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Religious Intelligencer.

SAINT JOHN, N. B., FEBRUARY 10, 1866.

OUR EDUCATION SOCIETY.

Our readers are aware that for several months we have said but little in our columns relative to our EDUCATION SOCIETY. This has not been because of any interest in the matter has abated in the least degree, or that we were less sanguine of success than formerly. We never saw nor felt the importance of this movement more than at the present. We were never more sanguine of success than now. Every day convinces us more and more that the matter of EDUCATION is one upon which the future prosperity of our denomination depends; and if indeed its very existence is not wrapped up in it. A constant and unremitting press of daily duties and labours has compelled us to omit giving the matter upon the attention of the people later, and we do not very much regret that it has been so.

The movement is in good hands—God is in it—and we are satisfied that he is preparing the way for its ultimate success, by awakening an ardent desire among our people for education, and by raising up friends to the movement in unexpected quarters and in singular ways. The correspondence of "A Free Baptist" in last week's *Intelligencer*, relative to the number of sons of Free Baptist parents now in the University, and preparing for matriculation, was very gratifying. This is a most encouraging feature, that our youths and young men are aspiring to the very highest pinnacle of Collegiate and University attainments; and that their parents, who, although in many cases, destitute themselves of education, are nevertheless, prompting and urging their sons forward, and determined that they will not be behind any others, in availing themselves of the educational privileges which the country affords. We have learned with great pleasure since the letter of "A Free Baptist" was printed, that a much larger number of youths belonging to Free Baptist families are preparing for the University than the writer was aware of at the time he wrote his letter.

As a denomination we have heretofore been behind all others in education; the prospect now is, that we will be, ere long, even with the most advanced in the Province; and that we will wipe out forever the stigma of ignorance which our enemies have so much delighted to brand us with. We are also not a little gratified to know that so deeply and thoroughly has the educational leaven entered into the people, that the old idea that ignorance is favourable to piety, and education antagonistic to religion, no longer prevails; and it now only provokes scorn and ridicule where it once found friends and advocates. The opponents to our movement no longer found their opposition on the supposed advantages of ignorance in the promotion of piety, or the dangers of education to true spirituality; no man of any observation would risk his reputation on such a shallow foundation as this; but the argument now urged against it, is, that the educational facilities of the country are sufficient without the addition of another denominational school, the establishing of which must necessarily incur a considerable cost. We are very ready to admit that our educational facilities are at present exceedingly good for a young country. The Grammar Schools and the Superior Schools are, many of them, at least, performing their part well in preparing young men for higher attainments. But we can see no argument in this against a denominational school.

It is this reason that the Wesleyan Academy at Sackville, and the Baptist Seminary at Fredericton should be suspended? Certainly not. Neither is it a fair argument against the Free Baptists establishing a school of their own—taught by men of their own creed, infused with the elements of their own religious faith, exerting an influence upon their youth, moulding their principles, and sending them out hereafter to fill useful and responsible stations, both in the state and in the church, from which they can look back with pride and affection to a Free Baptist Institution as their alma mater. Whatever may be the educational facilities of a country, however numerous and excellent the public schools, we see in it no argument against religious bodies establishing Seminaries and Academies for denominational purposes. Religion and Education are handmaids; the divorcing of these from each other by Legislative enactments, and the exclusion of religion by law from public schools, has developed intellect without the cultivation of moral principle, and in too many instances a side intellectual giants and moral dwarfs. It is the duty of religious bodies to see to the proper education of their youth, and to provide for the symmetrical development of both their intellectual and moral powers. All denominations acknowledge this, all practise it as far as they are able; and in the face of such evidence men must risk their reputation for judgment and disinterestedness who argue that religious bodies can ignore denominational schools, and at the same time maintain anything like a respectable or useful position as Christian churches. The very fact that a denominational school exists is a power for good; and who can question the important and influential position in the Wesleyan Church of these Provinces, which the Sackville Academy has sustained; and it is no wonder that when the sad calamity of the destruction of the buildings took place, that the whole Wesleyan people, and many others also, were moved to restore at the earliest possible time what the devouring element had destroyed.

The Free Baptists of New Brunswick and Nova Scotia must have an Institution of learning, owned, controlled, and supported by themselves; but like all other similar institutions, open for students from all classes, and conducted on such a liberal and unsectarian basis, that it will draw in from all families young persons who may wish to avail themselves of the advantages of able teachers, and thorough training. We refer our readers to "An interesting letter and remarks" in another place.

(For the Religious Intelligencer.)

Clark's Harbour, Cape Sable Island, January 12, 1866.

