

The Intelligencer.

SAINT JOHN, N. B., OCT. 2, 1857.

Home Again.

We arrived at home on Saturday last. We expected to have remained at Annapolis or Granville over the Sabbath, but on our arrival at the former place on Friday evening, we found the steamer from St. John would be there that night to return on the following morning, we therefore decided to proceed homeward without delay. We shall not soon forget the kind friends we found in Nova Scotia, not only those who entertained us and in whose kind families we found a home, but also others from different parts of the Province with whom we formed an agreeable acquaintance. We feel a much deeper interest in the people of the sister Province now than before we visited them, and we trust we shall have the privilege of meeting with them again at no very distant day. Our report of the Conference will appear next week in the form of *Editorial Correspondence*. We returned home by the way of Aylesford and Bridgetown, taking the stage at the former place, and the steamer *Experiment* at the latter. This boat plys between Bridgetown and Digby, and is we should think a great public convenience.

Editorial Correspondence.

NO. 1.

Absence from Home—Voyage—"Intelligencer"—Free Baptist Conference—Cornwallis Crops—The Province in general—Political discussions, &c.

CORNWALLIS, N. S., Sept. 19th, 1857.

We do not often extend our journeys beyond the limits of our native Province. An occasional visit to the United States has been all that we have found time to indulge ourselves in since we occupied the "Chair Editorial" of the *Religious Intelligencer*. We have long greatly desired to visit Nova Scotia—we have wished to mingle with the brethren here in one of their annual gatherings, and learn more of that body of Christians of the same name with ourselves. Until the present time we were not able to accomplish our desire, and it has been with no ordinary feelings of interest that we have looked forward during the last few weeks to our present visit to this place. In company with our co-delegate Elder B. Merritt, we left St. John on Tuesday evening at 10 o'clock, in the new schooner "Augusta," and, favoured with a fair wind, reached Wilms's Creek, near Hall's Harbour, on the following morning, a little before nine. Short as was our voyage, it was not without some incidents, the record of which might, perhaps, be amusing to some readers, and not less instructive to all. We however withhold them for the present. Bro. Donett was a fellow-passenger with us on our voyage, on his way to attend the Annual Meeting of our brethren in Nova Scotia, and also to visit his friends who reside in this Province. The last three or four hours of our passage was not much enjoyed by us, the pleasure(?) of sea sickness superseded all others, and a description of this accompaniment of sea voyages quite baffles our pen. We were not a little gratified to find a kind family, (although utter strangers to us) at the place of landing, who contributed to our comfort, and through whose attention we were speedily rendered convalescent. Nor were we any less gratified in finding in this first home we entered in this Province, the "Intelligencer" lying upon the table of the sitting room. It made everything else look familiar. A walk of three miles brought us to the residence of brother S. Whitney, whose christian hospitality we enjoyed for the night, and who conveyed us on our journey to this place on the following day.

We intend to say nothing in this letter of the religious interest of the body of people we have come to meet. Our remarks are, at present, relative to matters personal and in general. The Conference of Free Baptists will commence its annual session this afternoon, at 1 o'clock. (Many brethren and sisters from a long distance (Yarmouth, Barrington, Port Medway, and other places) have already arrived, and received a hearty welcome by the friends who here reside. Of the interests and business of this Conference we shall speak hereafter. With the people of this province we are so far favourably impressed. They are open, hospitable, and kind. A great degree of prosperity is apparent here. A smart thriving village called Canning has started up in this part of the township of Cornwallis. The local name of the settlement is Habitant, so called from the river of that name, which is large enough to admit vessels at high water, several of which are now taking in produce at the wharves in Canning for the Boston market. The reciprocity treaty has been of innumerable advantage to the Nova Scotians in many respects, affording them an ample market for their lots of produce of different kinds. The potato crop this year in this section is excellent—in Yarmouth and vicinity we learn it has greatly failed. The potato crop of Cornwallis has already enriched some of the farmers, and immense quantities are annually raised, expressly for sale. The beauty of this "garden spot of Nova Scotia" has probably few parallels in any country. We have not time, however, at present to consume, in giving a detailed description of the beautiful scenery, splendid farms, and other inviting objects of observation which meet the eye and interest the stranger who visits this fine section of the Province. Horton is represented by some as surpassing, in some respects, its sister township, Wolfville, in Horton, is the seat of Acadia College, the name of which is familiar to nearly all our readers. The entire Province of Nova Scotia contains about seven million acres of land, five million of which are said to be adapted to cultivation. It is also known to abound in valuable minerals. We are not informed accurately of its present population, but we learn that it has more telegraph stations in proportion to its population than any other country in the world. The people are loyal, intelligent, and generally attentive to education.

