

## TERMS AND NOTICES.

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REV. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, OVER THE LETTER.

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## Religious Intelligencer.

SAINT JOHN, N. B., JULY 5, 1867.

## AND SO FULFILL THE LAW OF CHRIST.

Law, in whatever form, for its object the benefit of man, and indeed, so far as it is applicable, to the entire universe. The several kingdoms in nature are under a law, by which they are regulated, and through which they are governed. Whether we examine it in the flowing rill, or in the mighty river; whether in the smallest flower, or the towering oak; whether in the instinct of the "busy bee," as it gathers its sweet "from every opening flower," or in the levitation that glides through the mighty deep; all tell us that there is a law by which they are governed, and that it is a law implanted by the hand of the universal Sovereign—by the hand of God.

The same unerring principle is observable, whether we examine it in the budding forth of the vegetation, or in the surging of the mighty deep; whether we look beneath our feet, or gaze into the boundless regions of space, amidst the wandering planets, as they circle about their centres, or in the fixed stars that light up other worlds. All proclaim a law, and that law proclaims a God. But all laws are not perfect. When we turn to contemplate human laws, we find imperfection imprinted upon them; man's fallible nature is clearly exhibited in the contemplation of these laws, by which kingdoms among men are governed. This result arises chiefly from the fallibility of human judgment, and is largely increased by that desire, found too often in the human heart, to control the destinies of others; hence, laws framed by human skill, and too frequently dictated by ambition and prejudices, become oppressive and intolerable. Some have been framed with a design to the perpetual control of man, and were to control; others became so insupportable that men arose en masse and rejected all control therefrom; while others, like the laws of our own nation, framed in equity and on the basis of God's word, while still, in many respects, imperfect, give happiness and peace, and beget in the hearts of the subjects of Britain a love which the prospect of death itself cannot destroy. With all the wisdom and skill and knowledge of man, imperfection is written on his works. But, even to human laws, St. Paul informs us, that the civil government bears not the sword in vain, for he is not a terror to the righteous, but to him that violates the law—the evil-doer. Of the ceremonial law we are told, it could not make the comers thereto perfect; but Paul said it was only a school-master to bring us (the Jews) to Christ; so it is evident that the only perfect law is the law of God, which is the law of Christ.

What then is that living principle which makes the law of Christ so applicable to man? It is "Love." St. John tells us that "God is love," and then, as if he wished to show its power more fully, he says: "Little children, let one another, as though he had said, 'Let God reign in your hearts; let the love of God abound.' How then are we to fulfill the law of Christ? Paul tells us, 'Bear one another's burdens, and so fulfill the law of Christ.' Paul was no stranger to what he wrote; he knew how to bear burdens. He could weep with those who wept; rejoice with those who rejoiced; and mourn with those that mourn. He was no stranger to the principle to 'esteem others better than ourselves.' He knew how to fulfill the royal law; for he would neither eat meat nor drink wine, if thereby his brother should stumble or become weak. We are told, 'The law of God is perfect, converting the soul;' so is the law of Christ perfect; and he who fulfills the law of Christ and is governed thereby, must abandon self.

The principle of love to God will not allow the slightest admission of self in our action; it must be purely and absolutely for the glory of God and for the good of the cause of Christ and the salvation of souls. The man who gives his means to feed the poor, has done a good and profitable act; but if, in doing so, he had the least thought of the approval of man, or that he would be praised by men—the act may accomplish good, but he will lose his reward; he had not the law of Christ in his heart. The Christian who visits the sick or fatherless and widow in their affliction, has done a noble act; but if, in the secrets of his heart, he feels that thereby he gains the approval of his fellow men, or the members of the church with whom he associates, he has failed to fulfill the law of Christ; and even the minister of the gospel who, while proclaiming that word which will make wise the simple, and will make us wise unto salvation; still, if in his heart he has the approbation of men in view, and in the secret of his soul he feels, I am increasing in popularity and esteem, or in other words, he brings more prominently before his audience the preacher than his Master, then has he not fulfilled the law of Christ, and cannot prosper. The Christian, in all he says and does, must do all to the glory of God, if he would hear that welcome, "Well done good and faithful servant."

Reader, are you striving to bear burdens, that you may fulfill the law of Christ? There are so many ways by which you may do so that you can certainly have no excuse.

We trust all may consider, prayerfully, what is the whole law of Christ, and study to fulfill it, and then shall we be approved of Him.