DEAR BRO. McLEOD—I have enjoyed a profitable visit on this island, and rejoice in the assurance that my coming here has not been in vain. Notwithstanding many discouragements presented themselves, yet I considered it right, although alone, to visit the people and commence special meetings at once, which have been continued nearly a fortnight. The results of which are that the church has been greatly revived, many wanderers reclaimed, a few converted, and about twenty anxious inquirers. Brethren Paton, Smith, Oram and Crowl have lately commenced a special effort at the central. I have visited and invited them to unite with me, and trust that we shall see a glorious gathering of precious souls. Yours, &c., A. B. MARSH.

BIBLE SOCIETY MEETING.—The annual meeting of the Fredericton Auxiliary Bible Society is to be held in the Temperance Hall on Wednesday evening the 29th inst.

HOME MISSION REPORT.

Middle Kent, Carleton Co., N. B., Feb. 5th, 1866.
 To the Corresponding Secretary:
 DEAR BRO.—As a month has passed since I wrote you on leaving home (the 8th ult.), to come to this, the first district, to labor in the cause of Christ, under the direction of the H. M. Society, it becomes my duty to make my monthly report to you. On the 9th Feb., I arrived here, and ascertained that there had not been any meetings held here for religious worship since June last. I appointed meeting for that evening, at the close of which I appointed meetings for the four remaining evenings of the week. There was a small attendance during the week. On the Sabbath, the school-house in which we held our meetings was filled, and there were evident tokens that God was about to revive his work in the hearts of his people. Backsliders began to confess their sins and ask pardon of God and of the people. I appointed meetings for every evening through the week, and in each meeting there was an advance in the cause of Christ. I continued to hold meetings every evening, and Sunday meetings, and to visit families for the purpose of reading the Scriptures and praying with them, up to the 29th ult. I had been laboring under a disadvantage for a week, on account of not having an Elder to lead forward those who wished to follow Christ in the ordinance of baptism. On Monday, the 29th ult., I went home, and returned on Friday, the 2nd inst., in company with Elder McMullin. We held two meetings each day until yesterday. Last Sabbath, 4th inst., Bro. McMullin baptized eleven, and on Tuesday five, in all sixteen. Seventeen have joined the Church, three of whom were baptized formerly. Two of those baptized on Tuesday have not joined here, as they live a distance from this Church, and wish to write with the Church where they live. The Church is much revived; the work has been thorough. Conviction has gone miles, and even into families who have not attended the meetings much. There are old men who have stood through all the revivals for sixty and seventy years, living here. They have told us in some of the meetings that they were old sinners, and wished to be saved, desiring the sincerity of their hearts. I attended twenty-three meetings, besides two funerals, up to the 29th ult.; and since returning with Elder McMullin, we have held nine meetings for worship, and last evening a missionary meeting. There was a good attendance, considering how many of the men of the place were in the lumber woods. Elder McMullin occupied the Chair. There was pledged \$18.75; and there was paid, including a collection previously taken, \$3.45. I attended, on the 10th ult., in Upper Wickham, the funeral of a daughter of brother Charles Hartgrove, and on the 28th ult., the funeral of a daughter of Mr. William Jones, in this place.

Elder McMullin has labored here with acceptance on former occasions, and on this occasion God has been with him, assisting him to point sinners to the Lamb of God who take away the sins of the world. He has been a great strength to my soul. May the great Shepherd above continue to guide him until death, and grant him an abundant entrance into the kingdom of God above.

Yours in Christian bonds,
 G. T. HARTLEY.

LETTER FROM GRAND MANAN.

Temperance Sermons—Revival—Deaths.

GRAND MANAN, Feb., 1866.

DEAR BRO. McLEOD—I believe that tidings of a revival of religion is heart-cheering to many of the readers of your valuable paper, and often tends to encourage God's servants and people to renewed efforts to save souls, let the news come from ever so remote a part of his vineyard. The Lord has again visited our island in mercy, and I feel it my duty to give your readers some information concerning this work.

In the month of November last, I received a printed circular from the Grand Secretary of the British Order of Good Templars, in King's County, requesting me to preach a sermon to each of my congregations on the subject of Temperance. This I endeavored to do at Seal Cove, soon after I received the request; and on Christmas evening at Grand Harbour. These sermons, in the providence of God, were a great help in promoting this good work of grace here.

There had been a Temperance Society organized in this place a few months previous; but for some time we had no meetings. At the close of the meeting the pledge was brought forward, and seventeen joined. We have had two meetings since, and 23 others have been added; making in all forty. But, best of all, some of these have given their heart to God—been baptized, and have joined the church. Three Sabbaths ago I baptized two happy converts. Here also Seal Cove is sharing in the blessing. I baptized one there, and last Sabbath two again in this place, and the prospect is yet good. To God be all the praise.

