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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 24, 1869.

BUSINESS NOTICE.

Our books tell us that a large number of our subscribers need renewing, and also that not a few subscriptions are some time in arrears. Knowing that there is, during a few weeks in the summer season, a scarcity of money in most country districts, we have been content to wait patiently till farmers and others were in a position to realize something from their labour; at which time we believed we would receive the several amounts due us for papers furnished. At the approaching Conference we hope to receive a large number of renewals. Ministers, delegates and others who attend the meeting will willingly undertake to convey to us the subscriptions entrusted to them. Just at this season of the year, especially, we are in need of funds; our books show enough due us to meet all our wants, and we are looking to our subscribers to be prompt in their payments, so that we may escape any serious embarrassment. Those who have already renewed have our hearty thanks. We hope that all our subscribers may be entitled to receive the same by forwarding their payments without any delay.

It may not be amiss for us to say, in this connection, that we sometimes feel very keenly, when we remember that there are hundreds of Free Baptist families who do not take the *Intelligencer*. Fully one-third of our subscribers belong to other denominations than our own. This fact goes to prove the standing of the paper as a good religious family journal. The support of these friends we hope to be able to retain; but we are not satisfied with the extent of our list of Free Baptist subscribers. We think it ought to be increased, and believe it could be by a little earnest effort on the part of ministers of the denomination. That the *Intelligencer* is appreciated by those who take it is a fact well established, and we can see no reason why every Free Baptist family should not have it. This may seem like a big demand, induced by personal considerations alone. Those, however, who have been at all acquainted with the paper and its circumstances, know full well that this is not the case. It was commenced because felt to be a denominational necessity, and with the hope that it would carry gospel truth and light wherever it went. The same ideas induced its continuance during the life of the originator, though no pecuniary advantage was derived from it. Our own connection with it has been for the same cause, and for three years we have devoted ourselves ungrudgingly to the work. Our best energies are, without stint, given to furnish a journal interesting to all, and creditable to the Christian denomination with which we are connected. While we speak of the *Intelligencer* as our own property, it is the property of the Free Baptist body in the fullest sense. It is their acknowledged organ, their only medium of communication with the public, and the only journal set for the defence of their principles. Our share in it is the labour of preparing matter for its columns, together with the responsibility of looking after its financial support, which of itself is anything but a trifling matter. We do not wish to convey the idea that we are growing tired of the work—not by any means. We love the labor, we love it increasingly well; and nothing but absolute necessity could possibly induce us to relinquish the charge. We rejoice that, through the grace of God, we have been able to "continue to this day." The satisfaction we derive from the consciousness of having been permitted to do even a little in the way of forwarding the interests of Christ's cause, is everything to us, and is the only remuneration we receive for our efforts in connection with this paper. Aside from this altogether though, we feel (and our brethren will, we think, acknowledge it, too), that the *Intelligencer* has more than ordinary claims on the Free Baptist denomination. To the hundreds who have so warmly supported it for years, and who could not now be induced to part with it, we feel much attached. To the hundreds who do not take it, we are anxious to send it, as much as any more—for their benefit as our own. Will the ministers, and all others who can, make an effort to introduce the *Intelligencer* into every Free Baptist family at least? We only ask that the effort be made. We know from the lists of new subscribers occasionally received from ministers, that what we ask can be accomplished. We hope the friends of the paper will give this matter a little thought. Members of the denomination, especially ministers, should have as much real interest in the success of their organ as we ourselves have. It would relieve us of much anxiety and cheer us greatly in our work, to have our brethren at Conference furnish us with at least one new name each. We are hoping and praying for help. Shall we be disappointed?

From a private letter received from Bro. B. Minard, we learn that he has gone to the Free Baptist Institution at New Hampton, N. H., to take a course of study. "For the last two years," he says "I have not only been looking, but praying that a way might be opened for me to leave, and I now feel that God has heard my prayers." He does not know how long he shall remain, but purposes, should his health remain good, to go through as soon as possible. We wish our brother much success in his praiseworthy undertaking. Are there not others both in New Brunswick and Nova Scotia who will go and do likewise?