## PERVET PRAYER.

The first meeting—the Elders' Conference—in connection with our annual gathering will be in session, as before announced, on the day this issue is published. A more important session was never held by this denomination than this is likely to be; and we conceive it to be of the utmost importance that fervent and constant prayer should be made in the closet, the family, and the congregation, that God may meet with us, bestow the souls of his servants with the divine spirit, give a new impulse to his cause, and guide all our deliberations to his own glory. A few years ago but little business was done in our General Conference. The reports from a few churches and the cultivation of Christian feeling among those who assembled, constituted the business of the Association, while the principal part of the meeting was taken up in social exercises and prayer, which were not unfrequently attended with the conversion of souls. Our Conference this year will embrace some thirty or more elders, a number of licentiates, with the representation of about one hundred churches, and the business department of our session must necessarily be important, and the results will influence the standing of the Free Baptist denomination in this Province for years to come. We are reminded too, that though the business to be transacted is increasing, we are this year deprived of the judgment and counsel of two of the "Fathers in Israel." A large breach has been made in our ministerial ranks. And how earnestly and fervently should prayer be offered that wisdom be imparted unto them upon whom now rest additional responsibilities. In view of these facts, we deem it imperative to urge upon the friends of the cause, to "pray without ceasing" that wisdom

and discretion may guide our councils, and that all we do may be redound to the glory of God. We suggest that our brethren, and all interested in the prosperity of our churches, make our General Conference a matter of daily prayer; that we may have divine guidance in our business deliberations; and also that the spirit of true devotion and revival may be poured out—so that our assembling together may be attended with ample evidence that God is with us of a truth. We appeal to those who are not purpose-attending Conference—those who are at home—to offer special prayer to God, that He may preside in our annual meeting, and overrule all things to his own glory. The haste which members of Conference sometimes manifest to accomplish the business of the year and return home, has lessened the number of devotional meetings that might otherwise be held, and rendered these occasions less eminent for revival influence than formerly. We hope to see more prayer and other devotional meetings this year than have been customary hitherto, and that these will be followed with a harvest of souls to the church. That this may be the case, let prayer be made without ceasing, and let those attending the Conference come with the droppings of the sanctuary upon them, and the fire of God's love already kindled upon the altar of their heart.

For the Religious Intelligencer.  
"EXAMPLE."

