOMINATIONAL.

We omitted noticing last week that a letter received from Brother J. Noble informs us that he attended the District Meeting, which was held in Brighton, commencing the last Saturday in October. Brother Orser, Sippell and Bill were also present. All the Churches composing the District were reported by Messengers except two, and the cause appears in a prosperous condition. Three new Churches were added. The meetings were of an interesting kind. The Rev. Mr. Barker, a young minister in connection with the Congregationalist Church, and who has recently settled in Simonds, was present, and took part in the services. The Lord's Supper was administered, and a season of comfort and love experienced by his children.

Elder J. Perry writes to us from Rushagornish 14th inst., saying, that four had been baptized there, and others were to be on the day he wrote. The meetings continue to be deeply interesting, and indications of an extensive work of grace apparent. Brother P. and some others had also attended some meetings in Fredericton which were interesting and encouraging.

"COUNTRY AGENCY."—We refer our country readers to the notice of Mr. E. C. Freeze in our advertising columns. Mr. F. will hereafter furnish our paper with a corrected market list, on the day before publication, so that the prices given may be relied on.

17 The Legislature of Nova Scotia is summoned to meet on the 2d December, for the despatch of business.

For the Religious Intelligencer.

Mr. McLeod.—At the request of a number of your subscribers, I send you the accompanying report of the Annual Meeting of the General Baptists of New Brunswick, which you will be kind enough to insert in your valuable paper.

Yours respectfully,

WILLIAM S. TEAKLES.

Sussex Portage, Nov. 11th, 1854.

REPORT.

The Fourth Annual Meeting of the General Baptists of New Brunswick, was held at Sussex Portage, commencing with a Conference Meeting on the afternoon of the last Saturday in September. There was a good attendance of Brethren and sisters from a distance. The meeting commenced by Mr. Smith giving out the hymn, "Brethren in Christ for his dear sake." After singing, Brother Wm. Perry, from New Canada, engaged in prayer, a number of others then spoke, and most, if not all present, found it good to be there.

Sabbath, the first of October, met according to appointment for public worship. When Mr. Elias Snider in order to accommodate the Brethren, kindly gave the use of his dwelling, which was filled to overflowing. Meeting commenced by Mr. Smith giving out the hymn, "Spirit divine attend our prayers," which was sung with feeling by the congregation, prayer by Bro. Perry, when after another hymn, Mr. Smith delivered an interesting discourse from Galatians, 6 chap. 14 ver. which was followed by a profitable collection was taken up.

Afternoon service, opened by Brother Jacob Jones, Particular Baptist, giving out the hymn, "Jesus the name which over all;" he then read a portion of Scripture, offered prayer, and delivered an interesting address, which was followed by Brother Perry and others, and at the close the Sacrament of the Lord's Supper was administered to the members of the church, and others of the family of Christ who felt a wish to partake, it was a season of special interest. In the evening, a prayer meeting was held in the School-house, which was filled to overflowing, several spoke and prayed.

On Monday, the ministers and delegates met for the transaction of business. Meeting opened by giving out the hymn, "From distant places of our land," when two engaged in prayer, after which Rev. M. Smith was called to preside. Mr. Wm. S. Teakles appointed Secretary and Mr. Wm. Teakles, Treasurer.

The report with the receipts from the delegates, showed not only the satisfaction of the congregations with their minister for the past year, but their willingness to place him in comfortable circumstances, by sending the sum of £46 2s. 6d. to pay off the debt on the premises occupied by Mr. Smith, which with what remained on the collection lists, would make the magnificent sum of £50, the sum proposed by the last Annual Meeting, to be raised for the above purpose, this too, independent of what had been done for the support of Mr. Smith's family during the past year.

Special meetings were appointed to be held in the following places the coming year, viz., Londonderry, commencing the Saturday before Christmas; North River, commencing the Saturday before New Year's; Portage, Saturday before Easter; Dutch Valley, commencing first Saturday in July. Next Annual Meeting to be held at the meeting-house in New Canada, commencing the last Saturday in September, 1855.

The following votes of thanks were then passed: first, the Collectors, and those who have contributed towards the support of cause, the past year; second, to Mr. Snider for the use of his house; third, the rest of the friends in the Portage for their kindness.

Public meeting in the evening, with a sermon from John 4 chap. 35, 36 verses; a good time.

The Hon. J. M. Johnston was elected on Saturday last for Northumberland without opposition. The people seem disposed to give the members of the new Government a fair opportunity of displaying their administrative talents.—Ch. Wiggins.