

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 25, 1865.

AN ARTICLE ON THINGS PERSONAL.

At our last General Conference (held in Coveville), we were appointed a delegate from the Free Baptist denomination in New Brunswick to the Free Will Baptist General Conference, to be held in Lewiston, Me., commencing on the 4th October next. This conference is held only once in three years, and is composed of delegates from all the yearly meetings in the denomination. The gathering is usually large, and is comprised of ministers and laymen from all the States from Maine to Minnesota. Of course it brings together a large portion of the piety and talent of the whole body, and every interest connected with the prosperity of the denomination, or the furtherance of the cause of Christ in connection with their labours and influence, is considered and discussed. Missions, Home and Foreign; Education, theological and literary; the state and care of the churches; moral and benevolent subjects coming within range of christian labour, and all other matters directly or indirectly affecting the interests of the denomination, or the moral and religious condition of the country, are understood to belong to this Conference for deliberation and ecclesiastical action. This of course renders these meetings deeply interesting and important. Delegates and fraternal greetings from other bodies are also received, and christian union is promoted not only among the members of the denomination themselves, but also with other christian bodies. It would be of course exceedingly interesting and pleasant to attend this or any similar Conference of religious men, meeting for purposes so benevolent and excellent. On two occasions it was our privilege to attend, at our own expense, of course, the anniversary meetings of the Free Will Baptist Benevolent Societies—once in Portland, and once in Dover.

We were not present in our Conference when the appointment constituting us a delegate was made; nor yet when the arrangements were made for defraying the expenses. Of the latter we were entirely ignorant until we saw it in the Minutes. It is of course gratifying to have the confidence of brethren sufficient to be placed in the responsible and important position of representing them in a large, intelligent, and creditable assembly. To have the ability to do it creditably is another thing. We confess to our great misgivings in relation to ourselves in this respect.

But dropping this thread of the subject, the enquiry suggests itself—Shall we carry out the appointment conferred on us? We answer—To do so will involve a very much larger expense than that provided for by our Conference. After sixteen years of constant ministerial labour, and a large portion of it at our own charges, the continual drain more or less nearly every year upon our own resources, the immense, onerous, and responsible labour which we have performed as an editor, the heavy financial responsibility which we have carried for the last seven years, and without that remunerative return, without which we believe few would have laboured as we have done: these things considered, we feel that however much we might desire to attend the Conference at Lewiston, we would hardly be justified in incurring the expense required from our present limited resources. We have made large sacrifices for the religious body of which we are a member, but there is a limit.

We would not like to lay ourselves open to the charge of complaining, neither would we be guilty of egotism, but a passing reference to some matters in connection with ourselves may not be out of place at the present time. We entered the ministry seventeen years ago, and about four years later we commenced the publication of the *Intelligencer*. To the labour of preaching and the duties of an editor we have unremittently devoted these long years; and by no secular calling whatever have we contributed one dollar to the support of our household. Casting ourselves with all we had, with all we were, and with all we could make ourselves, into the work to which we most conscientiously believed we were called, we felt, from the first hour, obvious to our own personal interest, (too much so, we fear), with a perseverance which we have never allowed to abate, we have, both when praised and when blamed; when approved and when condemned; when encouraged and when opposed—under different circumstances of painful interest, we have continued about our work. When the property, acquired in former years by attention and application to business, was being gradually diminished, in consequence of unrequited ministerial labour, we still worked on. Here also we would remark, that the erroneous and unscriptural views formerly taught, and prevailing largely, relative to ministerial support, in the body to which we belong, not only robs ministers, but beggars churches. When poverty, slowly but surely, knocked at our door, we bade it enter, gave it a welcome, and toiled on. When the long fatiguing hours of the day found our work unfinished, we added to them the still more fatiguing hours of the night, until many and many a time, with both body and mind worn out and exhausted, we have felt that the grave would be a welcome resting place.