Of the work in Canning, where Bro. Minard has been laboring, he writes: "The first Sunday in this month I baptized two, and last Sunday three more, these making seven that have been baptized and added to this church during the summer. There is a large and interesting field of labor in Cornwallis, and I pray that the Lord may direct some of our ministers brethren to pay the churches a visit, if no more."

Revival.—We learn by private letter that the Revival at Waterville is still progressing. Last Sabbath Bro. DeWitt baptized seven more, making in all twenty-two up to the present time. The prospect for a still more extensive work is good.

THANKS TO REV. WM. DOWNEY AND OTHERS WHO INTERESTED THEMSELVES FOR THE INTELLIGENCER AT THE N. S. CONFERENCE.

Rev. Wm. Downey's Report came a little late for this week, and is of necessity held over till our

HENRY ALLINE.

(Second paper.)

Henry Alline's determination to grasp the idea of eternity was a failure. "As by searching can find out God? who can find out the Almighty unto perfection?" As well hope to comprehend Him as it! The effort may have had its use as mental discipline; but it endangered his reason. "For three years," he tells us, "I was racked in diving into that infinite, unfathomable mystery." He was evidently on the verge of insanity, tormented with the thought that it was not in the power of God himself to make his creatures happy; "stalking about like a madman," to use his own language, "and many times constrained to cry out with an audible voice and horrid groans." His only relief at such times was in repeated supplications for mercy.

When about seventeen years of age he began to participate in the vain amusements of the day, and became very popular with his young companions, who knew nothing of the conflict through which he was passing. Of this period of his life, he writes: "I got to be very wild and rude; at the same time kept up my rounds of secret prayer and reading; but God, not willing I should destroy myself, still followed me with His calls, and moved with such power upon my conscience, that I could not satisfy myself with my diversions, nor attend them without some reluctance; and in the midst of my mirth, sometimes, I would have such a sense of my lost and undone condition, that I would wish myself from the company; and after it was over, when I went home, would make many promises that I would attend more on these fruits, and would beg for forgiveness for hours and hours; but when I came to have temptation, again I would give way." A not uncommon experience! They are not always the happiest who face the broadest smiles, and whose mirth is the most boisterous. Nor are those the best satisfied with themselves who most earnestly defend their indulgence in worldly pleasures. "Happy is he that condemneth not himself, in that thing which he alloweth." Henry Alline continues: "O what snares these frolics and young company to my soul! and had not God been more merciful to me than I was to myself, they would have proved my fatal and irrevocable ruin. . . . O the goodness of God to me a wretch! His spirit still followed me, and would not suffer me to settle down; for even in the height of my carnal mirth, I was often, while on the floor in my dance, so alarmed that I could hardly contain myself, and compelled to cry out with mental cries, 'O Lord God, have mercy on me—have mercy on me, and do not cut me off in my sins.' Sometimes I would leave the company (often speaking to the fiddler to cease from playing, as if I were tired), and go out and walk about, crying and praying, as if my very heart would break, and beseeching God if my heart would not cut me off, nor give me up to hardness of heart, but spare me until I was brought to repentance."

He did not escape this snare of the enemy until he was in his twenty-fourth year. The admissions of his parents, but especially of his mother, finally prevailed; and he renewed his efforts to obtain peace, praying six or seven times a day, but without relief. "I continued begging for mercy, and fighting against it at the same time," is his own statement of the case. This continued for three years. What a waste of time and energy? What needless distress and agony? The three thousand of whom we read in the Acts of the Apostles passed through no such process. Persons who are seriously disposed, sometimes decide themselves with the thought that there is merit in the distress which they feel, and in the prayers which they offer. This is a sad delusion. We are not heard for our much speaking. Conviction is not contrition. Repentance is not repentance. How many say, "I will arise and go to my Father," who imitate the prodigal son in nothing else. He did more than resolve. "He arose and came to his Father." Repentance is good when followed by immediate action. Repentance without action is mischievous. "Begging for mercy, and fighting against it at the same time," is the explanation of the prolonged misery of many. Henry Alline's description of his sufferings, as given in his journal, produces a painful impression upon the mind of the Christian reader. The impression is the more painful because he knows that the sufferings were unnecessary. His mind was in a state of extreme sensitiveness, and everything conspired to alarm and terrify him. To give examples would exceed the limits within which it seems desirable to keep this record of his life and labors. He was started on one occasion by what he subsequently regarded as a phenomenon of nature. He describes the effect in these words: "O what unspeakable horror broke forth immediately upon my soul! every power of my mind strained with terror and surprise. I thought the day of grace was now over, mercy abused, goodness rejected, time as a period, eternity commenced, the infinite Judge approaching, conscience awake, and my soul burdened with almost unsupportable load of guilt, darkness, and tormenting fear, and a bottomless hell beneath me. All this appeared as real as if it were really so."

