

OCTOBER 14, 1864.

TERMS AND NOTICES.

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Religious

SAINT JOHN, N. B., OCTOBER 14, 1864.

OUR FUTURE TERMS.

On and after the 1st day of October next (1864), the price of this paper will be
TWO DOLLARS A YEAR,
 PAYABLE IN ADVANCE.
 Parties paying One Dollar and Fifty Cents previous to that time, will be credited for One Year from the time their present term expires.
 Persons who fail to pay for the renewal of their papers previous to October 1st, will, after that time, be charged at the rate of Two Dollars per annum.
 Subscriptions may be paid as usual at the Book Store of Messrs. Barnes & Co., St. John, or remitted to ourselves at Fredericton, or, when more convenient, paid to local agents.

EDUCATIONAL MEETINGS.

Pursuant to notice given in our columns, a preliminary meeting was held in the vestry of the Free Baptist Church, Fredericton, on the 6th inst., relative to the formation of a Free Baptist Educational Society. This meeting was not numerously attended, but there existed among those present but one opinion respecting the object contemplated. The meeting being opened by prayer, the Rev. J. T. Parsons was chosen Chairman, and Mr. J. L. McIntosh, Secretary. The propriety of the formation of an Educational Society was freely discussed, and objections considered, after which it was unanimously

Resolved, As the opinion of the meeting that it is expedient to organize a Free Baptist Educational Society for the purpose of promoting the cause of Education in our denomination.
 The draft of a Constitution having been previously prepared, it was proposed that it be read before the meeting. After considerable consultation it was agreed not to proceed in that meeting with the organization as many warm friends of the movement were not present, but to hold adjourned meetings in different places, and solicit members to the Society; after which a meeting should be called by due notice for the special purpose of organization and the election of officers. It was accordingly resolved to hold an adjourned meeting in each of the following places, at the same time as the District Meetings in those places, viz.: Douglas, Upper Hamstead, Kara, and St. John.

The meeting in Douglas was held on Monday; a considerable number of persons were in attendance, and the proposed Constitution of the Society was again read. The following ministers of the denomination were present at this meeting—Elders Hart, Hartley, Parsons, McLeod, Vanwart, and Babcock; all of whom addressed the meeting. The greatest harmony prevailed, and but one opinion seemed to exist relative to the desirability and practicability of carrying forward the proposed movement. Nearly every person in the meeting gave in their names as members and contributors to the Society. Elders Hart, McLeod and Vanwart were appointed to bring the subject before the meetings at Upper Hamstead, Kara, and St. John. That at Upper Hamstead will be held on Monday next.

We are not a little gratified at the favor which this movement is receiving in different quarters in the denomination, and also out of it. Some important and encouraging information was gathered by us during our recent visit to Carleton County. The writers in the newspapers who have endeavored to damage us, have, contrary to their intentions, done us good service, and our people are becoming deeply stirred on the subject. We have reason to believe that liberal donations will be forthcoming when once the movement is fully inaugurated. Several letters have been received from different quarters (including Nova Scotia), pledging support. This subject will now be kept before our people and the public until the object contemplated is fully attained, and a Literary Institution, second to none in New Brunswick or Nova Scotia of the same kind, is in successful existence.

At the request of the meeting in Douglas, we publish the proposed Constitution of the Society, for the information of the public. When the Society meets for the election of officers, this Constitution will, of course, be subject to any revision which may be thought necessary; but the probability is that but slight alterations will be required. Will persons who may be desirous of becoming members, and of contributing to the funds of the Educational Society, please signify their wish to us by letter, and also the probable amount they will subscribe.

PROPOSED CONSTITUTION

OF THE FREE BAPTIST EDUCATIONAL SOCIETY.

(Subject to alteration or revision by the Society.)

ARTICLE I.—NAME.

This Organization shall be known as the Free Baptist Educational Society of New Brunswick and Nova Scotia.

ARTICLE II.—MEMBERSHIP.

Any person subscribing two dollars annually to this Society shall be a regular member of the same; and any person subscribing twenty dollars (\$20) at one time shall become a life member.

ARTICLE III.—OFFICERS.

The officers of this Society shall consist of a President and Secretary, who shall be ex-officio Directors, two Vice Presidents and a Treasurer, and five other Directors; said Directors, with the President and Secretary of the Society, shall constitute the Board of Directors.

