

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., JUNE 29, 1866.

WANTED! WANTED!

I. A score of unmarried young men, for the work of the ministry. The following elements of character are essential to those required: 1. An amount of common sense sufficient to endow them with sobriety, discretion, and a deep sense of the importance, necessity, and value of intellectual and moral culture, with such a share of business tact and ability as will enable them to conduct their own affairs prudently, and such a measure of speaking talent and executive power as will be necessary for them in the office of Christian pastors and overseers. 2. Deep earnest piety, and a firm resolve to be useful as Christian ministers in the cause of Christ, at any sacrifice. Ready to serve or to suffer, to do or to endure with dispositions free from selfish ambition, and personal jealousies; glorying in the cross alone, and rejoicing "so that Christ is preached," no matter by whom. Who know in their own experience that "the blood of Jesus Christ cleanseth from all sin;" whose natures have been renewed and sanctified by the Holy Spirit, through the belief and obedience of the truth, and who are desirous of entering the ministry, not as a profession, but because they feel called thereto by the inward movings of the Holy Spirit, and are ready to say with the evangelical prophet—Isaiah, "Here am I, send me." They must be men of prayer—men of devotion—who have daily communion between Christ and their souls, and who know religion to be a life, rather than a mere system of doctrines or duties. 3. They should be men of more than average literary attainments; capable of speaking and writing their own language correctly; well read in history and general literature; thoroughly informed in ecclesiastical history, and everything relating to the enlargement and prosperity of the church. They should be daily students of the Bible, and such works as will contribute to their store of Biblical knowledge. They should have minds adapted to study and meditate, with a determination to excel in whatever will help to "make a good minister of Jesus Christ." They should be men of respectable culture, and gentlemanly in their habits and address; free alike from clownishness and dandyism. Their minds should be enriched from the treasures of inward experience, God's word, nature, providence, and daily life, so that they would be able to instruct, edify, and lead forward the flock of God, and build them up in their most holy faith.

II. A few, from which to add young men having the first two qualifications, to acquire the third. We happen to know that there are now several young brethren in the Free Baptist denomination, of good common sense, respectable talents, and sound piety, who have felt inwardly moved by the Holy Spirit to devote their lives to the responsible work of preaching the gospel, but who feel that their limited literary attainments and mental culture disqualify them for that efficiency and usefulness which they desire, and therefore they are deterred from assuming the office of the ministry. Qualifications which twenty years ago might have been quite sufficient to warrant an entrance into the ministerial office in many places in this Province, would not now warrant anything of the kind. The progress in intelligence, the advance in education, the growth in knowledge and mental culture, all of which are apparent in nearly every part of the country, afford conclusive evidence that the young man who now enters the ministry destitute of a respectable share of literary knowledge, and without some training for the work and duties which will therein devolve upon him, will soon fail, and either become discouraged and abandon his labours, or remain a burden to the denomination. Several young men, now looking towards the ministry, are destitute of the means to enable them to pursue a course of studies, or to board and clothe themselves during the time they are at school. Other denominations aid their young men; and are ready to aid these also, provided they become members of their churches. We believe we have already lost some brethren of piety and talents by not encouraging them in their literary tastes and mental culture; while those who have no desire to improve themselves, and are satisfied to remain "ignorant and unlearned," are scarcely worth having. Many of our lay brethren have wealth, and could well aid a pious, devoted young man to prepare himself for his work in the sacred office. If young men are found willing to give themselves to the Lord for the ministry, it seems but a small thing that lay brethren should be willing to aid them in their preparation for the work. We want a few, from which such brethren as may require aid, after having been first examined and recommended, might receive something, either as a loan or gift, to enable them to prosecute such a course of study and training as might be deemed necessary for them before fully entering upon the duties of the ministerial office. Such fund could be placed in such hands as would properly manage it, and make it a great blessing to the church and the world.

III. We want a BIBLICAL CLASS formed, composed of young men who intend to devote themselves to the ministry, under the personal instruction of a pious, experienced, and well educated Christian minister, who is acquainted with the requirements and duties of the pastoral office; who would be capable of teaching theology and biblical literature, and imparting such wise counsel and instruction to young ministers as would help to qualify them for their future work. The want of a little advice and training has prevented the usefulness of many a young man. A deficit in address, in the mode of delivery, in manner, even where there has been no deficiency in knowledge, has sometimes militated against success. Incalculable advantage would result to young ministers from the judicious teaching, training, and counsel of one who was qualified for that work by education and experience, and who would take an interest in the young men under his care. A class of this kind could be formed immediately, if sufficient funds could be obtained, and the right kind of teacher secured.

