

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., JUNE 28, 1867.

ELDER'S CONFERENCE.

One week from to-day, and from all parts of this
 Province the elders and licentiate of the Free Baptist
 Denomination will have assembled with the church on
 the South Branch of the Oromocto, and in Conference
 will labour to preserve unity of feeling in doc-
 trine and practice, in the great work in which they
 are engaged. We trust the same God, who sent
 forth years ago, his servants to preach the unsearch-
 able riches of Christ, and gave us a Denominational
 existence in this Province, will still lead and direct
 his servants on the present occasion, and give each
 to feel that a solemn and weighty responsibility rests
 on him that the cause in which he is engaged may
 not be marred; and that it may go forward, and
 prosper, so that the glory of his master may be pro-
 moted by the meeting together of God's servants at
 this time. Never, as we have before indicated, did
 we need more of the grace of the religion of Christ
 than now; never will weakness and humility be
 more becoming, never did we more need, in the most
 extended sense, the aid and direction of the Holy
 Spirit. Christ anciently met in person with his dis-
 ciples: let it be our prayer he may meet with us by
 his spirit, and then all will be well.

On the following day, Saturday, the General Con-
 ference will be organized and will be continued on
 the succeeding Monday and Tuesday, or till the busi-
 ness of the session shall have closed. We do trust
 that all the deliberations may be blessed by the great
 Head of the church to the furtherance of his cause
 among us, and to the salvation of souls. Nothing
 short of a confiding faith in the favour and blessing
 of God, will arm us for the great duty of life; in-
 stead of an implicit confidence in the merits of the
 blood of Christ will enable us to preach his gospel
 successfully to dying, perishing men; nothing short
 of a determination to honour God in our bodies and
 spirits, which are his, will give us confidence to fight
 manfully the battles of the Lord.

We hope the faith of God's ministering servants
 will fail, not that our brethren, one and all, will
 come up to this yearly meeting, praying that we may
 obtain the victory through faith in the merits and
 sacrifice of the Son of God.

In this we should have no fears could we know
 that each heart was "singing in secret," "Lord, not
 my will but thine be done," "Lord, what wilt thou
 have me to do." As to ourselves, we are looking to the
 God of our father to bestow upon us wisdom, and
 guide us in the path of duty. We believe he will
 give us the counsel, advice and assistance of our elder
 brethren, as very weighty and responsible duties rest
 upon us. For this we are looking to the rock that is
 higher than ourselves, and we believe that the same
 God that led our father amidst the trials and diffi-
 culties of an eventful life, will lead him upon whom
 a sainted parent laid, on his dying couch, weighty
 and important responsibilities. We have this glow-
 ing promise, which is as true as God himself is true,
 "that all things work together for good to them that
 love him." May our coming together at this annual
 Conference be for the spiritual prosperity of our
 Master's cause, the strength and encouragement
 of each of the members of Conference, and an *espe-*
cially blessing to the inhabitants of the land with whom
 we are to meet, and by whom we are to be enter-
 tained.

LETTER FROM REV. J. L. PHILLIPS.

SANTOPORE, India, April 16th, 1867.

To the Editor of the Religious Intelligencer:
 The late Brother Hartley, a native of America—the Weath-
 er—Mortality—has been reported of the same Commis-
 sion—Annual Report of Mission—The N. B. and N. S.
 Annual Conference.

The last copy of your paper received brought the
 sad intelligence of Brother Hartley's death. A good
 man, full of years and ripe for heaven has entered
 upon his rest. How you must miss him in the New
 Brunswick churches! His preaching, his prayers,
 his counsel, have helped you much for many years.
 Very deeply has he written his name in your denomina-
 tional polity, and very closely will his memory
 be identified with your denominational progress. His
 life makes many a chapter in the history yet to be
 written of a young and vigorous sect, distinguished
 for evangelistic zeal. Somehow I became impressed
 at your delightful Conference at Fredericton that
 Father Hart was one of the founders of the Free Baptist
 Church in your Province. Well do I recollect how
 tenderly the dear old man spoke to the Sabbath
 School children at the Concert in your own Church.
 And I shall not soon forget how warmly and feelingly
 he spoke to me, as we were parting, of the blessed
 work into which I was to enter. And now, far away
 from the scene of his toils, I pray that great may be
 the harvest yet to spring from the seed his hand has
 dropped upon your hills and valleys. I shall speak
 of his death to our native Christians, and we shall not
 fail to crave our Heavenly Father's blessing upon the
 bereaved friends who mourn a father's loss.

