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## TERMS AND NOTICES.

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## Religious Intelligencer.

SAINT JOHN, N. B., OCTOBER 30, 1868.

## AUTUMNAL REFLECTIONS.

To the mind given to contemplation and reflection, no season is so well calculated to awaken thought, and furnish food for that thought, as Autumn. Spring, it is true, is filled with life; joy and lively expectation animate each heart; Summer begets hope of future reward, of a rich and abundant return, but Autumn produces the harvest. Here is before us the full result of all our labour. Youth, with joyful steps and light heart, goes forth amid the active and busy scenes of life, without a care, and seemingly, without a shade of sorrow, anticipating nothing but ultimate success, dreading only of bliss and future happiness; but, the years of manhood disperse the dreams and expectations of youth; still, with firm step and constant persevering toil, hope fills his breast, the expectation is yet undimmed that, one day, content with ease and plenty, will crown the labour of the Summer's heat and weariness. At length, however, comes old age, the Autumn of life, with all its fruit. How varied is the harvest!

Viewing it in a temporal sense, we see one, who has been toiling for years, with many fair prospects, anxious and careful, but alas! these have vanished from his view, and now, at the close of a long and laborious life, nothing remains but to toil on and on, amidst poverty and want, till the close of life, when cares will cease. Another, who, with an abundance of the hard earned means of prudent parents, having toiled early and late, that the different members of their family might have a competence, enters life with an abundance, but not knowing the toil and labour in its accumulation, spends with a prodigal hand till all is gone, and now, forsaken by those, who in the days of prosperity were his associates, sits, in old age, amidst poverty and want, and vainly regrets the folly of his past life; but, too late, the harvest has come. Others again, enter the active and busy scenes of life with nothing, save what meets the mere necessities of the hour; by patient industry and care, coupled with strict economy, little by little, gather a competency, so that in the Autumn of life, they can enjoy a rich harvest of plenty, and to the close, enjoy the fruit of their toil. We see still another class, who, amidst the adventures of life, like the ocean billow, rise and fall; now lifted to the top of the wave of prosperity, now between the billows, now the wasting of thousands, and, by some unexpected turn in commerce or business, in poverty, in short, a bankrupt; but, with a determination that knows no limit, again rises, but again to fall, until, by some happy and fortunate turn in his affairs, he secures a fortune, and retires with honor from the conflict. Such is life, and such are some of its vicissitudes. But, what of all these? they make but a tide of the whole of human life, but a drop to the ocean—but a single grain to the whole mass that is constantly being harvested. What shall we say of the moral and spiritual fruits now being continually gathered? Here we see the youth, trained, it may be, by pious and godly parents, from his birth, prayed for, that the All-wise dispenser of events would direct his youthful steps and influence his heart to fear his Creator in the days of his youth, that he might know God his Saviour, whom to know is life eternal. Amidst all these holy influences, and despite the warnings of faithful friends, he has gone on in sin, until, wrecked in reputation, health and fortune, he sinks upon a bed of languishing and sadness, to repent the folly of a misspent life, and to seek the mercy of that God, whom he so long contemned, and from whom flowed all his mercies. Again, we see a youth brought up in the midst of vice, taught in his very infancy to blaspheme, and to transgress at every point of the moral law, but moved upon by the Holy Spirit, yields to its influences, hears the voice of the Most High, saying "this is the way, walk ye in it," obtains forgiveness of sin, and lives to a green old age to praise his Redeemer, and enjoy in time the blessings of the religion of his Saviour.

Others there are, who are passing on through life, now mourning over their unfaithfulness, and repenting of their transgressions, now rejoicing in Christ as the rock and hope of their salvation, and again, forgetful of their vows, sin with a high hand against the best and holiest of all beings; and thus, bring upon their souls condemnation and guilt; and in this way pass on through life. But, what shall be said of the great mass of human beings, who, without a knowledge of the true God or His Word, pass their years in sin and folly, wade on in the mire of transgression, till at length, weary of life, sink by the weight of accumulated vice and wickedness into a hopeless eternity. Led by blind guides, seek no knowledge for themselves, accept the opinions of those about them, on moral and eternal subjects, trust their prospects for the future to other hands, and, in this unconcerned condition, make their way to the close, and reap their harvest; finding when too late that the true harvest is past, the Summer is ended and their souls are not saved;—learning the solemn truth, uttered by an Apostle, if ye sow to the flesh of the flesh shall ye reap corruption. What a harvest, and how awful to contemplate! The time will come, when the angel will stand with one foot upon the sea, the other upon the land and cry, with awful voice, that time shall be no longer.