Political discussions and divisions have long disturbed the peace of some sections of Nova Scotia, and these seem at present but little prospect of a return to quietude. Denominational interests have been incorporated largely with the politics of this Province, and strange amalgamations have resulted, and we think it requires but little observation to discover that the present state of things can last but a short time. A few such occurrences as the burial case at Pictou, (the particulars of which may be seen in another column,) will do much to open the people's eyes, and cause them to value principles more than men. We hope, also, that such occurrences in Nova Scotia will prove a salutary lesson for New Brunswick.

Editorial Correspondence.

NO. 2.

Notes of the origin and early history of the Free C. Baptists of Nova Scotia.—Their present numbers.

CORNWALLIS, N. S., Sept. 23d, 1857.

In our former letter we spoke of things personal and in general. We intend the present letter to relate principally to matters connected with the Free Baptist General Conference of Nova Scotia. Rev. B. Merritt and ourselves were appointed by the New Brunswick Conference as delegates from that body to meet with the brethren here. We arrived here as announced in our first letter on Thursday last. The number of preachers belonging to this Conference present are—ordained, nine; licentiates, three. A very large number of brethren from a distance are also present; some of them have come a journey requiring three or four days to accomplish it. The following notes, which we have carefully gathered, relative to the rise and early history of the Free C. Baptists in Nova Scotia, may be interesting to many of our readers, and will render our subsequent notices of them better understood. In the month of April, 1818, Elder J. B. Norton came to Barrington, N. S., from the United States. He belonged to the Christian Connection, but was a strict *trinitarian*. Under his labours reformation abundantly commenced, and two churches were organized that year in Barrington, and one in Argyle. Over all these Elder Norton exercised pastoral care. The following year he was sent for to Pictou, distance from Barrington about 216 miles, to assist in ordaining Mr. Curry, known as a "New Light" Congregationalist. A revival was then in progress in Pictou under the labours of Mr. Curry, in which Elder Asa McGray, who had belonged to the Free Will Baptists in the United States, but who was then engaged in secular callings at Pictou, came out and declared his profession, and re-engaged in the ministry. Elder Norton having visited Horton, and a revival being in progress there, and a church organized, Mr. McGray was employed to go to Barrington, and supply Elder N.'s place there. It may be necessary to state here, that the churches at Barrington, Argyle, and Horton were organized on the principles of faith adopted by the Rev. John Coby, Free Will Baptist Minister at Riverview, Rhode Island, and whose Journal is familiar to many of our readers. In the following winter Mr. Thomas Crowell was ordained at Barrington. He was a faithful and much beloved man. Elder McGray having supplied Elder Norton's place at Barrington three months, returned to Pictou, and engaged again in secular pursuits until the following May. He then visited Barrington again, and a revival resulted from his labours on Cape Sable Island. The converts were organized by him into a branch of the Christian Church at Barrington; he became the pastor of this branch, and removed his family to that place. Soon after this some difficulties arose between Elder McGray and Elder Norton, (not however on account of doctrine or discipline,) which continued for several years, during which time a division took place in the churches, some sustaining Mr. McG. and some Mr. N. Some time about 1825 to 27 a general revival took place at Barrington, under the labours of Elder Charles Knowles, who is well known to many of our readers in New Brunswick, first professed religion, with about two hundred others. About one year after this Elder Knowles began to preach, and his labours were much blessed. The following year he was ordained in Argyle by a counsel from the different churches. After the division between Elders Norton and McGray, the latter and those adhering to him became distinguished from the others as Free Will Baptists, and subsequently were added to these, Elders Albert Swin, Thomas Crowell, Asa Bent, Edward Reynolds, and Joshua Nickerson, ministers; besides several churches.