KNOXFOUR—Brother H. Mills writes us that the good work of God has been progressing at Knoxfour. In addition to those formerly reported, nine others have professed faith and have been baptized by Bro. Siple. The newly organized church in that place now numbers 25 members. An interesting meeting was held by the friends, for the purpose of giving expression of their appreciation of the labors of the brothers Mills among them, and the handsome gift of about \$30 was presented them. Elder Taylor and Brother Mills have also organized a church at a place called Kenney Settlement, or Greenfield, consisting of 25 members.

BEAR ISLAND AND SOUTHAMPTON.—Rev. J. N. Barnes and G. McDonald will attend meetings at Bear Island on Tuesday evening next, at 7 o'clock, and at Southampton on Wednesday evening, at 7 o'clock. One of them will preach at each of these places.

THE GENERAL CONFERENCE.

The Thirty-fourth Annual Session of the Free Baptist Conference of New Brunswick will commence at Victoria Corner, Wakefield, on Saturday the 7th of July. The Elders' Conference, composed of all the preachers in the denomination (ordained and licentiated), will meet at the same place the day previous (Friday), at 9 o'clock. The indications are that a large gathering will take place this year in connection with the Conference; and it is to be ardently desired that the Great Head of the Church will be with us. Every year increases the importance of these annual gatherings, not only to the denomination, but in their relation to and influence upon society generally. We think there is really much which should be done during the approaching session. There are various and important interests which demand the most prayerful, unselfish, and judicious consideration and discussion. It should be the determination of brethren, that in matters where a difference of opinion may exist, no harshness or un-Christian feeling should be allowed to have place. Of all deliberate bodies in the world, those composed of professed ministers of Christ and Christian laymen, assembled for the purpose of promoting the cause of the Redeemer, and considering what measures would be best for that end, should be the most impartial, unselfish, and forbearing. One single turbulent and dissatisfied man may mar the harmony of the whole body, and prevent that hallowed spirit of devotion which should always be cultivated and largely exist in such assemblies. We trust that brethren will go up to Conference not pledged in their minds to resist or oppose this or that plan of effort which has been adopted, or which may be suggested for future action; but to weigh impartially all suggestions, disinterestedly deliberate upon them, and prepared to adopt such as will meet the largest share of approval from the brethren in session. The best interest of the cause should be the object aimed at, and any step toward that end should be approved. But if differences of opinion do exist, forbearance should be exercised, and the minority should gracefully submit to the greater number. We hope that prayer will be made for the Conference, and that the members will go up with devotional spirits; and we also humbly hope that the business of the Conference will not only be conducted with harmony and discretion, but that the preaching of the gospel during the session may be followed by a gracious revival of genuine religion, which shall spread through all our churches.

VISIT TO NOVA SCOTIA.

We reached home on Friday evening last, from our brief tour to Nova Scotia, and more fatigued and exhausted than from any previous tour we ever made. The journey was too long, and the mode of conveyance too tedious for the limited time which we could allot to it. We left Fredericton on Wednesday, the 13th inst., and took passage in the *Empress* to Annapolis the following morning, where we were met by Rev. J. Noble, who had engaged to convey us to Harmony, in Queen's County. The road over which we travelled, and which was about forty miles, was much of it, the most terrible we ever saw. Miles of it were filled with granite boulders, and skilful navigation was required to avoid the largest, and great care to get over the smallest. We did not know that any portion of the earth could bear such an intolerable load of stone as is seen along nearly the whole way from Annapolis to Kempt. Harmony is a pretty place, having some fine farms, and an industrious, sober, thriving population. Our limited time there, however, prevented us from seeing much of the country. On our way there, we preached at Millford, on Thursday evening, about fourteen miles from Annapolis. On Friday evening we preached at Harmony, where we met Elders Knowles, Weston, Sullivan and Porter, who had come to attend the Quarterly Meeting. The meeting commenced on Saturday, and an interesting Conference was held in the afternoon. On Sabbath a. m., and through the day, large congregations were present. Preaching in the morning by ourselves; at 3 o'clock, by Elder Knowles; and at 7, by Elder Porter. More attentive and solemn audiences we have seldom seen. Baptism was administered to one person before the p. m. service, and the Lord's Supper was celebrated at the close. It was a good season. The Church at Harmony is without a pastor, and is greatly desirous of obtaining one. The labours and Christian influence of the late Rev. D. Thorp, whose whole ministry of seven years was spent among them, was greatly appreciated, and his early death is still much lamented.

