

TERMIN AND NOTICES.

For one year. \$2.00
 For two years. \$4.00
 For three years. \$6.00
 For four years. \$8.00
 For five years. \$10.00
 For six years. \$12.00
 For seven years. \$14.00
 For eight years. \$16.00
 For nine years. \$18.00
 For ten years. \$20.00
 For eleven years. \$22.00
 For twelve years. \$24.00
 For thirteen years. \$26.00
 For fourteen years. \$28.00
 For fifteen years. \$30.00
 For sixteen years. \$32.00
 For seventeen years. \$34.00
 For eighteen years. \$36.00
 For nineteen years. \$38.00
 For twenty years. \$40.00
 For twenty-one years. \$42.00
 For twenty-two years. \$44.00
 For twenty-three years. \$46.00
 For twenty-four years. \$48.00
 For twenty-five years. \$50.00
 For twenty-six years. \$52.00
 For twenty-seven years. \$54.00
 For twenty-eight years. \$56.00
 For twenty-nine years. \$58.00
 For thirty years. \$60.00
 For thirty-one years. \$62.00
 For thirty-two years. \$64.00
 For thirty-three years. \$66.00
 For thirty-four years. \$68.00
 For thirty-five years. \$70.00
 For thirty-six years. \$72.00
 For thirty-seven years. \$74.00
 For thirty-eight years. \$76.00
 For thirty-nine years. \$78.00
 For forty years. \$80.00
 For forty-one years. \$82.00
 For forty-two years. \$84.00
 For forty-three years. \$86.00
 For forty-four years. \$88.00
 For forty-five years. \$90.00
 For forty-six years. \$92.00
 For forty-seven years. \$94.00
 For forty-eight years. \$96.00
 For forty-nine years. \$98.00
 For fifty years. \$100.00

Religious Intelligencer.

SAINT JOHN, N. B., JULY 6, 1866.

GENERAL CONFERENCE.

The Free Baptist Conference held in Fredericton two years ago, was the most important and the most influential annual gathering ever held in the Province by this body. The Conference to open to-morrow (Saturday), is likely to be a very important one also, and we trust that a good share of discretion and sound judgment will be brought into exercise in connection with the matters which will engage the deliberations of the brethren. During the Fredericton Conference, the devotional meetings were particularly marked with deep spirituality, and genuine religious feeling was a peculiar feature of almost every service. The business sessions were in general harmonious, and characterized with a desire on the part of the members of the Conference, almost generally, to adopt such measures as our growing influence and necessities required. An extraordinary spirit of liberality was also evinced, and we believe a sum amounting to nearly one thousand dollars was raised during the session for various religious purposes. In that Conference, our Home and Foreign Missionary Societies had their birth. An impressive paper on the necessity of a Denominational School was read, and ordered to be published for the information of the churches, and which was the first tangible step toward the organization of the Free Baptist Education Society. An amount of business was done during the session of 1864 altogether unequalled in any Conference we ever attended; and the influence of that annual convocation for good, if the measures there inaugurated be nurtured by subsequent Conferences, will prove a power, and exert an influence of wide extent, and give our denomination a name and a place where it would otherwise have remained forever unknown.

Our earnest prayer is that the Conference of 1866 may result in much good. Our Mission Societies—Home and Foreign—should have the wisest counsels and the most judicious guidance. The prosperity of these Societies is the prosperity of the denomination; the decay or failure of these is the failure of the whole body. To render the Home Mission Society an auxiliary to the feeble and destitute churches; to devise means to keep its treasury replenished with funds, and to multiply its streams of benevolence, should be a part of the work of the session. To foster and encourage the Foreign Mission Society, and adopt some plan for bringing its claims before the churches generally, and increase their contributions to it, should also not be overlooked. The care of the churches—the supplying of them with ministerial labour and faithful pastoral oversight, should not, must not, be neglected. Spiritual destitution appears on every side, and the cry coming up from scores of churches is—Send us ministers. They want the gospel regularly and steadily preached to them, and their want should be supplied at once, to the extent possible; while measures should be adopted to render those efficient for service in the work who are desirous of entering it.