During the seventeen years that we have been labouring, we have taken no vacations; we have never seen the time for pleasure-excursions; when leaving our ordinary post for a while it has been to do extra labour in some other field. During these occasions we have sometimes found friends who aided us with their means, and far oftener we have gone on at our own cost, and defrayed the expenses of our own missionary labour. As a pastor we have always laboured in a city, and preached year after year to the same congregation. This, of course, has demanded a much greater amount of study, and far more mental activity than is generally given to itinerant labour. Added to this also has been the incessant and unremitting toll every week of editorial duties without assistance.

Now, if asked if we regret that we have spent these years so laboriously—that we have toiled so perseveringly in the work to which we consecrated our life, we answer, No! No! Had we these same years to live over, with the same work before us, and twice the difficulty in its performance, we would rather enter upon it again than to be cradled in the lap of ease. We have a noble reward for our years of labour; little though we have done, however small it is compared with what others have wrought in a much less time, we have the heartiest satisfaction of doing what we could—of doing what God called us to do—of doing what the state of our denomination required should be done, and of doing what few others had courage to do. True, we have done it imperfectly, but we have done it faithfully and conscientiously; and by God's help we intend to continue about our work during his pleasure.

A heavy burden that we have at present, is our large weekly liability to our publishers, and which might be made much lighter to us by the ministers in our body, and especially those who are visiting the

churches, interesting themselves a little more in behalf of the *Intelligencer*. We are paid no large salary for our pastoral labours—the WEEKLY FEE—WILL OFFERINGS OF OUR CONGREGATION IS ALL THE SALARY WE RECEIVE!

The conclusion of the matter is, that our resources and income will not allow us to take a long and expensive journey at our own cost and charges. We therefore, without wish or anxiety, await the openings of providence, and earnestly pray that God's will only may be done.

RULE OF LIFE.

Almost all have some kind of rule of life, more or less imperfect. The Bible is a safe guide, but certain of its great cardinal precepts or principles laid down clearly before us may be more specific and practical, than to have simply a general indefinite idea, of the whole. Cotton Mather, used to say, "he didn't know of any person in the world who had done him in an ill office but he had done him a good one in return."

This is the Bible rule of rendering good for evil. He who will adopt it, will find as the result a most happy effect upon his power of self-control, and a most benign influence over his enemies as well as his friends.

Lord Erskine, "a man of sterling independence of principle and scrupulous adherence to truth," adopted the following as his rule of life, a rule which all parents would do well to impress on the minds of their children:

"It was a first command and counsel of my earliest youth," he said, "always to do what my conscience told me to be a duty, and to leave the consequence to God. I shall carry with me the memory, and I trust, the practice of this parental lesson, to the grave. I have hitherto followed it, and I have no reason to complain that my obedience to it has been a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth, and I shall point out the same both to my children for their pursuit."

There is an idea with some that conscience is not a safe guide. That depends on what kind of conscience it is. A perverted conscience is not, but an enlightened conscience is. If it is implicitly followed, it is a safe rule of conduct, and perhaps we may say the only safe rule we have. Scripture is no guide without a conscience; and the latter without the light of the former would be in the dark. Then we would say to all, bring the conscience to the light, and like the eye, it will have its true perceptions, and then faithfully obey it. It becomes unsafe only for the want of light and of exercise. If perverted the only things that will restore it is light and obedience.—*Morning Star*.

For the Religious Intelligencer.

DEAR BRO. McLEOD—In accordance with promises made to friends in New Brunswick, I send this letter for insertion in your invaluable columns.