ARTICLE IV.—ELIGIBILITY TO OFFICE.

Only life members shall be eligible to the office of Vice President and Treasurer, and no person shall be eligible to the office of either Director, President, or Secretary, who has not subscribed, at one time, at least forty dollars (\$40) for the benefit of this Society.

ARTICLE V.—DUTIES OF OFFICERS.

Sec. 1.—The President, or in his absence, the senior Vice President present, shall preside at each meeting, and, as near as may be, conduct the same according to parliamentary usage.
 Sec. 2.—The Secretary shall conduct all the correspondence of the Society, keeping a copy of the same. He shall also keep a correct record of the meetings and doings of the Society.

Sec. 3.—The Treasurer shall receive and disburse all monies belonging to this Society, giving complete and satisfactory security for the same; no money to be paid out by the Treasurer except by the written order of the Secretary, endorsed by the President of the Society.

Sec. 4.—The Secretary and Treasurer shall give a full report, annually, a written report, giving a full

statement of all the business transacted in his department, and lay said report before the Society at each annual meeting.

Sec. 5.—The Board of Directors shall have the control of all business connected with the Society. May purchase lands and erect buildings thereon for Educational purposes, employ persons as teachers, and have the whole supervision of such Institutions as they may have means to erect.

ARTICLE VI.—ELECTION OF OFFICERS.

Sec. 1.—At the first yearly meeting, and annually thereafter, there shall be chosen a President, two Vice Presidents, five Directors, a Secretary, and a Treasurer, by a majority of members present; all who are eligible to the respective offices shall be considered as candidates, and said officers shall be chosen by ballot.

Sec. 2.—On the election of Directors, each member shall place on his ballot not more than five names of the persons eligible, whom he may desire to fill the office. Ballots to be counted by the President of the Society, assisted by the Secretary; at the close of which, the President shall declare the five persons, having the greatest number of votes, duly elected.

The two Directors having the least number of votes shall retire at the end of the first year, the two next lowest to retire at the end of the second year, and the fifth of the five first elected shall retire at the end of the third year; after which the two Directors longest in office shall retire annually, except each third year, when one only shall retire; said vacancies to be filled at each annual meeting by a vote of a majority of members present; retiring Directors to be eligible for re-election. All ties in elections, when necessary, to be re-balotted for immediately.

ARTICLE VII.—POWERS OF BOARD OF DIRECTORS.

Sec. 1.—The Board of Directors shall have no power to contract a debt beyond the amount in the Treasurer's hands, or "bona fide" pledges made, except to the amount of the salaries of the teachers engaged, and in all cases provision for payment of said salaries must be made at the end of each year.

Sec. 2.—The President of the Society shall be Chairman of the Board of Directors, and the Secretary of the Society shall be Clerk of the same. He shall keep a correct account of all his doings, and report the same fully at each annual meeting.

All reports of this nature are to be read before the election of any officer—said Board shall have power to adopt such by-laws, from time to time, as they may need but not to conflict with this Constitution.

ARTICLE VIII.—SCHOLARSHIP.

Any person subscribing at any time \$400, and paying the same for the benefit of this Society, shall be entitled to send a pupil, continuously, to any Free Baptist School that may be established by this Society, free from any and all tuition fees; half and quarterly scholarships to be secured on payment of \$200 and \$100 respectively; persons taking either half or quarterly scholarships shall have deduction either one-half, or one-quarter, as the case may be, from all tuition fees charged them by the Society.

ARTICLE IX.—TERM OF ANNUAL MEETINGS.

The annual meeting of this Society shall be held during the sitting of the General Conference. The time and place of meeting to be named by the President, who shall give due notice thereof.

ARTICLE X.—AMENDMENT OF CONSTITUTION.

This Constitution may be altered or amended at any annual meeting of this Society, by a two-thirds vote of the members present, twenty members constituting a quorum. No change shall be made in this Constitution, however, unless a notice thereof is published in some journal in the Province, at least three months previous to making the said alteration.

THIRD DISTRICT MEETING.

The Third District held its annual session with the Church at Douglas, commencing on Saturday last. Several of the churches composing this District reported small additions during the last year. As with the churches in the other Districts, so with those in this one, they are nearly all without any regular ministerial labor, but, as a general thing, maintain social and prayer meetings every Sabbath, and several of them have good Sabbath schools. The church in Douglas has a very flourishing Sabbath school, and which is largely attended by the people generally.