Brother Parsons has been holding meetings at North Head some few days, and the Lord is blessing his labours. Quite a number is taking part in the meetings, and I have understood they expect to have baptism next Sabbath.

Also, Bro. Parsons is having an encouraging time at White Head. He was over and spent a week with us, and left for home last Monday. Since then I have heard that he has some revival. May the Lord continue this good work until many shall be brought to him, is the prayer of our hearts.

Yours truly, J. N. BARNES.

AN INTERESTING LETTER, AND REMARKS.

Brother Silvanus Whitney, of Hall's Harbour, Cornwallis, N. S., writes us an interesting letter, from which we make some extracts. In the first place, I caught cold, and had a very severe kind of rheumatism, which reduced me very much. After that, I was taken with a sore throat, and seemingly there was but a step between me and death for several days. But, thanks be to God, I am now recovering, and the Lord has brought me forth as silver tried in the fire.

We deeply sympathize with our brother in his affliction and suffering which he has been called upon to endure. Christians, however, should always remember that chastisement is one mode of God's fatherly dealing towards them. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" It is a part of the family discipline, which God lovingly and mercifully exercises for the good of his children. It is an evidence that we are his. It is intended for correction when we err, and to bring us back when we wander, to filial love and obedience. Happy for him who glorifies in the Lord in the patient endurance of chastisement, who meekly acquiesces in the wise lessons which it teaches. Brother Whitney continues:—

There is a matter that I feel very much interested in, that is your Educational movement. You laid a good foundation at your annual Conference, and I hope the movement gains in interest with your wealthy men, whom the Lord has made stewards of much of this world's goods. Do not cease to agitate. I have it in my mind to be at your next General Conference, and I shall do as the Lord bids me, as I am, and am bought with a price!

We think we unmistakably see God's hand in the affliction which Bro. Whitney has been enduring. Let others learn! Brother Whitney is a man of arge wealth; for many years he has been doing a prosperous business, and God has greatly blessed him. It is proper that he should "honor the Lord with his substance." He sees this and feels it; and it is not a little encouraging that God has so singularly led his mind to the wants of our EDUCATIONAL movement. "Whatever thine hand findeth to do, do it with all thy might." Bro. W. writes us that the Church in Cornwallis is desirous of obtaining the missionary labours of Bro. Hartley a few months next summer. He has written to Bro. H. on the subject. We have no doubt but this request will receive the favorable consideration of the Home Mission Society at its next annual meeting. He continues:

Some of our brethren are doing nobly. A branch of the Hall's Harbour Church has built a beautiful meeting house at Black Rock, and here it nearly or quite all paid for, and are now occupying it. They have outstripped us in Cornwallis. And now, dear brother, be encouraged. May God bless you. Yours in Christ, SILVANUS WHITNEY.

For the Religious Intelligencer.

A GOOD QUARTERLY MEETING.

Tuesday was rainy, and prevented many from attending the Quarterly Meeting, who would have gone with their own teams. But Wednesday morning brought several ministers along in the cars and a few lay delegates. All was still, cold, and dreary in the spiritual world around. The Conference opened at the usual hour, and the brother who led in the opening prayer, without forethought or plan, was led to pray that we might have a *live* Conference and Quarterly Meeting, and not be left the usual, of late, dull formality.

The business proceeded, and by and by a brother minister arose and proposed that arrangements be made to have an Elders' Conference or Ministers' Institute established in the Quarterly Meeting. The discussion on this subject seemed to awaken the ministers to a sense of their wants, trials, and discouragements. With these, there came up also a blessed spirit of brotherly love and christian sympathy. All hearts ran together. All did not see or think alike, yet all felt and loved alike. The state of our several churches, their danger and their duty too, came up for discussion. Strong ministers broke down, and could not continue their remarks for weeping. Then came preaching. The same spirit and power was present here. Ministers could preach without having their sermons written, and it was preaching too in the highest sense. Then came Conference again, and the same subject was up. So we discussed the duty of the ministry—the of the churches—the spirit and laws of prayer, and similar subjects, and then again preaching and prayer; but all pervaded by the same spirit, and all the while this spirit growing deeper, and all hearts feeling more, and "breaking down" more and more. Surely it was good to be there, and many of us went in the strength of that feast more than forty days; for we have it yet, and the meeting was held in the bleak November days. After such a meeting, we were not surprised to hear, as we did, at the next Quarterly Meeting, that the church where that meeting was held was enjoying a precious revival. This was just what would follow such a season, and such a baptism of love and tears.