Will the reader accept a kind invitation to solemn reflection?—how stands the case. Are we sowing to the flesh or to the spirit? The winter will soon be upon us, and just so surely, will death, to close up all our activities and all our opportunities;—then, as death leaves us, judgment will find us. God is just, as well as merciful.

The door of mercy is now open, but, when closed, it closes for eternity; then, the filthy will be filthy still. Remember, an eternity of bliss or misery, awaits each member of the human family.

May our reflections lead us to him, who has mercifully said, "Come unto me all ye ends of the earth and be ye saved."

For the Religious Intelligencer.

## FREEMILL BAPTIST GENERAL CONFERENCE.

(Continued.)

Mr. Horton—My last brought up the doings of our General Conference to Wednesday evening, the 7th. On Wednesday morning, after the opening religious exercises and the call of the roll, the Conference proceeded to the election of Standing Clerk in the room of Bro. Curtis, who resigned his office on Tuesday.

Rev. J. D. Stewart, of Dover, N. H., was elected. A most excellent selection.

The Moderator next announced the Standing Committees on the following subjects:—On Printing Establishment; Ministry; Church Policy; Doctrine; Foreign Missions; Home Missions; State of the Denomination; State of Religion; Education; Moral Reform; Sabbath Schools; Bible and Tract Cause; The Sabbath; Popery; Deceased Ministers; Correspondence; Temperance; Petitions and Requests; Statistics; Peace; Slavery—twenty-one committees. Youth, who see at once that, when they all report, we shall have something to do. Their reports, however, will come in session after session, as they may be prepared, thus furnishing work for each session. The real, earnest work of the Conference does not begin until the committees report.

The Committee on Petitions and Requests reported in part to-day, recommending that the Liberty Association of General Baptists in Southern Indiana, and the Ohio Association, partly in Kentucky and partly in Indiana, be received as members of this Conference. The report was accepted unanimously. These associations were represented by letters and delegates, and the delegates immediately took seats in the Conference as members. There are six more associations in that section which will be ready by another year to come in with us. They number in all about 7000 members. Their doctrine is identical with ours and yours, but they differ somewhat in polity. They are received on the basis of retaining such names and usages as they may prefer.

In the afternoon the Female Systematic Beneficent Society held its anniversary. The annual report of Mrs. Hutchins, the Secretary, was read by Dr. Cheney, and addresses were made by Miss A. S. Dudley, and Rev. M. H. Tarbox. Miss Dudley has been laboring among the freedmen in the Shenandoah Valley, and gave some incidents of her work, and made touching appeals in favor of missions. Bro. Tarbox started with this proposition that God helps the weak. If eyesight is lost, the hearing is quickened; if the advantages of literary culture are not enjoyed, God gives a large measure of good common sense. The application was when churches help the weak and sustain missions for the dark and heathen, God helps such churches. True, most true, and churches, to live and be blessed, must do more for missions.

In the evening, the anniversary of the Temperance Society was held. Speeches were made by Rev. C. S. Perkins, of Rhode Island, and Rev. H. G. Woodworth, of Illinois. Bro. Perkins defended and established the position that alcohol disqualifies men for any and every station of life. Bro. Woodworth discussed the means to be used in carrying on the temperance reform. 1st. The law must be used. It is not said the Maine law is a failure because it has not wholly suppressed the traffic in liquors. The speaker said, on the same principle the law in regard to theft is a failure. On the same principle the law failed some, and some it did not. 2nd. Individual accountability must be recognized. The drunkard must no longer be called a poor fellow who has not strength enough to resist temptation. It is an impeachment of any man's manhood. It must be said to him—you are a criminal, and guilty in not resisting and overcoming. A drunken man insulting a lady on the street should be considered equally guilty with a sober man who should do a like thing. After the election of officers of the Society an adjournment to morning was had.

On Thursday morning the Conference met at the usual hour and proceeded to business, the most important of which was the presentation of resolutions introducing matters of business to the Committees. A large number were presented and referred to the appropriate committees. Some suggested radical changes in the management of our funds and the matter of publishing religious papers by the denomination. What shall come of all this we shall know when the committees report, and their reports are cited upon the Conference.

The Sabbath School Union held its annual meeting at 2 P. M.; appointed officers and arranged business for the ensuing year.

The anniversary of the Home took place at 2 P. M. Speakers—Rev. R. L. Howard, Rev. J. T. Parsons, and E. W. Page, Esq.

