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## TERMS AND NOTICES.

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## Religious Intelligencer.

SAINT JOHN, N. B., OCTOBER 15, 1869.

## GENERAL CONFERENCE NOTES.

The seat of General Conference this year being at one extreme of the denominational field, made it necessary for ministers and delegates, except those residing in the two districts adjoining, to start for the meeting earlier than usual. All below Woodstock had either to take the stage, or travel by private conveyance. Those coming from St. John and the Eastern districts, changed in the trips of the International Live of Steamers; they also were compelled to go by the river route. For several days prior to the time of meeting, ministers were on their way to the locality.

THURSDAY'S MEETING, WICKLOW, C. CO., though so far up river, was, in many respects well calculated for the meeting; and the Church, under the direction of the pastor, Rev. G. W. McDonald, had made ample provision for all members of Conference. The new house of worship recently erected by this Church is highly creditable to all concerned. The building is a fine one, very large, completed throughout, and second to none in our Province (so far as we have knowledge) outside the cities. It stands on a most admirable site; the grounds, which are large and well laid out, are surrounded by a good fence, and have a roomy shed for the protection of horses in hot or stormy weather. The whole cost of building was about \$2,800. The

ELDER'S CONFERENCE met at 10 A. M., on Friday, the 1st instant. A large number of Elders were present, all apparently well pleased to meet and greet each other again after five months of toil. Since the last meeting one of our number—Rev. Robert Dobson—had entered into rest. Feeling sad that death had entered their ranks, they yet rejoiced that joy eternal was now the portion of their late fellow-labourer. This meeting continued throughout the whole day.

There was preaching Thursday evening by Rev. F. Babcock, and by Rev. J. Noble Friday evening; on both occasions the house was filled.

Saturday morning early a large congregation had assembled. Prayer meeting was held at 9 A. M., and at 10, the annual

SOCIAL CONFERENCE commenced. Rev. E. Weyman spoke feelingly of the planting of the denomination in this Province, and traced its course to the present time, recounting briefly its difficulties and successes—its defeats and triumphs, and, considering its present position and prospects, could only exclaim, "What had God wrought?" Many brethren and sisters spoke of God's goodness, and it was with some difficulty that the service was brought to a close. Though we think there was scarcely as much religious power manifest as in the meeting of last year, yet we think all present could endorse the sentiment of our brother, who, not having time to fully define his feelings, exclaimed, "Brethren, I feel good!"

THE REPORTING MEETING was held at 2 P. M. We have never seen at any previous meeting of this kind so large an attendance—the house was crowded. The Corresponding Secretary, Rev. G. A. Hartley, submitted his report for fifteen months—the time since the last Conference. From it we learned that there had been three hundred and seventy additions by baptism; not so many as during the previous year. Yet there are evidences of progress which are cheering; and all indulged the hope that the seed sown in the last year will speedily yield more precious fruit. The report of the First District was encouraging. In the Second District—the annual meeting of which was held the week before Conference—there were 1034 members reported, and it was estimated that 250 were unreported. The adoption of the report was moved by Rev. J. Noble, seconded by Rev. J. McLeod, and spoken to by Rev. G. W. McDonald and others. Rev. T. H. Crowell, the delegate from the

N. S. CONFERENCE, gave a report of the work in his Province. They have 80 Churches, with a membership of 2,720. Their recent Annual Meeting, he stated, was a good one; and has been followed, as will be seen by the report of Rev. Wm. Downey in another column, by good results. They have Home and Foreign Mission Societies, and an Education Society. They feel keenly the need of more labourers, but are hopeful. There are now several young men at school in the United States, from whom they expect much help.

Rev. C. O. Libby put in an appearance in room of sickness, who was appointed to represent the

FREEWILL BAPTIST CONFERENCE of the United States. Last year this denomination numbered 63,543, and in addition to these, six Associations of General Baptists it is expected will soon join them. They have two Colleges—Bates and Hillsdale—two other Institutions called Colleges, besides fourteen Seminaries, all doing good work. The Home and Foreign Mission Societies are flourishing; the receipts for the last year were \$20,000.00. Bro. Libby gave an interesting account of the work among the Freedmen, which is progressing finely, though sometimes experiencing difficulties.