Man is evidently a progressive being. Every faculty of his mind, every power of his body, every principle of his nature bears upon it the impress of advancement. The story of the past, and the living scenes of the present, tell us emphatically that there is no stand-still point in man's existence. But the progress he makes may be greater or less, may be in a right or in a wrong direction, and the degree of progress may evidently differ as dispositions are different. We see some bearing themselves valiantly in life's great struggle, passing on and on through all surrounding obstacles, conquering difficulty after difficulty, rising higher and higher in the social grade, toiling step after step up the mountain of progress, until they behold at last the summit glittering far in the distance, and see beneath them the common mass heaving and falling like the troubled ocean waves. These are the giant-elms rising the verdant tops far above the surrounding forest, the mountains which send up their snow-covered peaks to the deep blue of heaven as if striving to be nearer the great fountain of light. We see others plodding along the by-ways of life, cast down by trials, discouraged by disappointments; afraid to breast manfully the deep current of difficulty lest they be swept away in its flood. No longings aspirations—yearnings of the spirit to burst from its bonds and soar aloft—no thoughts of a higher and nobler sphere of action than that low sensual one in which birth has cast him; no lofty ambition to spurn the base earth around him, and rising on the swift wings of energy and action to write his name highest on the scroll of fame, and burn the story of his deeds on the memory of the world. Nay worse. His life is a series of positive degradations, a falling lower and lower in the social scale, till nothing but the faint intermittent gleams of the better nature within him, breaking now and then through the enveloping mass of passion and desire, serves to distinguish him morally from the brute. This one is but as the creeping weed compared with the tall fair flower, the rough jagged surrounding which by contrast serves to show the beauty of the crystal that shoots from its surface. Each of these classes furnishes many lessons by which, as creatures of imitation, we must be influenced. If the broad and pleasant country, abounding in richness and plenty, shows itself to us as a place where we may pitch our tents for a time, and enjoy its richness and abundance, so does the barren, sterile land predict want and misery to him who lingers within its bounds. If the example of one of earth's illustrious ones fills our hearts with the earnest, strong desire to go and do likewise, to toil, to overcome and enjoy the fruits of the conquest, so does also the poor victim of fraud stand at the head of each by-path to vice to serve as a warning to the thoughtless. Nor may we neglect to study and be directed by the past. If man lived only from the present, without one glance at the wide past, what a blank would be his life. One reason of our superiority to the brute is that we are creatures of observation and comparison, taking cognizance, not only of what passes around us, but also of the thoughts and observations of those who have lived and acted before us. Here, then, lies a double responsibility upon us. We are bound to deduce our lives of living from the past, and so to live that we may leave prints on the sands of time which shall serve as way-marks to those who follow—way-marks to a sure and safe goal of arrival. But if, in contemplating the example of this last class I have mentioned, we are filled with such a variety of emotions—pity that the fair form of divinity should have become so debased and degraded as to have left but the disfigured outlines of former beauty, disgust that man capable of arriving at the highest goal of perfection should choose the low, gross haunts of vice and passion, and fear lest this become our own sad lot. If these thoughts arise within us, how many and more pleasing emotions fill of mind as we look upon the brilliant career of one of earth's great and good ones. To see the power of mind overcoming the material obstacles which would impede its flight, conquering the disadvantages in which rank and birth may have placed it, breaking through the barriers of prejudice, and the false customs of society, and battling with still truer heroism the headstrong passions of our nature, and with the eye fixed steadily on the distant goal, bending every energy, taxing every power to be foremost in the race—this thrills feelings of the sublime through our hearts, and fills us with the strong desire to run the same course and arrive at the same glorious end. Great men have bought our freedom and its privileges, have purchased our religion and its blessings, have given us our laws and their security, and moulded society as it is. But where shall we look for them. They have passed away. They were, and are not, and still they are. Dust to dust was never spoken of the soul, and the spirits of these men still live and act in our midst, influencing our every action, and moulding our every impulse. They stir within us the high resolve, the noble purpose, give us the determination to act, and teach us how to act most efficiently. Take from history its great names, and you pluck from it every pleasant flower and leave but the tall, rank sedge behind; take from our minds their thoughts and examples and you leave us to begin life at the commencement, and place us thousands of years backward in the age of the world. But all the examples of great men will be null and void as reflected in our own lives unless we possess the will to act. No matter how many sage opinions and wise sayings of eminent men we may have stored up in our memory, our lives will still be a blank, and we shall yet be as the mere machine unless we set in motion the power of our thought and reflection, and thus make them serve as fuel to warm us into action, and as the helm to guide and direct that action. Let us act then as men and women, true to our responsibilities and our consequent duties. On our own individual efforts, it depends, whether the world and society shall have been better for our having lived therein. And whether our memories shall go down to posterity loaded with obloquy and shame, or surrounded with the pleasing fragrance of good and noble actions.

## For the Religious Intelligencer.

## MAINE WESTERN YEARLY MEETING.

This Meeting has no meetings of Societies in connection with it, and consequently, the whole time is devoted to Yearly Meeting business and worship. It is not as large as the New Hampshire Yearly Meeting, as there are three in Maine and only one in New Hampshire. The number of Church members in this Y. M. is 4,326; in the Kennebec Y. M., 1,180; in the Penobscot Y. M., 3,345; Total in Maine, 18,851. Included in this Yearly Meeting are—4 Quarterly Meetings; 71 churches; 61 ordained Ministers, and 7 Licentiates. The session this year was held at South Limerick, just up in the borders of the grand old hills of the northern part of York County. A large company gathered, filling the large church to overflowing. The Conference for business commenced on Tuesday, June 18th, and continued, by adjournment, between the meetings of worship, until Thursday morning. In addition to the regular business, resolutions, after thorough discussion, were passed on Temperance; in favor of lay preaching; and steps were taken to employ a Home Missionary in this Yearly Meeting. These last were very important questions to us as a Yearly Meeting. Many of our churches are weak, and unless help is afforded, will soon cease to exist. With a missionary in the Yearly Meeting who will visit and preach with them, and stir up the gifts among the laymen, they may be saved; and we hope many of them may yet become strong churches, and do much good. The religious services commenced Tuesday evening with a sermon—practical and encouraging. Wednesday morning, at 9 o'clock, a social meeting was held in the church, said by those present to be good and profitable, but which many of us were not able to enjoy, as the Conference was in session at this hour in another place. At halfpast Tuesday another excellent sermon was preached. At two P. M., Bro. John Dungee and E. A. Stockman presented the Freedmen's Mission and the Freedmen's National School in oral speeches, and took a collection of \$120. In the evening a feeling sermon on retrospection of the Christian life, showing the instruction and comfort to be gained by looking back over the way we have come, and seeing how graciously God has led us and delivered us from difficulties and dangers. Thursday, A. M., at halfpast eight, we again came together for social worship, and truly many could say it was good to be there. On this very ground a number of aged ministers present had been born into the Kingdom of our Lord. Many others had formerly laboured in this section. This brought up many precious reminiscences which were soul thrilling. It was hard to leave these sweet remembrances at ten o'clock, and attend to preaching; but this was the order, and a sermon was preached on the duty of the churches to send the Gospel to all the world, from the text in 2 Cor. x. 16: "To preach the Gospel in the regions beyond you." The duty of Christians in this direction was clearly and forcibly set forth, and at the close our foreign Mission was presented and a collection taken of \$50. Thursday, P. M., a communion season was to be enjoyed, mingled with social religious exercises. This, no doubt, was a rich spiritual treat, but I was not able to remain on account of pressing duties elsewhere. Corresponding delegates were present from three other Y. Meetings; and I was called upon to report my attendance at your Conference last year at Victoria Corner. It made my heart glad that I was able to give a most cheering report of your prosperity and progress, which was listened to with the deepest interest, and I have no doubt a strong bond of sympathy was awakened towards your people.