Bro. Howard thought we had expected too much of the Sabbath-school as an institution. Instead of being discouraged by any seeming failure we should venerate the harder and more persistently, and rely more upon the work that can be done in the Sabbath school than upon the fact of their being Sabbath schools. Aim at the conversion of souls, and less at doctrine, songs, and banners.

Bro. Parsons said we should not overlook the conversion of the child. All results are only obtained by long and arduous toil. Prayers will avail, as shown by the prayer of Rama over Bro. Phillips and Simon on a certain occasion. Bro. Page gave his views of the best manner of carrying on the Sabbath School, and urged the importance of giving to it the best talent and the very best measures.

The Home Mission Society held its anniversary in the evening. An abstract of the Secretary's report was read, and speeches made by Rev. A. H. Chase and Miss A. S. Dudley. A collection was about to be taken, when the Moderator, Hon. J. C. Donnell, proposed raising \$5000 in pledges of \$100, to be paid in quarterly payments during the year. About \$2000 was pledged, and some \$180 contributed in cash. On Saturday the members of the Conference, with a few exceptions, went on an excursion to Niagara Falls. This was rather unfavorable to the anniversary of the Foreign Mission, which came off in the evening. Many were so weary by the excursion that they did not attend, and those who were present could not enter into the spirit of the meeting so fully as they otherwise would. A very good meeting was worked up out of these unfavorable circumstances. The report was read, and remarks made by Rev. D. M. Graham and the Corresponding Secretary. The collection was deferred to Sabbath, A. M., when a cash collection of \$246 was taken.

C. O. LINBY.

Buffalo, N. Y., Oct. 12th, 1868.

## FIRST DISTRICT MEETING.

Brother McLeod—The first District Meeting held its annual session with the Church at Arthuret, V. C. The elders present were Sippell, Merritt, Simon, Curry, McLeod, and Kenny, and Licentiate H. Mills. The Conference in the morning was attended with some blessing, though there was not that real strength which usually characterizes meetings of this kind; notwithstanding this, the meeting proved a blessing to many. The afternoon meeting was more interesting. The Clerk, Brother B. Armstrong, was his post. Rev. S. E. Curry was appointed Chairman. The reports received were of a discouraging nature. Ten churches compose the D. M., of which only four had delegates present. Some things however were encouraging. Delegates were present to represent those new churches organized during the last year. Reports from these delegates, together with remarks made by different speakers gave encouragement to those present, and ere the meeting closed there seemed to be a determination in the minds of all to go forward, laboring more unitedly and zealously, believing that God would give them greater success in the future than had followed them in the past.

In the evening the Rev. S. E. Curry preached an impressive sermon on the danger of neglecting the great salvation. Preaching on the Sabbath at 10 A.

by Rev. G. W. McDonald, at 2 P. M. by Rev. B. Merritt, at 7, by Rev. S. E. Curry. In the business meeting on Monday morning, Brethren J. Henderson, and T. Fitzherbert, were licensed to preach. Three churches were admitted as members of the D. M., and a resolution passed recommending the clerk to request the executive of the H. M. Society, to send a missionary to labor with the Church at Arthuret, or in that vicinity. The meeting adjourned to meet with the church at the Gallup neighborhood the first Saturday in July. Monday evening a Missionary meeting was held, the proceeds of which were, cash \$4, pledges amounting to \$26 for home Missions, and \$21.54 for F. M. Tuesday morning we met for worship, and the Lord manifested himself to his people according to promise. It was a deeply solemn time, and evidence was given that the word preached had not been without some effect. Souls looked precious to the servants of God, and a feeling of sadness which language could not express filled our hearts, at the thought of parting with many yet unsaved, perhaps never to meet again, until we met in the presence of the Judge of all. Almost involuntarily, we find ourselves exclaiming, "O for the health of other days, the strength wasted by vain amusements and sinful indulgences of early life, that it might be expended in laboring for the salvation of those upon whose hearts the spirit of God seemed so powerfully operating." But wasted energies are not easily recovered, unimproved privileges cannot be recalled. The state of my health would not admit of my remaining to engage in earnest labour for any length of time. Engagements in different places prevented the rest of the brethren remaining, and with sad hearts we parted with our brethren, and proceeded on our way towards home in time to reach Bro. B. Armstrong's before night. Wednesday, in company with Bro. Grover, who was my travelling companion throughout, and Brother H. Mills, we crossed the river at Tabby village, and met with the friends of the Dorsey Settlement, where Bro. Mills has engaged to labor with the church. Bro. Mills appears to be living in the affection of the people, and will, no doubt, be a benefit to them in the future as he has been in the past. On Thursday reached home somewhat wearied with the labors of the week.

