here not danger that we shall forget almost entirely that there is such a being as the Almighty God?—*Exchange.*

TERMS AND NOTICES.

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☞PAYMENT IN ALL CASES IN ADVANCE.

JOSEPH MCLEOD,.....Editor.

REV. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, over the letter H.

☞All Communications for insertion, should be addressed, JOSEPH MCLEOD, Fredericton.

☞Remittances may be sent to, either Messrs. BARNES & Co., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

SAINT JOHN, N. B., JULY 19, 1867.

EDITORIAL CORRESPONDENCE.

In our last we said that there was preaching at some five or six places during Sabbath.

Rev. Mr. Porter, from Nova Scotia, preached at 11 A. M. in the meeting house on South Branch, where the Conference was held, to a large and attentive audience; the house was literally crowded. The subject was appropriate and timely: "He cannot be hid." The speaker shewed that Christianity would and must prevail.

Elder Hartley preached at 2 P. M. The house was again crowded, His subject: "A prophet shall the Lord thy God raise up," &c. The speaker showed the parallel between Moses and Christ. The sermon was listened to with deep interest, notwithstanding the excessive heat of the day and the crowded state of the room.

In the evening, Brother Parsons preached from the words, "Woe unto thee, Capernaum," &c. The speaker showed the responsibility of Capernaum, over the cities of the plain, because of its advantages; and still more were we responsible, from our great privileges. These were all practical and impressive discourses. We do trust that God the Father will make the preaching of these His servants, on that day, of great service in quickening many hearts of the multitudes that assembled on that occasion to hear the word of life. Rev. Wm. Downey preached in what is known as the Patterson Settlement, about four miles south of the South Branch Chapel. We learn his sermon was one of power, and that many brethren present took part in the meeting. His subject was, on the influence of the Holy Spirit.

Brother Joseph Noble preached in the same place in the afternoon. Much good it is hoped will result from these meetings, and that they will be, in the hands of the Master, the means of stirring up the pure minds of the brethren, in that place, to renewed action. We trust God will bless the preaching of His word there to the good of His cause.

At the North Branch, Oromocto, Elder Taylor preached in the morning, and Brother Babcock in the afternoon. We learn that the meetings were well attended and impressive.

Brother A. Kenney preached in the morning, and Brother Brown in the afternoon, at Rusagornish; a comfortable season was enjoyed. May the Lord bless the labours of the day there. Elders Barnes, Read, and McDonald spent the day at the mouth of Oromocto; and Rev. Wm. Kinghorn and Brother Gray were at Gary. They give a very favorable report of their labors, and feel that the Lord was with them.

We should have said that a deeply interesting prayer-meeting was held at the South Branch meeting-house at 8 o'clock, Sabbath morning. On Monday morning the Conference met, according to adjournment, and after the receipt of the very generous donation of Brother Boyer, mentioned in our former article, the Conference proceeded to business by appointing a committee to nominate committees for the ensuing year. After the report of said committee and some routine work, the Conference was adjourned to half-past one o'clock, P. M. In the afternoon session the committee on Sabbath-schools reported. The report states that this cause was on the increase, and that the prospect was encouraging. The committee on temperance reported; it still recommends united action to carry out the much desired object of annihilation to intemperance. Every Free Baptist is, or ought to be, a tectotaler, and should be a determined opponent to the traffic in intoxicating drinks, as well as a decided enemy to the drinking customs of society.

At last annual meeting a committee of three was appointed to revise the Constitution. This committee reported that, as two out of the three persons who were appointed for this purpose had been called to their rest during the year, therefore no action had been taken; but recommended that a new committee be named for this purpose; and, accordingly, a committee of five was appointed.

The mode of electing the Chairman of the General Conference was next introduced by resolution to elect from year to year, by ballot, which was carried. Also another resolution, to provide for filling vacancies when they occur by death or otherwise. The committee on absent brethren reported several of the Elders absent; but most of them from some causes which would justify their absence. A few, however, could not be so justified, and further action was recommended in the matter. The next matter of importance introduced was a resolution to define the rights of licentiates; and their power to give the right hand of fellowship in certain cases. The discussion on this subject proved that the right had been quite generally conceded, and, to some extent, practised; but, after some discussion, a resolution passed, by a two-thirds vote, to make it unconstitutional for them to do so in the future, under any circumstances.

Several other subjects were under consideration on which some discussion took place, but being matters of minor importance, we shall pass them by without further remark. This brings the labors of the Conference up to Monday, P. M. An adjournment now took place to attend the annual meeting of the Home Mission Society, to meet at half past 7 o'clock this evening.

ELDERS HARTT AND MCLEOD.