Rev. E. Weyman reported his visit to Nova Scotia, and Rev. J. T. Parsons his visit to Freewill Baptist Conference.

A SABBATH SCHOOL CONVENTION was held on Saturday evening, according to resolution of last Conference. William Peters, Esq., occupied the Chair. A Constitution was submitted; and speeches were made by Rev. C. O. Libby, and several others. Subsequently the Society was regularly organized, and the officers appointed.

SABBATH services were commenced with a prayer meeting. The preaching was as follows: at 10½ A. M., by Rev. T. H. Crowell; at 2½ P. M., by Rev. C. O. Libby; at 7 P. M., Rev. G. A. Hartley. The pulpit of the Baptist Church, Centreville, was occupied by Revs. J. Perry and J. E. Read. Others of the ministers supplied the surrounding localities with preaching. At the seat of Conference the house was crowded at an early hour, an evidence of the people's anxiety to be at "head quarters." Besides those in the new meeting house, there was a crowded congregation both morning and afternoon to listen to preaching in the old house, and then there were a great many left out. Some one took the trouble to count the number of teams on the ground, and reported 336. The early morning was very cloudy, threatening rain, and about 11 o'clock the worst fears were realized, and

rain came down in torrents, and continued so to do, almost without cessation, till Tuesday. The crowd scarcely lessened, however, a good many remaining in the meeting house all day. The preaching was good, the people attentive, and good will doubtless follow. At the close of the afternoon sermon the Lord's Supper was administered to a goodly number of believers.

## BUSINESS.

commenced Monday, at 9 A. M. Rev. J. Noble was elected Moderator, with Rev. J. Perry as his assistant. For three days the brethren laboured incessantly, and transacted a large amount of business. We cannot undertake to publish a full report of the doings of these three days; it will all appear in the Minutes. The Conference, at the suggestion of the Committee on Temperance, unanimously passed a resolution recommending the Churches not to use fermented wine at the Lord's table. It is to be hoped that all our Churches will give strict attention to this recommendation, and thus make much stronger their already strong protest against the use, in any degree, of intoxicating liquors.

The Report of the Sabbath School Agent—E. C. Freeze, Esq.—was a document of some interest. He had received returns from only about thirty Schools, though there is a much larger number in active operation. He reported 56 conversions, a very cheering evidence indeed of the good effected in this department of christian work.

The Lieut. Committee reported, recommending the granting of several licenses, but recommended no ordinations. One matter of much importance was omitted. A resolution was passed in the Fourth District meeting, recommending Conference to set apart a day of fasting and prayer that God would increase the number of Gospel labourers. Whether the recommendation was forwarded to Conference we do not know, but think the neglect to appoint such a day a serious omission. We hope none of our Churches will fail to make frequent prayer to this end, since all must know that earnest workers are greatly needed.

The most painful duty of Conference was the expulsion of Elder A. B. Marsh, and the withdrawal of the license of W. J. Halse. We refrain from comment; suffice it to say that the following resolution was passed in Elders' Conference, and its request acceded to by General Conference, without a dissenting voice:

"Resolved—That this Elders' Conference request 'the General Conference to exclude Elder A. B. Marsh from its membership.'"

## MISSION MEETINGS.

The Home Mission Society held its meeting on Monday evening. During the year there have been nine missionaries in the field, the whole time expended being equal to about two years. The expenditure of the Society was \$700; and the number of conversions, under the labours of its missionaries, about one hundred. Grants were given to several Churches; and, taken altogether, the Society did more in the last year to aid the destitute and weak Churches than in any previous year.

The report of the Corresponding Secretary was adopted on motion of Rev. J. T. Parsons, seconded by Rev. J. E. Read. Both these brethren made speeches, and were followed by Revs. J. Gunter, C. O. Libby and S. E. Currie. There was a very good attendance, though the heavy rain kept a great many at home; had the evening been pleasant, the house would have been crowded. About \$200 in cash and pledges was raised—a very respectable sum under the circumstances.