Yours truly,

G. W. McD.

## PROGRESS OF MISSIONS.

The progress of Christian missions is one of the most encouraging indications of the age. Ten years ago the masses at the South were sealed against the influence of practical Christianity—declared to be a "nation of heathen in our midst." The great doctrine taught the slaves was obedience to their masters. Bound in ignorance and degradation, prohibited from learning to read the Bible, denied marriage and other essential human rights, debased and prostituted, they seemed truly wretched and hopeless. But God has made the folly and madness of slave-politicians the occasion of striking the shackles from these suffering millions; and with civil freedom the teacher and the missionary are permitted to enter, and a marvelous change has already been wrought.

The change has been so sudden and vast, that as yet it can hardly be realized. But it is a great and blessed reality, and the good work is going on beyond the power of conception. True, there are disturbing forces and drawbacks and difficulties, as there must be. Interested and selfish men make the most of these, magnify and pervert them. Gladly would they roll back this reform, and restore the old order of things so far as possible to suit their own selfish objects. Could they, in combination with their sympathizers at the North, obtain the control of the general and state governments, it would be a sad day to millions hoping, struggling, toiling for Christian elevation. Can it be that after so great a triumph has been achieved at such a cost, its progress shall be arrested, and its beneficent efforts paralyzed? We will not believe it. We have confidence that this work of renovation is but begun, and that it will go on, until, throughout the South there shall be a general prevalence of intelligence, morality, and substantial prosperity that have blessed the other great divisions of our country.

We need not refer to the encouraging aspects of missions among the various heathen nations. With the advancement of art, science, and enterprise, Christians are feeling the importance of furnishing the world of life, the tract, the teacher, the missionary. Never was an undertaking more timely, and the labors of the various missionary organizations are with scarcely an exception crowned with success. The Christian forces are becoming constantly augmented, and native helpers in great numbers raised up, thus rapidly hastening the time when the work shall, with the Divine help, be "self-sustaining."

Europe, also, presents an inviting field for evangelical missionary labor. Having for several years been interested in the operations of the American and Foreign Christian Union and similar societies we, in a measure, formerly appreciated this work; but not as we have since our visit of last year. One must witness the superstition, violence, and intolerance of Catholics; also the causes operating to open the way for a pure gospel, in order to have a proper understanding of it. Our observations extended chiefly to the great centers—Paris, Venice, Florence, Naples, Vienna, Berlin. Another reformation is needed in Europe, combining the vital characteristics of the one under Luther in the sixteenth century, and that under Whitfield, Wesley and Edwards in the eighteenth. We believe it is coming, and not far off.

Paris is the great centre, swaying and moulding not only France, but in a great measure Europe, being made a sort of universal standard and model. And as is well known, the continent of this great metropolis is very unsettled, and in nothing more so than in religion. Paris is now the main pillar of popery, yet Catholicism has a very precarious hold even upon that city. She is vibrating between superstition and infidelity. But she has tried both nearly to her heart's content, and she is now leaning overboard. She needs the gospel, and many of her people see and feel it. A good work is in progress there, both among the Catholics and Protestants, which we hope and pray may soon be greatly enlarged. So also with the other cities mentioned and numerous other places. In some of them we know the prospect was cheering, and learn from recent intelligence that it is now still more so.

Whether, therefore, we contemplate the wants of our own land, the far off heathen, or nominally Christian countries near home, the cry comes to us from every quarter, "Come over and help us." This is a day of good tidings, and we do not well to hold our peace, or withhold our offerings. Formerly we did but little, and of course said but little fruit. Now the work is rapidly gathering on our hands. The more we do, the more there is to do, and the more our means increase. As the cause advances we feel more the privilege of engaging in it, and have increasing confidence in the promises and means of grace.

The harvest truly is plentiful, and laborers are few. How do faithful Christian workers need to be multiplied! God is calling men all through the churches—will they obey the summons? Some will, but too many are hunting up excuses. Better obey at once, lest time be wasted, and souls be lost.—J. Z. R., in Star.

## TEMPERANCE IN SABBATH SCHOOLS.

BY REV. THO. L. CUTLER.