The question of Denominational Education should be one for the Conference to act upon. It is not enough that a few brethren, members of the Education Society, bear the burden and labour of prosecuting this work alone; they should have the strong and well-meant encouragement of the Conference, and the influence of the convocation should be put forth to aid the desirable object which is sought by the Society. These and other subjects of vast importance to our prosperity, are matters which should have the reflection and thought of the Conference, and impartial and unprejudiced minds should discuss them frankly and honestly, and conclusions should be reached which at no future time should cause regret.

UNITY IN DIVERSITY.

Some good and sincere Christians are unable to comprehend how spiritual union can exist with diversity of forms. They confine the operations and influences of the Holy Spirit to particular channels and exercises; and all forms and modes of worship differing from that in which they have felt themselves peculiarly blessed, are regarded by them as unscriptural, and destitute of the Spirit. Without giving any expression of our own views, we transfer to our columns the following excellent article on this subject from the *Missionary News* for May:—

"Now there are diversities of gifts, but the same Spirit; and there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all."—1 Cor. xii. 4-6.

The exalted Jesus is King of kings and Lord of lords, and He is the Head over all things to the church; for it hath pleased the Father that in Him should all fulness concentrate and dwell. And "in the dispensation of the fulness of times" God will gather together in one all things in Christ, "both which are in heaven, and which are on earth; even in Him;" that is to say, He will bring back into one common head the intelligence and materialities of the universe. If sin had not sprung up and extended itself in the universe of God, there would have been no occasion for this bringing back of the revolted races to the recognition of the Kingdom and Headship of Christ. For all things were made by Him and for Him, and by Him did all things consist. But sin has produced a schism in the universe. It has separated those perfect elements of mind and matter, which were originally designed to glorify their Creator, by blending and reciprocating their varied powers in sweetest harmony. In producing the reunion of created intelligences with each other, and with Jesus, the manifold wisdom of God has been brought into exercise, and is gradually being developed. The glorious Gospel of the blessed God in its origin, practical development, and astonishing results, is the grand expression of that manifold wisdom. One of the early expressions of the will of "the Only Wise God," in carrying out this design, was shown in the erection of a platform on which the provisions, plans and requirements of the Gospel should be made known and tested. The earth is that platform or theatre. On it is now being exhibited to principalities and powers in heavenly places the varied ways in which God is reconciling man to man, and man to Himself. The wisdom of God is specially discovered, in so constructing this platform, that in every conceivable position in which the actors upon it may be replaced, they may discover its grand Architect's design. (Rom. i. 20.) God did not make the world on the principle of uniformity, because He did not design to teach a lesson of uniformity to the races who should live upon it. On the contrary, it was rather His design to teach how diverse things could harmonize; and consequently, He created every square mile of the earth's surface different in its constituent parts and developments from the rest. God has stamped diversity of quality, form, colour, and organization upon the whole of His works. But has He not at the same time, caused the most perfect harmony to exist, in all their multifarious operations