The churches adhering to Mr. McGray, and those adhering to Mr. Norton, under the name of Christians, were the same in doctrine and practice, and hence soon felt the inconvenience of being two societies. The ministers of both bodies accordingly met, by arrangements previously made at Argyle, in October, 1836, to effect a union if possible. After deliberate consultation they unanimously resolved, 1st, That they were one in doctrine, and had perfect fellowship with each other; 2d, That both societies should be united into one, to be called "FREE CHRISTIAN BAPTISTS," to send to all the Elders and Churches in both societies, to ascertain if they were agreed to the proposed union, and to request them to send delegates to meet on Cape Sable Island, on the 17th June, 1837, in order to complete the organization of the united society. This delegation met, and the union was consolidated. This originated the name "Free Christian Baptists," but which was not adopted by the denomination in New Brunswick until 1847. We should be glad to have merely "FREE BAPTIST," which is sufficiently expressive, and much more convenient.

At the time of this union of the two societies in Nova Scotia it was supposed that no further difference would occur. But about two years after a new difficulty arose relative to having a Presiding Elder, who should have the superintendence of the whole denomination. Elder McGray wished this, Elder Norton opposed it. The following year the matter was brought before the General Conference, and Elder McGray having submitted for re-examination all former differences, refused to comply with the decision of the Conference, and was dismissed. A small society, under the name of Free Will Baptists, although in every other particular agreeing with the Free Christian Baptists, have now for several years existed at or near Barrington. A union is in our opinion highly desirable.

For the best interests of both, and the cause of God especially. The Free Christian Baptists, from the time of the last disunion, have been struggling on, sometimes in considerable difficulty, and at others enjoying much prosperity. They now number twelve ordained ministers, three licentiates, and eighteen churches, embracing, as reported in the present Conference, 1556 communicants. Large congregations are in some places attached. Our next will contain an account of the Conference.

North and South.

Last week a large number of subscribers were dropped from our mailing books. Among these many whom we know are members of our churches, and the warm friends and admirers of the *Intelligencer*, but who have allowed themselves to fall in arrears. To many of them those in charge of the paper would have been glad to have continued it, but as the General Conference directed them to adopt strictly the advance payment system, they therefore could make no distinction. Some complaints have been made of errors in accounts, in all cases these are corrected on proper representation. Some also are very indignant at having their papers marked, even though in arrears, and an occasional letter of some warmth finds way to our office—the writers never considering that those whom they address are not "the guilty ones by any means." If there is anything wrong in the new system adopted, it must be laid at the door of delinquents. The General Conference finding that the paper could not be sustained on the credit system, directed the agent to adopt the cash plan, and he is only doing his duty.

The following letter has been received from one party—we, however, do not get warmed up with many such. We withhold the name for the writer's sake.

"I take this opportunity to let you know that I have settled with Mr. McGray, and paid three shillings and one penny for 31 numbers of the paper. And if you send me any more, you will send them at your own expense, for I think it a time enough for a man to get his money when he does his work, and when I want one of your papers I will call at your office and get and pay for it, for I have always paid for them."

Another who had subscribed and paid for two years, but who is in arrears for the present one, and whose paper was therefore stopped, has since written as follows:

"You conferred a favour on me by stopping my paper, and I hope that you will not attempt to send me any more papers, as I do not want them any longer."

We do not make the foregoing extracts for any retaliation, but to show the true state of things to our readers. We confess we feel that Paul's prayer, that he might be delivered from unreasonable and — men, is very appropriate for those connected with this office.

We will now make a couple of extracts from letters on the other side. Both from strangers, and the last from a minister belonging to another denomination from ourselves:

"Dear Sir,—Coming home this evening, I found your paper, the 'Intelligencer,' on the table, already perused by my children, and on looking over it found something about marked papers, and your dues which should have been paid long since. I must be in St. John this Fall—I have not the money now to send at this time, which will be in October or November. Now if you do not send me the paper as usual, I shall have to wait until I again subscribe, for I cannot do without it for myself and little folk."