The following resolution was unanimously carried during the recent session of the Elder's Conference of F. C. Baptists:—

"*Whereas*, During the past year, God, in His infinite wisdom, has removed by death, two of the beloved and leading members of this Elders' Conference, therefore

Resolved, That this Elders' Conference deeply and mournfully feels the loss of our dear brethren in Christ, whom we held in high esteem and Christian love, for their assiduous and successful labors—for the many years of sacrificing toil they spent in building up our bleoved denomination; that in the decease of ELDERS HARTT and MCLEOD, we have lost much of invaluable experience, safe and careful counsel, as well as much strength and great consecration in the Master's service.

Also—that we, by this resolution, express our great respect for their memory and true worth."

TYPOGRAPHICAL ERROR.—In our article last week on the "Dominion Government," in speaking of the probability of the time coming when there would be a healthy and vigorous opposition, we are made to say, "one that will be formed of Anti-ism, and all other 'isms;'" it should read "*freed from* Antiism and all other 'isms;' and like" &c.

TO OUR READERS.

Since our return from Conference we have thought much of our position, and as we muse upon the success that has attended the publication of this paper, we feel that we are under a debt of gratitude to God, and are inspired with an intense desire to make our paper more and more acceptable and useful. We can scarcely hope to improve the general character of our pages, yet we purpose carrying out such arrangements and giving such variety of useful reading, as we trust, will make it acceptable in the future, as it has been in the past.

We entered upon the duties of managing the *Intelligencer* with much trembling. Although we had been led to believe that the time would come when it would be necessary for us to assume its control, yet we had no idea that so unexpectedly would we be called upon to discharge such responsible duties. Even after the decease of our father, we were in great doubt as to the propriety of undertaking so great a task. Seeing, however, that circumstances demanded it, we were induced to accept the position. We did so with the purest motives, and with no other object in view than "*That God in all things might be glorified through Jesus Christ.*" We feel deeply grateful to God for the success that has thus far attended our efforts. The numerous letters which we have received commending the *Intelligencer* have often cheered us at the very time we wanted "a word in season;" but the several instances which have come to our knowledge in which it has been made a blessing in the awakening of some, the quickening of those who were growing careless, and the comforting of some who were in sorrow and trial, have particularly encouraged us, while the consciousness of our being in the path of duty, and the assurance of having the approval of God—which we value much more than all the flattery or approbation of men—have sustained us in the labours and anxieties which are necessarily connected with the publication of a religious journal. We thank the friends who have given the *Intelligencer* their patronage and support during the years of its existence, and we feel particularly grateful to those who have so nobly responded to our call since the demise of the late Editor. A *very few* have withdrawn their names from our subscription list, while our list has been increased by a much larger number. We have, however, a very pleasing reflection in taking leave of the few, and that is: we have not, in our weekly visits to their families, contributed to the depraved taste of any, nor sought to please the fancy, or excite the imagination, at the expense of truth. Neither have we tried to build up any one sect or party at the expense of another. Our aim has been, and will continue to be, to present Christ crucified to all; fully conscious that this is the great fact that must be received and embraced by every one who will have eternal life. To those friends, then, whom we shall greet no more, we bid farewell, earnestly hoping that the religious influence exerted by the "*Intelligencer*" during its weekly visits in the past may never be lost. We now gird up our loins afresh, intending—if the Lord will—by His grace to enter upon our duties with more faith, more vigor, and a still stronger determination to do battle for God—to spread religious truth and religious influence—and to cast, at least, a *mite* into the great treasury which contains the offerings of a sin-pardoned people, for the redemption of the world.

We wish also to inform our readers in this connection that, as formerly, the *Intelligencer* will continue to be the organ of the Free Christian Baptist body, and hence, exponent of the views held by that denomination. At our late Annual Conference, the Administrators of the Estate of the late editor and proprietor laid before the Conference a paper stating the position of the *Intelligencer*, and tendering that body with like privileges and advantages granted by the late proprietor, and asking in return the like sympathy, support, and friendly assistance heretofore bestowed. The following resolution was then unanimously adopted:

"Your committee appointed to report on the paper laid before the General Conference by the Administrators of the Estate of the late Rev. E. McLeod, beg leave to make the following recommendations: That all the honour, and all the pecuniary advantages accrue to the family of the late Editor, whose demise we deeply feel, and with whose family we deeply sympathise. We further recommend that the Gen. Conference give, as formerly, their support and influence to the *Intelligencer*. In view of the fact of the *Religious Intelligencer* being the organ of the F. C. Baptists of New Brunswick and Nova Scotia; and in view of the youth of the present Editor—he having been so unexpectedly placed in the position—we also recommend that an advisary committee be appointed to advise with the Editor when necessary.

"Signed, in behalf of the Committee.

"B. MERRITT, Chairman."

THE TEMPERANCE CAUSE IN THE ISLANDS.

We notice in the *St. Croix Courier* quite a lengthy letter, giving an account of the meeting of the Charlotte County Lodge of Good Templars. The INTELLIGENCER is requested to copy it. We should like to accommodate our friends, particularly as we hail for a Good Templar ourselves; but having been absent from home, and on our return finding considerable correspondence to be attended to, we are unable, owing to its length, to publish it in full. We will, however, for the benefit of our readers, state some of the principal items of interest in it.