Would that all our churches could enjoy such a season, and all our churches too, my dear brother. Candia, N. H. Feb 7, 1866.

THE TEMPERANCE CAUSE.

We have great pleasure in giving insertion to the following letter, addressed to us by Mr. Wetmore, the G. W. P. of Sons of Temperance. The sentiments which it contains relative to giving the Division rooms a greater moral and religious influence fully meets our approval. There can be no genuine religion without temperance; and we do not believe there can be any permanent or real success in the temperance movement if it be divorced from religion. We rejoice in the revival of the temperance cause, and shall be happy to aid it in all our power. The zeal and devotion of Mr. Wetmore to this good work is worthy of all praise, and we commend his letter to the attention of our readers.—[Ed. Int.]

St. John, N. B., February 10th, 1866.
 REV. E. McLEOD—Dear Sir: The Grand Division of the Sons of Temperance will meet in quarterly session at Fredericton, on Wednesday the 21st, at 7 o'clock P. M. (probably in the Temple's Hall).

It is in contemplation to hold a public Temperance meeting on Thursday evening, the 22nd inst., in the Temperance Hall; and a Temperance Convention in the same place on Friday evening. * * * * * The course of your paper has been so steadily and persistently toward abstinence and prohibition, that we feel that the Order of Sons of Temperance (at once, the oldest and most influential of the various Temperance organizations) has peculiar claims upon your people and ministers; and as our greatest want at the present crisis is a more marked moral and religious influence and character for our organization, in order to strengthen our hold upon public opinion; and as these can only be secured by a more general and hearty adoption of our views by the Christian churches and ministry, we ask for both at your hands.

It has always been the aim of the Order to attract both to its ranks, and as you are aware, it has been largely successful; at the same time, the accidents of political partisanship growing out of the agitation for a Prohibitionary Law, its temporary success, its repulse, and partial defeat at the polls, led to an abandonment in many quarters of the Order; the part of some who feared that it had really become political, when we all knew and felt that it was only in politics to the extent of securing the Law, in the first place, in which it was successful; and in opposing its unwise and untimely repeal, in the second place, in which, unfortunately it failed.

It is not now its intention, as far as I am aware, to ask for, or agitate, any change in the Law respecting the Liquor Traffic. Its course is simply to awaken the public conscience in the good old way to the alarming evils of social and bar drinking, and the absolute infamy of the Traffic. In pursuing these aims, great obstacles have to be met and overcome; and you will perhaps be unprepared to learn that not the least of these obstacles is the belief in many minds, that some ulterior object is kept in abeyance, for the purpose of present increase in membership and more general adhesion to the pledge; so that in fact men refuse to become teetotalers, because at one time the Order petitioned and voted for a Law to prohibit the Liquor Traffic!

We of course believe that improved legislation will naturally result from a change in the drinking habits of the people, and that thus a demand for prohibition will inevitably arise from an educated and reformed public opinion. That we neither affirm nor deny. We only seek to accomplish our present purposes, leaving the future to take care of itself. It will be enough for us if by the use of existing instrumentalities the drinking habits of society be reclaimed.

To this end, the assistance, the power of the ministry is to be invoked. The co-operation of the churches will overshadow the Division room with moral and religious influences; and the progress of one will accelerate the growth of the other. We want then, that every Division should be a moral society, elevated to a higher and purer recognition of its great purpose, and the dependence of all upon the

sovereignty and justice of God; so that lifted up to a contemplation of the abundant blessings of Temperance, the members shall feel a more devoted, a more earnest spirit of labor, and a determination never to compromise than has ever yet been evinced to achieve success. * * * I am, Dear Sir,

Faithfully and Fraternally yours,
 O. D. WETMORE, G. W. P. S. or T.

EXTRACTS FROM PRIVATE CORRESPONDENCE.

We might often interest our readers with extracts from private letters from different parts of the Province, on matters of public importance; but our correspondents might not wish to see their letters published. The following extracts from two letters recently received from gentlemen of large influence, and who are thoroughly posted on public affairs, may be interesting. The first says:—

* * * The fact is, I like your paper. It shows you to be a sound liberal, a consistent confederate, and a no-popery man, fearless and outspoken, and in such a rapidly changing world, you have a work to do, and I believe you are doing it most nobly. You are informing the people religiously and politically. * * *

The following is from a gentleman, from whose letter some weeks ago we published an extract. He now says:—

Since my last to you, the Government press at St. John has given you more than your share of attention. I have always observed that, so soon as any portion of the secular papers attempts to ridicule the religious press of this Province, and use improper language in reference to it, so soon does that portion of the secular press become unpopular. * * *