The brother in the ministry, after referring to other matters, says:

"Excuse a few words of encouragement. I feel that I am too young to write in this manner to you, but excuse my warm feelings. I rejoice most heartily in the course taken by the 'Intelligencer'—in the intelligence, purity, liberality, and in the success already vouchsafed from Heaven. It is a pleasure to pray for such a paper, and for you, with your weighty responsibility. The Lord long keep you in life, in health, in humility, in boldness for the truth, and in zeal for our ever blessed Redeemer's glory, in the fervent prayer of yours in eternal bonds."

This same brother adds by postscript:

"If subscribers can pay at all, they can pay in advance, if they will try. In every respect the cash system is far preferable for all parties; and you should be congratulated and encouraged in inaugurating the system in New Brunswick."

We give the foregoing extracts as samples of the correspondence received at this office.

A GREAT TEA MEETING.—On our way home from the Conference in Nova Scotia, we passed through Berwick, a small but growing village in the western part of Cornwallis. Two large places of worship are in course of erection there, one Methodist, the other Baptist. A great Tea Meeting was being held in connection with the latter on the afternoon that we were there. It was decidedly the largest gathering we ever saw in a country place, we estimated the wagons and vehicles of various kinds at not less than four hundred, and probably not less than fifteen hundred persons were present. The tables were set in the unfinished house, which was incapable of containing one half of the people. Some disorder prevailed, and it was only with much difficulty that entrance could be obtained into the building. Although a number of ministers belonging to different denominations were present, no addresses were given. The company dispersed about dark. The object of this meeting was to obtain funds to aid in the erection of the house. It occurred to us that the amount obtained on this occasion was at a great price, and the moral influence of the meeting quite notable.

DISTRICT MEETINGS.—By reference to our Special Notices it will be seen that two District Meetings are to be held this month. The first at Nashwalk, the second at Lunenburg. Some complaint has been made to us because we do not give timely notice of each meeting without request. If we were to answer this complaint briefly and to the point, we should say we have as much duty of our own as we can find time to attend to. It should not be expected that we would give notice of those meetings, without such notice being forwarded to us, or a request made to us to do so. It is the duty of the clerks or of some of the Elders appointed to attend to forward us a notice for publication, and we request that they will hereafter not fail to do it, so that the churches may be properly informed of the time and place of meeting.

The Revival at Oromocto.

We have before noticed the extraordinary work of grace with which God has recently been pleased to visit the people at Oromocto under the labours of Elder W. E. Pennington. Several churches have existed for some years at the branches of the Oromocto, among whom the late Elder A. Mersereau formerly laboured. With these churches Elder Pennington has been labouring a part of his time for the last year, and his ministry has been crowned with eminent success. We have received several letters giving accounts of the work, from some of which we make the subjoined extracts:

BROTHER JOHN ALEXANDER writes under date of Sept. 14th, as follows:—"I have to say, to the praise of God that he is still carrying on his work of reformation and salvation in this place. Elder Pennington at ended Conference with the church on the South Branch on the first Saturday in this month, and has been successfully labouring with the people there until the present time. [His previous labours during the revival were with the church on the North Branch.—Ed. Int.] Last Wednesday he baptized twelve willing converts on the profession of their faith, and yesterday (Sunday) ten more. In the afternoon he administered the Lord's supper to the largest number of communicants that ever partook of it together in this place. It was a time of love.—At the close of the evening meeting so many came forward for prayer that I think the work is only beginning."

ELDER S. HARTT who had just returned to Fredericton from a visit to the Oromocto writes under date 22d instant, as follows:—"On Friday last we saw Brother Pennington baptize thirteen in the name of the Lord. The reformation is progressing with strength and comfort. He expected to baptize a number more yesterday in the Patterson Settlement. The work has been powerful upon the North Branch, and has extended into a settlement toward Rushogosh."