The Sabbath-school is the most powerful auxiliary to good teaching at home; it is one of the most powerful antidotes to bad teaching at home. In these days it is moral agency of prodigious influence. Tens of thousands of children from irreligious households receive very little moral instruction from any quarter save what they gather during an hour or two on each Lord's day from their Sunday-school teacher.

That teaching, therefore, should be as thorough, as practical, as scriptural, and faithful as possible. A Sabbath class is but a smaller congregation; its teacher is a shepherd of souls; he should be a "work-

man that needeth not to be ashamed—rightly dividing the word of truth" among the susceptible, open-hearted flock before him. Perhaps no pastor in New York did a more effective work for Christ, in the same time that Harlan Page wrought in the Broome Street Sunday-school. To make the influence of the school effective it should be directed against every known sin to which the scholars are exposed. Every Bible virtue and grace should also find its place in the weekly course of instruction.

We rejoice that missionary societies are organized in nearly every Sunday-school. They encourage practical benevolence among the children, and give them a share in the promotion of Christ's kingdom. But if a child is taught to pity the heathen in China, should he not also be taught to pity the victim of intemperance at home? If he is taught to abhor idolatry, or profanity, or falsehood, should he not also be taught to abhor drunkenness and everything that tends to drunkenness? If he is told that the first breaches of the Sabbath lead to open ungodliness, why should he not also be told that the first tamperings with a glass of wine or ale are very likely to be a kindle a destructive appetite for strong drink? A good teacher says to his pupil "My lad, it will be wholesome exercise of self-denial for you to contribute a part of your spending money to the missionary-box instead of laying it out on toys and confectionery." Why not go a little further, and say, "The Bible teaches total abstinence from wine as a duty of self-denial, too." The faithful teacher warns his scholar against many a sin, as damning to the soul. Yet in his Bible that teacher is told that "Drunkards shall not inherit the kingdom of God." How can he then, with a good conscience be silent in regard to those social customs and fashionable practices that are deceiving the young by thousands into tipping.

In whatever light we view it, the argument seems irresistible that the Sunday-school should teach the sin of intemperance, the danger of the drinking usages, and the necessity that every child should refuse to touch the first glass of intoxicating drink. Let it not be said that the children of our Sunday-schools are in no peril from the intoxicating glass. As well say they are insured from all deceit, or knavery or unbelief. We can point to scores of individuals who spent their early Sabbaths in the Sabbath-school, who failed to touch the wine and ale, and who are now regular attendants upon churches in which the subject of intemperance is ignored and the sin of the drinking customs goes unrebuked. Are not those pupils and those Sabbath-schools which neglect to warn the subjects of their instruction against the denunciation of the ensnaring cup—are they not partially responsible for the fall of their auditors or their pupils into the crime of drunkenness? Certainly they are, if there is any truth in the solemn Bible warning that God "will require the blood" of lost souls at the hands of those unfaithful "watchmen" who failed to sound the note of alarm. The responsibility of teachers, both in the pulpit, in the school and at the hearthstone, is prodigious; if they are faithful, "verily they have their reward."

How shall the principles of temperance be promoted? Let every teacher both teach and practice total abstinence from alcoholic poisons. Let him explain to his class the nature of such stimulants, and point out their deadly effect on the body and soul. Let him caution his young listeners against the places of drinking resort, against the peril of *tasting* "watchmen" who failed to sound the note of alarm. Let him say to the last boy like a serpent and stings like an adder." As soon as the child is old enough to understand the nature of the obligation, it should be carefully instructed and encouraged to take a pledge "never to touch intoxicating drinks." Parents continually say to their children, "This or that is wrong; promise me that you will not do it." A temperance pledge is a promise not to do wrong.

## BOSTON PREACHERS' MEETING.

From Zion's Herald, we learn that of late, the meetings of this body have been more than usually interesting. For several weeks past, the following question has been discussed, viz.: "What is the duty of the church to that class among us who are not reached by the ordinary means of grace?"

Rev. Dr. Thayer opened the debate, and many other brethren participated in it. From investigation he had made, he estimated the ratio of the people attending evangelical churches in this region to the balance of the population to be about as one to twenty. Nineteen twentieths of the population, or nearly that, are to be evangelized by the church of God. And all this work is right about us in the home field. To accomplish this vast work, we need the churches must become greatly more aggressive upon the kingdom of darkness than they now are, or they may be overcome. All the enemies of Christ are terribly in earnest to destroy, and all his people must be equally in earnest to save, or the result will be fearful.