It is a very gratifying fact that the Holy Spirit is
 being so bountifully poured out upon your churches.
 I have been much interested in the notices of revivals
 in various sections of New Brunswick and Nova Scot-
 ia. Such intelligence in your papers is always pecu-
 liarly refreshing to us who see so little here that
 resembles a revival movement. We thank God for the
 merry-drops that fall on this parched ground, and
 rejoice in the showers which He sends to our fellow-
 workers across the Atlantic. When reading of the
 protracted meetings, of conversions and baptisms, in
 the *Intelligencer* and the *Star*, we feel that the bless-
 ing and the joy are ours too. We glorify God for
 all your successes, and sing psalms of praise over all
 your victories. In the East and in the West the
 Lord's great army is one. The royal host who bear
 the cross-banner is a unit, undivided and indivisible
 by continents or oceans. So a conquest achieved
 anywhere for Christ sends gladness and courage to
 all christian hearts, from the equator to the poles.—
 The revivals in America send help and comfort to the
 widely scattered missionary band in Asia, in Africa,
 and in Europe.

You see that I am still away from home. Poor
 father is not yet well. Finding the climate of Balasore
 unsuited to his condition, he went to Midnapore, and
 is now at my house. I have strong hope that he will
 soon be all right again. We are having a most de-
 lightful season this year. Showers are frequent, and
 the air cool and refreshing. Last year it was a per-
 fect furnace blast, and killed everything before it.—
 The small pox, of which I spoke in my last, has now
 nearly disappeared; and what is very strange, no
 cases of cholera are yet reported about here. Last
 year thousands died of this alone during the first
 three months.

The mortality returns are gradually decreasing
 throughout Orissa and Bengal.

The Famine Commissioners have just sent their re-
 port to Parliament. It is not to see the light here

until made public there. These three gentlemen have
 taken considerable pains to get at the facts of the
 case. There cannot be doubt that their report will
 reflect severely upon the civil authorities here, par-
 ticularly upon Sir Cecil Beadon, Lieut.-Governor of
 Bengal. There can hardly be said to be two opinions
 on his case, for you must have noticed the singular
 unanimity with which the public and the press of
 both England and India condemn his conduct dur-
 ing the late famine. Every friend of India will de-
 voutly thank God, if this report, now on its way to
 London, will but succeed in rousing the home autho-
 rities to a truer, larger and more christian view of the
 way to govern a country like this. The famine open-
 ed not a few deaf ears in the India House, and touch-
 ed many careless hearts throughout the British Em-
 pire. We anxiously, prayerfully await the response.

I am now quite busy upon our Annual Report,
 which I hope to send you soon. It will be issued in
 a few days. When this letter reaches you, the time
 for your Annual Conference will have nearly come.
 In spirit I shall be with you, and I pray God that it
 may be an occasion far surpassing all before it in the
 presence and power of the Holy Spirit to instruct,
 cheer and strengthen you all for life's earnest work.

JAMES L. PHILLIPS.

NEW HAMPSHIRE YEARLY MEETING.

Mr. ENOCH—Presuming that a brief account of
 this largest of our yearly meetings may be acceptable
 to your readers, I will endeavour to give some notes
 of the gathering. Our yearly meetings are similar in
 constitution and object to your General Conference.
 Its comprises, as its name indicates, all the F. W. B.
 churches in the State of New Hampshire. It em-
 braces nine Quarterly meetings, 140 churches, 147
 ordained ministers, 6 licentiate, and 8,929 members.
 The Conference is composed of 76 delegates chosen
 by the Quarterly Meetings. How many delegates
 were present this session, I am not able to say. One
 brother told me near the close of the meeting that he
 had the names of 83 ministers, who were in attend-
 ance. There were present also ministers from Maine,
 Vermont, Massachusetts, Rhode Island and New
 York. Such a gathering of ministers and brethren at
 this yearly festival of spiritual good things is pre-
 cious, and when once one has enjoyed it, he is likely
 ever after to be there if possible.