The business session of the Conference was held on Monday, and several matters, including Home and Foreign Missions and Education, were freely discussed and resolutions adopted. The Union of the Home Mission Societies of both Provinces is very favourably viewed by the brethren in Nova Scotia, and their delegates to our Conference were instructed to advocate the measure if thought best by the brethren here. The session was characterized by much harmony and good feeling, and we hope will result in good. We had no opportunity of attending another public meeting, as we left that afternoon in company with Bro. Knowles, and returned to Digby by land, by the way of Bear River. We reached Digby on Wednesday; formed the acquaintance of Rev. Mr. Tooker, pastor of the Baptist Church in that town, whose hospitality we also enjoyed. On Thursday we crossed over to St. John with several ministers, Methodist and Presbyterian, who were on their way to attend the Conference and Synod held there this week; and on Friday, reached home. Our time was altogether too limited for the journey and labour which we desired to do. We hope to repeat the tour at no distant day, with more time at our disposal.

LETTER FROM INDIA.

No. X.

MIDNAPORE, India, April 18th, 1866.
To the Editor of the Religious Intelligencer:

This sultry day, with all the doors shut to keep out the heat, and wet cloths hanging on every side to cool the scorching air, it is not an easy task to write a letter. But the 16th comes once a month regularly, be it hot or cold; and on that day I say a few things to my New Brunswick friends. This is a month of the intensest heat, and of frequent thunderstorms. These sometimes bring down large hail-stones, which are a treat, I can assure you, notwithstanding the mischief they often do. Up to this date there has been no heavy storm at this station, but we have heard of them at points not remote from here. Not having a thermometer I cannot report the temperature with exactness, but make no doubt that for several hours daily the mercury would stand 100° F. in our bungalow. We do not dare venture out of doors during eight hours of the day, unless we wear solar hats and use thickly covered umbrellas, and never even with these, save when it is strictly necessary. Many foreigners suffer dreadfully by exposing themselves to the sun of this country. One of our neighbors has been dangerously ill of late from such imprudence, and may lose his reason altogether. By the mercy of God, all of the missionaries at this station continue well. Mrs. Miller, of Balasore, has been seriously ill lately; but is now fast improving; all the others in the field are in excellent health.

This season and the rains afford us a good opportunity to carry on our work among the native Christians and the heathen directly about us. The daily preaching of the gospel in the bazaars is steadily continued. Many listen with interest to the message

of salvation, and some appear to be seriously weighing the subject.

Just now we are in the midst of a dreadful famine. The rice crops failed; and suffering, and I fear starvation, is in many cases the consequence. The poor are absolutely perishing all around us. The wealthy merchants are hoarding their rice, reluctant to sell it at even famine prices. No rice can grow for yet months to come, and what will become of the people is beyond conjecture. May heaven have mercy upon this wicked and adulterous generation. The famishing forms that meet our gaze in every direction; the frail women with skinny arms holding feeble babes to their withered breasts, and the skeleton men that accompany them from door to door in quest of food; these are sad to look upon. The Government is helping the needy, and the benevolent citizens are also assisting some; but alas, all this aid is as but a drop to the ocean when compared with the actual wants of the natives in this time of distress.