I should have said that our first meeting was the gathering of a few of our Yearly Meeting Ministers' Conference. Not enough, however, to do anything except to make arrangements for a better meeting next year. The order of exercises agreed upon was first a real religious exercise of ministers, in which each tells his trials, joys and sorrows for the past year. This has been tried in our Quarterly Meeting, and found most refreshing and uniting to the ministers present. We hope for good things from it next year, and that it may be the commencing means of a refreshing from the Lord at our next annual gathering.

I hope and pray that you may have a good, a blessed season at your next Conference. But, oh! what vacancies. Brother Hart and Brother McLeod no more to be there!

G. O. LADD.

IMMORTALITY VERSUS ANNIHILATION.—A pamphlet by the Rev. G. A. Hartley, pastor of F. C. Baptist Church, Carleton, St. John, has been laid on our table. All who have read the *Intelligencer* have seen the substance of it, as published in Newspaper articles in our columns. The object of the writer is to prove that the doctrine of "the unconscious state of the dead, and the Annihilation of the wicked" as held by a class of people calling themselves Adventists, is wrong, and that the arguments used in its favour are not to be found in the word of God. The writer maintains his position throughout, and shows abundant proof from the inspired word to positively contradict the tenets held by Annihilationists.

We believe the work is calculated to do good. A belief in "the unconscious state of the dead, and the Annihilation of the wicked" has been instilled into many minds, and it has gained quite a foothold in some parts of our province. We believe it to be a dangerous doctrine, ruinous to souls. We should like to see Bro. Hartley's pamphlet distributed throughout the country and have no doubt it would cause some, in fact many wavering minds to be established firmly on the basis of truth. The price is 12 cts.

BAPTIST.—The Western Baptist Association of N. S., held their annual meeting this year at Hillsburg, commencing on the 15th ult. The meeting was quite an interesting one. There were fifty-five ordained ministers present. Some measures of importance were inaugurated. Considerable accessions have been made to the membership of some of the churches. The addition by baptism during the year was 169. Some have been removed by death and some dismissed; the net addition however, rescued from the world, and brought into the fold of Christ is sufficient to cause a deep feeling of gratitude to God.

Bro. Babcock spent a few days at Kingsclear, but we understand is at present labouring in Prince William. As stated in Bro. Babcock's last report, he enjoyed a blessed season with this church, and we earnestly pray he may have still greater success during his present visit.

We reported last week a good revival interest manifest in Gory and French Lake, where brethren McDonald, and H. Mills, were labouring. We were pleased to be able to report still further prosperity attending the efforts of these brethren. A letter received from Bro. Mills, informs us that the good work is progressing nicely; fifteen have been baptized, and added to the church, and the probability is that several more will be added before the brethren leave. Bro. Mills, expresses himself as exceedingly grateful to the friends for their kindness to him, having the day previous to his writing, presented him with \$10, for the benefit of his family.

"Life is what we make it," by C. and a communication from "Sobriety," will receive attention next week.

## THE ENOCENIA.

The Enocenia of the University of New Brunswick was held on Thursday, the 27th of June. The Friday and Monday previous were taken up with the usual terminal work.