A great part of the young people have professed religion as well as many older ones. The South Branch and the Patterson Settlement are likely to share largely in the revival. In the latter place Brother P. has but just begun to labour. The work has been in progress but five weeks, during which time he has baptized one hundred and one persons on profession of their faith, which with four previously baptized make one hundred and five, in all, to this date. I heard a number of these converts speak, and believe the Lord has indeed blessed them, and if they follow him as they have received him, they will be a blessed people indeed. I can but thank God for the blessed effects of this people's prayers and liberality a little more than a year ago."

I have just visited them again upon a similar occasion, and on spreading my business before them their liberality again abounded. The Lord grant to bless them, not only in the outpouring of his Holy Spirit, but in basket and in store, in their flocks and herds, and give their fields to yield plentifully. The three churches in which brother P. labours will probably contribute about fifty pounds toward the Thousand Pound Fund, beside sustain their own ministry. I learn with pleasure that brother J. Fiewelling's labours among the people is considered profitable."

ELDER W. E. PENNINGTON writes to us on Monday last as follows:—"Dear Brother,—I feel it a duty I owe to God, and my christian friends, and also to the world, to publish some account of the Lord's marvellous doings in this place during the last six weeks. In that time our hundred and fifteen persons have publicly professed religion, been baptized, and united to the churches on the Oromocto. Yesterday we had one of the most powerful meetings yet enjoyed. At the close of the evening meeting a large number came forward for prayers, deeply convicted; and at the meeting this morning over one hundred spoke of the goodness of God. To-morrow we expect a number more to be baptized. I pray that this work may extend through all the churches in the Province. The principle cause I have for publishing the foregoing is to encourage my brethren in the ministry to labour for revivals in our churches, and churches to co-operate with them in their labour."

SALISBURY, Sep. 16th 1857.
BROTHER McLEOD—I came to my appointment on this river, as they were given out in the paper. I have visited the churches at Dover and Taylor's Village. I found the most engagement in Cochrade, though they were rather fainting and fearing that they would be left too long without help; many of them were very anxious that brother Hartt should have returned to this district of care, but are willing to receive any proper labourer that may be sent among them. They have received me very kindly, though they have been very much disappointed in not receiving a visit from you, and I think that a friendly visit by you to those churches planted by your labour chiefly, would strengthen the cause and interest of our people here."

I have thought of spending three months out of the circuit of the country, if the Lord will prosper me, or give me knowledge of his will to that effect.

I must close to attend the funeral of the eldest daughter of Mr. William Taylor, 13 years of age. She was taken by the country cholera, it being very prevalent at the time. She died in grace.

E. WAYMAN.

TEA MEETING AT GAGETOWN.—We learn that the Tea Meeting held in Gagetown on the 17th ult. resulted satisfactorily to those interested. About three hundred persons were present, and over thirty pounds was realized, to be appropriated in furnishing the new Free Baptist Meeting House, now in course of erection at that place, and which is expected to be opened about the last of December.

Articles from J. M. B. H., and also Obituary of the late Mr. Yerxa will appear next week.

BOOK NOTICES.—Want of space compels us to defer our notices of books until next week.

RADICALISM.—We are obliged to defer the continuation of this article for a week or two.

Agents.

The papers to some of our Agents were the same as others; this was done with intention of demanding payment from some of them have since remitted the subscription, which has been placed to the credit of the paper, and in future remittances they can retain, and direct us to whom the dollar, or other credit, shall be transferred. It may be that some of the papers going to Agents have been stopped—some of them by mistake, continue them again as soon as the error is detected. Our present list of Agents is full, we shall add others as we ascertain interest themselves for our place. All whose names appear as Agents, will be sent free until their names are removed from the Agents list. All Agents who are published as such, are authorized to receive money for the *Intelligencer*, and their receipt the same as though it was paid into the hands of the Agent in that Province. Any person not an agent sending us twelve subscribers, shall receive a free copy.

SABBATH SCHOOL FESTIVAL.—A fair competition with the Free Baptist Sabbath School at Jerusalem, was held at the meeting at that place on Thursday, the 17th ult. three hundred persons, including the teachers, were present. A tea was provided, a large number of visitors partook by the dresses and recitations by pupils were after which Elders W. M. Knollin, J. G. McNeil, and Mr. Z. Jones addressed the assembly. The occasion was one of interest, and highly creditable to those who had charge. The sum realized for the benefit of the School, to be expended for Library and accounted to about nine pounds.