Since the organization of the first Lodge, known as "Island Lodge," in December, 1866, much prosperity has attended their efforts, which may be proved by the fact that at present there are within the County nine Lodges, with a membership of about seven hundred and fifty. The Committee, whose names are attached to the letter in the *Courier*, state that much credit is due to Dr. Jonah for his zeal in the temperance movement. The Lodges are all reported in a flourishing condition, and all of them earnestly engaged in the work allotted to them. This session of the County Lodge seems to have been a very pleasant one; and we congratulate our brethren upon the large success that has attended their labors. We sincerely hope they may continue to prosper, till there shall be a flourishing Lodge of Good Templars in every village in Charlotte County; and more than this, we long to see the day when there shall be placed upon our Statute Books a law that will *prohibit* men from making a traffic in human souls. Then—and not till then—will this fearful tide of blackness and ruin that sometimes threatens to overwhelm us be effectually driven back.

The next meeting of the Charlotte County Lodge will be held at Welchpool on the last Saturday in September. Provincial Grand Lodge holds its next session at Petticodiac.

☞GEO. W. BOYER, Esquire, of Victoria Corner, Wakefield, passed through Fredericton on Saturday last, *en route* for Paris. We learn that he purposes visiting the Holy Land before he returns. We earnestly wish for Brother Boyer a very pleasant voyage, and a safe return to his home.

NOTICE. The next session of the Yarmouth and Shelburne Free Baptist Quarterly meeting, will be held with the Tusket Village Church, commencing on the first Friday in August, at 1 o'clock, P. M.

JAS. C. SMITH,
July 2d, 1867. Clerk.

PERSONAL.

The revival at Geary and French Lake, of which we spoke a few weeks ago, progressed nicely up to the time of General Conference, when the brethren who were labouring there—Brethren McDonald and H. Mills—had to leave to attend our Yearly Meeting. There were, in all, twenty-six baptized and added to the Church.

Brother Porter, the delegate from the Nova Scotia Conference, spent last Sabbath (14th instant) with the Church in Fredericton, where he preached in the morning and afternoon. In the evening Brother Parsons, who had spent the former part of the day with the Nashwaak Church, preached in Fredericton to a large congregation. Elders Kinghorn and Marsh were present during the day.

In company with Brother McDonald, we spent the Sabbath, morning and afternoon, with the friends in Upper Gagetown, and in the evening at the village of Gagetown (so called).

Brother Porter left Fredericton Monday morning, *en route* for home. May the Lord grant our worthy brother a safe passage to his home, and give him abundant success in his labours during the current year.

Brother DeWitt left for Prince William on Tuesday morning. We do not know how long he intends remaining there.

Brother Marsh has been engaged to labour under the direction of the Home Mission Board for a time, and left Fredericton on Wednesday, intending to visit Brighton and places adjacent.

Brother Connor and Taylor spent the last Sabbath with the churches in Southampton and Canterbury. We learn that a good season was enjoyed.

For the Religious Intelligencer.

KENNEBEC YEARLY MEETING.

Similarity—Funds Raised—Important Action in Reference to Barrington, Nova Scotia, Quarterly Meeting.

BROTHER MCLEOD—I will not inflict another long description of a Yearly Meeting session, but simply say that this is one of our large Yearly Meetings, and its business this session was transacted with dispatch, and in much the same order as those already described.

The name was changed from Kennebec to Maine Central, and now we have Maine Western, Maine Central, and if the Penobscot should see fit to change, we should probably have the Maine Eastern. Thus making a regular chain of Yearly Meetings, with regular gradation of names, from New Hampshire on the West to your Province on the East, an extent of nearly 300 miles.

Between forty and fifty dollars were contributed for Foreign Missions at this meeting, and over two hundred dollars paid and pledged for the aid of young men studying for the ministry. Not meaning that these young men are simply learning to be ministers; but being called of God, they feel that they need more education, and are trying to obtain it.

There was one item of business which will be of especial interest to some of your readers.

The Barrington Quarterly Meeting, of Nova Scotia, which became so happily united together with the F. C. B. Conference last fall, was a member of this Yearly Meeting. Brother Eaton and Brother McGray, of Cape Island, appeared as corresponding delegates, and asked for a regular dismission of the Barrington Quarterly Meeting from this body. This is the honorable and fair course for Quarterly Meetings to pursue. Brother Eaton stated that it was rather late, for the union of the two bodies in the Province had been already effected. He urged, as an excuse for this apparently premature action of the Quarterly Meeting, that the time had arrived, and all felt that action must then be had, and the good of the cause in the Province demanded it. The result had been blessed outpourings of the Holy Spirit.