Rev. W. McDonald called attention to the stupendous work the churches of our own denomination have been doing in the way of church building, building or buying parsonages, and in contributing their money lavishly in aid of innumerable benevolent works. Moreover, everybody elsewhere seems to assume that there is no limit either to the wealth or liberality of our New England churches, and when they want to raise money for any good enterprise, they forthwith come to us to get it, and they generally succeed, so that we are building churches and endowing educational institutions all over the country and world in addition to all our home work. Thus the energies of our people have been largely devoted to this kind of work, and with great success. Still he thought there should be and might be immensely more direct effort to save the people.

Rev. D. Wait located the secret of our church-going habits in the quality of the pastoral work we do, and we must seek this thought in mind more in all our endeavors to bring the people to Christ, otherwise our work cannot be as successful.

Rev. J. W. Coolidge thought that we limited the work of God very much by want of faith in His power and willingness to convert sinners, and save from it those sometimes called "hard cases." Hence we often do not make much effort if any to reach them, and God does not many mighty works among such because of our unbelief.

This subject is still before this meeting, and at no time during its discussion has there been greater interest awakened by it than when it was last debated.

## THE UNIVERSITY SENATORSHIP.

There has been quite a newspaper breeze about the vacant seat in the Senate of the University. Both the St. John and some of the upriver papers have had a say in the matter, till it has almost become one of the topics of the day. This exceedingly regret, simply because we do not believe this the proper way to deal with the matter of the appointment. However, or wherever, the newspaper paragraphs may have originated, it is not for us to say; and perhaps we had better not even entertain a private opinion. They may have had a common source, or they may have been voluntary utterances. Be that as it may, it matters but little, and does not in the least affect the case one way or the other. This much, though, we are convinced of, viz.: that a far wiser and more discreet course might have, and should have, been pursued. Without expressing a syllable for or against the young gentleman who has been so extensively written up, we put it to our readers to say whether giving so much publicity to this matter, under all the circumstances, was wise or not. It is generally understood that in the Senate the principal religious denominations are represented. The deceased senator (Mr. Hartley) was a Free Baptist. It would be only reasonable to suppose, then—as we stated a few weeks since—that the vacancy would be filled by a gentleman of the same religious belief. That the Government was prepared to do so; that to secure the appointment there was not the least necessity for an innumerable number of newspaper puffs to be given in the interest of any gentleman. A suitable person could have been selected by the denomination, recommended to the Government, and been gazetted as Senator, without the slightest public intimation prior to the official announcement of the appointment. When the lamented Mr. Hartley received the appointment, the course taken in the present instance

was not resorted to; and we are sure no appointment could be received with more general satisfaction than was his. The resolutions passed by the 4th and 6th District Meetings, however correct and satisfactory they may have been as to the proper person for the position, were decidedly out of place. Some one will say they were merely introduced to ascertain the feeling of the denomination—indeed, we know that this will be the general impression. But they are, in reality, no test. When a resolution of the nature referred to—which mentioned the name of one gentleman—was introduced into a meeting composed of Christian men, professedly doing business bearing altogether on the condition of the church, and there was even the shadow of a possibility that some other person than the one mentioned might be thought of, it is not at all probable that any opposition would be offered to its passage. If but one name were mentioned, it would be passed as a mere matter of courtesy, and would be without any weight whatever. On the other hand, supposing somebody else was thought of, it would even then be unopposed as a matter of expediency; for it is not plain to every one that any opposition, when the matter had reached that stage, would only create dissatisfaction and make public the fact that there was lack of unanimity on the part of the churches there represented.