On Tuesday there was the oral examination of all the students, at which several distinguished visitors were present. On Wednesday, the examination of the candidates for the degree of Bachelor of Arts took place. The morning of the Enocenia was very fine, and long before the hour appointed crowds were to be seen hastening toward the College, some in carriages, many preferring the walk through that beautiful grove between the city and College, known as Odell's Grove. Among the visitors present were His Lordship the Bishop of Fredericton, the Rev. Drs. Brooke and Spurgeon, Revs. C. Coster and C. Lee, the examiners for degrees, several gentlemen of the Alumni Society, Hon. Messrs. Fisher and McMillan. The absence of His Excellency General Doyle, who so kindly and liberally contributed three prizes of \$20 each for proficiency in different departments of study, was much regretted. The proceedings were commenced by the delivery of the Annual Enocenia Oration by Professor Campbell. It was ably composed, and what added to its merits, it was exceedingly well read. He treated of the advantages of higher education, and especially the course of study pursued by the University. And while he discussed the value of Mathematics and Natural Science, Moral Philosophy, French, &c., &c., as a discipline for the mind, he very properly alluded to the Classics, whose influence in the training of the mental powers is perhaps second to none of them. In support of this last view, he quoted Dr. Temple, of Rugby, and Mr. John Stuart Mill, who strongly advocated a knowledge of Classical Literature as an almost indispensable concomitant of a sound education. In his oration, the Professor advocated the introduction of a Chair in Logic, an appointment to which it is expected will be made by the commencement of the Academic year of 1867-8, as well as in History, at the same time intimating that the curriculum should extend over a period of four instead of three years as at present. Next in order was the Essay by the Douglas Gold Medal, a portion of which was read, and the Medal presented to Mr. P. C. Keegan, of Grand Falls, the successful competitor. The Alumni Gold Medal was then presented by the Rev. U. Lee, the President of the Alumni Society, to Mr. Wm. Pugsley, of Norton, who read very fluently a short extract from his essay. The Achromatic Microscope was awarded to Mr. Geo. E. Foster, of Millstream, N. C., for proficiency in Natural Science. The University Scholarships of \$60 each were awarded as follows: The Mathematical, to Mr. James Mitchell, of Keswick Ridge; the Classical, to Mr. Wm. Pugsley, of Norton; the English, to Mr. A. R. Ferguson, of Gloucester, after a very close competition with Mr. Hoyt, of St. John. There was also a close competition for the prizes given by His Excellency General Doyle. Mr. Geo. C. Hancy, of the Senior Class, gained the Classical, open to members of the Senior Class; Mr. G. R. Parker the Botanical, open to members of the Senior and Junior Classes, after, however, a very close competition by Mr. A. Harrison, of St. John; Mr. W. S. Macfarlane the Mathematical, open to members of the Freshman Class. Honor Certificates were then awarded to the following gentlemen: Mr. Mitchell in Mathematics; Mr. Hancy in Mathematics and Natural Science; Mr. Parker in Natural Science; Mr. Harrison in Natural Science; Mr. Pugsley in Classics; Mr. Foster in Natural Science and English; Mr. MacDonald in Natural Science; Mr. Coulthard in Classics; Messrs. Edwards, and Keegan in English; and Mr. Keegan in French. Messrs. Macfarlane and Bridges obtained honors in Natural Science, as well as several other gentlemen in different departments of study, whose names we do not know. Six gentlemen graduated—Messrs. Mitchell, Hancy, Parker, Harrison, Stevens and Stevens. Some very appropriate remarks were made by the President to the graduating class. A very able and interesting Essay was then read by Mr. Dale, of St. John, in behalf of the Alumni Society, after which the gathering dispersed.

We learn with pleasure that Bro. Marsh, has been labouring with the church at Lower Queensbury, and that we cannot state particulars, as we have not had any definite information.

Bro. Marsh, has called since writing the above, and informs us that the cause in Lower Queensbury was much revived during his labour; several have professed conversion; that he has baptized three, and received them into the church.

FATAL ACCIDENT.—Wesley Thompson, Esq., of Grand Falls, came to his death on the evening of Monday, the 24th of June, in the following manner, as nearly as can be ascertained, as he was entirely alone at the time.