The matter was referred to a committee, and after a hearing, in which your present correspondent was allowed to add his opinion in favour of the union, a unanimous report was made in favour of the dismissal, and recommending that christian correspondence be opened with the Nova Scotia Conference. This report was unanimously adopted in Conference, and Rev. A. H. Morrill, of Bath, appointed corresponding delegate to the next Conference. The best of feelings were expressed in reference to this matter.—There seemed to be real gladness and joy that the unhappy division in the Province had been healed, and peace and prosperity now enjoyed; and I can assure the brethren of the Conference in Nova Scotia that they have a large place in the affections of this Yearly Meeting. C. O. LIBBY.

Kennebunk, Me.

(For the Religious Intelligencer.)

BOSTON, June 29th, 1867.

MR. EDITOR—I write you, according to promise, from the "Hub of the Universe." News is, just now, a rather scarce article in this quarter, especially such news as would interest the readers of the INTELLIGENCER. We have, however, had a little sensation recently, on the occasion of a grand Masonic demonstration, in conjunction with the Presidential visit to Boston. Along the principal streets, on the evening of the President's arrival, the dense crowds told unmistakably that something, or somebody, was expected; and in front of the Tremont House (where the party were to remain while in Boston), it was utterly impassable, "and all," as a bystander remarked, "to see a man."

Posted on the steps of the Tremont House, and kept there by the mass of crowding humanity below, your correspondent had an excellent opportunity for viewing the arrival of the *cortege*. First came the President and suite, drawn by six horses, and preceded by music and the military. Conspicuous in the next carriage was Secretary Seward. The difference in the appearance of the two was very striking to one who had never before seen either. The predominant idea suggested by a glance at the rather corpulent President, is that of one over whom the storms of passion have swept with little if any restraint; in striking contrast to the straight figure of the Secretary, whose sharp Voltaire-like head, immediately suggests the shrewd politician and scheming brainworker.

The Masonic procession on Monday, 24th, was an imposing affair. Forty-five bands of music, preceding Lodges, Encampments, etc., of all grades of the craft, paraded the streets through the day, followed by numerous carriages. Then came the Presidential party, surrounded by a hollow square of military, which at the same time kept back the immense crowd, and afforded to those in the thickly-peopled windows an unobstructed view of the party. One feature of the day worth recording, was the entire absence of any form of intoxication, evidently owing to the successful suppression of liquor-selling by the authorities.

With all its hurry and bustle of business or pleasure, Boston does not seem to be unprovided for, in a religious point of view. Churches of all denominations are abundant, and in addition to these, one cannot fail to notice, at the various rooms of the Young Men's Christian Association, the painted sign-boards announcing the evening prayer and other meetings, and cordially inviting strangers to come, with the assurance that they are "welcome." These may be seen in the business part of the city, as well as in places more retired.

The Fenian organization appears to receive very little countenance here, whether from opposition to the principle of the scheme, from the innate scorn which Americans affect for any thing Irish, or only because the movement has not yet worked its way to public support and sympathy, is difficult to determine.

Numerous as are the public works in and around Boston, a description of them would be superfluous. I cannot, however, omit mentioning the Public Library, consisting of two stories, the upper of which contains three galleries, extending all around the building, in twenty compartments, all stocked with books. Here any person may enter, and read, free of charge, any book in the Library.

Wishing you, and the INTELLIGENCER every success, I remain, yours truly, S. C.

LAY EFFORT IN ENGLAND.

Rev. M. H. Smith,—who is known as a correspondent of the Boston *Journal* over the signature of "Burleigh,"—has just returned from a visit beyond the Atlantic; and gave an interesting account, on a recent Sabbath evening, in New York, of the lay preaching which has become so prominent an agency in the religious work attempted in London. He says that there are not less than 3000 laymen who hold religious services in London every Sabbath; and that at least 600 go out regularly from the single church and congregation presided over by Mr. Spurgeon. Some of these men are intelligent, educated and experienced public speakers, who would command attention and respect from a cultivated audience, but the larger part are men of only ordinary education and of limited ability in public address. Some do little else than read a portion of scripture, sing a hymn, utter a few simple words of exhortation, or perhaps bring out a paragraph of their own personal experience, while others expound a portion of the bible or attempt to sermonize. They speak wherever an opportunity is offered—in the parks, in front of churches while the congregation is gathering, at the street corners were groups of loungers assemble, in the saloons and eating houses whenever permission is accorded, at the bridges, in the public squares, in the neighborhood of the monuments, &c. &c. It is a method of reaching the great masses who are not found in the places of public worship; and while many injudicious things may be said, and opposition be sometimes awakened and stimulated instead of being overcome, it cannot well be doubted that the seed of the kingdom is effectually lodged in some hearts, and that a restraint is exercised over many more by these frequent reminders of God and duty.

And, besides the good accomplished in this way, these lay preachers are rendered vigorous and growing Christians by this attempt and service. The work which they undertake makes the sense of responsibility a constant experience; they find it necessary to study their bibles carefully that they may be prepared to bring out its teaching truly and clearly; they listen to preaching with a new interest that they may learn the art and increase their own religious knowledge; they love the great cause in proportion as they toil for it; their identification with religious ends is rendered closer; and their whole religious character is likely to mature under the labor.