NOVA SCOTIA CONFERENCE.

BROTHER McLEOD.—Saturday morning at 8 o'clock, after leaving your place, I arrived home and found all well, thanks to God for his great goodness.

Our yearly meeting commenced on the 9th at Beaver River, Yarmouth. The attendance throughout was good. Elders present were C. Knowles, J. I. Porter, T. H. Crowell, W. Downey, S. K. West, W. C. Weston, E. Sullivan, W. M. Knollin, D. Gram and A. H. Morrell, Delegate from the Maine Central Yearly Meeting of the Free-will Baptists. We greatly missed a delegation from N. B., but hope it will not be so another year. The Conference was organized by appointing Rev. D. Gram, Chairman. The business was all harmoniously done, and concluded Saturday morning. Among the items of business done were the appointment of a Committee to prepare a bill to have the Conference incorporated, and some change made in the Quarterly Meetings. Between eighth and ninth had been added to the different churches composing the Yarmouth and Shelburne Quarterly Meetings; no report came to hand from the Harmony Q. M. The Foreign Mission Society held its meeting on Friday evening, and the Education Society on Saturday evening.

Saturday afternoon (24) was given to Christian conference; the time was well occupied for two hours and a half. It was a blessed season. Sabbath morning prayer meeting at 9, preaching at half-past 10 by Rev. A. H. Morrell, subject—"Pray the Lord of the harvest, &c.," at the same hour by Rev. W. M. Knollin, at the C. Baptist House, subject not known to writer; afternoon by Elder Knowles, subject—"He that respecteth his brethren," &c. After which a very large number partook of the Lord's supper; it was a most refreshing season.

In the evening Elder Crowell spoke on the Christian warfare—a good impression was made; at the same hour Elder Morrell preached at C. Baptist House on "Love thy neighbor."

In all the exercises of the day a blessed influence prevailed in the assembly, and all seemed to feel it was good to be there. May God bless the labors of his servants and a harvest of many souls be gathered. Rev. T. H. Crowell is our delegate to your Conference. Whether I shall be able to get there is uncertain at the present.

Your Brother in Christ,

Yarmouth, September 16, 1869.

DAVID GRAM.

CONVENTS AGAIN.

The Freeman censures.

THE INTELLIGENCER for reporting the arrival of Prince Arthur at Riviere du Loup on Sunday, without rebuking the party; averring that we prefer "fictions to facts, &c.," concerning the Craow Convent case.

Of the Sunday travelling of Prince Arthur and party we know nothing beyond the fact that they arrived on that day. If they or any other persons travelled unnecessarily on the Sabbath, they certainly did wrong. We know though that all the members of the Royal family have been accorded the credit of evidencing every respect for the Lord's day. And the Freeman knows (though we don't remember that it recorded the fact, at least it made no special note of it) that when the steamer in which Prince Arthur was passenger, arrived in Halifax harbor on Sunday, the ships then in the harbor were preparing to make a display in honor of his arrival, and would have done so, but their intentions being discovered, they were requested by the Prince to refrain from doing so because it was the Sabbath. In this he showed his respect for the day, though his right doing then does not by any means justify a wrong now, if wrong he has done, as alleged by the Freeman. We refer to this matter chiefly to show how natural it is for the Freeman to allow any good (especially where England, her institutions, or her Sovereign or family are concerned) to pass without a word of commendation, but when there is the shadow of a chance to condemn, the righteous (?) indignation of the worthy editor is sure to show itself. He has doubtless forgotten the time when in his anxiety to become the representative of Gloucester, he ventilated his political views, from the chapel steps after the close of the Sabbath service. The chief reason for his grumbling just now is because he thinks he has discovered an opportunity to ply his old and much loved vocation of heaping obloquy upon England; this time through a son of our truly noble and universally beloved Queen.