Across the point of land and rock on the right bank of the river, at the upper part of the Falls, a canal had been dug to convey water from the river above the Falls to the mills formerly standing in shore just at the foot of the first pitch of the Falls. In the basin, at the foot of the first fall, and in the place about where Coldwell's mill stood, a large quantity of lumber was closely jammed. On the day of Mr. Thompson's death, parties interested in the removal of this lumber had called upon him and desired that he would undertake to clear or break this jam so filling the falls. And, as the latest knowledge of Mr. Thompson, while living, is that about 6 o'clock he was seen going towards this canal; the belief is that he had passed down into this canal from the main land side to take a survey, from the termination of the canal, of the lumber, for the removal of which his aid was being sought; that then he undertook to return by the usual way of ascent, up the left bank of the canal, where the bank is about 16 feet high. Some nine and a half or ten feet there is comparatively easy, and brings the party ascending upon a shelf or rock, some two feet in breadth, where there is good standing room. From the shelf to the top of the bank, some six feet, the side of the canal is quite perpendicular, the ascent of which was usually made by placing the hands at the top of the rock and so climb out of the canal to the bank. It is supposed that Mr. Thompson had, in his ascent, gained the shelf or ledge, and in reaching up to make the further ascent in the usual way, grasped the top of the rock, when (owing no doubt to the action of the frost and ice, during the last winter, in a fissure back nine inches from the front of the rock and running parallel with the face of the canal) the rock, hereabout firm to the hold, gave way, and a large piece of about two feet nine inches square in surface, and nine inches thick, fell back upon him and bore him back across the shelf, and caused his death indeed before reaching the bottom of the canal, for the stone so detached from the top was not lying upon him at the bottom, but just against his remains, but not in such a position as to have caused any harm as found beside him. His left arm was greatly fractured at the wrist and near the shoulder, and the left shoulder somewhat displaced; his left side bruised, and his left leg, for several inches below the thigh, crushed, and also broke near the ankle; besides which his skull at the back part of the head was sufficiently broken to have caused instant death. As he lay prostrate his left hand firmly grasped the earth, &c. so taken from the rock as it had been at the top of the canal. There was no evidence of any final struggle, but the right hand was partly closed over the left wrist where it was broken.

Although Mr. Thompson left his home at about 5 1/2 o'clock in the afternoon, yet no uneasiness was felt on account of his absence during the earlier part of the evening, as he almost daily spent much of his time at the mill.

He was married by himself and brother on the 11th of April, but as the evening advanced and it became known that he had not been at the mill in the evening, nor about as it was reported, in search of a millman for the next day's work, great fears were awakened as to his safety, and the whole place became as it were in a state of alarm, and search resulted at last surely in finding at about midnight his lifeless remains as above narrated. He was 47 years of age and the third son of the late Alexander Thompson of Kingsclear; he has left a sorrowing widow with six children, beside a son and daughter by a former wife, to mourn his sudden removal. His remains were brought to Fredericton and there buried in Douglas beside those of his former wife. The bereaved ones have our deepest sympathy in their heavy affliction.

## AN ECCLESIASTICAL PICTURE.

A correspondent of *Zion's Herald*, writing from Troy, N. Y., draws the following free portrait of the conference of colored Methodists which was recently in session there. The characteristics of the negro appear unmistakably; and the writer is not at all blind to them even while appreciating the ability which is displayed, and disposed to be generous toward the members of his own ecclesiastical household. The sketch is interesting:

The Zion African Methodist Episcopal Conference has just concluded a ten days' session here. It commenced on Saturday, May 11th, and included portions of three weeks. Its members took their seats deliberately, and adjourned when they got through. Two hundred and twenty delegates were present, namely, Bishop Bishop, President of the southern District, and Bishop Sampson, J. Talbot, overseer of this portion of the work. About forty preachers were present, with a sprinkling of lay delegates. The proceedings were peculiarly interesting. They seemed to have grown up with circumstances and out of the native characteristics of the African mind, and are no slavish imitations of ours. They begin their sessions at nine, make an all-day's work of it, and adjourn at five. The evenings are devoted, as ours used to be, to religious services. In examining a candidate for admission, the usual disciplinary questions are asked, and then he is examined as to his literary qualifications. A Bible is put into his hand, and he is required to read a chapter; a pen is given him, and he shows the Bishop and Conference his powers of orthography. I may suggest that both these would be useful additions to our course of examination, to which it would be well to add orthography. It sometimes happens that men can read theology, Latin, Greek, and the sciences, who can't spell. Character is subjected to thorough overhauling and criticism, as it used to be in our old examinations. It was not uncommon for the bishop, like a schoolmaster, to say to a member, "Shut up." "Sit down." "Will you stop that?" etc. Their constant hunt after and dread of the sacred obligations of the marriage tie in the race. One man was expelled for this crime, and immediately taken up by the police and handed over to the civil courts; but nothing, I believe, was proved against him, whereupon the Conference took up the case again and removed its sanction, an act which gave rise to the most stormy and angry debate of the session, a delegate from the Kentucky conference charging the New York Conference with "covering up rottenness" in this matter. The Conference passed a vote of censure on this brother for his unpardonable violence, and he in turn threatened to withdraw from the connection in his heat.