A similar movement is already inaugurated in this country, and, so far, the results are encouraging and the future promise is large. There is no good reason why laymen should not enter directly and vigorously upon this work. They can do much; in many cases they will meet cordiality where the preacher would encounter prejudice; the call of the Master is made upon every disciple for labor in the vineyard; and the work is large and important enough to require the skill and fidelity of every man and woman. Methods and opportunities will be found when the spirit of effort is awake, and true labor will never be wholly in vain.—*Star.*

"I HAVE DONE SO LITTLE FOR JESUS."

There can be no bitterer regret than this on a deathbed, or in heaven, if regrets find any place there. The experience of the dying ought to incite the living to earnest labors:—

Such was the language of a pious young woman, a victim of consumption, and, to all human appearance, fast hastening to the grave. In the quietude of her chamber she had been reviewing her life. She called to mind many opportunities for doing good which she had not improved, and with sorrow and dismay she exclaimed, "I have done so little for Jesus. O, if I could only live my life over again, how differently I should act! Now that my Saviour seems so precious, (notwithstanding my ingratitude) I feel how sinful I have been, and had I strength I would embrace every opportunity, and be on the alert to recommend to others so great a Saviour."

Beloved sisters in the church—to you this dying woman speaks. Have you improved your time in such a manner as to promote the cause of your Master? or, in examining your past lives do you see along the weary road many tombstones with these words engraven upon them in living letters: "*Lost opportunities for doing good?*" Awake then at once to the responsibilities of your situation. You may not have long to labour for Jesus. How sweet the thought on a dying bed that you have done something for your Saviour. Let it be one of your standing rules, that you will never pass a day without doing a good deed, or saying a word for Jesus.

THE OBJECT OF MISSIONS.—"Point us, "said Wayland, forty-four years ago, in his celebrated missionary sermon on the text, "The field is the world," "point us to the loveliest village that smiles upon a Scottish or New England landscape, and compare it with the filthiness and brutality of a Caffrarian krall, and we tell you that our object is to render that Caffrarian krall as happy and as gladsome as that Scottish or New England village. Point us to the spot on the face of the earth where liberty is best understood and most perfectly enjoyed, where intellect shoots forth in its richest luxuriance, and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise; point us to the loveliest and happiest neighborhood in the world on which we dwell, and we tell you that our object is to render this whole earth, with all its nations, and kindreds, and tongues, and peoples, as happy, nay, happier than that neighborhood." * * *

"Our object will not be accomplished until every idol temple shall have been utterly abolished, and a temple to Jehovah erected in its room; until this earth instead of being a theatre on which immortal beings are preparing by crime for eternal condemnation, shall become one universal temple, in which the children of men are learning the anthems of the blessed above, and becoming meet to join the general assembly and church of the first born, whose names are written in heaven. Our design will not be completed until

"One song employs all nations, and all cry
Worthy the Lamb, for He was slain for us!"

MISSION WORK AT THE PARIS EXHIBITION.—Many of our brethren and sisters in England have a strong impression of the difficulties and hindrances generally to be met with in the distribution of the Word of God in this country. We, however, have thankfully to record nothing but instance after instance of the eagerness and pleasure with which our gifts are received by all.

The first tokens of success and encouragement were received prior to the opening of the Exhibition, by the brother who has labored so long at the Bible-stand in the Crystal Palace, Sydenham. He arrived in this city early in March, and, speaking fluently several languages, he was enabled by the aid of another brother, to distribute upwards of 12,000 copies of portions of the Scriptures to the workmen from various countries, who were engaged at the building, and by whom they were gladly accepted.

On the opening day we took our respective positions in the Kiosk, although it was unfinished, and there we realized that our God is not only a hearer but an answerer of prayer, for large numbers of copies were sought for and obtained by the rich, the refined, and the fashionable, as well as by the poorer classes. Nearly all classes of society were represented by those who pressed about our stand this day. The prince, the nobleman, the senator, the fine court lady, and the artisan appeared alike anxious to possess a book of which they had heard so much, but of whose contents they knew so little. Two regiments of soldiers, who were upon guard, lining the avenue of the grand *entree* during the Emperor's visit, received permission to come for books; and, flocking towards us, our stand was literally hemmed in on all sides for some time, soldiers and officers demanding and thankfully receiving the Word. On this day above 7,000 copies were given away in the English, French, German, Swedish, Danish, Russian, Spanish, Italian, Portuguese, Greek, Turkish, Arabic and Hebrew languages, and no other feeling but the deepest joy could pervade the hearts of God's people as they beheld these portions thankfully and gratefully accepted, and evidently so highly prized, especially by the foreign recipient.

Two Arabs were seen approaching our stand, and the dear missionary brother who speaks their language went to meet them, and, after a few words of conversation, presented each of them with a copy of the Gospel in Arabic, and one of them, clasping his hand, said with much apparent joy and thankfulness, "I have heard of this book all my lifetime, but never have I seen it till now."