The Christian reader will naturally inquire, does all this distress awaken in the people any sense of conviction? and do they look upon the famine as a judgment come upon them for their sins? And how I wish these questions could be answered in the affirmative. There may be, there doubtless are exceptions; but of the mass of this people it must be said as it was of Ephraim, that they are "joined to idols," and how morally benumbed, how "dead in trespasses and sins" these poor idolaters have become, may be inferred from the fact that now, in these dark days of famine and pestilence (for the cholera continues to rage fearfully), they are more spirited and devoted in their vain paganism of worship than before, and that their vices run riot. Every day the spectator may behold fresh proofs of the truth of the inspired word: "They that make them are like unto them:—no is every one that trusteth in them." In the streets large crowds collect to hear us preach; they listen attentively; they sometimes acknowledge that God is visiting them in judgment for their sins. But we fail to discern that true sorrow for sin, and that desire and determination to forsake it and turn unto the Lord, which we long to see. Let the reader help us by earnestly praying for this very thing, that the hearts of this people may be turned unto Him who alone can save.

While the weather admits of our doing so little out of doors, we are busily employed at home in duties no less important than the publishing of the Word of Life. The care of the native church requires no little time and effort. Just now I am engaged in a course of lectures on the Decalogue, on Tuesday evenings. To-morrow evening we are to consider the fourth commandment. The plain and practical exposition of the leading precepts of Christianity needs to be often made in our churches here; and Mr. Editor, there are churches in enlightened lands which would lose nothing save some *pet sins*, by a series of faithful sermons on the ten commandments every year or two. In a country like this, vice of every conceivable form is so common, and our converts are so exposed on every hand to corrupting influences, that it is strictly necessary to dwell much upon Christian morals, and upon the fearful consequences of transgressing God's commands.

For several weeks we have been engaged in compiling a hymn book for chapel use. Some hymns have to be translated from other languages, some are transferred from other Bengali books, and some are composed by those gifted with poetical ability. Mahes, our native preacher, has supplied me with some very commendable hymns of his own composition, which will appear in our collection. The mission press works admirably. We could not spare it.

JAMES L. PHILLIPS.

LETTER FROM REV. D. M. GRAHAM, D. D.
Christian Convocation—Education—Fetters—Pro-Slavery Party, &c. LAKE VILLAGE, N. H., June 7, 1866.

MR. EDITOR—On my way to the New Hampshire Yearly Meetings, I am brought up here for two or three hours, waiting for the train which is to take us to Holderness Village, some 14 miles distant, where the session is to begin to-morrow. On my way here, I stopped at Wallboro' yesterday, to look in upon the Christian New England Convention. I think their first church was organized about the year 1808. Their usages are very similar to ours, and their doctrines also, save on the single point of the Trinity. The point that interested me especially was their effort to raise the means to endow a school. They commenced a school some years ago at Andover, this State, but the location was unfavorable, and the school proved a failure. Their present attempt is to have their school at Wallboro'. They contrasted their condition on education with that of our denomination, with much regret. We had been at work at our school about 50 years, and had now over a half million of dollars well invested in good schools, while they are raising their first ten thousand.

Of course I thought of your schools yet to be built. I thought of the saddest experience which lie before you, if you should make a great mistake as to the location of your school. But through misadventure or without, how important it is that your denomination should at once begin your educational career. It is perfectly wonderful what a change in all the elements of social prosperity you could bring to pass in twenty or thirty years. In 1847, at the session of our General Conference, we were at work on our first ten thousand, and these brethren were yesterday. O if your rich and not rich brethren could, with the eye of faith, see what is in the power of your denomination, how would they, like the Israelites in building the tabernacle, contribute to the cause of education! Thirty years from now most of those who have the means and opportunity for this glorious work, will be in their graves; but what sort of work will their money be doing? Will it be developing and training the noble minds of the youth of your denomination to lead the van in confirming and enlarging and extending all the blessings of a Christian civilization; or shall their money, hoarded now by covetous hands, be squandered by the youth, in hindrance to the great and glorious cause for which their noble and departed fathers labored and prayed, but not wisely as they ought?

In my last letter, I tried to forecast the future of the Fenians. Though only a few weeks have transpired since then, nearly all my forebodings are changed into facts. I have no doubt in a few weeks more the present raids will be over, and your authorities will then be engaged in sentencing a few hundred unfortunate dupes to transportation. The spirit, however, of the Fenian movement will not so easily die. It is destined for a long time to be a disturbing element on this continent. Millions of men of one blood and one religion, under the lead of priests, who have always been on the side of despotism. Generally the same spirit is moving the Fenians that moved the slaveholders to rebellion. I speak of the spirit of the leaders. The slaveholders managed to make the poor whites, whom they wanted for soldiers, believe that their liberties were threatened by the North. Of course the priests will have their dupes believe they are fighting for freedom and against despotism. The spirit of despotism in all parties is one, and it is amusing to see with what unanimity the Catholic priests and their followers side with the pro-slavery party in this country. While John Mitchell complained of the oppression of Ireland by the English Government, he said unflinchingly in a public speech, that so far was he from desiring the abolition of slavery in the United States, that he sighed for a plantation in Alabama, "well stocked with good fat negroes."