At a meeting of the Executive of this Society, held just before the close of the Session, arrangements were made for the present year. Rev. J. Gunter takes a mission for one year; Rev. S. E. Currie a mission to the churches of the First District, for six months; and Rev. A. Kinney is to labor for a time in the Third District. Bro. Gunter will spend some time with the Eastern churches.

The meeting of the Foreign Mission Society, which was held on Tuesday evening, was more largely attended than the other, owing probably to the finer weather, though it was not yet the most agreeable. The Treasurer reported a scarcity of funds. He explained that owing to the increased cost of living, consequent upon the late famine, it was found necessary to add \$100 to the salary of each missionary; and he also stated that according to a resolution of the Freewill Baptist Foreign Mission Society, \$60 additional is given for each child added to the family of the Missionary. Our Missionary is consequently receiving \$860, the New Brunswick Society paying \$700, the Freewill Baptists paying the balance. The meeting expressed a willingness to raise the whole amount, and we believe that only a determined systematic effort is necessary to accomplish this. Every minister should feel it a duty to bring the claims of this worthy undertaking regularly before their respective churches. Never let it be said that the Free Baptist Foreign Mission Society failed to support its missionaries.

The report of the Corresponding Secretary—Rev. J. Perry—gave an interesting account of the work in which Rev. J. L. Phillips and wife are engaged. Speeches were made by Revs. G. W. McDonald and J. McLeod, the mover and seconder of the report, and also by Rev. C. Purinton (Freewill Baptist). We all regretted the absence of Bro. Libby, who was compelled to leave in the morning. The meeting was quite a success; the amount raised in cash and pledges being about \$500. We trust that the interest in these Societies will never lessen. It is important that they be kept in constant and vigorous operation.

The Religious Intelligencer was not forgotten by General Conference, as will be seen by the vote of approval unanimously expressed as follows:

"Resolved—That this General Conference 'tunes to recognize the Religious Intelligencer as 'the organ of the Free Christian Baptist denomination of New Brunswick; and does hereby approve 'of the able and discreet manner in which it has been conducted during the past year; and strongly 'recommend all our people to support and encourage 'the Editor in his arduous and useful work.'"

We hope that those who were present and heard the suggestion of Rev. J. Gunter, will act upon it. One remark of Rev. C. O. Libby may do good. He said that on receiving the Intelligencer, which he does every week, he first looked for the news from the churches. Will this induce ministers and others to keep us informed of the state of the cause?

## RELIGIOUS MEETINGS.

All the business after Sabbath was done in the old meeting-house, which left the other entirely for religious services. Every day there was meeting in the morning or afternoon, or both. Many good and profitable seasons were enjoyed. The good seed was sown, and only the last great day will reveal the results.

CONCLUSION. We have only been able to glance at a few matters that occupied the attention of Conference; the whole will be published in the Minutes in a few weeks, and distributed among the churches. The meeting was the largest we have ever attended. Much of the business was important, requiring men with clear heads, who would give it careful consideration. We could not but notice that our Conference had a respectable number of really clever business men, who understood well the duties entrusted to them. We are glad to be able to state that the utmost harmony prevailed, and the brethren separated with their christian regard for each other evidently strengthened.

The hospitality of the friends who entertained the members of Conference, together with the host of visitors, could not well be surpassed. All were unwearied in their attention, seeming to kindly vie with each other in their efforts to make all comfortable. May God reward them all for their generous kindness.

Conference adjourned at 6 P. M., on Wednesday, to meet with the church at Little River, Hampstead, the first Saturday in October, 1870.

## HENRY ALLINE.

(Fifth paper.)