The Elders present at this District Meeting (a party of all the time), were S. Hart, W. Kinghorn, Geo. A. Hartley, J. T. Parsons, E. McLeod, T. Vanwart, and F. Babcock. A very interesting social meeting was enjoyed on Saturday evening. On Sabbath morning the Sabbath school was held as usual, and several addresses were given by the brethren present. Bro. Hartley preached at 11 a. m., Bro. Parsons at 2 p. m., and Bro. Hart, at 4 p. m. Crowded audiences were in attendance through the day, and a considerable religious interest was awakened. On Monday, at 9 a. m., a business meeting in connection with the District was held. No new business was transacted, Bro. Hart, B. N. Goodspeed and Moses Yerxa were appointed delegates to the next Conference, and the next annual meeting of the District is to be held at the church at Bear Island. At 2 p. m. an Educational meeting was held, a notice of which may be seen in another article. In the evening it was our lot to preach to a crowded congregation. A deep religious interest seemed to be awakening, and brethren Hartley and Parsons appointed meetings for the following day and evening. We anticipate a gracious season of revival in Douglas, if the labor is continued. Elder Hart preached at Lincoln, on Tuesday evening, on his way to attend the Fourth District Meeting at Upper Hamstead, on Saturday next.

FIRST DISTRICT MEETING.

Elder S. Hart, who attended this District meeting Sabbath before last, informs us that it was a season of much interest and blessing. The fruit of Brother Taylor's labor, last year is very apparent, and a much greater interest than formerly now exists among the churches of this District. These churches have engaged the labours of Bro. Taylor for the current year, and we trust that he will see much success in his Master's cause. May the Lord send down great spiritual blessings upon all our churches.

THE EXHIBITION.

Now that this great event of the season is over, we shall just express our opinion of it in few words, and that is, that for all useful and practical purposes, it was a failure. To draw together an immense concourse of people, and afford a week's amusement to a few thousands, at a very large cost to some, and also to give the lovers of immoral sports an opportunity for greater publicity, in these it accomplished its purpose. But we have no hesitation in asserting that the ostensible object of the Exhibition, that is, improvement in agricultural and mechanical interests, was not in the slightest degree promoted. Financially, it was a failure. We refer our readers to an extract from an article in another column from the *Head Quarters*, relative to this part of the transaction. A settled conviction rests on the minds of the people of Fredericton that a large amount of ticket money is missing. We have before expressed our opinion on the moral influence of the affair, and we are happy to know that not only our religious contemporaries endorse our views, but a portion of the secular papers also. In addition to the races and kindred evils before alluded to by us, the arrangements for dancing in the Exhibition building itself on Friday and Saturday evenings, were outrageous upon good taste, morals, and religion. We were glad to learn that a large number of ladies who approve of

dancing utterly refused to take any part in the shammas "hop" in the Exhibition. A considerable portion of the whole affair should be execrated by all good people.

The *Colonial Presbyterian*, in an article in this week's issue on the subject, alludes to the views we have previously expressed as follows:—

"In a moral point of view, the managers are liable to severe censure, and also the municipal authorities of Fredericton. The remarks of the *Religious Intelligencer* on this subject are alike characterized by justice and moderation. No large gathering of people can be wholly free from moral evil; but to foster evil; to surround young and old with temptations of an enervating kind, is a very different matter, and in the highest degree reprehensible. The planting of numerous drinking saloons, in the immediate vicinity of the Exhibition building, was an act of this class. The building itself narrowly escaped being converted into one vast gin-shop—a circumstance which shows that the sagacity of some of the managers is at least equal to their enterprise. The getting up of the races was another act of the same kind. Taking the lowest view of the subject, we have yet to learn that sporting characters are noted for their devotion to agriculture. Quite the contrary. Gambling, drinking, swearing, and a host of evils, seem to be inseparably connected with the turf. If we must have races, we should prefer to see them managed by professedly sporting characters, and not by the grave and reverend seigniors of the Agricultural Board. Some of the best friends of agriculture do not wish to be compelled to support the racing fraternity, and if the Agricultural Board can only exist by means of an alliance with the turf, it will be condemned by moral men who are not at all extreme in their views, and it will most certainly be overthrown. It is easy to debase and corrupt, but hard to reclaim and evangelize. We should like to know whether any amount of material gain would compensate for moral degradation."