Then should we admit, just for the sake of argument, that the feeling of the denomination could be ascertained through District Meetings, in what position do we then find ourselves? Very far, indeed, are we from having a full and denominational expression. At the 6th District Meeting, where the resolution was first introduced there were twelve churches represented; and at the 4th D. M. there were seven churches making in all nineteen that had a voice in the matter, whereas there are 104 in all. And more than this, the vote was given by delegates who had given no thought on the subject, and who had received no instruction concerning it from churches represented by them. Other circumstances, too, which might be mentioned, conspired to make the vote of the first mentioned District Meeting everything but a true test of sentiment. But these things aside, let us suppose that thus far the matter has been thoroughly canvassed, and the vote given in a calm and unprejudiced manner—what then? Just this, there are yet five other District Meetings to be heard from, each of them, with a single exception, comprising more churches than either of the ones above mentioned. These five should be heard from. One of them meets in February next, one in June, 1869, and the others some time in September, 1869. There is nothing, then, to be done, but wait; so that the wish of the denomination cannot be had, according to this way of working, till about the first of October, 1869, nearly a year hence. Is not this a very long time to wait? But, says one, "the other D. Meetings are likely to do just as the 4th and 6th have done." This is not always the case. Though they might think and act the same, it is not any more probable than that seven men situated in different localities should agree exactly in sentiment. Meetings are just as apt to differ in opinion as individuals are. So that it is not at all improbable that before the whole of the District Meetings had been gone through with, there might be a half dozen candidates for the vacant seat, each one supported by a meeting quite as important as the one whose voice is said by some to be an expression of, or to denote, the wish of the entire denomination. We think we have not overdrawn the picture in any particular. Nothing that we have advanced is either impossible or improbable. Our readers will see this at a glance; and it may be that the papers which have manifested so great an interest in our denominational affairs will see the reasonableness of our statements too. We do not write thus because we have any personal ill feeling towards the gentleman who has been suggested for the position; for from personal acquaintance, we have an especial regard for him, and esteem him as one of our warmest friends. This has made it more difficult for us to write as we have. We have only done so because we believe the principle of the present way of proceeding is decidedly erroneous, and if continued and practiced in other matters must be productive of injury to the denomination we love. We urge the principle of counsel in such matters. This can be done quietly, and will, in most cases, result satisfactorily; while, at the same time, we will be saved the pain of having matters that should be done in secret paraded before the public to such an extent that even strangers before to ask, "What does all this mean?" For our own part, we confess that it is humiliating to have our District Meetings dictating to the Government as to what they shall do, and then to have the acts of these meetings made the subject of so many newspaper squibs and the public talk. Had the Moderator of the Elders' Conference and the Moderator of the General Conference, with one or two other prominent brethren, taken the matter in hand, they could, in a few weeks, have quietly, yet successfully, felt the pulse of the denomination, and the thing would have been settled. As it was, they have had no opportunity to do so were they ever so much disposed. We do really hope that, in future, there will be more discretion used in the affairs where the denomination is interested. Let there be caution and counsel, and we are sure there will be more satisfaction. Our denomination is now exposed to the jeers of her enemies, if they are disposed to take advantage of the position of affairs. Neither can we think it at all pleasant to Mr. Haney to have his name so freely and prematurely used in connection with the appointment. We do not wish to be understood as harshly censuring the brethren who constituted the District Meetings referred to, for all are apt to make mistakes when called upon to take action in matters which have not received consideration. We may be mistaken, but we think that even now the majority of those who supported the resolution of recommendation would be willing to admit that it was altogether unequalled for and premature.

We are sorry to have been compelled to write the foregoing, but we have felt that justice to ourselves, and faithfulness to the trust reposed in us as conductors of the denominational organ, demand an expression of our views in this matter.

OUR LUNATIC ASYLUM.—Our Lunatic Asylum is one of the most useful public institutions in the Province. The more familiar the people of the country becomes with it, and its management, the more popular it becomes, and the more thoroughly it is appreciated. It is certainly the place for lunatics. The order and cleanliness of the whole place, with the marked attention of those having it in charge, and the superior medical treatment of Dr. Waddell, make it a kind home for the unfortunate insane. Large as the buildings are, it is much to be regretted that there is not sufficient room for the proper accommodation of all who are sent there. So rapidly are the numbers increasing that the halls are more than full. The care of so many deranged persons involves a great responsibility, and a vast amount of patient care, and drawbacks should not be allowed from the want of room or furniture. My frequent visits to the Institution afford me a good opportunity of seeing and knowing something of its wants. The present crowded state of the Asylum is so close that sanitary laws are of necessity in some particulars disregarded. This should not be. As long as it is expected that all classes shall be admitted, something should be done to meet the pressing requirements of the Institution. The number of patients under treatment in the building now is two hundred and thirty-five. Relief from the present crowded state should be afforded