The conference exhibits all shades of complexion, from white to shining black. The old superintendent, Bishop, is a dignified old gentleman, sooty black, once a slave, now a good preacher, and a sound reliable character. He is much respected. Bishop Talbot, is half white, mild, gentlemanly, genial, a good presiding officer and an eloquent preacher. The only objection we heard to him among his brethren was "lack in governing power." The peroration of his discourse on *Oppression* Sunday evening, was really and overwhelmingly. The effect on his impressive auditors can only be imagined by those who have attended the meetings of the blacks. The house surged for ten minutes after he sat down.

A BISHOP'S WORK IN AFRICA.—The *Church Missionary Record* publishes some accounts of the labours of the native African bishop, Dr. Rev. Dr. Crowther, taken from the journals of his clergy, who are also Africans. Many of his visitations are made by sea. In one place, where the missionaries were building a school, it is recorded that "the bishop was on shore till half-past four o'clock, seeing about putting the posts of the building right, as the people do not understand English building." Another time we find him travelling fifty miles to the interior to visit one of the native clergyman who accompanied him. The latter describes their journey as follows:

"The bishop had his new alpaca coat torn piece by piece through thorns, and I had the mortification of having my only new pair of Wellington shoes ripped, while my trousers shared the same fate with the bishop's coat. We were so shabby and filthy that we knew not how to appear before the king and his courtiers, but the king's messenger, Ajia, who has escorted us, told the bishop to mount the horse, 'Altho', and pressed us to open our umbrellas, that we might appear in state before the king. We were obliged to consent to his proposal, and after a few minutes' walk, came to the outer court of the Atta of Idda. There was no delay on the part of the king in receiving and welcoming us at his court. We thanked God, and took courage that He had so graciously secured us with a hearty reception from a king whose presence in former years could not be attained without tedious calculations of lucky or unlucky days."

WILL NOT GIVE THEM THE BIBLE.—It is well known that the Catholics in their National Council, held in Baltimore some six or eight months since, determined to take measures to win the Freedmen of the south to their faith. The *Bible Record*, referring to this subject, very timely and justly remarks:

One thing is certain—whatever else Rome may do to gain over the freedmen it will not give them the Bible. It will establish schools, and missions, and churches, and all that can attract the senses, and feed the intensely religious spirit of the negroes. Music and vestments and a gorgeous ritual will lend their charms, but it will bind the Word of God among them if it can.

In the light of the above statement, Protestants will see the necessity of prosecuting their work of educating, Christianizing and elevating the Freedmen with vigor. They should remember that the Bible in their hands becomes a means of national defence as well as a personal boon.—Star.

WHAT A LAYMAN CAN DO.—We learn from a contemporary that the superintendent of a Sabbath school in the city of Baltimore, has recently organized a Bible class on a plan which is, in some respects, original. It says:

Every one who joins the class, does it with the understanding that he is to be labored with personally and pointedly in the concerns of his soul. The Scripture lesson, which each one is to prepare carefully, is aimed mainly at the one end, of bringing the members to Christ. The remarks on the lesson, the prayers, the singing, are all means to keep the duty of seeking salvation at once. At each session five or six members are selected to be specially prayed for, spoken with, or written to during the week. The letters are distributed at the close of the exercise. Meetings also are appointed for inquiry, or they are specially visited.

Our plan has thus far proved remarkably successful. The first night fifty-six of the unconverted joined the class, and the number has continued to increase. Within six months the new converts are numbered in the hundreds. No regular support is guaranteed to them. They go in faith that the Lord will take care of them. They have their company an experienced missionary, Rev. J. J. Taylor, of Ningpo, who is likewise a physician, and who, in connection with the English missionary, Mr. Gough, has already translated the New Testament into the Ningpo dialect. He has succeeded in winning these seventeen young men and women to his own views, and in selecting them he laid the principal stress on ardent piety and love to souls. The necessary amount for their outfit and passage was readily obtained, and a sum of money is to be published, to keep alive the interest of the friends of the cause. But the principal dependence of the brethren is on the prayer of faith. Mr. Taylor is one of the missionaries to whose support George Muller of Bristol, has repeatedly contributed, without any mutual understanding in regard to such help.

MISSIO NARY LOSS IN JAPAN.—A great fire in Yokohama, Aomori, destroyed the residence of the Rev. S. R. Brown, the eldest American missionary in this part of the world. Among his losses are included the folios of his translation of the Bible into the Japanese language, a work which cost him five years' labor, together with a voluminous translation of the laws, and a sum of money for the use of the American legation.—Independent.