The writer has no wish to justify Henry Alline in any unscriptural doctrines or practices. But this may be offered in extenuation: He met, with vehement opposition. A worldly spirit pervaded the churches of Nova Scotia when he stood forth to urge sinners to flee from the wrath to come; and any violation of recognized order, whether in the mode of conducting worship, or in the preaching of unordained men, awakened emotions which we of the present generation find it hard to comprehend. And in this fact we find an excuse for their opposition also. Experimental religion had, to a large extent, fallen under a ban. It had come to be believed widely that no one could be assured of his acceptance before God; it required great boldness in that day to appropriate the words of the apostle: "We know that we have passed from death unto life, because we love the brethren." The duty of Christians to work for Christ was not so well understood as now. Many were afraid of earnestness in religion. Formalism abounded. To a man of Henry Alline's temperament—to one who had experienced so much relief from the reception of the Gospel, a decorous formality was intolerable; ignorance of one's spiritual state was spiritual blindness; and opposition to his preaching because he had received no authority from man, was fighting against God. He made the mistake of requiring of others an experience resembling his own. He evidently gauged his own piety by the depth of his emotions. (See his journal everywhere for proof). He promulgated views in regard to the operations of the Spirit, which, to say the least, were narrow and illiberal on the one hand, and gave occasion for extravagant pretensions among his followers on the other.

But having conceded so much in the interest of truth, it must be affirmed that Henry Alline's labors were greatly needed, and it is not easy to prove that in every case the formation of a new church under his auspices was unnecessary. These new churches did something to provoke the other churches to zeal and good works. Many, who under ordinary circumstances would have been contented with a name to live while dead, were induced to give attention to personal religion by the conflict of thought which the preaching of the unordained evangelist awakened everywhere.

The evident approval of his Master, made Henry Alline at first indifferent to ordination. He seemed jealous of the honor of Christ, as if by submitting to the imposition of hands, human authority would be unduly augmented. But many of his friends believed that it would abate opposition in various quarters, and, to some extent, stop the mouths of gainsayers. Extracts from his journal follow. They exhibit his motives and spirit, and will be read with interest:—

"I returned to Falmouth and remained there until the 8th of January, 1779, and then went to Cornwallis, where I found the Redeemer's blessed Kingdom still reviving. The 22nd day of said month, I met the Congregational church to consult about methods for my ordination, that I might be more useful. I told them if I might in any degree be more useful by the imposition of hands than what I was now, I would receive it. The church proposed to consult with the other churches in fellowship, to which all agreed that if they would assist, as I doubted not but they would, I should be willing to receive the imposition of hands, although I never expected to be settled in any place: for I would rather stand wholly alone in the world than to go contrary to the Gospel, or join in affinity with those churches that held the form of godliness without the power. I likewise told them it might be for an encouragement; that although we first gathered a few in number, and contented for the power and liberty of the Gospel with the powers of darkness, yet the hand of the Lord had been with us, and watered us with the spirit of love, increasing our numbers and graces: and I trusted He still would, if we went according to the Gospel. Some of the Christians seemed to be afraid to come out. Against a frowning world and the will of many Christians. I told them it was very evident that they had never stood up for that which we believed to be the word of God, which our souls and many others had rejoiced in, and therefore, how could we think them to be the ministers of Christ? I entreated them to stand fast in the liberty whereunto Christ had made them free; and by no means join with the church of antichrist; and for my own part I utterly refused any assistance in my ordination from any of them that I did not believe were in the cause of Christ; and I believed that God would stand by me and bless me if I followed Him in the Gospel."

"I remained awhile in Cornwallis, preached as often as my bodily strength would admit, and then went to Falmouth, where I met the church to conclude about my ordination. I found there also one woman brought out of the horrible pit and miry clay, so I then went to Horton, where the work of God was reviving; so that I remained there five days, preaching every day, and the house of worship was thronged with worshippers. Four or five were brought out by the Redeemer from great distress, rejoicing in the glorious way of life."

"April 5.—We met from the three churches. One of Horton, one of Cornwallis, the other of Newport and Falmouth, met, held a day of fasting and prayer, and concluded to proceed the next day."

"April 6.—Met in a large barn to proceed to ordination; and after prayer and singing, and a sermon preached, I received the imposition of hands by nine delegates, three chosen out of each church. After we sung and prayed, they gave me my credentials, signed by the delegates." A. B.