and activities? The principle of harmonious diversity is everywhere seen. Beasts of the earth; birds of the air; fishes of the sea; mountains and valleys; storms and calms; day and night; summer and winter, all testify to the early, but alike demonstrate the harmony of the Creator's works. So likewise, in the spiritual universe—the regions of the mind—can there be any doubt that it was the great Creator's design that in these there should be unity without uniformity. And there is no more uniformity in the works of grace than there is in the works of nature. We cannot find two minds constructed alike, nor two persons who think alike on points. It cannot therefore be reasonably expected that all should serve God in the same way. In the services of the sanctuary, for example, some feel that they can worship God better with one form, others adopt quite a different form, whilst others again abandon forms altogether. But essential unity and harmony may nevertheless exist in all fundamental points. Whether, therefore, we study the materialities by which we are surrounded, the church on earth, the principalities and powers in heavenly places, or even the throne of the Triune Jehovah, we find that the unity of the universe is that of harmonious diversity. Diversity of spiritual and mental constitutions also lead our fellow-Christians in their organizations for the promotion of the divine glory and the good of mankind to adopt different plans. The meetings of numerous missionary societies within the last month serve as a deeply-interesting illustration of the fact. Different types of character naturally seek and adopt different forms of active service. "There are diversities of gifts, but the same Spirit." "And there are diversities of administrations, but the same Lord." And there are diversities of operations, but it is the same God which worketh all in all." Let the Church of Rome plead for uniformity if it pleases, but let us seek to possess that large-heartedness which will enable us to glorify God for the great variety of Christian efforts. Let us praise Him, that in this fallen world, Christian organizations exist, whether they be stable as the banyan and the oak; flourishing or fruitless as the myrtle and the vine; plant or even feeble as the willow and the sensitive plant. God's children are not all learning the same lesson; and they are not all training for the same sphere in this world or the next; we can therefore scarcely expect to find them in the same class. God, however, is their Father, Jesus their Lord and Saviour, and they are all one in Him. Each denomination, it may be, are not only his particular excellency, but also its weakness. No doubt the infinitely Perfect One has written "Thyke" upon each, for whatsoever man does, must of necessity be imperfect. But as the Lord in His wisdom and mercy is pleased to use these organizations for the carrying out of His benevolent designs to mankind, it becomes a Christian to repute his fellow-Christian who happens to prefer one form of Christian service to another. Let us eschew that narrow bigotry which would lead a Christian to say to his brother of another denomination, "Stand by, for I am holier than thou." As there is an internal union in vital Christianity which is superior to, and rises above, all the ordinary modes of its manifestation, let us recognize, not as schismatics, but as members of the true Church, each believer who builds upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Let not the foot say to the hand, I have no need of thee; and let not the head say to the foot, I have no need of thee. Are not each members of the same body?—each equally necessary in their respective positions? Mingled up with Christian organizations in the living Christianity by which God works. We conclude, therefore, that as in matter and in mind, in the Scriptures and in the Church, the unity of the universe is everywhere seen to be that of harmonious diversity. Christianity proclaims God in Christ, "reconciling the world unto Himself." Man utters to his fellow-man: partition-wall it breaks down; and "slays enemies" that it may "gather together in one the children of God that are scattered abroad." Christianity, therefore, is no sect. And though we must expect to find the members of the living spiritual Church connected with one or other of its external branches, yet we must never forget that all are members of one family. They are brethren and sisters; Jesus is their Elder brother, and they are all one in Him. From our latest spirits let us then strive to say, Grace be with all those who love our Lord Jesus Christ in sincerity. Amen.

HOME MISSION REPORT.

NO. XII.
 To the Corresponding Secretary:

The time has come for me to forward to you the last report of my Mission year, which I must haste to do quite briefly. When I wrote last, I was engaged in a good work of revival in Havelock, K. C. I continued there two Sabbaths longer, and saw the cause very much strengthened. Eight more were baptized, making twenty-four. Thirty-three were added to the church. I administered the sacrament of the Lord's supper; and left the church in a good state of union and prosperity. They are getting along nicely with their house. The contractor is preparing to go to work, and will soon have it enclosed.

I spent nearly two weeks in the Steeves' Settlement, labouring in connection with the church organized by Bro. Downey, during his mission labours last year. Things were in a very unfavourable state when I went there; but by the blessing of the Lord, we saw some good done. The members of this church were mostly young, inexperienced persons. The great object of my labour was to get the church in an efficient state. A number of weak and wandering ones were reclaimed, a few professed conversion, and I gave the right hand of fellowship to sixteen who had been previously baptized. Some of them had joined another denomination, with the understanding that if a F. C. Baptist Church should be organized there, they would unite with it. Others were with us in sentiment and sympathy, and united. They were all heads of families, except two; and are all tried and experienced members. We appointed two deacons, and administered the Lord's supper to the church for the first time. It was a solemn and blessed season. They have a good meeting house nearly completed, with which they are getting along very easily and satisfactorily. The prospects for this church are good. God bless them. Could I have remained, I think we could have seen a good work of grace; but as our General Conference was so near at hand, I could stay no longer.