## THE NEWS AND THE PRESS.

JULY 5, 1867.

The *Christian Visitor* of last week contained an article pressing the claims of the Baptist body to representation in the faculty of the University. A chair of logic has been created; an occupant has not yet been found, and the *Visitor* asks "the power that be" to consider the claims of the Baptist body. It states very correctly that the Baptists were almost a unit in supporting Confederation, and the present administration owe their position in a great measure to the hearty and almost unanimous support given them by the two Baptist denominations. We, of course, did not give our support and influence via a course to gaining any reward in the shape of Government offices, &c.; but we do not believe that the claims of the Baptists should be wholly ignored. We press no claim whatever. In filling the new chair we advocate the principle of giving it to the person best qualified to fill it, without respect to creed. We have no fears that justice will not be done. Should there chance to be any injustice, however, in this or any other matter, we are determined to expose the irrespective of consequences.

The Government of the New Dominion came into power on Monday last, and the members took the oath of office accordingly. The Ministry is composed thus:

McDonald, Minister of Justice;  
Carter, Minister of Militia;  
McNeill, Minister of Marine and Fisheries;  
Galt, Minister of Finance;  
Howland, Minister of Internal Revenue;  
Tilley, Minister of Customs;  
Kenney, Receiver General;  
Archibald, Secretary of State for Provinces;  
Langavie, Secretary of State for Canada;  
McDonald, Minister of Public Works;  
Blair, President of Privy Council;  
Chapman, Minister of Agriculture.

Mr. McDonald has been created a Knight, with the grade of K. C. B., and Messrs. Carter, Galt, McDougall, Tilley, and Tupper appointed C. B. Langavie, we understand, has been authorized by the British Government, to confer these orders.

Generals Williams and Doyle are appointed Provisional Governors of Nova Scotia and New Brunswick, Belleau for Quebec; General Stead, for Ontario.

Timely rains, and the warm weather combined, have produced a most rapid improvement in the growth of vegetation all over the country. The prospect for an abundant harvest was probably never more encouraging.

Six or seven houses were destroyed by fire at Fort Howe, on Thursday night last.

Hon. Messrs. Tilley and Mitchell are expected to arrive here from Ottawa on Tuesday next.—Tele.

Lieutenant Governor Dundas, of P. E. Island, arrived in our City yesterday by rail from Shediac, and proceeded to Fredericton in the evening.—Id.

NEW BANKING ACCOMMODATION.—The following statement is from the *Montreal Trade Review* of June 28. We may add to it that it is the intention of the Bank of commerce of Toronto to open an agency at St. John. The *Review* says:—

"We understand that the Bank of Montreal is about to send officers to St. John, N. B., and Halifax, N. S., with the view of establishing agencies at those places. The want of sufficient capital in the Lower Provinces has been felt very severely during the last year, and trade greatly crippled by the inability of the Banks to supply the needed accommodation to shippers; and we are happy to be able to give the hopes of a better state of affairs before long."

PERSONAL.—We are informed that Rev. G. J. Macmurtrei of this city has been elected a unanimous candidate from the Alexander Street Church of Toronto, Ontario, to become their pastor, at a salary of \$1,200 per annum. This church was organized a short time ago; but it has just completed a most elegant chapel, and its onward course indicates intense earnestness in the Master's work. Our Brother Macmurtrei is impressed with the idea that as the city was unsought for on his part, that it must be providential; and, therefore, that it is his duty to accept.—Visitor.

We are glad to know that a prayer-meeting was held in the Vestry of St. Mark's Church, under the guidance of Rev. Geo. Armstrong, on Monday last, at 12 o'clock noon, for the purpose of importing the divine blessing on the new Empire. It was most auspiciously attended and was a very impressive service.—Id.

John Walker, Esq., of this City, on Monday last began the "Dominion" by feeding, at his own expense, a large number of hungry people. First, inmates of the Poor Asylum, numbering about one hundred, and forty persons from the streets, and women of the Home—ten in number. The children of the Protestant Orphan Asylum—fifteen, all told, and the orphans in charge of the Catholic Orphan Institution—numbering some twenty-eight children. The pupils of the African School were to be added to the whole number fed in these several institutions at Mr. Walker's expense on the natal day of the "Dominion" was upwards of two hundred.—Id.

Monday was observed as a public holiday at Fredericton, as elsewhere. Time was not given to prepare for any demonstration. The day passed quietly, there being none of the boisterous manifestations usual on such occasions.

We learn from the *Carleton Sentinel* that congratulatory address was presented to the Hon. Chas. Connel, on his return to Wood