## NOVA SCOTIA HOME MISSION REPORT.

To the Rev. W. C. Weston, President of the Yarmouth and Shelburne Q. M. Home Mission Society:—

DEAR SIR AND BROTHER:—It again becomes my duty to report to you my labors for the past month. The whole month has been spent at this place. I have been holding meetings constantly at the rate of seven or eight per week, and spent the interim in visiting from house to house. I find the latter labour by far the most wearing upon my strength, yet I am firm in the belief that no minister can successfully labour among any people without knowing their real spiritual condition; and this he cannot know in any way so well as by visiting them at their homes and conversing with each, face to face. To preach to a congregation without knowing them thus, is like a physician prescribing for a patient whom he has never seen, and whose pulse he has never touched, and at best, will be only "drawing a bow at a venture."

Up to the beginning of the year meeting, the revival which I spoke in my last, gradually but slowly increased. The yearly meeting was the most harmonious and successful gathering of the kind that ever I attended. Bro. Morrell, delegate from the Freewill Baptists, held two meetings after the close of the yearly meeting, which were especially blessed with the divine presence. He then left for home. I have been continuing them ever since, and a glorious

outpouring of revival is being enjoyed. Elders D. Oram and Calvin Cann, spent a few days with me, and rendered me valuable assistance.

The Rev. Mr. Cogswell (Baptist), late pastor of the Baptist church here, also joined in the work and helped on in a very harmonious manner. Last Sabbath, we assembled at the water side, and in the presence of a very large concourse of people, Bro. Cogswell and I joined in baptizing sixteen happy converts; thirteen of whom united with the Free Baptist church.

Quite a number more have been converted, and I expect eight or ten more will be baptized next Sabbath. The good work seems to have just begun. The Rev. William Porter (Baptist), is to join us in the effort next week, and I most sincerely hope our united efforts for the glory of God and the salvation of souls, may be abundantly crowned with success. —Pray for us.

I have collected funds during the month, to the amount of \$35.50. Yours in best of bonds, Beaver River, N. S., Oct. 1869. WM. DOWNEY.

## THE QUESTION OF MORE MINISTERS.

We commend the following by a writer in the *Examiner and Chronicle*, to the careful perusal of both ministers and churches:—

Why there is a deficit of ministers. Many causes combine to hinder new recruits from entering the sacred office: we state only a few. We do not use the means we possess to awaken the interest of young men in the sacred calling. We have the power to set the brethren thinking, praying, choosing, with regard to their own part in the work of the ministry. This neglect is in many instances occasioned by a want of thought. Few are the pastors who exhibit in the pulpit, either directly or indirectly, their own views on the duty of preaching. We do not make the Divine call to the ministry a topic of conversation, and seldom do public prayers ascend for more ministers to be sent into the world. Books on this subject are scarce; and even tracts that treat upon it are hard to find, and seldom read; and thus the weighty question of a call to the ministry is dropped out of sight.

These means to lead the minds of the brethren into the experience of one divinely called to preach are not used by us, because we do so often think that if God calls men to preach, we have nothing to do about it. We become practical antinomians upon this subject; we will plead with sinners, and urge them to repent, but we do not wish to interfere with the call of God upon men to become preachers of the gospel. We are waiting in our error for the Lord to compel the young men to come out and choose, and confess their choice to preach the word. Why should we not use the means adopted to bring men into the ministry just as freely and as faithfully as we use the means appointed to bring a sinner to repentance, or constrain a Christian to perform faithfully his imperative religious duties? Multitudes also of brethren, in youth and early manhood, are undoubtedly waiting for the way to be opened by some minister or Christian for them to confess their experiences on this thing. And so, and all this waiting, we are bereaved of the workmen and their labors. The writer has often felt condemned for his silence and neglect, when young brethren have disclosed to him their exercises with respect to this duty. He knows too of sermons on the Divine influence in the hearts of those who feel inclined to the ministry—upon the duty of the church to the rising ministry—upon prayer for more labourers—that have laid the train of thought and action, and have put the spark to the train of thought and action in the minds of some, which resulted in bringing them into the sacred office. God may bring—and certainly does so—men into his ministry without employing our agency in a marked manner; but there are means to be used, to increase the number of candidates for the ministry, which God will favor.