I retrospect the year with feelings of devout thanksgiving to Almighty God, my Father and Saviour, for the rich blessing I have enjoyed. When I entered upon the mission, I feared my voice would not stand the labour; but with thankful pleasure I now say that in this I have been remarkably favoured. At times I have been hoarse, and at present somewhat fatigued and need rest; but am far better than I dared expect I would be at the end of so laborious a year. God has blessed my labours, and given me to see many seasons of rejoicing in Him. I have seen many brethren and sisters strengthened, many backsliders reclaimed, and many sinners, I trust, converted to God. During the year, I baptized one hundred and thirty-seven, and gave the right hand of fellowship to one hundred and ninety-one. Some of them had been members of churches in the denomination elsewhere. The whole numerical strength added to the denomination of persons who had never before belonged to it—is one hundred and seventy-four.

Truly, the Lord has been good to me, and I have reasons to thank Him and take courage. I have visited the Protestant families of the places where I have laboured quite generally. When I have passed by any, they have been the more wealthy and highly privileged. Invariably, I have gone to see the poor and sick. During the year, I have read the scriptures, conversed and prayed with nearly four hundred families, with some of them many times. I have distributed several thousands of pages of tracts, and hundreds of cards and children's books. When I think of the many acts of kindness shown to me, the many doses fixed up for my hoarseness, and the many kind acts contributed to my health and happiness, the many acquaintances renewed and the many new ones formed, and call to mind the struggles and victories through which I have passed, it brings tears to my eyes. God knows I do wish my many dear friends prosperity—especially in spiritual life and labours. I never expect to meet them all again on earth; but I hope, through Christ, to meet many of them in heaven. It has been the most laborious and successful year of my ministry; a year that has much enriched my mind with Christian experience.

May God bless all the communities, all the churches, all the families, and all the individuals with whom I have spent the year with rich spiritual blessings, is my earnest prayer.

I have collected during the year \$470—seventy dollars over and above my salary; besides this, I have collected a number of subscriptions previously made to the Society. I hope yet to receive a few more dollars on my own labours, with which to swell the amount I shall have to hand over to the treasurer.

May the Lord bless our Society, and give us faithful laborers for the year to come, who shall see much good done in this great cause.

Last Sabbath I visited my many friends on the Niswauk, and enjoyed a good day preaching to them. I am now on my way to General Conference.

G. A. HARTLEY.

Fredericton, July 24, 1866.

AN APPEAL FROM THE FOREIGN MISSION FIELD.

Rev. J. Phillips (father of James L.), sends the following appeal to the Treasurer of the Free Baptist Foreign Mission Society. Our readers have been informed, by the letters from our Missionary, of the existence of famine and the cholera in India and at the Mission stations. These, of course, multiply the duties of the Missionaries, and increase the demands of the natives upon them. Yet the remittances to them have been deficient of the usual amount. This appeal, made to the American Free Baptist Churches, will, we hope, stir up our churches and brethren also to greater zeal and liberality in contributing to the Foreign Mission Society:—

BRO. BURN—Last month I wrote you of the destitution and distress occasioned by the famine. The one half of our land could not be sown. It was but as the beginning of sorrows. True, March has come and gone; and, as usual, has clothed anew the trees and shrubbery with a beautiful pea-green foliage, opening many and varied charming flowers to delight the eyes and cheer the heart of the beholder. But drought continues, and seed time is not yet, and as the long and weary months must drag their slow length along, while hunger, disease, and death, do their fearful work, ere its golden harvest can be realized. Cholera is rife all around us. Scores and hundreds are being carried off by this dreadful scourge.