I might relate many more incidents illustrative of the favorable acceptance of our precious gifts but time at present prevents.—*Messenger.*

CLOSE OF THE WESLEYAN CONFERENCE.—The *Provincial Wesleyan* speaks of the recent session of their Conference, as follows:—

"The Conference of E. B America, after a protracted and laborious Session, rose on Saturday last. A variety of circumstances, not wholly controllable, contributed to extend the Session to an undue length, so that its close was a great relief, especially to those who were the principal toilers, and upon whom rested the chief responsibility and care. Yet the occasion, we doubt not, was to many a season of delight and profit. It is refreshing to Christian ministers to have opportunity of exchanging fraternal greetings with their fellow-laborers; and the christian hospitalities of the generous friends in Halifax greatly tended to render pleasant the visit of the Ministers attending Conference. The duty of the Stationing Committee is becoming a matter of increasing difficulty, and this year was attended with an unusual degree of trouble and perplexity; yet it is hoped that the final result of the labors of that Committee, will be found very generally satisfactory, both to Ministers and people; and prove eminently conducive to the glory of the Redeemer and the advancement of His cause within the bounds of the Conference.

The state of the work of God on the various Circuits, very properly received special consideration. A decrease in the number of church members was a matter of grave inquiry. Upon many circuits there had been very gracious revivals of religion, and considerable accessions to the church; yet in the computation of the entire membership of the connexion, we grieve to say, there was found a net decrease of four hundred. This was a matter of deep humiliation; and it is to be hoped that the inquiries instituted, and the resolves formed, will be so remembered throughout the year, as to conduce to a widely different report at the next Conference. Our great want is the large outpouring of the Holy Spirit upon the whole connexion, to be secured by entire consecration to God, and earnest, persistent, believing prayer."

JAPANESE SOCIAL LIFE.

A family of the middle class generally live in a low house, with a thatched roof. The house is built in this way for safety against earthquakes which are common. About a century ago 10,000 people lost their lives in Jeddo, by an earthquake. The husband generally has but one wife; polygamy is allowed, and the wealthier men sometimes marry several wives, to show their independence of custom, or their ability to support a large establishment. The marriage bond is esteemed sacred and is rarely broken. Where his martial rights are invaded, the husband may kill his wife and her paramour together, without fear of punishment. Families generally take their meals together, the husband sitting a little apart from the rest, to show his superior dignity. At night the family always go through a form of worship, putting their heads down and extending their hands in invocation of their deity. In the morning the father goes to the door, opens it, claps his hands and invokes the god of day. The morning meal is soon ready and eaten, and the children are sent off to school, where they all learn reading, writing and calculating, and girls sewing, besides. The women are well treated, not being compelled to do heavy out-door work, and being admitted to many of the lighter avocations, such as that of clerk or bookkeeper in a store. The wife and older daughter share also in the recreations of the head of the family.

Matrimonial matches are generally made up by the parents or friends of the parties interested. After the preliminaries have been discussed the parties themselves are consulted. If they object strongly, the match is not consummated, but filial obedience is made so imperative a duty that this does not often happen. When the preliminaries are fully agreed upon the parties are openly betrothed, with the exchange of presents, and this betrothal is rarely broken. Among the aristocracy, if a lover dies, his betrothed must remain single throughout her life. Among the upper classes a widow may not marry again, but in the lower classes she may. She follows her first husband to his grave with an iron pot on her head, her second, if she outlives him, with two iron pots, and so on.

Death is to the oriental mind the one inevitable fate. Hence it is looked upon with comparative indifference, and in the funeral ceremonies there is no solemnity, but often the greatest levity. In the country all are buried in cemeteries, which are well cared for. In the cities both burial and cremation are practiced. The people generally have a strong desire to be buried in the ancestral burial lot.

Suicides are frequent, both on account of love affairs and losses in business. Hanging and drowning are the most common methods. *Hari kari*, or disemboweling one's self, is reserved for the higher classes. This is considered highly honorable, and it removes all disgrace, not only from the man himself but from his family, in whose presence the act is commonly committed. An honorable way of settling a family feud is for one of the parties to kill his enemy, and then terminate his own life by *hari kari*. The last act removes the disgrace of the murder, and leaves the family without reproach in society.

KNIGHTS OF THE BATH.

Now that the Hon. J. A. McDonald, Premier of the Dominion of Canada, has received the degree of a Knight Companion of the Bath, the question may be asked by some, what is a K. C. B? The Knights of the Bath are a military order in England: there is a diversity of opinion however concerning its origin. The following from the *Hamilton Spectator*, may be a source of information to some of our readers at least.