Believing there was a necessity for my leaving home and accepting a call to this Province, I did so, but with many regrets. After visiting Bro. Knowles, Sullivan, and Noble, from whom I received a hearty welcome, and with whom a short time was spent, I came here as my mind was influenced, and although many of the people were absent, being engaged in fishing, yet we commenced special meetings at once. The prospects at first were very dull, as the church has experienced peculiarly heavy trials, and were almost discouraged. A fine large house, commenced over two years ago, has been left unfinished, and they have had no pastoral labour for the same period. All our efforts seemed in vain, but when about to give up and go to Harmony, there was a glorious outpouring of the Holy Spirit. Many wanderers returned, and many sinners were weeping and crying for mercy. Bro. Sullivan being sent for, is anxiously expected, and we anticipate a large ingathering of precious souls. The house is to be finished this fall, and dedicated about Christmas.

Yours, &c., A. MARSH.

DEACONS E. CARROLL and J. GUPPILL, of White Head Island, writes us in behalf of the Church in that place, and express great satisfaction with the visit of Brethren Babcock, Connor, Vanwart and Barnes to them on the occasion of the ordination of Brother Brown. These brethren are held in much esteem by the friends at White Head for their christian teaching and counsel there. The church also express its gratitude to the General Conference for providing for the ordination of Brother Brown among them.

THE FREEWILL BAPTIST QUARTERLY, for July, is received. Contents as follows—1. Life and Times of Paul; 2. Christians God's Temple; 3. Righteousness the foundation of National Strength and Glory; 4. The close of the Slaveholders' Rebellion; 5. The Chaplain; 6. The relation of the doctrine of Total Depravity to other Christian Doctrines; 7. Christian Commission Work; 8. Contemporary Literature. This number of the Quarterly is a good one.

THE EDINBURGH REVIEW, for July, is on our table. The contents include—1. Watson's Life of Bishop Warburton; 2. Idiot Asylums; 3. Early Italian Art; 4. Revision of the English Bible; 5. The Tunnel through the Alps; 6. Street's Gothic Architecture in Spain; 7. China and Japan; 8. Swanburn's Atlanta in Caledonia; 9. Lady Duff Gordon's Letters from Egypt; 10. Monroe's Lucretius; 11. Dissolution of Parliament. For sale by J. & A. McMillan, St. John, Agents for the Quarterlies and Blackwood.

WE have received a Catalogue of the New Hampton Theological School (Free Will Baptist) which we shall notice at length hereafter.

A TEACHING CONFERENCE—Rev. J. B. Hagarty, D. D., extended Methodist clergyman in New York, recently died instantaneously while sitting in his chair reading to his wife. In speaking of his death the *Chas. Intell.* says:

In his departure there was a literal and beautiful fulfilment of the touching words of the stanza contained in the hymn of Chas. Wesley, which he had given to the choir as an appropriate accompaniment to his sermon of the preceding Sabbath evening:

"O that without a ling'ring groan
 I may the welcome word receive;
 My body with my charge lay down,
 And cease at once to work and live."

—Morning Star.

One hundred and sixty-one new-papers supply information and amusement to the people of the city of New York, and three hundred and sixty churches minister to their spiritual wants; and these the Episcopalians have 61, Presbyterians 55, Methodists 38, Baptists 30, Jews 25, Dutch Reformed 20, Roman Catholics 22, Lutherans 9, Congregationalists 4, Unitarians 3, Universalists 4, Friends 8, and there are 21 under the head of Miscellaneous, devoted to sects, and transient inhabitants of New York. The Congregationalists have taken hold of their cherished enterprise of erecting a denominational building in Boston, as a rallying-point and home for their various benevolent and denominational societies. The council recently held in Boston, recommended the raising of \$100,000 for such a building. Rev. Mr. Marvin, of Winchendon, Mass., has received from his church leave of absence for one year, to raise the money. When this building shall have been erected, our Congregational brethren will use it as now contemplated.

Over seven hundred graduates and students of Yale College are known to have served in the war, which is 24 per cent. of all who were of military age. Among them are three Major-Generals, two Brigadier-Generals and thirty-seven Colonels. Harvard has 528 men and the war.

PAYMENT IN ADVANCE.