It is worthy of a serious inquiry, if we have been ready to work in God's way to fill up the ranks of the ministry. Have we cordially accepted the men to whom he has begun to show their duty? Mature men, perhaps, who though not brilliant, or very positive of enthusiasm in speaking their convictions, yet do have some insight, if not many external evidences that God would send them into his harvest. Some of our most honored pastors were the most modest and unassuming of candidates in the sacred calling. Are we now or have we been so much in sympathy with the Spirit's work in calling men to preach—*en rapport* with those whom he has called—that we could and would receive them as commissioned of Heaven for this work, whether young men, or men of riper years, willing on our part to encourage them to prepare for it, and to wait patiently to see them qualified for it? How often it occurs that a brother called of God to preach, falls of the countenance of his brethren at his home, and finds it painfully true that a prophet has no honor in his own country! We are in danger especially of quenching the Holy Spirit's work in calling the men of mature life to the office of the ministry: we should be willing and eager to accept any one whom God inclines to this calling; and our inquiry in each case should simply be, "Does God call him to this work?" The writer fears that somewhere about here is found one of the serious hindrances to the entrance of many into the sacred office. We not seldom meet with brethren who tell us, "After I reached manhood, I felt for a long time that I ought to become a minister; and I think now that had I been properly enlightened—had I been sufficiently encouraged—had I dared to disclose my feelings, I should have had confidence to make a beginning." We find the experiences of these brethren were chilled to death. Some told them they were too old to begin to preach; that if God had designed them for the ministry, he would have called them to it earlier; and questions about their families, business, deficiencies, &c., have been suggested and discussed, till the brethren have themselves been forced to the conclusion to swallow down their convictions of duty, and their aspirations for the honor and work of the best vocation under heaven.

We wish to mention particularly a reason that has deterred some from undertaking the work of the ministry. The need of an educated ministry has for fifty years past been quite thoroughly discussed among the Baptists. The result has been good; for the intellectual standard of ministerial life has been advanced, and we are now able to turn our attention to this discussion on "an educated ministry" has been unavoidably such that many brethren who have listened have taken this counsel with their own hearts, saying, "If this is so, I cannot be a minister. I have no education. I am too old to become a student at school. If I try to preach, I shall be ostracized, accounted as belonging to a past generation. No church will want me. The world will not hear me." We have reason to say that not a few brethren have repressed the spirit in their hearts which might otherwise have led them into walks of usefulness in the ministerial office. It must, however, be emphasized, that no advocate for an educated ministry has intentionally sought to keep back from this office any whom God has called to enter it; or to discourage older brethren from separating themselves from business, that they may give themselves to prayer and to the ministry of the word.

We shall never have too many who spend too much time in preparatory study. We never saw the young man who spent much time in preparing for this office. We shall never have too many men who give themselves in later life to the work of preaching. We need men of the highest culture, and multitudes of laborers from the ranks of common Christians, to do the common work of the ministry; and so long as the Holy Spirit inclines those already settled in life to break up their business arrangements, and cut loose from worldly avocations, and give themselves to the great vocation, so long will they be welcomed. And we ask every Christian man

who reads these words to inquire earnestly of God if he may not leave all for this work, this great and good work of preaching the glad tidings of the kingdom of heaven. Lately a new development of this call from God to preach his word has been made, as we see in the increasing number of men styled lay-preachers, who stand ready to speak to the people on the common subjects of Christian discourse. We look confidently for many such to come forward and offer themselves willingly for this work in the pulpit and pastoral office.

In conclusion, we wish to ask of the brethren who have passed on from youth into manhood, and who feel drawn from business toward the ministerial office and work, or who are thought by their brethren to be fit men to engage in this work, *Will they prepare for it if the way is opened for them to do so?* Will they seek the instructions which they need, and which will require from six months to three years to obtain? We trust, when the way for mature brethren to obtain the requisite training for the work is specially provided, that they will not hesitate an hour, but will straightway enter the path that will lead them into this holy work. A. B.

## WITH THY MIGHT.

A writer in the *Telegraph*—J. Weaver—uses the following true and earnest words, which may be profitably read by all.