"That racing, interest was supreme, was painfully evident on the first day of the races. The day was very fine; hundreds of people—thousands, we are assured—of men, women and children, sought admittance to the Exhibition building in vain. It was closed. The whole Exhibition staff went pell-mell to the races; and by closing the doors of the Exhibition against visitors, they did all they could to compel even those who were not so disposed to commence the races, with all their attendant evils. We look upon such conduct as a defiance of the moral sentiment of the Province, and as meriting the strongest reprobation."

PRAY FOR EVERYTHING.

There is a sentiment which prevails in the religious community begotten of worldly teachings, and worldly modes of thought, that religion and the daily affairs of life which we call secular, have different spheres of action, and no points of union; and the influence of this sentiment upon prayer induces many to confine their prayers, or at least to limit their belief in the efficacy of prayer, to spiritual things. But how false and fatal such a belief! It virtually shuts out the idea of God's supreme government: it makes him the ruler of heaven and not of earth; it deprives men of that which they chiefly need in the trials and perplexities of the present life, unless there have direct relation to religious experience or the future state. Such is not the teaching of the Bible, where we read: "In everything by prayer and supplication let your requests be made known unto God."

And the examples of Scripture teach us no such doctrine. We have but to recall the prayers of Moses for Israel, the petitions of Jacob before his meeting with Esau, the prayer of Nehemiah that God would send the Assyrian monarch's heart to favor the Jews' return from captivity, the prayer of Peter's friends for his release from prison, and a multitude of other instances which are presented in Holy Writ, to dissipate such an impression.

Doubtless God is specially disposed to give spiritual blessings to those who ask them at his hand; but if he is ready to give these greater gifts, it is reasonable to suppose that he will withhold the lesser ones, the temporal mercies, guidance in daily embarrassments, relief from national calamities, the removal of temporal evils and deliverance from temporal foes? The existence of such a sentiment is a strange piece of inconsistency in a child of God. Shall he entrust his Heavenly Father with the redemption of his soul, with his immortal being for everlasting ages, but fear to commit to him the keeping the treasures of earth and the interests of time? Shall he believe to believe that God has prepared eternal happiness for those who believe in Jesus, and yet hesitate to admit that he has any care for their happiness now?

How strange a view for a Christian to take of his relations to his own children. He has declared by the mouth of his Son, "The very hairs of your head are all numbered," and it were well for us to pierce to the kernel of that declaration.

There is always a reason for Christ's choice of illustrations; and is not the reason why such an expression was selected to deepen our feelings of God's providential care, evidently this? The hairs of your head are the most unimportant part of your body; their change or loss has no perceptible effect upon your health or circumstances; they fall to the ground and you know it not; but God notes the fall of each. Believe, then, that there are no circumstances connected with your temporal or eternal welfare which escape your Heavenly Father's notice; none that he deems so unimportant, trivial, finite, so wholly temporal as to be without the sphere of his direct agency and watchful care. The effect of the hearty reception of this view of God's providential care, would be a large increase in the prayers of God's people for blessings which would make this world better, more like heaven, and a scene of preparation for heavenly enjoyments.—N. Y. Observer.

INDIVIDUAL EFFORT.

It is a solemn truth that every disciple of the Lord, whatever be his condition in life, should be employed in some way in diffusing the Gospel. No one who professes the name of Christ is at liberty to stand idle, no, not one! All, without exception, are called to "serve," and if this call were lovingly obeyed, and the obligation of gratitude discharged, we are sure that great organized plans for the dissemination of the light of truth would be wonderfully facilitated. We shall suppose now that you are not a Sunday school teacher, not a district visitor, not a lay preacher, not a tract distributor, that you do not even occasionally lift up your voice to God in the prayer meeting; though we are sorry to suppose all this, for surely you might do one or more of these things, and thus identify yourself with the Lord's "labours," and bear public witness to the grace that has called you out of darkness into marvelous light. But there is nothing left for us to do. No way by which you can practically say, "What shall I render to the Lord for all his benefits toward me?" We believe there is. A willing mind is sure to make work for itself. Have you money? Use it freely, as you never did before, for the honor of the Lord, who bought you with his precious blood. It is all his, not yours, and you are going home to him to give an account of it all. But do not fall into the mistake of supposing that the full stewardship of money is recognized by your subscription to societies whose object is the diffusion of the Gospel at home and abroad. In addition to that, you ought to enjoy the pleasure of personal effort to win souls to Christ. You are "not fluent of speech," very well; buy a