God has a controversy with this people! O may they be led to see that the gods to which, in their distress, they cry for help, are verily no gods! May they turn to Him who made the heavens and the earth!

While the present distress is recognized as a Divine visitation, alike unforeseen and unavoidable, it forcibly reminds us, and should the friends of the Mission of what might and ought to be done for the furtherance of the Gospel in this dark land. We cannot, we must not, feel that our work is done, our responsibilities ended, when a few Missionaries have been sent into the field, and provision made for their support. We would be brought to the wisdom and economy of sending caring for the needs of the people, to build and furnish houses, without the aid of heifers and oxen, to say nothing of saw mills and planing machines, and numberless other appliances? Verily, "the children of this world are in their generation wiser than the children of light."

Think of the expense of fitting out and sending Missionaries half way round the globe, of their frail and precarious tenure of health and life in a wasting, ungenial climate, and is it not preposterous to suppose that they, with their own hands, hearts and brains, can do all the work that is required to be done; to lift degraded, sunk human beings from the depths of heathen blindness, superstition and crime, to the level of sons of God and heirs of a glorious and blessed immortality? The appropriate sphere of the Missionary is, and must be, under the circumstances, that of a master workman, to gather up, discipline and lead forward a native agency to operate on the masses, to teach and to preach Christ crucified, in every hamlet, every house throughout the land.

Happily for our cause there now is a large amount of native agency (and the amount is yearly on the increase) available, and the means to mould and employ it. Native society is in its infancy, but now, to what it was only thirty years ago—is, in fact, being recast. Old things are passing away. The very Saints, in their jungle homes, feel the general impulse, and are rising into life. The best minds among them are accessible, and in many instances are prepared for instruction and for the faith. It is not manifestly our bounden duty to receive and welcome them, instruct and qualify them, as best we may, and then send them forth to enlighten and save the myriads of their benighted countrymen, "sitting in the region and shadow of death?"

But are you not saying very thing, do I hear a good brother ask? Yes, brother, we are trying, trying, with all our might, and it is to be sure our co-operation, and that of the thousands of our Israel, that this appeal is made. If, like the apostles and early disciples, Missionaries are to be sent, they must be sent as missionaries (and not converted natives) to be expected of them), then, of course, their supplies must come from the churches they represent. Not merely their own support, but funds to sustain schools, native preachers, lay helpers, writers, translators, type-setters, and all the other things which are necessary to the production of the press. Here is a vast field for the employment of the Lord's money, and capable of unlimited extension, and the lack here is a grievous and sore trial to those who are called to devote their time and energies, yet, to give them the means of doing so.

Separation from loved and dearest friends, exclusion from the pleasures of refined society, and intercourse with beloved fellow Christians, a protracted residence in a grilling climate, among a filthy, ignorant, debased people, had all been taken into account, and of course are not to be complained of; it, however, does come rather late, when we are to be sent to work in foreign lands, the neglect of their brethren, equivalent, in this case, to the tying up of their own hands.

It is, perhaps, time to explain, as your readers may not be aware that our last bulletin from home was deficient in amount, and when full, the appropriation for the public purposes of the Mission, being only what it was twenty years ago, when our operations were on a very limited scale to what they are at present. Falling as this has done, in the midst of great scarcity, and when we were anxiously awaiting the arrival, both to supply present wants and enable us to enlarge our operations, the effect has been, to say the least, not very cheering, the more so as, with this deficit, comes the intimation, that without a considerable increase in the Society's income from the churches, the work will be seriously embarrassed in the service of our feeble Mission, while a glance at the very record of receipts in the *Star* does little to allay apprehension.