The Conference of business commenced on Friday,
 June 7, at 10 A. M. A temporary chairman is ap-
 pointed (they have a standing clerk), and then a
 committee on credentials is chosen, consisting one
 from each Q. M., who immediately retire, and after
 examining the letters, report the regularly elected
 delegates. This year the Conference was very liberal,
 and recognized the Orissa (India) Q. M., which is a
 member of this body, by appointing the writer on
 the Committee of Credentials, and allowing him a
 seat to represent that Q. M. After accepting the re-
 port of this Committee, another was appointed to no-
 minate permanent officers. After the election of
 these officers, reports from corresponding Christian
 bodies were heard, both from delegates from those
 bodies and delegates elected last year from this meet-
 ing to them. Five yearly meetings of our own de-
 nomination were thus reported and four of sister
 denominations in the State. Next came the reading
 of the letters from the Quarterly Meetings. This usu-
 ally occupies some time, and is deeply interesting.
 Statistics of the churches are given; revivals are re-
 ported, and matters of interest in the religious world
 are referred to, and the progress of political moralis
 dwelt upon.

The above is a mere skeleton of the proceedings;
 but mingled all along through it, we have thought,
 experience, views, and earnest talk, that interests,
 instructs and improves. I wish you and the
 good brethren in New Brunswick could enjoy one of
 these seasons with us.

The Orissa Quarterly Meeting was reported by let-
 ter from Rev. James L. Phillips, who is now its
 Clerk. He reported 3 churches, 9 ministers, 7 added
 by baptism, 5 by letter; 5 dismissed, 8 excluded, 6
 died; whole number of members, 107, with 424 Sab-
 bath School scholars and 745 rupees given for be-
 nevolent purposes, equal to \$70 dollars in gold. This
 is at the rate of \$8.45 per member. If our churches
 in North America should do like this, we should have
 the means for doing tenfold what we now do for
 Christ and a perishing world.

One prominent feature of this meeting is the an-
 nual meetings of the Home Mission, Education, and
 Female Mission Societies. The Home Mission came
 first in order this year. The doings of the Executive
 Committee for the year were read and accepted, and
 so was the report of the Treasurer. I am not able
 to give his figures for this year, as I did not take
 them down. They did not vary much from last year,
 which I give below, though I hope they will show
 some increase. The receipts for the last year, in-
 cluding the Freedmen's Mission, \$9313.29; balance
 in Treasury at the commencement of the year \$1288.
 23, making a sum total of \$10,601.02. Many feeble
 churches have been assisted in sustaining pastors,
 but for the larger part of the funds have been ex-
 pended in sustaining schools and missions among the
 colored people in the Shenandoah Valley, Virginia.

The Education Society, held its annual meeting,
 commencing on Thursday and continuing at intervals,
 by adjournment until Saturday evening. Much interest
 was felt in the action of this Society, as the long moot-
 ed question of the removal of our Biblical School was
 to be decided. After a long and earnest discussion,
 the question was taken, and the school is to go to
 Haverhill, Mass., or Concord, N. H. The place that
 raises the most money to have the school. Haver-
 hill has already offered \$20,000 and ten acres of land
 if the school shall be established there.

The Female Mission Society held a public meeting
 in the church, Friday evening. The object of this
 Society is to keep up an organization among the
 churches for the raising of mission funds. Our sisters
 are found efficient helpers in this work, as really
 doing more than the men in obtaining money and
 subscriptions. The first speaker before this Society
 was Rev. N. C. Brackett, superintendent of schools
 and missions among the freedmen. He gave an ac-
 count of the work in his department in the Shenan-
 doah Valley, in which all were much interested. He
 was followed by Bro. J. W. Dunje, formerly a slave
 in Virginia, but now a student at Bates College, Lew-
 iston, and a most promising young man. The last
 speaker was Rev. G. H. Ball, of Buffalo, N. Y. One
 or two leading thoughts in his address will be remem-
 bered and acted upon; the first was: That we gain
 more from these benevolent causes than we can do
 for them. Our personal benefit derived from our con-
 nection with them is more than our labour and money
 given can confer on them; therefore, we gain much,
 greatly, by giving to them our money and influence.