The fact no doubt is yet to be seen in North America that the spirit of despotism will gather its friends together to make war against Protestant civilization. But the main game, meanwhile, will be to get the Protestants in your nation and ours to kill each other in war. It is time we should be wise enough to understand this deep game. It is a game that can make equal headway whether Britons sympathize with slaveholders or Americans sympathize with Fenians. We use our lives and sympathies for nobler purposes.

A CHILD'S SYMPATHY AND EFFORT.
Rev. J. N. Barnes, of Grand Manan, sends us the following:

GRAND MANAN, June 5, 1866.

BRO. McLEOD—Last Sabbath evening I was at North Head, and at the close of the meeting a little girl of 9 or 10 years handed me the following letter from herself. It contained \$2 for the Foreign Mission Society. This is the second year this little girl has solicited subscriptions for this Society. Will it not induce some other little girls to do something for the poor heathen? Yours truly,

J. N. BARNES.

"ELDER BARNES—Dear Sir—You will find enclosed \$2, which I have collected for the Foreign Mission Society. This amount I received from Mrs. Hart and mother. Others have subscribed, but have not yet paid. Although a small amount, yet I hope with God's blessing it will be of some benefit to some one. The Bible says the widow's mite was just as acceptable as if she had given a large amount."

"GRAND MANAN, June 2, 1866."
Thanks to this dear child, on behalf of the Society and the poor heathen whom it is intended to benefit, for her sympathy and effort. May God bless her, and as she grows in years may she increase in efforts for the well being of others.—[Ed. INTEL.]

A GATHERING OF MINISTERS.

St. John is this week to be favored with two large ecclesiastical gatherings. The Presbyterian ministers and elders will probably number nearly 200 persons, the printed list of ministers who are to be present at the Western conference contains 100 names. The arrival of over three hundred intelligent strangers, exclusive of members of their families, must be regarded as an event of some interest in a social point of view, and apart altogether from its religious bearings.

The visitors will, no doubt, feel interested in the numerous manufactories, public institutions, churches, and places of business, and the strangers ought to make a trip to Fredericton, and see for themselves, as they pass along, the noble St. John, and after they reach the Celestial City, a Parliament, composed of a Legislative Council and House of Assembly, which, for their numbers, can hardly be surpassed or equaled in British North America. Our friends in Nova Scotia and Prince Edward Island, in particular, would feel interested in such a trip if their time permitted. They will feel interested in comparing St. John with Halifax and Charlottetown. They must see our Cotton Factory; and numerous Boot and Shoe Factories; our Sewing Machine Factory—it turns out a nice article for ministers' wives; our numerous manufactories in iron, brass, &c.; our dry-goods palaces—under Confederation Nova Scotia and Prince Edward Island buyers will not be troubled with intercolonial duties and drawbacks—they will not have to pay duties on *prohibited goods* and *costs of importation*. The ministers will, of course, examine our book-stores. They will find in our largest book-store, that of Messrs. McMillan, a far larger and better collection of books than are to be found in any store in Halifax. They will learn that there are now being built in St. John ship-yards, even in the present depressed state of affairs, more tonnage than in all the ship-yards of New England. Our visitors must not pass over our Lunatic Asylum, which will bear an inspection—Dr. Waddell is very willing to show it; in going to or from it, they must see the Suspension Bridge, and they ought to see the Falls at low water. Our Public Library, which is so creditable to us, and some other institutions may be an object of interest to strangers. Our New Town Hall is not yet built; possibly, by the time the Synod has met in Halifax and Charlottetown, and come back to see its friends in St. John, that long talked of public necessity may become a reality.