He is not a true philosopher who sits and whines over the wickedness and corruption of this world. The world will not be any the better for his having lived in it, except that his example may serve as a warning to others. He is the true philosopher that dares to take hold at any corner where he can, and lifts and works to make the world better. He will save a score of souls, and bind up a dozen wounded hearts, while the former will only succeed in making everybody about him miserable.

The world is bad enough, to be sure, but grumbling and whining about it will not make it any better. The vineyard needs work—hard, earnest, and persevering work. Every man and woman can find something to do for God and his people if they desire it. Look out into the world and see what is to be done. There is preaching, singing, and praying to be done; there are churches, colleges, and seminaries to be built and sustained; the Sunday-school needs workers, teachers, scholars, and money. Then there are sad hearts to be comforted; and the poor are everywhere. Intemperance, profanity, and vice, in every conceivable form, are growing all around us. These must be met and overcome. The harvest is great, but the laborers are few. Pity the man or woman that can find nothing to do. Many are like the haughty king who went a long journey to see the man of God, and he cured of the leprosy. The prophet bade him wash in a certain river and he should be healed. But the king was insulted; he thought it was too small a business for so great a man as he. In this case the servant had more sense than the king, which, by the way, is often the case. "Why," said he, "if the man of God would have told you to do some great thing, you would have done it." Not a few are just like this king. They are ready to attempt to do some great thing. They would light the match to blow up a kingdom (provided, of course, that they could get out of the way of the fragments); but to visit the sick, the poor, and the needy, or teach a class in Sunday School, is too small a business for them. No, they would rather sit and whine and grumble about this miserable old world.

Work with thy might; do something before you die. You will die in a few years, and what you do for time and eternity must be done quickly. Do you ask what to do? My answer is, do what you can. No matter how small it is, do it in the name and for the sake of Jesus. He said of the woman that anointed him, "She hath done what she could." It will be well for you and me if in the end Jesus will say, "They have done what they could."

Who can tell how much may result from what seems to be a small thing? You may start a ball rolling that will after a while move thousands of hearts. If you succeed in winning one soul to Christ, that one may win two, and these two four, and so on. Come, now, there is no time to lose. The day is far spent; the night is at hand. Your eternal destiny hangs on the events of a few brief moments. It was said of Jesus that he went about doing good. Would you be his disciple? Then you must do as he did.

Do you ask when and where to commence? My answer is, Commence now, where you are. Commence with your own heart. Pray for the baptism of your own heart, to prepare you for eternal work. What have you done? Who has been benefited through your instrumentality? Could Jesus say, "Well done, good and faithful servant?" See to it that you do something. Do it with thy might; for there is no wisdom nor knowledge in the grave whither thou goest.

## THE POPE AND DR. CUMMING.

The Pope has sent a communication to Cardinal Manning, in reference to the proposal of Dr. Cumming to appear at the Ecumenical Council. The Pope refers Dr. Cumming to the terms of the letter addressed to Protestants, and says that he will find that it is an invitation, not to a discussion, but only to profit by the opportunity to return to the Church. The Pope says, in conclusion, that there is no room at the Council for the defence of errors which have already been condemned.

The *London Times*, commenting on the above says: "The decision of Rome, on Dr. Cumming's application, is pronounced with unexpected promptitude. The Pope must have acquainted himself with the purport of Dr. Cumming's letter through the newspapers, and replied before its receipt. Dr. Cumming is to be congratulated on the authoritative reply elicited. The Pope speaks plainly. If the Dr. had considered the claims of the Church he would have seen that there could be no room for him in the Council."

Just as we expected. The Pope's invitation was only a gag, a snare, and a delusion; a mere trick for popular effect, a show of liberality; but the moment a Protestant divine offers to attend and heard the lions in their dens, the frightened Pope exclaims—"Oh, no! I did not mean that! I meant that you must repent, confess, and come back to the holy Catholic Church."