Making Prince Arthur the introduction, the Freeman then undertakes to deny the truth of the statements made concerning the imprisoned nun. It says:

"It is now well known that the only cause of complaint against the Carmelite community, of which the unfortunate Barbara Clary was a member, is that they undertook and bore all the trouble, anxiety and labor of tending and watching the poor maniac themselves, instead of sending her to a public lunatic asylum. All the horrors on which the INTELLIGENCER loves to dwell—the dark cell, the neglect, the filth, the secrecy, are all proved mere fictions, absolutely contrary to fact. In the public asylum the poor creature is precisely as she was in her room in the convent. It does not suit the INTELLIGENCER to tell the truth in this case to its readers. It calls the nuns, furies, wretches, &c., &c., and abuses the Pope and the Catholic Church generally, and all because a very wicked lie was coined by some one and circulated for a time."

Perhaps the Freeman will pardon us when we say we do not accept its denial as any authority whatever in the case. Every portion of the press, except those papers that like the Freeman itself, are the pledged defenders of everything connected with the Papacy, are loud in their expressions of indignation. From no reliable source has there yet emanated a positive denial of the facts as at first stated. All information received has rather gone to confirm the original statements concerning the outrage. In a Roman Catholic paper published in Quebec, there appeared a letter from "Kenna" touching the matter, and even in that there is no denial of the facts, but only an attempt to explain away the horrors of the case. "In that letter," says the *Montreal Witness*, "it is claimed that the civil power of the district has no right to interfere, and that the convent authorities have power to dispense such treatment as they please towards such of the inmates as prove refractory, or otherwise become amenable to discipline." This sounds like Popery—what it was, it is, and what it will ever be, so long as it exists. Claiming to have complete control of the bodies and souls of its adherents, it avows the right of the "church" authorities to perpetrate upon their victims outrages that make the civilized world stand aghast; and then they endeavor to justify their worse than barbarous deeds. The madness of the nun, alleged as the cause of her imprisonment, is evidently a myth. Since her removal from the dungeon, she has gradually recovered from the almost savage state in which she was when released. She does not make use of the same wild expressions, she is never heard to complain about bad smells as she did at first, nor has she once attempted to tear her clothes. If since her release she has been so quiet, may it not be safely concluded that her insanity was altogether owing to the inhuman treatment received at the hands of her "sisters"? The insanity idea is without doubt a miserable subterfuge, to shield the authorities from the shower of indignation they knew must be inevitable on the discovery of the facts. The excitement has not by any means abated. The people are now crying out for a more speedy investigation, and can but poorly endure delay. They suspect foul play; nor are their suspicions without foundation, since it is now well known that the priest who first disclosed the secret of the nun's imprisonment, died in four days after the disclosure. Roman Catholics try to say the cause of his death was too much wine drinking, but then, as says an exchange, the authorities of the criminal court evidently thought the father confessor able to survive a body of disipation, and consequently ordered the body of the priest to be exhumed and subjected to a post mortem examination, and it is said the examination revealed the fact that poison had something to do with his death. We leave our readers to form their own conclusions as to who administered, or directed to be administered, the poison. Of course it is the policy of those who are in the secrets of the papacy to keep these matters as much as possible in the dark;—they are "deeds of awful darkness" that cannot well bear the light; but the pretended sanctity with which they would surround them must in time be torn from them, and the rottenness of the whole system be fully exposed. An exchange of the latest date tells us that the "Religious houses" are getting into new difficulties every day, but Craow seems to be particularly unfortunate in this respect. Very recently a young lady was taken from the house of her friends, where she was stopping, and her parents for some days knew not whether she had been taken. After a time they succeeded in tracing her to a nunnery in Craow, not far from where poor Barbara had been immured in the foul dungeon, and applied to the authorities for her release, but without success. A few days after the young lady managed to have a letter conveyed to her father, in which she stated that she was detained against her will, and begged him to effect her deliverance. As he had failed to get his daughter by legitimate means, he gathered a large number of his fellow-believers (Jews), and then went to the nunnery. The Lady Superior somewhat intimidated by the large force, after some parley admitted the father to an interview with his daughter. The daughter declared with tears that she wished to leave the nunnery, but to this the Lady Superior refused to give her consent, so that the father had nothing left him to do but to call in his friends and carry off his daughter by force, which he did. The Freeman will doubtless be able to furnish a denial to this statement, and will probably call it "a very wicked lie," &c., but then the fact will remain the same.