The other idea was somewhat peculiar, but none the
 less instructive and useful on that account; perhaps
 remembered by many, and more influencing by reason
 of its peculiarity. The Female Society of the
 denomination, or, in other words, the Parent Society,
 has within a few years taken the name of Systematic
 Beneficent Society. In commenting upon the term
 "systematic," Bro. B. said it meant regularity, perse-
 verance, always at work, and always reliable. It re-
 minded him of a good brother who was not much
 acquainted with science, but who had many valuable
 ideas in his head. Once he took for his text, "A cer-
 tain man went down from Jerusalem to Jericho and
 fell among thieves." "Now," says he, "I would have
 you observe, in the first place, that this was a cer-
 tain man." A great many men are uncertain. A cer-
 tain man is good anywhere, can be relied on, does

something; and a certain man is the man who has
 money, and this was the reason why he was the
 thief's waylaid him." In the application,
 Brother B. said certain men are as valuable as
 certain men, and I will add that it is just such
 certain men and women too who are needed in the
 church. Most valuable are they who are systemati-
 cally working for God—never tiring, never giving up,
 but year after year labouring for souls and collecting
 and giving money for the cause of God.

The Yearly Meeting closed with the Sabbath. The
 great congregation was at church, which was filled
 and surrounded by attentive hearers. At the Semi-
 nary, a few rods distant, there were two services in
 the forenoon and one in the afternoon; while our
 brethren supplied at the Congregational and C. Bap-
 tist churches all day.

This closed one more of the blessed sessions of the
 old N. H. Yearly Meetings, and the hundreds—per-
 haps thousands—went away feeling that it was good
 to be there.
 C. O. LIBBY.

HOME MISSION REPORT.

Rev. G. A. HARTLEY, Corresponding Secretary of Home Mission Society.

DEAR BROTHER—I have attended to the appoint-
 ment of the Home Mission Board, and now forward
 my report. I went to New Ireland, and have spent
 a month with that Church. When I commenced to la-
 bour I found many hindrances in the way. The
 Church was very much scattered, while very little
 union existed among them, so much so that it felt
 but few to work for God. The Sabbath-school had
 been neglected during the past year. The deacons
 and a small number of the brethren tried to keep up
 the Sabbath meetings as well as they could. The
 season of the year was also unfavorable. Seeding
 being late, it was necessary for the people to attend
 to their farming; however we made the best of every
 thing, and held meetings almost every night. The
 attendance was as large as I could expect. During
 the daytime I went from house to house. I visited al-
 most every house in the settlement, and read, and
 prayed, and talked with them. The meetings, both
 Sabbath and evenings, were of a good character. I
 endeavored to show the necessity of humility, and
 of submitting one to another in the fear of God. Hu-
 mility is a great thing in the cause of Christ. We
 held a missionary meeting. Brother Merritt was ex-
 pected to meet with us to present the claims of the
 Foreign Mission cause, but from some cause unknown
 to us did not attend. I endeavored to show that we
 had heathens in New Brunswick yet, of the worst
 kind, that must be saved by the Gospel or lost eter-
 nally. We collected for the Home Mission, in all,
 \$46.07. This came from a very few brethren and sis-
 ters. There are some wonderful good brethren in
 every place who claim that religion consists in feeling
 alone, and when money is needed they are wonder-
 fully afraid that there will be no more religion, and
 leave financial matters for some one else to attend to.
 I toiled and endeavored to do my duty, and left the
 event with God and the people. Last Sabbath we or-
 ganized the Sabbath school. The attendance was
 large, a good feeling existed, and all seemed to be
 satisfied. Brother Isaac Davis was appointed Superin-
 tendent of the school. It seemed to me that I did
 but little good, but the people think that there has
 been good done. I think there is a change for the
 better. The brethren and friends in the place tender
 their sincere thanks to the Home Mission Board for
 their timely aid. Brother James Clark is very much
 missed by this Church. May the blessing of the
 Lord rest upon the Church and people be my sincere
 desire. May the name of Christ have all the praise.