A correspondent writing to us from West, says:—"Potatoes are rotting here until lately promising an unusually large crop. In this neighbourhood, and for a considerable distance round, the harvest has been 'catching,' the storms are nearly all very violent. The consequence is that the growing has been exceedingly difficult, and the grain is 'grown.' Whisky and rum are riding over poor Canada's shores, while Temperance or Prohibition scarcely exists. Whether are we drifting? We look to Britain in a short time to send us a vessel."

The Late Rev. R. H. Emerson.

SALISBURY, September 15th.
MR. EDITOR.—It will be a source of regret to you no doubt to hear of the death of the late Rev. R. H. Emerson. The fact which he died caused a state of mental derangement which continued a considerable period of the time of his sickness. But shortly before death he recovered, and then viewing and approaching, he committed his body and children into the hands of his God, earnestly for them, and that his death might be a blessing to those who survived him.

His funeral was attended on Sunday, the 14th inst., by a large and solemn concourse of friends; his remains were interred in the cemetery about a mile distant from the City, where the congregation repaired to the Meeting House, where a well arranged and solemn discourse was delivered by the Rev. Mr. Davis, from the 43rd verse of 13th chapter Matthew.—"Then shall the righteous go forth, as the sun in the kingdom of their Father. Elder Coleman being present, in an eloquent and feeling manner spoke words of comfort to the bereaved and sorrowing widow, and her children, and exhorted them to be patient and composed under so trying circumstances were highly characteristic by a faith in her companion's God. Mr. C. also of his early acquaintance with the deceased, how at the age of 20 years he dedicated himself to the ministry, in which capacity his faithfulness and zeal for the cause he laboured loved, during the ten years he laboured in his Master's vineyard, had a good effect winning souls to Christ, and rendered him as efficacious as a minister of the gospel. He having also spoken to the church thus bereaved pastor in a feeling and sympathetic manner, and faithfully warning sinners to repent and renew their journey and life of service ended by singing and prayer, and returned to their respective homes deeply feeling the loss they had sustained.

Mr. Emerson who was pastor of the church at Magalloway for six years, has resided at the City of Moncton about twelve months, where his labours were highly appreciated and instrumental in winning souls to Christ. He was one of the most devoted men to God, and he has now gone to the reward of his labour. That his suffering companion may continue to feel support by his hand that has so deeply touched her, and in this sudden bereavement may be sanctified the good of the crises of Moncton, is the earnest wish of a friend to Christianity.

FRUIT.—We were treated in Nova Scotia some of the best Peas we ever saw. In fact they could not be surpassed, and in size, they were equal to any we ever saw in the Boston market. They were raised by Mr. Rand, of Habitant, who is the proprietor of a large and valuable farm, and devotes much attention to the raising of fruit. Large quantities of apples are raised in Cornwallis, and we are told, are frequently shipped to Boston, from which place, we suppose, they find their way back to St. John.

Mr. Thos. Kearsland's barn, at Keegan's mountain, Studholm, was burnt on Sunday last, about 3 o'clock. In the absence of the older members of the family, the two small children left at home were playing with matches. There was in the barn at the time 250 bushels of grain, besides hay.

A young man named Hifton was killed at the Bend on Tuesday, by the passing of a car over his body.

Authorized Agents.

It is impossible for us at present to publish a complete list of local agents. The following persons are authorized to receive payment for the *Intelligencer*, and the names of others will be added as soon as possible.