Subscribers, whose time for which they have paid has expired, will please remember our terms—
 PAYMENT IN ADVANCE. We are greatly in need of funds at this season of the year. Renewals will be most gratefully received.

BRITISH WESLEYAN CONFERENCE.

From the London *Christian World* we copy the following notice of the meeting of the English Methodist Conference, recently held in Manchester:

Birmingham is just now the scene of a gathering which possesses a deep interest for the Christians of the land, of all denominations, and is fraught with issues of the highest import to the thousands who bear the name of Wesley. The Wesleyan Conference, "proper" which was constituted in 1784 is the "Legal Hundred," the members of which are elected alternately by seniority and the vote of their brethren; the election in the latter case almost invariably falling upon ministers so long as they are in the country. Occasionally the genius of a Bunting, the oratorical ability and talent of a Punshon has placed in this distinguished position amongst their brethren men of comparative youth; but these cases are rare. The legal Hundred, on the first day of their annual meeting, and before any minister could be transacted, elect their President, who must himself be one of the "Hundred." We need perhaps, scarcely say that the object of the gathering is the same in its essentials as that which brought together at the first Conference, in London, in 1774, Wesley and a few of his assistant preachers, to converse respecting the methods to be adopted to promote the work of God. Several hundred ministers are in attendance besides the "Hundred." Prior to the actual sitting of the Conference, meetings are held in connection with the various districts, to consider the general business of the year, such as the Chancel Fund, the Education Committee, the Sabbath Committee, the Theological Institutions, &c. The discussions of each occupy considerable time, and opportunity is afforded to lay representatives from the several districts into which Methodistically the country is divided, to speak upon the subjects under discussion, and to move resolutions embodying the decisions of the committee, in which form they are subsequently brought before the Conference. During the last years these committees have been most numerous, and the proceedings have been of a very interesting character.

The first meeting of the session was held on Tuesday week, when the "Stationing Committee," whose arduous task it is to appoint the whole of the ministers of the denomination to their positions of the year, met at the Chancel Fund, in the morning. The day which the Conference is to hold its sittings. Though the committee had nominally to decide the destination of more than 1,200 ministers, exclusive of the mission stations, the work was somewhat lessened, as usual, by the fact that many of the ministers had been made by the various circuits, and conditionally accepted by ministers, for the supply of the various fields of labor. About one-third of the number mentioned will remove to new circuits in September next, two-thirds being reappointed. The circuits number more than five hundred, and many of them include a large tract of country, and a considerable number of preaching stations, in each case some central town or chapel forming the head of the circuit. The circuits are arranged into about thirty districts. The work of the committee is to assign to each of these districts a minister, and to place him in the position of his ministry. The committee has the honor of the day, and the day which the Conference is to hold its sittings. Though the committee had nominally to decide the destination of more than 1,200 ministers, exclusive of the mission stations, the work was somewhat lessened, as usual, by the fact that many of the ministers had been made by the various circuits, and conditionally accepted by ministers, for the supply of the various fields of labor. About one-third of the number mentioned will remove to new circuits in September next, two-thirds being reappointed. The circuits number more than five hundred, and many of them include a large tract of country, and a considerable number of preaching stations, in each case some central town or chapel forming the head of the circuit. The circuits are arranged into about thirty districts. The work of the committee is to assign to each of these districts a minister, and to place him in the position of his ministry.

On Monday the work of the committee recommenced in earnest at ten o'clock, and continued until five o'clock. The committee, which has care of the operations of the Training College for schoolmasters and schoolmistresses of day school operations, though these are to great extent, left to local government. In the afternoon of Monday the committee met to consider the work of the committee, which has care of the operations of the Training College for schoolmasters and schoolmistresses of day school operations, though these are to great extent, left to local government. In the afternoon of Monday the committee met to consider the work of the committee, which has care of the operations of the Training College for schoolmasters and schoolmistresses of day school operations, though these are to great extent, left to local government. 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