In our lengthy reference to these convent cases, we have not hoped to convince the Freeman's editor of the iniquity of the system he defends, nor do we think them required to prove the goddess nature of Popery to our readers. We simply inform them that what is transpiring in the world, reminding them that both in the United States and the Dominion of Canada, there are similar establishments to the Craow convent, and for aught we know there are similar barbarities practised in them. Romanism is the same cruel, hideous thing, the world over.

We shall not refer to this matter again unless there is some new development in the case.

PEN AND SCISSORS.

A PROCLAMATION in favour of Missions has been issued by the Chinese authorities, says the *China Overland Mail*. Anonymous placards had been posted up about the City of Szechow, setting forth that all who introduced their own religion would be injured; the proclamation condemns these false statements, and says, "that foreigners who propagate religion are not doing so unauthoritatively, but are allowed to do it at every place, according to treaty," adding that, "if any one dare to disobey this proclamation, such person will be flogged out, and severely punished."

THE FREE CIRCULATION OF THE SCRIPTURES is permitted in Greece. This fact, hailed with joy by the missionaries. They hope that it will in time prove to be a principal means of bringing about an enlightened and reformed life among the Greeks, and eventually in the Greek Church.

MORMONISM.—The diligence and zeal with which Mormon missionaries prosecute their labors in Europe may be inferred from the fact that the steamer which arrived at New York on Monday brought 429 converts to the faith of which Brigham Young is the apostle and high-priest. About half of this number are women and more than half the remainder are children under eight years of age, while fully forty per cent are under twenty. Most of them are from England and Wales, with a few from Switzerland, Denmark and Germany. The men are chiefly mechanics and factory operatives, with a sprinkling of colliers and farmers, and nearly all are able to read and write.

THE SCOTCH METHODISTS have three colored conferences. Rev. Thomas Taylor, the general superintendent of this work, says that the one last formed "embraces some of the best preaching material in Kentucky," not less than fifty preachers, and a large and increasing membership. The Memphis Colored Conference has ordered the establishment of a Colored Christian Advocate at Memphis, of which Dr. Samuel Watson is the editor, who says his aim will be to make his readers "consistent, exemplary Christians, worthy members of the church of their choice, and good citizens."

LAY DELEGATION.—The question of lay delegation has been occupying the attention of the Methodist body in the States for some time past. The vote which has been taken shows quite a large majority in its favor, but the matter does not seem to be quite settled yet. The *Morning Star* says, in spite of this decisive expression, there is an effort, in which the New York *Advocate* and *Journal* take the lead, to render the vote nugatory. It is claimed that the vote is nothing more than a mere expression of popular sentiment, having no binding force, since, by the ecclesiastical constitution of the church, only the clergy are recognized as proper voters on any question of this sort. The Conferences, which are composed of ministers, are now asked to vote for the policy as it is, and thus take away the entire force of this popular expression. It is at once a bold and a strange project, which, for the honor of human nature, the best interests of the Methodist body, and the prosperity of religion, we trust will be promptly repudiated by the Methodist public. General Conference meant that this popular vote should settle the question; it would be a shame to disregard its purpose and cheat the voters.

A TRAVELLER IN SWITZERLAND, writing to the *Missionary News*, says it is with the liveliest joy that we see a multitude of towns, villages and hamlets, in which we know many hearts which cherish love to Jesus, and many souls devoted to His service. We are favoured not only with the riches and beauty of the works, but with what is rich and beautiful in the works of grace. To God be the glory!

Gospel light is spreading in Italy too. For more than twenty years the Bible has been freely circulated in Piedmont. From these numerous copies are sent into the southern wilderness of error and sin. The Scottish National and the British and Foreign Bible Societies yearly send into Italy thousands of Bibles and Testaments. For ten years Italian colporteurs have been able to sell them in nearly every place they have visited; and their sales would be far greater but for the fact that so large a proportion of the people are unable to read.