On the whole, we expect our visitors and their friends, will, so far as their time permits, and they should be in no hurry for they require a holiday, feel much pleased with their visit to our commercial metropolis. We have no little to show them, and we feel a reciprocal interest in the British North American visitors. The discussions in the Wesleyan Conference, unlike those in the Presbyterian Synod, are not open to the public, but then the Methodist body arranges several deeply interesting public meetings, which the public are invited to attend. They are also very ready to take their part in occupying City pulpits, as we hope the Presbyterian clergy will also be. We shall expect to hear some good fresh, simple, and forcible expositions of the truths of the Bible from our visitors. There are few persons so worldly as to be unwilling to hear a good sermon on great themes, by one who speaks with authority and power. With the exception of the Roman Catholic body, which in numbers casts any one Protestant body completely into the shade, the Presbyterians of the Maritime Provinces are by far the most numerous. Their ministers have all received a good education in the ancient languages, Philosophy and Science, as well as in Theology and Church History. They should, therefore, be well fitted to interpret the Hebrew and Greek Scriptures, and to bring the minds of their hearers into contact with the original text, without any display of learning, uselessness of pedantry. All denominations now united in the necessity of a thoroughly educated ministry, all are aiming at it and succeeding well, but the Presbyterians may fairly claim to have been pioneers when others hesitated to follow their example. We wish, however, that the Presbyterians would give their students more languages and science—natural science especially—and less Theology. When a student is fitted to read the modern languages of Europe, especially French and German, with ease, and as Latin, Greek, and Hebrew, and to read the book of Nature, the treasures of Theology are all open to him, and he can unfold them, at pleasure, with very little guidance.

The following are the statistics of the principal Protestant bodies in the Maritime Provinces, as shown by the last census:

Presbyterians	Episcopalians	Baptists	Methodists
Nova Scotia.....	38,753	47,744	52,841
New Brunswick.....	30,467	42,716	58,880
P. E. Island.....	20,262	6,885	3,450
Newfoundland.....	882	42,408	77
Totals.....	152,072	140,013	124,108

The Presbyterians of these three Lower Provinces are largely represented in the Synods which are to meet on Wednesday, and two of which are to be united in one. This union will, it is believed, give an immense impetus to their energy and influence as a church, and it will, doubtless, lead to the consolidation of all, or nearly all, the Presbyterian in the Maritime Provinces. Self-preservation will enforce union before many years elapse, the more so as union, on right principles, is the yearning desire of all rightly constituted minds. The Wesleyan conference, it is supposed, may be long be united to the Canadian. A consideration of all the Presbyterian Churches in the world is now engaging the Presbyterians of Canada. It is quite likely that ere long they will all be represented in one General Assembly, comprising several Synods, and that the ecclesiastical and civil or political divisions of British North America will soon be geographical counterparts of each other. The experience of mankind is strongly in favor of centralization in Church and State. When it is carried out with a due regard to individual liberty and the rights of conscience, as well as local or other peculiar circumstances, its advantages are undoubted. We shall have further occasion to refer to the sayings and doings of our ecclesiastical friends during the week.—*Mor. Journal.*

*This includes both Calvinist Baptists and Free Baptists.—[Ed. INTEL.]

APPOINTMENTS.—Rev. Charles Knowles, of Nova Scotia, will preach (Lord willing), in the Free Baptist Church, Fredericton, on Sabbath next, at 11 o'clock, a. m., and at 8 o'clock, p. m. He will proceed to Woodstock on Monday, and is desirous of being conveyed to Knowlesville on Tuesday, to spend a few days there before the Conference. Some brother in Woodstock would confer a favor on Bro. K. by conveying him to Knowlesville.

MORMON EMIGRATION.

(From the N. Y. Observer.)

We have already spoke of Mormonism in Utah, and sought to awaken public sentiment against the abomination that defiles the government, and riots in its corruption at Salt Lake. The polluting and degrading influence of the system extends to other lands, to the shame of the land from which it comes. Emigrants from Brigham Young are engaged in the active and fruitful work of promoting emigration to Utah and large additions are constantly made to the miserable population which he has under his control. On Friday morning about 600 Mormons were landed at the steamboat dock, New Haven, and took the cars north for Canada, whence they go west, over the Grand Trunk Road. Several more cargoes are expected during the summer to arrive and take the same route. This consignment was mostly English people. So long as our government remains inactive and tolerant of the iniquity of Mormonism, so long will thousands be deceived from other lands, to lives of shame and bitterness in Utah. The London *Sun* has the following:

"The agents of these men have mapped out Europe into dioceses, and have taken especial charge of the people of these islands. We have apostles and elders and missionaries, with one high-sounding name or another, laboring among us with a zeal, and too often with a success, which must make the venal sinners who send them forth chuckle over so much diabolical insinuation. If these high priests of darkness laid themselves out for making converts among the educated classes—if they addressed their appeals to those who have wit and sense enough to detect a gross lie, a shameful fraud, when they see or hear it—we may be sure that something would be done. But they are wise in their day and generation. As a rule, only the weak-minded and credulous fall into the trap; and, indeed, the trap is only intended for them. But these are precisely the people who need some kind of warning."

Tracts are circulated by the million; could not some be written for the purpose of showing illiterate men who have a little money that it will all be swallowed up in the Mormon Jerusalem, and that the streets of that melancholy city are not paved with gold? Or could not an attempt be made to open the eyes of ignorant women to the real character of that polygamic perdition which is disguised by all sorts of canting and hyperbolic phrases, and spiritual affinities, and so forth? Could not these wretched dupes be advised, while there is yet time for them to make a choice, that before they reach the paradise of Utah they will have to encounter hardships and perils which have made that line of march a perfect Golgotha?

It may be true that little can be done; that the wisdom of honest and sensible men is unable to cope with the folly of those who love a delusion in proportion to its magnitude and the misery which it entails. The same objection would apply to any attempt which is made to combat ignorance and superstition by the use of reason alone. We do not hear of Roman Catholics being drawn into the Mormon toils, or of an Irish emigration to Utah. Why, therefore, should the Protestant Welsh, or the small peasantry of some of our agricultural counties, or the illiterate men and women of our great towns, having a little money, or its equivalent in good looks, become the prey of a mercenary set of adventurers. At least, let some effort be made to prevent them from walking blundered into the ditch, only to wake up and find how cruelly and how hopelessly they have been deceived."

VISITORS TO THE G. CONFERENCE.

We have much pleasure in stating that Rev. Theodore Stevens, of Lebanon, Me., President of the Free Will Baptist Foreign Mission Society, Rev. C. O. Libby, the Corresponding Secretary, and Rev. J. S. Burgess, of Harrisburg, Pennsylvania, delegate from the Free Will Baptist General Conference, will be present at our Conference at Victoria Corner. They purpose leaving Portland, Me., by steamer on Thursday next, to proceed to Woodstock by way of St. Andrews.

GOING TO CONFERENCE.

Some little doubt exists at present whether the steamers will run daily next week between Fredericton and Woodstock. The water in the river is fast subsiding. The *Gazette* may probably go up every other day, returning the following. Should one or more of the steamers run, passage will be obtained in them by persons going to the Conference to Woodstock and back at one fare—one dollar and fifty cents.

Should there be no boat running, or if any should prefer travelling by land, they can make easy arrangements with Mr. G. B. Atherton, Mail Contractor, to convey them through and back by his stage line, which runs both ways daily.

Rev. Wm. Downey will preach (p. v.) in the Free Christian Baptist Meeting-house, at Kingsclear, at 11 o'clock a. m., Sabbath July 1st.

THE NEWS AND THE PRESS.

JUNE 29, 1866.

HOUSE OF ASSEMBLY.

The Legislature met on Thursday the 21st inst., and after attending to swearing in the members present, proceeded to the choice of a Speaker, which resulted in the election of Hon. J. H. Gray, Esq., to that post by acclamation. His Excellency subsequently delivered the opening speech which we subjoin, with a brief summary of proceedings up to Wednesday evening. The talent, morals, and appearance of the present House is a decided improvement on the former, and elicits remarks from many observers.

His Excellency was pleased to open the session with the following speech:—

Hon. Gentlemen of the Legislative Council:
Mr. Speaker and Gentlemen of the House of Assembly:

The Address of the Legislative Council to Her Majesty the Queen on the subject of the Union of the British North American Provinces, agreed to during the late session, was duly transmitted by me to England, to be laid at the foot of the Throne, and I am commanded to inform you Her Majesty has been pleased to accept the same very graciously. The adoption, and the reception by me for transmission to Her Majesty of this address, led to events which rendered it, in my opinion, expedient to dissolve the then existing General Assembly. I have now much satisfaction in resorting to your assistance and co-operation at the earliest possible moment, although I regret that it should be necessary to call you together at a period of the year which must, I fear, render your assembling a matter of much personal inconvenience to some among you.