We are by no means ignorant of or uninterested in the fact that the attention of our beloved denomination is largely drawn to another and most inviting field of Mission labour nearer home, and gratefully we rejoice in the zeal and devotion called forth in this direction. At the same time we are not prepared to believe that it is either the will of God, or the wish of our brethren, who bade us God-speed to return to the field of labour among the heathen, that we should be left destitute of means to work with, or compelled

to forsake the Word of God and serve tables, in order to sustain ourselves in our work.

Our Mission in Orissa is doing a good and great work. It is not the work of one or two individuals, nor yet of all the members of the Mission combined. It is, under God, the work of the Free Baptist denomination. Brethren at home and Missionaries in the field mutually require each others aid, support, and co-operation. While all cannot go in person to the heathen, all have a duty to discharge to them. This they can only do by the aid of their Missionaries. Hence the mutual dependence and mutual obligation. It remains, then, with our brethren in the churches who are, by the Divine blessing, again rejoicing in peace and plenty, to decide whether our hands shall be tied, our work crippled and curtailed, our fondest hopes blasted, or whether the Mission shall be sustained on an enlarged and liberal scale, commensurate with the wants and capacity for doing good. May it be well done, and may we have made known our necessities, would have been to do, not only ourselves, but our friends at home, as well as the perishing heathen, serious injustice. The Lord grant us grace to bear one another's burdens, and so fulfil the law of Christ! Soon our labor will be done. May it be well done, and may we rejoice together over on the other shore. J. PHILLIPS. Santipore, March 3, 1866.

MINISTERIAL EDUCATION.

A young minister of ordinary perception will not fail to discover, soon after his entrance upon the itinerancy, whatever educational deficiencies are hindering him in "making full proof of his ministry." Nor will it require a much longer time to discover that so many imperative demands are made constantly upon his time that these defects can never be fully removed so long as he continues in the active service. How well he may succeed in partially removing them, will depend upon the favorable character of his appointments, his own ambition for immediate or permanent advancement, extraordinary mental shrewdness, a providential happening upon the proper course and mode of study, and ability to deny and seclude himself, a strong will, and final perseverance in a well-conceived plan.

If, after discovering these deficiencies, he should doubt his ability to secure adequate self-culture, and an ardent desire should arise to retire temporarily from the work of the ministry, so that he may avail himself of a thorough collegiate education; we are clearly of the opinion that he should not be discouraged from so doing. Let him rather be urged to "lay a good foundation against the time to come," even though it should seem to shorten his years of activity. A lifetime ministry is to be measured—not by years—but by capabilities and actual results, which last can only be fully revealed at the bar of God. "Every man's work shall be made manifest," for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Doctor South says truly, that "if God has no need of our learning, he has less need of our ignorance."

Other things being equal, "knowledge is power." If it be true, as is often objected, that a young minister's spirituality will lessen at college, it is hardly to be trusted in the vicissitudes and temptations of the itinerancy.

We are led to these remarks by the fact that several young ministers who temporarily left some of our Conferences for the purpose of securing a better education at Dickinson College and the Concord Biblical Institute, are now returning with high promise of far greater usefulness. Several more are still in the colleges, earning deserved praise both for success in study and active zeal in preaching wherever opportunity offers. Our wealthy layman, and, in some cases, entire churches, have liberally supplied the pecuniary necessities of those who have gone. Let them not become weary in well doing.—*Methodist.*

AMERICAN BAPTIST PUBLICATION SOCIETY.

WILLIE IN SEARCH OF HIS GRANDFATHER; or, the Prayer before the Throne. By A. L. S. CHRISTIAN UNION—its Moral Obligation, and the only mode of attaining it.

THE TWIST SISTERS; or, "Be ye also Ready." CHILDREN AND JESUS; or, Stories to Jesus about Jesus. By Edward Payson Hammond.

MISSING LINKS IN JEWISH HISTORY. By A. L. O. E. INFANT BAPTISM AN INVENTION OF MEN; or, Dr. Bushnell's Arguments Reviewed, &c.