Yours truly,
KAS. KING, County, June 20, 1867.

MISSIONARY REPORT.

To the Cor. Sec. of the Voluntary Home Mission Society.
DEAR BROTHER—It becomes my duty at the close
of another month to report my labours as your
Missionary.

Sabbath, the 9th ult., I spent with our own church;
 on the 23rd ult., I was with Bro. Pennington at
 Jacksonville. While there I attended seven meet-
 ings, and a good season was enjoyed. Brother Pen-
 nington baptized one sister. On the Monday follow-
 ing, in company with Bro. P., I started on my con-
 templated tour down river. On the 25th ult., I
 reached Campbell Settlement, where I attended one
 meeting. The day following was at the Caulder
 meeting house, where a good season was enjoyed.
 I there met Brethren S. Parent and A. W. Kinney.
 Next day, accompanied by Bro. Kinney, I went to
 Prince William. Bro. Babcock had been labouring
 here, and his labours had been much blessed. The
 interest is still good. Held two meetings. Next
 went to Kingsdale, where I spent the Sabbath. The
 church is in a very low state, and much in need
 of labour. I expect to visit them again before I return
 to my home. After leaving Kingsdale, I went to
 Oromocto. Meeting Bro. McDonald, arrangements
 were made to labour together a few days; attended
 one meeting in Rusagong, one at Wansis, and
 several, extending over one Sabbath, at mouth of
 Oromocto. Bro. McDonald baptized one. We are
 at present holding meetings at the French Lake and
 Garey. There is much to be done, and the prospect
 for a good revival is brightening. Some have pro-
 fessed faith in Christ, and many others are under deep
 conviction.

I have collected for the mission \$10.30. I expect
 to go to the North Branch of the Oromocto as soon
 as I can leave here. I trust you do not forget me in
 your prayers. Yours, in christian bonds,
 Garey, June 16th, 1867. H. MILLS.

AN APPEAL

TO THE FRIENDS OF THE LATE REV. E. McLEOD.

The Committee, appointed to establish, what
 is known as the "McLeod Ministers' Relief Fund,"
 would respectfully call the attention of all who are
 interested in this movement, to the object, and con-
 ditions, as well as the advantages, of said Fund.

The object, may be said to be threefold:—First, to
 perpetuate the name of one of God's servants; who,
 amidst many difficulties, and surrounded by many
 disadvantages, became eminent as a minister of
 Jesus Christ; and, by the aid of the press, wielded
 an influence for good, second to none in the Province.
 Second, to make provision for the better support of
 the widow and orphans of the deceased; and lastly:
 To provide for the future relief of other ministers of
 the Gospel in the Free Baptist denomination.

The conditions of the Fund have already been
 published in the *Religious Intelligencer*, and may
 be briefly stated thus:—Subscribers, should they
 prefer it to immediate payment, may give a pledge on
 interest, to be paid in four equal yearly payments;
 all monies received to be acknowledged in the *Intel-*
lignencer, and to be invested by the Committee in
 good securities. The interest on said investment and
 pledges to be paid by the Committee, for the next
 four years, to the family of the deceased. At the
 expiration of said term of four years, the Fund is to
 be transferred to the Free Baptist Conference of this
 Province, for the benefit of needy and superannu-
 ated ministers, and the families of ministers deceased.
 The advantages of such a fund are too obvious to
 require stating. The additional comfort it will give
 to the family of Mr. McLeod will be an immediate one
 which none can overlook; and, although the commit-
 tee is only authorized to use the proceeds for this
 purpose for the next four years, there can be no
 doubt, the General Conference will continue a like
 appropriation, if needed, for years to come.

Another point, which should not be lost sight of,

is, that this Fund will be likely to continue to increase
 by contributions, donations, and bequests; so that,
 eventually, every minister in the connection, will
 feel, that however poorly he may be rewarded in this
 world for his services, through the existence of such a
 Fund his family will not suffer; hence, he will more
 readily resolve, by the help of his Master, to preach
 the gospel, though he, like St. Paul, should have to
 labour for a sustenance with his own hands. In
 addition to the foregoing, it will relieve to some ex-
 tent the future responsibility of the churches, and
 enable them to sustain other enterprises, which will
 be of necessity arise.