in some way. As the Medical Superintendent's report reasonably remarks, this might in part be done "by excluding the harmless imbecile from old age, who ought to be nursed at home by their friends or sent to an Alms House." The care of such persons in a Lunatic Asylum is certainly an expense and burden for which it was not designed. Another class should be provided for elsewhere; those who are the subjects of *delirium tremens*. The City Hospital would be a more appropriate place for such patients. Admitting that delirium is a form of unreason, of the mind, it is not such a kind of derangement as this Institution was intended for. Before the erection of the Hospital these persons were sent to the Asylum as a necessity, but now that necessity no longer exists. Something should be done for inebriates. These lower Provinces are much in need of an Inebriate Asylum. Such institutions work well, and are doing a vast amount of good elsewhere. Why does not our General Government do something for us in this way? One for the Upper Provinces and one for the Lower would probably meet the requirements of the present. But great relief might be rendered to our Lunatic Asylum by making provision for the chronic insane, who are supposed to be incurable, outside of the present buildings. This could be done by the erection of new buildings exclusively for such patients. There is ample room on the grounds for such erections, and all could be conducted under the same medical chief with necessary assistants. It would not be necessary to complete the building at once. It could be built in sections as required, beginning with the less expensive portions of it. This would afford proper accommodations for those who are considered incurable, and relieve the present buildings; leaving sufficient room for such patients as would be left there, and who should have all the benefits to be derived from the Asylum. Such a structure would not involve a very heavy expenditure, and would certainly be a great blessing to the country generally, and the patients especially. It is hoped some action will soon be taken towards the erection of such buildings.

G. A. H.

## THE NEWS AND THE PRESS.

OCTOBER 30, 1868.

## SUBSCRIBERS—READ.

It is not at all congenial to our feelings to have to call very often upon our subscribers for the amounts due by them, and for this reason we sometimes defer doing so longer than is wise. A very trifling and seemingly harmless neglect on the part of our patrons in remitting their subscriptions, is often a source of no little anxiety and embarrassment to us. While to each subscriber it is a very small matter indeed, the aggregate is an important sum, and necessary to the carrying on of our business. We should not write this could we avoid it, for, we repeat, it is everything but a pleasant task. Necessity, however, sometimes compels people to resort to means repugnant to their feelings, which happens to be our case just now. We need funds. Pressing demands are upon us; and they must be met. We think we do not mistake the character of our patrons when we venture the opinion that they need only to be told that enough to meet all demands is now due by them, to furnish us with the required funds. Very much depends upon the promptness with which the several amounts are forwarded. As a majority of our subscribers are as well, if not better, prepared to "pay up" now than at any other season of the year, we shall expect to hear from them at once.

Oct. 2, 1868.

THE OARSMEN AT HOME.—Nearly half of Tuesday was spent by 15,000 to 20,000 people in St. John waiting for the Oarsmen, talking of the Oarsmen, looking at the Oarsmen, and taking part in the Oarsmen's torch-light procession. There was a grand Triumphal Car—designed by Gray—constructed by Cunningham—drawn by Robertson's blacks, driven by Austin, occupied by Sheriff Harding and the Oarsmen, who were muscled and hurrahed at by the City and Volunteer Bands and a great multitude. The Oarsmen have nobly vindicated the honour of St. John, sustained their great reputation, won heavy stakes, received \$500 a piece from admiring citizens, besides the freedom of the City, and a lot of land each.—Telegraph.

CALL BY ATLANTIC TELEGRAPH.—A few days ago, the congregation of Calvin Church, in this city, forwarded by Atlantic Cable an invitation to the Rev. Samuel Houston, of Londonderry, Ireland, to be their pastor. A cable dispatch announces the acceptance of the call, and that the Rev. gentleman will leave soon for this place. Mr. Houston, we understand, is a young man, a graduate of Magee College, Derry, and became known, went and great through the high testimonials of several distinguished Presbyterian clergymen in the North of Ireland. This, we believe, is the second instance only of a call being forwarded from this Continent by cable. The first, was when the new Presbyterian congregation of Fifth Avenue, New York, called the Rev. Dr. Hall, of Dublin.

We congratulate Calvin Church on this additional manifestation of enterprise, and trust their pastor elect may shortly arrive among them.—Telegraph.

DOWNED.—On Sunday night last, about 9 o'clock, a man named John George Tomlin, a seaman belonging to H. M. S. *Phidole*, lying at Chatham, was drowned while attempting to reach the vessel in a small skiff in company with another seaman.—Advocate.

MAN MISSING.—A young man, named John Lamb, about 21 years of age, disappeared in a rather mysterious manner in the early part of last week from the wharves near *New Dominion*, lying at Peters' Wharf. He took his watch and some other things from his pocket and became known, went and great through the high testimonials of several distinguished Presbyterian clergymen in the North of Ireland. This, we believe, is the second instance only of a call being forwarded from this Continent by cable. The first, was when the new Presbyterian congregation of Fifth Avenue, New York, called the Rev. Dr. Hall, of Dublin.