number of small books, full of earnest, searching, pointed Gospel truth, and give them to the thoughtless and the Christless who are known to you, with a silent prayer that the personal may prove like an arousing word from heaven to their dead souls. Gracious results may spring from the small labour of love, and you will in no wise lose your reward. Through God's good providence such precious little books are more abundant now than at any former period since the marvellous printing press was given to the world: The number of souls that have been led to a Saviour's cross by reading must be very great. The day will declare it. But no, you cannot render help in the wars of the Lord in this way, for you are "poor." Then, if you are really poor, this kind of service is not required at your hands. Think again, however, and it will be passing strange if you do not discover some little corner of labor in this great field, in which all the friends of God should work as in his sight and for his glory. Look around you in the sanctuary on the Lord's day. Are there any empty pews? What do they say to you? "Fill us!" Be that your blessed work! You require neither gold, nor learning, nor eloquent speech in this department of labor. There are neighbors who go to no church, no chapel, on the glorious day that testifies to the Redeemer's resurrection. They are of your rank in life; you have known them for years and years. Just ask them kindly to come with you next Sunday, and if they put it off, promising to come some other time, try them again next week, and next, and next, if it be necessary; persevere patiently, and the result may one day make your heart dance with gladness. Remember how long the Lord bore with you, and how often he called before you answered: remember, too, how wonderfully kind and gracious he has been to you ever since; and you are sure to continue trying to get some godless neighbor to come with you to hear about that most wonderful of all themes, the love of Christ to men. What? No. You don't go to church or chapel, you are "so very poor," and you don't like to be seen among well-dressed people." Had pride in rags! We think that where a soul is clothed in the robe of Christ's righteousness this miserable argument will not be used; but let us waive this for a moment, and still suppose you a Christian doing nothing for Christ—fearful inconsistency!—and even yet there is something you can do. Younder comes the lay evangelist. Good, faithful man, he is wearied with his long journey, but so far from being tired of his work, his heart is burning with love to his dear Master, and he is just about to hold a little cottage meeting, to read the Scriptures, and pray, and say a few very plain and affectionate words to those who shall be present. They will all be very poor. Now, you could be a valuable fellow-laborer with that devoted servant of the Lord. You could tell the poor cottagers about this meeting, and help to fill the little room in which it is held, whenever the evangelist comes your way. Nothing that you can do. Souls are at stake and dying. There are many, many things that Christians all classes can do. Individual effort, prompted by love, has done, and can do, marvellous—try, try.—Christian Cabinet.

THE BARRIARIES OF WAR.

The *German Reformer*, an excellent religious newspaper, formerly published at Chambersburg, and now in Philadelphia, gives a minute, graphic and reliable account of the burning of Chambersburg by the rebels on the 30th day of July, 1864. We are anxious to inspire our readers with all the fear, dread, horror, and disgust of war we can; and we, therefore, transfer the sickening details of the destruction of Chambersburg to our columns. War is a grand demoralizer; and no country can long carry on a war, especially a civil war, without the destruction of its morals, and the people becoming barbarous and cruel. The *Reformer* says:—

"The facts are disgraceful to humanity, and make us ashamed to know they were perpetrated by Americans or men. Had the deeds been done by African or Indian savages, they would have been long ago forgotten, but when we read of them as done by our own countrymen, we are filled with indignant shame. Yet it is an alleviation to know that some, even of the rebel soldiers, were shocked at the deeds they were compelled to do. One officer threw his sword into the flames, declaring that he would never take part in such a scene of devastation. Others, horror-stricken at the sight, called on the Supreme Being to pity the fire-envailed people. One officer was so horror-struck that he passed the payment and receipt for his private property to the rebels, and fled to the lines. Another officer, who had been in the army for many years, and who had seen many scenes of horror, declared that he would never again take part in such a scene of devastation. 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