Her Majesty's Government have already expressed their strong deliberate opinion that the Union of the British North American Provinces under one Government is an object much to be desired. The Legislatures of Canada and Nova Scotia have formed the same judgment, and you will now, shortly, be invited to express your concurrence with, or dissent from, the view taken of this great question by those Provinces.

You will have learnt with satisfaction that the mad attempt of a band of Fenian conspirators to invade the neighboring Province of Canada has met with signal and merited failure. You will have rejoiced to perceive that the people of the British American Provinces are, in every quarter, alike firmly resolved to resist and repel any attack on Her Majesty's authority and dominion, and you will, I am confident, deeply lament the loss of those brave men who have fallen in the discharge of that duty.

Information having reached me, which left no room for doubt, that an invasion of the Province by a considerable band of armed and well organized marauders, was seriously contemplated, I lost no time in taking such measures, in conjunction with Vice Admiral Sir James Hope and Major-General Doyle, as appeared necessary to me to meet the emergency. These measures, I rejoice to say, were perfectly successful, and the

contemplated attack, which was, at one time, imminent, was abandoned as a hopeless enterprise.

You will, I doubt not, concur with me in the expression of gratitude for the promptitude with which the aid of Her Majesty's Naval and Military force was rendered on that occasion, and the magnitude of the seals on which it was afforded. Whilst, however, all immediate danger of an attack on the frontier of New Brunswick appears to have terminated, it is requisite that a strict vigilance should still be exercised with regard to those who may endeavor to revive such projects, or seek to excite disaffection within the Province. It will be for you to consider whether, under such circumstances, precautions similar to those which have been adopted by the Imperial Parliament and by that of Canada, should, for a limited period, receive your sanction.

It appeared to me expedient, while the frontier was menaced with invasion, to call into active service a considerable force of the Provincial Militia. I have to express my entire satisfaction with their conduct while under arms, and I rejoice to be enabled to believe that the efforts which, for the last five years, I have unremittingly made to effect improvements in the condition and efficiency of that force have not proved wholly unavailing.

It will be for you to consider whether the termination of the provisions of the Reciprocity Treaty with the United States of America will render necessary any considerable alteration or modification of the revenue laws of this Province. I trust that an arrangement may, ere long, be again concluded, which will secure, both to the United States and the British Provinces, the mutual benefits which are likely to ensue from commercial intercourse between the two countries, on a just and satisfactory basis.

Mr. Speaker and Gentlemen of the House of Assembly:

The employment for a considerable period of an armed force upon the frontier has rendered necessary unusual expenditure for military service, but I am happy to be able to inform you that there is every prospect that the expenditure of the year will, notwithstanding this unlooked for outlay, be covered by the revenue received.

The account of the past and estimates of the expenditure for the current year will immediately be laid before you.

Hon. Gentlemen of the Legislative Council:

Mr. Speaker and Gentlemen of the House of Assembly:

The question which you are now called together specially to consider is one of the most momentous ever submitted to a Colonial Legislature.

Your deliberations will, I doubt not, be undertaken with a due sense of the importance of the interests they involve, and the solemn responsibilities which by your decision you incur and will, I trust, be conducted with a sole view to the interest of the community at large. That the determination at which you come may be one calculated to promote the welfare and happiness not of this Province only, but of all Her Majesty's subjects throughout the whole extent of the wide spread dominions of the Queen on this Continent, is my earnest hope and prayer.

House met at 9 o'clock, and 31 members sworn in. Gray, on motion of Johnson, seconded by Ferris, was elected Speaker by acclamation.

Chandler presented petition from John W. Cadlip, signed by Cadlip's attorney, against election of Gray as Speaker, on ground that petition could be presented against his election as a member. Some discussion occurred on its reception, but it was finally rejected.

March and Dixon were appointed official reporters, and Day publisher of Debates.

Kerr moved Address in reply to Speech, and Beveridge seconded. Address made the order of the day for Saturday morning.

Attorney General introduced a bill to authorize the detention, for a limited time, of such persons as shall be suspected of committing acts