IN SPAIN the desire for Christian knowledge is rapidly increasing. The demand for Bibles exceeds the supply on hand. A correspondent says it is beautiful to behold those who are deprived of every earthly comfort, greedily devouring God's word, and trusting in its promise. The poor especially have great faith in God, and frequently assert that did they not feel assured of God's faithfulness to His promises, they would be most miserable.

It must be remembered that the Bible has hitherto been a sealed book to Spaniards, and those who from their infancy have been instructed in the Scriptures can scarcely realize the extraordinary interest it excites when read by adults for the first time. They are completely overwhelmed by its simplicity, beauty and truth. Oh, may the Holy Spirit quicken the hearts of those that read, and awfully reveal unto them the rich treasures of things new and old in those Scriptures which have been circulated in this country! Among the soldiers there is also a great desire for Bible.

The Russian clergy, so long debarr'd from the possession of the Holy Word, are now earnestly longing to obtain it. Some of them now visit the houses of Protestant Missionaries that they may obtain instruction. They appear to be sincere. Others, not bold enough to do this, seek to obtain the Bible, and Protestant publications, and by an occasional word or two as opportunity occurs, show their interest in the progress of the Lord's work. Thus the fields are white unto the harvest. Spanish converts qualified to preach the Gospel are also on the increase, but the field is large, so that very many more labourers are at once needed. Let us also seek these from the Great Lord of the harvest.

SEA OF FIRE.—The *Christian Standard* has the following respecting strange fires on the Caspian Sea:

A phenomenon of a most extraordinary nature has been witnessed by the inhabitants of the borders of the Caspian Sea. This huge salt lake is dotted with numerous islands which produce yearly large quantities of naphtha, and it is no uncommon occurrence for fires to break out in the works and burn for many days before they can be extinguished. Early last month, owing to some subterranean disturbances, enormous quantities of this inflammable substance were projected from the naphtha wells, and spread over the entire surface of the water, and, becoming ignited, notwithstanding every precaution, converted the whole sea into the semblance of a gigantic flaming punch-bowl, many thousands of square miles, in extent. The fire burnt itself out in about forty-eight hours, leaving the surface strewn with the dead bodies of innumerable fishes. Herodotus mentions a tradition that the same phenomenon was once before observed by the tribes inhabiting the shores of the Caspian Sea.

THE MURDERER OF MR. PEBODY has found an honorable rivalry in the act of a manufacturer of Birmingham, England, Mr. Josiah Mason, who has just delivered to the trustees the property and endowments of his splendid pile of almshouses and orphanage at Erdington. The amount of money expended in this benefaction is no less than £260,000, being equal to the donation of Mr. Pebody to the London poor. A singular coincidence in the lives of these two men is, that both were born in September, 1695. In 1858, Mr. Mason began a set of almshouses and orphanage on a small scale, and these have gradually developed till the result is the dedication of two

separate establishments—one for the residence of twenty-six poor widows, and the other a huge pile of buildings for the accommodation of 300 boys and girls. The orphanage is an imposing building in the Lombardic style, situated on thirteen acres of ground, at Erdington, near Sutton. The cost of the erection was £20,000, and the endowments consist of property valued at £200,000. The annual income is £10,000. Provision has been made for the perfect exclusion of sectarian teaching. The deed provides that the Holy Scriptures only, without creed, catechism, or formula of any church, shall be taught to the children.—*Ed.*

A NEW JERSEY genius has invented a device for watering horses when travelling or at work, by which their thirst may be assuaged without stopping. It appears to be more particularly designed for the benefit of the draft animal of city street cars. The bit of the bridle or head-stall is made hollow, and has attached to it a flexible tube connected with a tank carried in or on the vehicle. By pulling a string, the water is caused to flow into the bit, and thence through a suitable orifice into the horse's mouth. This beats the apparatus for filling locomotive tanks without stopping.