The Government press cannot write itself down more rapidly than by attempting to ridicule and abuse to silence the religious journals of the Province. * * *

The people have great confidence in these papers; they are of long standing, and have been thoroughly proved. Hence they know their moral worth and long experience; therefore, he who attempts to bring them into disrepute only lowers his own credit. * * *

It is rather amusing to mark the movements of Archbishop Connolly of Halifax, and watch his tactics. From the first a Confederate, an able writer, and yet his people, who are subject to his control, and see the distance which he must spring, he said in despair, "Oh, I cannot do that." There was no time for persuasion or parley, and Mr. Wilson was obliged to drop the girl and jump from the steamer to the boat, which he fell into safely. The ship was being washed over to the boat, towards which it lunged heavily.

The captain, who was walking calmly up and down the poop, had refused to leave his ship, but just before the boat put off he had the consideration and presence of mind to give those in the boat their "course." He told them that it lay east northeast to Brest, which was correct. Before the boat could get off it was in great danger of being sucked down with the ship, which was rapidly settling towards the water. The swirl of water round the stern that preceded the foundering had already begun to be excessive, and the boat was therefore hastily cut away.

A THOUSAND GUINEAS FOR A LIFE.
 At that moment those in the boat were piteously called upon by a lady about twenty-three years of age, who with a face which was, it is stated, livid with horror, shrieked out an offer of a thousand guineas if you'll take me in. But in that solemn hour millions of money would have been accounted valueless, and to return must have resulted in destruction to all. One of the seamen has stated that when the boat was pushed off, the captain had wished those in her "God speed," the men replied that no danger must be allowed to accrue to them from farther crowding, and that some of them drew their knives with a determination of cutting off the hands of those who might leap from the ship and endanger the boat's progress. The captain, who stated that long before this, when it was first made known that the vessel must go down, a passenger brought on deck a carpet bag, and that on his doing so the captain gave a short melancholy laugh, and then smiled, as one of the passengers expressed it, "at the propitious idea of the man's thinking at such a time of his property."

DISASTERS AT SEA.

During the month of January a series of sad disasters occurred both on the American shores and on the English coast. The latest is that of the United States steamer Narcissus, from Pensacola for New York, which was lost during a storm on Eggmont Key, Florida, with all on board, about 80 souls. The Albion from New York to Liverpool, was totally wrecked off Stromness, and eleven lives lost; estimated loss of the ship and cargo £40,000. The ships supposed to have been lost during the late gale on the English coast numbers nearly 400. A letter from Torbay states that 31 vessels and eleven fishing sloops were dashed to pieces on the shore. From these alone it is supposed that about 150 men perished. The most melancholy case is that of the steamship London, bound from London to Melbourne, which foundered at sea after being out only a few days, and in a vain effort to return. She had on board 270 souls, of which sixteen of the crew and three passengers were that were saved. From an affecting narrative of incidents, connected with this sad disaster, given by survivors, we extract the following:—

DEMANOR OF THE PASSENGERS.
 The agony of suspense had been so long maintained that on the day when the London foundered the passengers were perfectly quiet and unexcited, and a surprising degree of resignation was exhibited throughout. Miss Marks, of Old Kent road, London, was at first almost frantic; yet when the boat left she stood calmly on deck bare-headed, and waved an adieu to Mr. Wilson. Mr. Grant, one of the officers, was lively throughout, and encouraged many to talk at the pumps—a work rendered by the wind highly dangerous and difficult. Miss Brooks, from Pimlico, was heard to say, as she waved her hands, "Well, I have done all I can, and can do no more now." She then became outwardly calm. On Tuesday night, after the passengers had been alarmed by the shipping of water, Mrs. Price, Mrs. Wood (who had with her husband and five children), Miss Brooks and Miss Marks were the first to turn in the second cabin. It was on that night that after the sea had poured down the hatch the Captain said, "Boys, you may say your prayers." At twelve o'clock on the following night Mr. Draper held a general prayer meeting in the saloon. An extraordinary fact deserves to be recorded, that on the day when the London foundered the passengers were perfectly quiet and unexcited, and a surprising degree of resignation was exhibited throughout. Miss Marks, of Old Kent road, London, was at first almost frantic; yet when the boat left she stood calmly on deck bare-headed, and waved an adieu to Mr. Wilson. Mr. Grant, one of the officers, was lively throughout, and encouraged many to talk at the pumps—a work rendered by the wind highly dangerous and difficult. Miss Brooks, from Pimlico, was heard to say, as she waved her hands, "Well, I have done all I can, and can do no more now." She then became outwardly calm. 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