The most probable account is that the ancient Franks, and inhabitants of Lower Germany with whom it is highly probable the Saxons, who invaded England, had the same descent, introduced it, with other customs, upon their settling there. These ancient Franks, when they conferred knighthood, practised bathing amongst other rites before they performed their vigils; and they were hence denominated Knights of the Bath. Henry IV., on the day of his coronation in the tower of London, conferred the degree upon the forty-six esquires, who had watched all the night before, and had bathed themselves. From that time it was customary with the kings to confer this dignity preceding the coronations of their queens, the births and marriages of the royal issue, &c.; several Knights of the Bath were made at the coronation of King Charles II., in 1666, after which the order was neglected until 1725, when George I. revived it, and ordered a book of statutes for the government of it. By this the number of Knights is fixed to thirty-eight, viz., the sovereign, and thirty-seven knights-companions.—The apparel of a Knight of the Bath is a red fur coat, lined and edged with white, girded about with a white girdle without any ornament thereon; the mantle is of the same color and lining, made fast about the neck with a lace of white silk having a pair of gloves tied therein, with tassels of silk and gold tied at the end; which mantles are adorned upon the left shoulders with the ensign of the other, being three Imperial crowns, surrounded with the ancient motto of the knighthood, "Tria uncta in uno," wrought upon the circle gules, with a glory of rays issuing from the centre, and under it the lace of white silk heretofore worn by the Knights of the Bath. They have red breeches and stockings, and have white hats with a plume of white feathers in them. The king allowed the white chapel of King Henry VII. in Westminster Abbey, to be the chapel of the order; and ordered that each king's banner, with plates of his arms and styles should be placed over their several stalls, in like manner as the Knights of the Garter in St. George's Chapel in the castle of Windsor. The Dean of Westminster, for the time being, is dean of the order: the other officers are, bath, king-at-arms, a genealogist, registrar, secretary, gentleman usher, and messenger. These several officers have their particular duties assigned them by the statutes. The office of the genealogist is a distinct office of record; for the pedigrees of the knights of the order and their esquires, which are entered as a regular series, from 1399, the period from which the order was originally instituted, to the present time.

An esquire of the order (C. B.) is allowed to hunt and fish in the King's royalty, and is exempt not only from serving the office of high sheriff, but any parochial office in England.

Mr. Spurgeon's church, London, has a membership of 3800. It is in a Baptist neighborhood. Out of a population of 40,000, it is estimated that 30,000 are Baptists. A Bible-class of 200 young men is conducted by one of the elders. Mrs. Bartlett commenced a lady's Bible-class with three scholars—it has now an average attendance of 700. Over 600 young men are engaged every Lord's day in preaching in halls, stations, etc. Sixty churches are now supplied with pastors from this church. The College under its care has 93 students, and 243 night pupils. The students are sent out to preach as soon as they are deemed qualified. The College costs about $24,000 per annum—the church contributing weekly of this sum $250 by voluntary subscriptions.

THE NEWS and THE PRESS.

JULY 19, 1867.

☞Rev. Dr. Stevenson, Wesleyan delegate from Canada, delivered a lecture in the Centenary chapel on Tuesday evening, to an immense congregation. The spacious chapel was crowded above and below. The orator selected for his theme, "The position and influence of woman." He dilated upon the origin of woman, contrasted her physical and mental endowment with those of man, unfolded her influence in the ruin and recovery of the race, showed her prostration in all lands and in all ages where the gospel is not made known, and her indebtness to Christianity for the elevated position she occupies in the social and intellectual scale of the Anglo-Saxon race, dwelt especially upon her love as a wife and as a mother, and closed with words of timely admonition to the young ladies present. The lecture was replete with delicate criticism, sublime sentiment, and wholesome instruction; and without exaggeration we may add, that in its conception, style and delivery, it was supremely eloquent.

Rev. Dr. Taylor, his co-delegate from Canada, entertained a crowded congregation in the Centenary, on Monday evening with a lecture on Palestine. John Boyd, Esq., in the Chair. These Canadian gentlemen have been received in Nova Scotia and New Brunswick with every token of respect and good-will, and they expressed themselves on leaving as greatly delighted with their visit to the Maritime Provinces of the "New Dominion." They will carry back with them the love and respect of many hearts.—*Visitor.*

The *Telegraph* says: D. P. Wetmore, of Clifton, is the happy possessor of half an acre of cultivated strawberries. On Thursday in the Country Market 350 small bark boxes of the berries were disposed of readily at ten cents per box. This is a ready way of making money, others of our farmers had better try their skill at this business.

A young man named Patton had three fingers cut off the other day by a machine in the Boot and Shoe Factory of Valpey Bros., Prince William street.—A man under the influence of liquor threw himself from the window of a boarding house, kept by Mr. Lyon, German St., on Thursday last, and fell some twenty feet. He was supposed to be fatally injured.

The news of the triumph of the St. John Boatmen at the Great International Regatta on the Seine, at St. Cloud, was received on Tuesday, and produced intense excitement. It was a decided victory over the aquatic skill and prowess of England and Continental Europe. The St. John boats engaged in the contest were the "James Harding," built by Mr. Coyle, of Carleton, and the "New Brunswick," built by Mr. Dalton, of Indiantown.