The Committee therefore request the friends of this
 movement in all parts of the sister Province
 to co-operate with them by calling public meet-
 ings, appointing local committees, and collectors to
 procure subscriptions and pledges to this Fund.
 Amounts and pledges thus received, are to be for-
 warded to the subscriber at Fredericton, who has
 been appointed "Treasurer" of said Fund.

The Committee feels confident, few will refuse to
 aid in so important a cause. Let effort follow effort,
 and subscription be added to subscription, so that
 the Five hundred and ninety six dollars already
 subscribed in Fredericton, may become a large and
 productive investment; the interest of which will
 continue to bless the widow and fatherless long
 after the donors have gone to their reward.

Ministers of the Gospel can render timely and
 efficient aid by addressing public meetings, when
 called; and by explaining the object, conditions, and
 advantages of this fund.

The old adage will ever remain true,—"Union is
 strength." The Committee hopes that a ready and
 united response will be given to this appeal.

(Signed) JOHN PICKARD,
Sec. to Central Committee.

A sermon preached by Rev. J. L. Phillips, M. D.,
 at the Midnapore Mission Chapel, in August last,
 on the occasion of the death of Chas. J. M. Dixon, Esq.,
 has been received. The discourse was founded on
 these encouraging words, "For we know that if our
 earthly house of this tabernacle were dissolved, we
 have a building of God, an house not made with
 hands, eternal in the heavens."

Brother McDonald called upon us on Monday,
 and informed us that a good work of grace is in progress
 at the Grand Lake and Garey. On Sabbath he bap-
 tized six believers, and has no doubt that many oth-
 ers will thus publicly give evidence of their faith in
 the Redeemer.

"We would again remind our subscribers of
 the approach of Conference, and the good opportu-
 nity afforded of remitting the amount of their subscrip-
 tions. Money is needed to carry on our enterprise.
 We trust our friends will bear this in mind.

An article entitled "Life is what we make it,"
 by C—, and also one by "Example," by Alpha, have
 been received, and will be published.

The *Morning Star* has the following very appro-
 priate article on Co-operation. In view of our ap-
 proaching Conference, it may be profitably perused
 by very many, especially those who purpose attend-
 ing our annual gathering.

Co-operation is the law of Christian action. The
 work of the Lord is too mighty to be done by per-
 sonal, isolated effort. How can houses of worship
 be built, the preaching of the word sustained, the
 conquest of the world accomplished, except by united
 effort. The church is the body of Christ. The body
 is an instrument of the head. Every member has a
 duty, but the duty is in conjunction with all the
 other members.

Christians must work together to succeed. Good
 men will differ in plans and policy. Each of course
 will think his own views the wisest and best. There
 is danger in insisting upon this too strenuously.
 Isolation and defeat often result from it. The poorest
 plan well executed is better than the best plan not
 executed at all. Brethren too often say, "If you
 will not do thus and so, I will do nothing." How
 many churches have been destroyed by such stub-
 bornness! How often has the good cause been de-
 feated by it! Many, very many, have sinned griev-
 ously on this point. If the Church have their
 reckless, fully this to do. All cannot have their
 own way. Why should they set up their wisdom as
 superior to others? Why should B. sacrifice the cause
 of Christ because others differ from him in policy?

There is the same reason for churches to set in
 harmony, as for individuals. Quarterly Meetings,
 Yearly Meetings and the whole denomination suffer
 often, from lack of co-operation. When we all pull
 together, we are strong; then we all strike the same
 blow, we win the same cause. But if personal ambition
 and self-will, local prejudices and interests are allowed
 to control, strength is wasted. It is not better to
 fight sin, than one another? Have we not enough
 to do against the common enemy to absorb all our
 strength? It is a gracious gift to be able to discuss,
 investigate, exchange views, and present topics,
 and then support the policy in which the most are
 agreed.