The *Pictou Standard* reports that there is now living at Barney's River, Hants County, an aged lady, named Janet Campbell, a native of Perthshire, Scotland, and widow of the late Donald Robertson (Colt), who distinctly recollects of having seen and conversed with her grandfather, who at the age of 21 years fought in the battle of Culloden, under Prince Charles. Mrs. Robertson has seen seven generations, and has eight children, fifty-five grand children, seventy-five great-grand children, and four or five great-great-grand children, all of whom are still living. She is 98 years of age, retains all her faculties, is quite smart, and bids fair to attain five score years.

CHARGE OF FOWLERY.—A man by the name of William Walker Whelpley, who, at one time, it is said, did business in this City, has been arrested in London on the charge of forgery, and for obtaining \$1,000 by fraud. His trial was to take place on the 4th of the present month.

CONFERENCE ARRANGEMENTS.

The Committee appointed by the church at Tracey's Mills has arranged for permanent homes for members of Conference during the session. Those coming by private conveyance have only to inquire for the houses, as they find them published in the following list. Those who come by stage or boat from Fredericton, or by rail from St. Andrews, will find teams waiting at Woodstock, on Thursday, the 30th inst., which will convey them for a trifling sum to the place of meeting. Delegates from the 2nd, 3rd, 4th, 5th, and 6th District Meetings; and other members, whose names are not known, or omitted, will be cared for by the Committee on their arrival.

G. W. McDONALD.

The following is the list, showing by whom the members, so far as known, can be accommodated:—

Rev. J. T. Parsons, delegate from N. S. Conference,	by Capt. F. E. Adams,
Rev. J. Gunter,	Z. B. Miller,
Rev. W. Kingston,	Edward Miller,
Rev. G. W. Orser,	Edwards,
Rev. E. Lisson,	Z. Mills, Esq.,
Rev. W. E. Pennington, Hesketh Mills,	Elen Estabrooks,
Rev. Y. A. White,	" "
Rev. E. Sippel,	" "
Thos. E. Smith (clerk),	" "
Rev. J. E. Reid,	N. White,
R. Armstrong (clerk),	Enoch Farley,
Rev. S. Downey,	" "
T. W. Carpenter,	" "
Rev. J. N. Barnes,	John Page,
W. Halse,	" "
Rev. J. McLeod,	George Long,
E. C. Freese, Esq.,	" "
Rev. B. Merritt,	John A. Owens,
G. W. Knox (clerk),	" "
Rev. C. O. Libbey,	Edward Tracey,
J. J. Underhill (clerk),	" "
Delegates 7th District,	Amos Hartley,
Rev. J. G. McKenzie,	C. I. Cronkite,
Rev. G. T. Hartley,	" "
Rev. J. Perry,	George Barrett,
S. L. Churchill,	" "
Rev. Thomas Vanwart,	E. Cosman,
Rev. Wm. Downey,	John Barrett,
Rev. Thomas Connor,	H. Cronkite,
Rev. T. O. DeWitt,	" "
Rev. Joseph Noble,	Mrs. Mary Tracey,
Rev. Aaron Kinney,	George Johnson,
Charles Watson,	" "
William Peters (Treasurer),	C. A. West,
Rev. C. Doucet,	G. W. White, M.P.P.,
Rev. S. E. Corrie,	Wm. West,
Rev. J. G. McKenzie,	Wm. Cronkite,
Clerk of 6th District,	George Weale,
Thomas Fitzherbert,	Winslow Mills,
E. W. Hartley,	" "
Rev. A. Taylor,	Fred. Tracey,
Rev. Robert French,	J. Byles,
Rev. J. B. Marshall,	H. Seaborn,
G. J. Worden (clerk),	" "
Rev. F. Babcock,	Charles Steeves,
Rev. William M. Knollin,	John Gravenier,
Rev. J. H. Shaw,	Elijah Gray,
Rev. William Brown,	John Jones,
Rev. P. Malloch,	Irma Jones,
Solomon Smith,	Joe Miller,
John Jones,	" "
John Henderson,	J. Harrington,
A. G. Lounsbury,	Charles Smith,

A WORD OF COMMEMORATION.—We think our readers will pardon us for giving publicity to the following extract from the letter of a subscriber. The writer is a resident of St. Martins; he is not a member of the Free Baptist denomination, but has been a reader of this paper for some time. He says:

"I commenced to take the *Intelligencer* some eight or ten years since, when edited by your sainted father, and I can truly say that the longer I take it the more I prize it. . . . I love the truth wherever I find it, and I think it would not be saying too much to say that the *Intelligencer* is the best religious paper published in the lower Provinces. I like it for the sound and wholesome religious matter with which it is so richly laden each week, and also for the outspoken and unflinching manner in which it is full at all times to raise its voice against Fanaticism, Romanism, and all other false notions, calculated, if it were possible, to sap the very foundations of our Protestant religion."