This is the same Pope who put on the clothes of a lackey, mounted as a waiter on the back of a carriage, and ran away from Rome in 1848! Then he was frightened out of the city by his own dear living people; now he is scared by the vision of a Presbyterian person coming from London to fight him and four or five hundred bishops! The wickedness of no man surpasses; the righteous are bold as a lion: the Pope's lions are not very bold; nor he either.—*Ex.*

## BY THEIR FRUITS THEY ARE KNOWN.

Facts, says a writer in the *Star*, are stubborn; they tell their own story. They are more easily comprehended than doctrine; they illustrate and establish it. We may clearly state and discuss principles, true and practical in its nature, and yet it will not be appreciated like its legitimate fruit. We are not so well satisfied with theory as with practice. We wish to see the result. The theory of honesty, piety, thrift, is not so well understood as is the honest, pious, thrifty man. In order to know what a man is, we look at what he does. Does he really accomplish anything? Is he trying to do good, to save men, or to ameliorate their condition? Or, on the other hand, is he exerting a poisonous influence over his fellows and seeking to destroy rather than save them? Take an example: A lady of means finds a poor forsaken wretch in the street, dirty, ragged, repulsive; she begins to pity and help him, and the more she does for him the more interest she has in him, and the more she feels she has invested there. She finally takes and feeds and clothes and educates him, and makes a man of him, and thereby saves him to the world and to the church. Such a fact can be seen and appreciated; and the world is ready to give him credit for what she has done.

Here is another case of a woman who acts the part of an angel of mercy toward the wayward and lost, the vicious seeking, continually to win them back to rectitude and hope and save their souls. In season and out of season, she is unremitting in her efforts to

bring them to Jesus. By her prayers and exhortations she succeeds, and the fruit becomes apparent to her account, and souls are saved.

A case, given in the *Star*, not long since, of Mr. Stringer becoming liberal is to the point. Stringer, you remember, was brought up in a careful, economical way. When married, he was in debt for his farm, and every cent possible, made he saved to liquidate the debt. Under these circumstances, nothing disturbed him so much as a call for money. In fifteen years the debt was lifted and Stringer professed religion; and now came the struggle with the old habit. Satan took advantage and undertook to prevent his contributing much for missions, only just enough to be respectable. But conscience loved it, and every time Satan presented an argument against his liberality he would double his proposed subscription, until the temple left him, and he made a generous donation to the cause. After this he became distinguished for liberality as he had been for parsimonious. All who knew him could see such fruits, and must acknowledge that nothing but religion could do that work. There must be a radical change. Such facts speak for themselves.

A man and his wife were excessively worldly. They were driving, energetic, covetous, especially the wife. All must be in life and activity where she was. Though her house was neat, it was no place for rest and comfort to her husband. He must keep dully at work on the farm, and make money dollars as possible from his soil. She was the "presiding genius of the place," and all about her must contribute something to the great end, or she was not satisfied. This fact was understood.

In time this last-mentioned woman became a professor of religion. Even her husband doubted its genuineness. But soon he discovers that the house is also converted. It becomes comfortable and cozy, which made the husband feel easy and at home; but then "it could not last." The storm will blow harder after the calm." Thus he resented a new method. Yet it did not. Weeks and weeks passed away, and the house grew more and more pleasant and inviting, and the husband was ready to say, "I know of one who was converted without any doubt." Happy is that Christian woman whose life produces such results, proves, even to the skeptic, the genuineness of her conversion, so that he will feel compelled to admit that he is what he professes to be. Thus he "should be known and read of all men;" he should bring forth fruit, and give glory to his Father, who cannot be gainsaidly resisted. "Every good tree bringeth forth good fruit." By their fruits ye shall know them.

## Death of Young Jones.

We regret to learn of the death of Noah Gay, son of Oliver Jones, Esq., of this city. This painful event took place on Saturday, the 10th inst.

It makes one feel sad to see young men of promise cut down in the morning of their manhood; but if they must go, it is blessed to have them leave an evidence behind that they are prepared for the great change. Thus, we rejoice to learn that a young man has done so. We knew him when a student in the office of Messrs. Gray and Kay, some years ago, but had not heard a word of his late illness, until informed of his triumphant death. His father, in a brief note, written on Monday last, says: "He has left us a most blessed testimony that he has gone to be with Jesus. His latest breath was employed in praising the Lord, for having washed away his sins in the blood of the Lamb. The fear