But co-operation does not mean inaction. All is
 very quiet in the graveyard, and churches are some-
 times like like graveyards. They do not quarrel
 for they are too dead for it. Churches, however, who
 are aggressive attempt to little, they are not sufficiently
 aggressive. The Free Baptists are guilty of this.
 Aggression was once our life. Now too many are
 inclined to merely hold their own. The peace and
 quiet which results from such a policy is dangerous,
 and will result in the long run to the detriment of
 the cause. We must have a more aggressive policy,
 to be systematic and get exact statistics of his
 church. His statistics and system were good, but
 his churches always died under the process. We
 must, in order to go ahead, do something, make a
 mark in the world, is what we need, and what we
 should obey.

If all would work co-operate in work, work hard,
 work in the best possible way, work all the time,
 and expect that their labour will not be in vain in the
 Lord, we should see great things accomplished mightily.
 No person, no church, no Yearly Meeting, nor the
 denomination should be contented with what is now
 being done. Our motto should be "more, do more,
 press into new fields, enlarge our borders."

THE RISE AND PROGRESS OF THE PA-
PAU.

Popey has grown from the seed. The giant Uppas
 which has struck its roots so deeply into the heart of
 humanity, and spread its deadly poison over the fair
 face of the globe, has been of slow, but sure growth.
 Let us trace its rise and progress.

In 190, A. D., the Papey had a new branch devel-
 oped in Paris—Holy Water. This became an insti-
 tution, and thenceforward a power. In 107, indi-
 genes from penance were granted, and thus were the
 rich privileged to receive the blessing of the Vicar and
 his agents, while the suffering had to be done by the
 distinction, and became an end in itself. In 590,
 extreme unction received the sanction of the Vatican.
 In 594, Purgatory became a settled dogma of the
 Virgin Mary were recognized. In 607, the Papey
 usurped a check; but the monster only became
 head-headed, the Eastern Emperor having had
 his claims allowed by Charlemagne. In 709,
 kissing the Pope's toe became a virtue. In 715,
 the Pope of Rome was crowned in St. Peter's Basilica.
 In 923, the Canonizing of Saints was sanctioned;
 the ceremonial observances of good men, from year
 to year, by the Church, having given rise to it. In
 the year 1,000 came the baptism of bells and "Auld
 Scotland" and the honour of inaugurating this inno-
 vation by the baptism of a bell in old St. Mungo's
 Perth. About this time, and after much discussion
 and angry controversy, Transubstantiation became a
 prime doctrine, and in 1073 the celibacy of the priest-
 hood was decreed. In 1199, Indulgences were issued;
 in 1200, Dispensations were allowed; in 1204
 came the Inquisition; in 1215 the Articles of the Papey
 was established; in 1222 we have the first authori-
 sation of the Elevation of the Host; and then we
 have a long interregnum without much internal
 change, but during which period the materials were
 slowly accumulating for the outbreak of the Refor-

mation. In 1535, Ignatius de Loyola established the
 order of Jesuits; and by the year 1710 the Papey had
 in England 300 residences, 612 colleges, 300 nun-
 neries, 137 seminaries, and there were 20,000 Jesuits
 in the country. Since that time there have been ebb
 and flows in the history of the Papey in England,
 but there is reason to fear that with all our advance-
 ment, there are more colleges, nunneries, and semin-
 aries in this country than there have been at any
 time since the beginning of the Reformation. It is a
 mournful fact, too, that the Church of England has
 become a nursery for the Church of Rome, and that,
 according to the Vicar of Farborough, in Berks, no
 fewer than 600 clergymen have gone over from that
 Church to Popery since 1845.

Here then are facts for true Protestants to look at.
 Let us see the need of united effort to raise the
 standard of the cross, which will alone stem the
 "flood" which is coming over the land.—*Ch. Times.*

POWER OF EXAMPLE.

We have in the subjoined relation of a pastor after
 proof of the powerful influence exerted over his
 charge, by the faithful servant of God. Let others
 go and do likewise.

Rev. John Griffiths, of Wales, thus relates the
 effect of his example in becoming a total abstinent
 temperance man. I cannot but be a Quaker friend
 tending my example as well as to the next part, I
 the general sin of intemperance. What was the re-
 sult? It was of a most pleasing character. The re-
 sult of such a course, which did not emanate from
 me as an individual, but from the high office and
 position which