From Victoria County, a correspondent writes that the Temperance cause is flourishing. There are now eight Lodges in the County, with about five hundred members. The people of Port Settlement are moving to build a Temperance Hall, to be used also for religious meetings, which now have to be held in private dwellings.

There is a movement on foot to incorporate the County. Petitions have been sent to the Sheriff to hold public meetings, with this object in view. Our correspondent thinks the County ought to be divided, as there is no unity of sentiment or action on any public question between the French and English sections of the County.

Of the crops, he says, except potatoes, all are excellent, especially wheat.

Rev. J. I. Porter, Clerk of N. S. Conference, is to furnish us with a report of the Annual Meeting, in addition to the sketch from the pen of Bro. Orau. Our thanks are due Bro. Orau for his promptness. The N. S. churches will be anxious to see Bro. Foster's official report.

SABBATH SCHOOL REPORTS.—We are requested to say to any of our S. S. Superintendents, who has not made returns, that he can still do so, by addressing his letter, "Adam's W. O., Vickleo, C. Co.," or by sending it by the hand of any person attending the General Conference. We would like to have a full return made of all our S. S. schools.

THE NEWS AND THE PRESS.

SEPTEMBER 24, 1869.

Intense excitement exists in this community over the Black River Murder. The arrest, some days ago, of the man Kane, and the circumstantial evidence elicited at the time, have been almost lost sight of by more recent developments, which resulted in the arrest of John A. Munroe, Architect. The evidence against Munroe is almost overwhelming; and while his many friends, and in fact the whole community, can scarcely believe the atrocious charge, yet they are unable to repress the strong feelings of guilt produced. The social position of Mr. Munroe, his respectable family connections, and many personal friends, create an intense interest in every new feature of the case, and the whole community wait and watch for every new development with intense anxiety.

"The spot where the bones lay is about 20 yards off the Black River Road, on the left hand side leading to Gannet's Creek, and a mile from the junction of the Black River and Quaco Roads. The place is a mossy barren, grown here and there with low spruce. There is a small grove of these between the spot and the road. Nothing remains of the woman but one of the ribs, and a small piece of upper jaw attached, three ribs, the flesh and the hair. All else had been carried away, no doubt by foxes, which are said to have a den about three quarters of a mile off in the woods. This the Coroner ordered to be dug up. There is nothing to indicate that a child accompanied the woman, as the woman's clothing, and the top and the bottom of her skirt except its lining, one little leather shoe, with a blue stocking still in it, portions of a knit hood, a blue or gray waterproof sack, a little shirt, with a leaden button sewed in the front, which indicated that it had not been with an accident, but that the shoe the child could not have been more than a year old, or fifteen months at the outside. These articles of clothing were found some eight or ten feet from where the remains of the woman lay. The woman's clothing was found in a state of being torn to pieces with ruteness. There is a skeleton skirt complete and pretty sound, the braids of a black straw hat or bonnet, the torn portions of a black dress, portions of a veil or orange trimming of the hat, pieces of what was evidently a white muslin, a broad black silk ribbon, which had evidently been worn around the waist, still pinned together, fragments of a blue worsted stocking also of a red and white knitted sash. There are no shoes. The hair is neatly plaited in a knot behind, with the hair pins still in it. It must have been a fine fair hair, but is now coarsely browned by the weather. The skull is perfect, and contains a full, sound set of teeth. When these remains were found two or three small spruce boughs lay upon them. The branches from which they were cut, evidently with a strong hand, were found on trees a few yards off. Some of the clothing, too, were dug from beneath snow, but animals may have caused this. The body must have lain since last fall."