PASTOR'S MANUAL OF BIBLE READINGS, &c. By Edward T. Hixson, D. D.

THE DEVOTIONAL HYMN AND TUNE BOOK, for Social and Public Worship.

The above works, published by the American Baptist Publication Society, have been received through the Rev. B. F. Rattray, who has been appointed the Society's Agent and Colporteur for this Province. Mr. Rattray's work for the Society is set forth as follows:

Object.—To labor with all the ability God may give you for the conversion of sinners, and for the religious improvement of Christians, will be your great duty.

2. That the books which you are expected to spend your time in going from house to house, praying for and conversing with their inmates on the subject of personal religion, and in circulating the publications of the Society. When in neighborhoods where there is no stated preaching, you are to open and conduct meetings, so far as it may be deemed beneficial.

You are also to visit Sunday-schools already organized, and to organize new ones where it is possible to do so.

The sale of the Society's books, not for its sake, but for the sake of souls, will be your chief work. To fail in this is to fail in your vital point. This will be apparent when you consider:

1. That in many places there is a distressing lack of Christian and denominational instruction. You will find very many of the families you visit without a single religious book.

2. That the books which have been prepared with the utmost care, and contain the cream of juvenile, practical and denominational instruction.

3. That the taste for fictitious and unsanctified reading can be best counteracted by the circulation of such books.

4. That the books are issued at prices so cheap as to be within the means of every family.

5. That each book you leave in a family will act as a missionary when you have left, and even when you shall have passed to the grave.

Brother Rattray, in a letter to the *Visitor*, says: "I am fully prepared to furnish the most choice libraries for Sabbath schools that can be obtained, and at the cheapest rate; also, the 'Young Reader,' a semi-monthly Sabbath school paper for children, and the 'Sunday School Harp,' containing the very best hymns and tunes in use. Standard works, such as Bunyan's and Fuller's works; and also 'Cruden,' 'Carson,' 'Curtis on Communion,' and 'Christ on Life,' &c., &c., always on hand, so that ministers and families may be at any time supplied."

Orders for any of the Society's publications, forwarded to him, care of G. A. Garrison, Esq., Custom House Buildings, St. John, will be attended to.

A NEW AGITATION.

Feminism, imagining itself to have been defeated by the operation of the Neutrality Law, is now turning round and commencing an agitation for the repeal of the law; and we are ashamed to say it, finding politicians who are ready to second the agitation, even on the floor of Congress. It is not enough that these Irish people coming here for a shelter and a home, insist on maintaining the character of aliens; they would ask us to involve ourselves in a foreign war for their wild and hopeless schemes. The repeal of the Neutrality Law, under the circumstances, would be simply war. It would be to let loose a numerous and powerful organization against the British on land and sea, with no power on the part of our government to interfere, and as would be proved by the fact of repeal, with no disposition to

interfere—and this would be war, distinguished among wars, only by being of the vilest kind.

There is not the slightest danger that this will happen, for though there may be men in Congress who, from their own folly, or from their desire to catch Irish votes, will favor a bill of this kind, it can never pass both Houses, and even if it could, would be certain to find itself defeated by a veto. By the time such a measure reaches the Cabinet, it will have been learned that the demands of international law will not be abated by the repeal of a merely municipal regulation. Our duty to maintain neutrality does not rest on the fact that we have a Neutrality Law; we have a Neutrality Law, because it is our duty to maintain neutrality. The law is simply our own method of carrying into effect an admitted international obligation. We may repeal the law, but the obligation will remain the same as now. We shall simply have put it out of our power to perform our duty, and shall have done it for the very purpose of allowing the international obligation to be violated. England behaved badly enough during the rebellion, but she never committed the outrage of repealing the Foreign Enlistment Act, and of doing this for the purpose of multiplying Alabama and Shamadoaths indefinitely. If she had done this we should have accounted it war, pure and simple; and she will so account it, if we commit the exactly corresponding outrage to which the folly of the Fenians and their sympathizers would urge us.—*N. Y. Paper.*

THE NEWS AND THE PRESS.