Our Carleton friends, as might be expected, are in ecstasies. Immediately on the reception of the joyous news they threw out their flags to the breeze in all directions, and in the evening their salutes went echoing along the valleys, while numerous bonfires were seen blazing on their hills. Well done oarsmen of the "New Dominion!" The *Journal* says:—

Our oarsmen were entered for the following prizes:

Third Race.—Four-oared Outriggers; prize 1000f., second boat the entrance money, which is half forfeit.

Fourth Race.—Four-oared Gigs; prize 2000f., second boat the entrance money, which is 100f., half forfeit.

They won the first prize in each case, the united prizes of 3000 francs being equal to $600. The nature of the prizes given shows that our oarsmen are the Champions, having had no equals at the Regatta, much less any superiors. The names of the Saint John Crew are: ROBERT FULTON, ELIJAH ROSS, SAMUEL HUTTON, GEORGE PRICE, with JAMES PRICE, fifth man, all of Carleton.—*Visitor.*

COUNTERFEIT BANK OF NEW BRUNSWICK NOTE.—We were shown last night a counterfeit $5 note of the Bank of New Brunswick. It is an admirable photograph of note No. 8,491, of that denomination, but in size is shorter and narrower than the original bill. The paper is not such as is used in printing bank notes. It was received yesterday in a remittance from P. E. Island.—*Tel.*

The Doherty property on King street (South side) was yesterday bought at auction by Mr. John Magee, of the firm of Magee Bros., for $13,200.—*Journal.*

A man by the name of Robert Moore on Saturday last fired a pistol in Prince Wm. street, at a horse belonging to Mr. G. B. Cushing. The shot slightly injured the head of the animal. On examination by medical gentlemen it was ascertained that Moore was insane, and he was sent to the Asylum.

The lads prosecuted by Dr. Livingstone for interfering with his flag on Dominion day, have been discharged by order of the Police Magistrate.

The *Canada Gazette* announces that General Williams, Lieutenant Governor of Nova Scotia, General Doyle, Lieutenant Governor of New Brunswick, and Thomas Ross, Esq., of Ontario, have been appointed Deputy Governors for signing marriage licenses.

SAD ACCIDENT.—A correspondent at Point Du Chene, writing under date July 16, says:—A sad accident happened here last night about twelve o'clock. Three seamen, two belonging to the barque *Charlie Wood*, and one to an Irish brig, were going off to their vessel in a sail boat when the halliard parted, and one of them undertook to climb the mast to reeve it again; in doing so the boat canted and filled, and being heavily ballasted sank almost immediately. Though it was a fine moonlight night with little or no wind, and the boat was not more than 20 yards from the wharf, two of the men were drowned; the third was saved by Wm. Smith, the Railway watchman, who came to their assistance, and who also threw planks to the others but without effect. The body of one man named Dossity Gould, was recovered last night, the other has not yet been found. The man saved belonged to the brig.—*Wednesday's Globe.*

An immense crowd was in attendance at Hopewell Cape on Thursday last to witness the trial of Pye for shooting Freeman Tingley on the high seas. The case excited very deep and general interest, and therefore the people were anxious to hear for themselves. After the most thorough investigation the Jury pronounced Pye guilty of the charge; but not responsible on the ground of insanity. The testimony of Dr. Waddell confirmed this view of the case, and the verdict of the Court was given accordingly. We are told that the prisoner, during the trial, seemed perfectly unmoved.—*Visitor.*

Special telegrams to the *Morning Journal* from Montreal say that, Cartier and Galt have refused to accept of the Companionship of the Bath on the ground that Cartier was entitled, as the leading statesman of Lower Canada, to the honor conferred on John A. Macdonald; that Howland and McDougall were made to precede him in the patents, and that Langevin was passed over, although as fully entitled as his Upper Canadian colleagues to a Companionship.

It is rumored, and I believe truly, that Galt fully concurs in these views, and in justice to Cartier supports them by tendering his refusal of the C. B.

McGee's election is looked upon as certain, and there are strong grounds for belief that he will go in for Montreal and Prescott by large majorities.

Galt is accompanied on his mission to New Brunswick by E. H. King, General Manager of the Bank of Montreal.

The news that the St. John boatmen have beaten Oxford and the world at the Paris Regetta has been received here with the utmost enthusiasm

Flour market to-day dull, with a fall of ten cents in Superfine.

HOW NAPOLEON RECEIVED THE NEWS OF MAXIMILIAN'S DEATH.—A correspondent of the New York *Tribune* tells us:—

An immense concourse of people had gathered at the great exhibition to witness the distribution of prizes. A gorgeous throne had been erected, and was occupied by the Emperor and Empress, and their illustrious guest, the Sultan of Turkey, with all the state of regal splendor.

When Mr. Hughes, the inventor of the Printing Telegraph, was called up to receive his prize, the Emperor took his hand, making him an exception to all the other recipients of medals. Mr. Hughes, as he touched the Imperial finger, slipped into the august pal