NAME.	NAME.
E. M. Truesdale, General Agent, Woodstock.	T. O'Donnell, do, do.
G. B. Boyer, do, do.	William Mallory, do, do.
Benj. Milbray, do, do.	John G. Goudin, do, do.
Wm. S. Nevers, do, do.	John S. Goudin, do, do.
John Alexander, do, do.	John S. Goudin, do, do.
E. Esterbrook, do, do.	John S. Goudin, do, do.
W. F. Bonnell, do, do.	John S. Goudin, do, do.
J. T. Tool, do, do.	John S. Goudin, do, do.
Robert Swapp, do, do.	John S. Goudin, do, do.
Thomas Vazant, do, do.	John S. Goudin, do, do.
Asa Smith, do, do.	John S. Goudin, do, do.
Samuel L. Peters, do, do.	John S. Goudin, do, do.
Jonathan McLeod, do, do.	John S. Goudin, do, do.
John G. Goudin, do, do.	John S. Goudin, do, do.
James Goudin, do, do.	John S. Goudin, do, do.
Robert Burnett, do, do.	John S. Goudin, do, do.
James Lake, do, do.	John S. Goudin, do, do.
Jermiah Taylor, do, do.	John S. Goudin, do, do.
M. D. Harris, do, do.	John S. Goudin, do, do.
E. Doherty, do, do.	John S. Goudin, do, do.
John S. Goudin, do, do.	John S. Goudin, do, do.
Alfred Taylor, do, do.	John S. Goudin, do, do.
Daniel W. Clark, do, do.	John S. Goudin, do, do.
James Wright, do, do.	John S. Goudin, do, do.
Wm. S. Trakles, do, do.	John S. Goudin, do, do.
J. Cameron, do, do.	John S. Goudin, do, do.
Wm. Everett, do, do.	John S. Goudin, do, do.
Eliah Elliott, do, do.	John S. Goudin, do, do.
C. E. Grosvenor, do, do.	John S. Goudin, do, do.
N. R. Millroy, do, do.	John S. Goudin, do, do.
Frank Tracy, do, do.	John S. Goudin, do, do.
Stephen Gibson, do, do.	John S. Goudin, do, do.
T. C. Alderman, do, do.	John S. Goudin, do, do.
G. A. Hammond, do, do.	John S. Goudin, do, do.
Thos. Morgan, do, do.	John S. Goudin, do, do.
Alfred W. Hildred, do, do.	John S. Goudin, do, do.
James E. Smith, do, do.	John S. Goudin, do, do.
Daniel Jewett, do, do.	John S. Goudin, do, do.
H. J. Thorne, do, do.	John S. Goudin, do, do.
Duncan Glazier, do, do.	John S. Goudin, do, do.
T. H. Smith, do, do.	John S. Goudin, do, do.
Walter Patterson, do, do.	John S. Goudin, do, do.
H. D. Curry, do, do.	John S. Goudin, do, do.
R. T. Babbitt, do, do.	John S. Goudin, do, do.
Peleg Smith, do, do.	John S. Goudin, do, do.
Samuel Short, do, do.	John S. Goudin, do, do.
George Bickney, do, do.	John S. Goudin, do, do.
Beth McLeod, do, do.	John S. Goudin, do, do.
Isaac Taskies, do, do.	John S. Goudin, do, do.
Daniel Steves, do, do.	John S. Goudin, do, do.
John Waggon, do, do.	John S. Goudin, do, do.
Hiram Freese, do, do.	John S. Goudin, do, do.
C. Vanhook, do, do.	John S. Goudin, do, do.
Gideon McLeod, do, do.	John S. Goudin, do, do.
Josh. D. Gherston, do, do.	John S. Goudin, do, do.
John H. Smith, do, do.	John S. Goudin, do, do.

† All the Ministers belonging to the Free Baptist Conference in New Brunswick are Agents; and we trust they will use their utmost exertions to obtain arrears, and also to increase our subscription list.

AGENTS IN NOVA SCOTIA.

Rev. Charles Knowles.
"David Oram."
"Charles J. Oram."
"Sylvanus Whitney, Halls Harbour."
"E. Daniels, Lawrencetown."
"Cap. Wm. Gillott, Granville Ferry."
"J. G. Purdy, Westchester."
"John Kinsman, Cornwallis."
"Edward M. Cox, Horton."
"Thomas D. Henderson, Annapolis."
"George Henderson, Digby."
"Samuel Hamilton, Bridgetown."
"Rev. J. B. Norton."
"Dunglas Thorp."
"S. R. Besseneau."
"Edward Sullivan."
"Calvin Cann."
"W. Weston."