JULY 6, 1866.

The Legislature is rapidly disposing of the business of the country, and will probably be ready to adjourn by the middle of next week. The Delegates to England, on Confederation, will leave about the 19th. Who they will be is not yet publicly known. We transfer to our columns the telegrams of the daily business, which is all we have space for.

FREDERICTON, JUNE 28.

Bill amending act relating to shipment of Seamen in St. John passed in Committee.

Wetmore introduced the following Bill:—

Bill to revise and amend Act for relief of insolvent debtors.

Bill to amend chap. 112, part 2, title 30, revised statutes of the registry of deeds and other instruments.

Bill to amend law of evidence.

Bill to authorize Judges of the Supreme Court to preside at trials in which city of St. John is interested.

Bill relating to debtors confined in gaol or on the limits.

Bill to provide for registration of births and deaths, and Bill to incorporate Provincial Oil Company committed and passed.

FREDERICTON, JUNE 29.

Hon. Mr. Connell introduced a Bill authorizing loan for repairing Court House at Woodstock; Smith a Bill relating to Church lands at Shediac.

Messenger from Legislative Council announced Bill for suspension *Habeas Corpus* and Incorporation of Miramichi, Richibucto and Sackville Railway Company agreed to without amendment.

Engaged with Confederation debate all day. Botsford, McQueen, Young, Cais and McNery against Resolution; Chandler, W. P. Flewelling, Ryan, Lewis, Lindsay, Beckwith and Quinton for it.

LEGISLATIVE COUNCIL.

The Council passed the following Bill.

Bill to amend Chap. 87 R. S. of Regulation of Shipping Seamen at St. John.

Bill to incorporate Provincial Oil Company.

Bill to revise and continue Act incorporating St. Croix Bridge Company.

Hon. Mr. Steeves gave notice for address for enquiry into accumulations of money in the hands of Post Masters from Money Order receipts.

FREDERICTON, JUNE 30.

Smith spoke for two hours this a.m. on Confederation Resolution, opening no new ground.

Fisher replied in two hours speech, showing dishonesty of late Government on Union question. He said Anglin held late Government in the hollow of his hand, which Smith indignantly denied.

In answer to Smith's question, whether delegates would enter into negotiations in London if P. E. Island and Newfoundland did not send delegate he would do what his best judgment directed.

Fisher said he believed this federal union would lead to a Legislative Union. Skinner asked Skinner General if he had any objection to Quebec Scheme and what they were. He replied the Scheme was a compromise at best, and it would be hard to get a Scheme which would meet the views of all. He wondered at the position assumed by Skinner, who ran his first election on the Quebec Scheme, pure and simple.

Skinner maintained that he had always held himself open to suggest improvements.

Fisher's speech was eloquent and telling.

The Resolution was carried by a vote of 30 to 8, Glazier and Flewelling being absent.

Stephens introduced a Bill to amend the law relating to locating Branches of Railway in this Province.

The following Bills passed in Committee: Bill to authorize Municipality of Carleton to pay off Court House debt; Bill to provide for election of officers in Municipalities in the Province; Bill to incorporate the Albert County Railway Company.

The following Resolution was moved by Mr. Smith and made the Order of the Day for Tuesday:

Resolved, That a humble Address be presented to His Excellency, the Lieutenant Governor, praying that His Excellency will be pleased to appoint delegates to unite with delegates from the other Provinces in arranging with the Imperial Government for the Union of British North America upon such terms as will secure the just rights and interests of New Brunswick, accompanied with a provision for the immediate construction of the Intercolonial Railway, each Province to have an equal voice in such deliberation, Upper and Lower Canada to be considered as separate Provinces; and

Whereas, The authority given to the delegates by Resolution to authorize the Quebec Scheme, so called, or even one more prejudicial to