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TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., OCTOBER 7, 1870.

TO OUR SUBSCRIBERS.

READ THIS AGAIN.

There are on our books a number whose subscriptions are now due. There are also some—not a few either—who are allowing themselves to get in arrears. They have probably forgotten the time when their renewals should have been made. We are in much need of all the money due us. Publishing expenses must be met promptly. We are looking to our subscribers for the necessary funds. There are hundreds of small bills now due, which amount to a large sum.

We hope none will be neglectful, for every dollar is needed, and that just now. We are expecting payment from a good many. Do not disappoint us, for we cannot make the paper live without the cash.

EDITORIAL CORRESPONDENCE.

HAMPSHIRE, Q. C., Oct. 3, 1870.

Thursday, at 4 P. M., found us on board the *Fawn*, en route for the seat of Conference. There were few passengers, and but very little freight. Steamboating on the St. John has, we fear, been poor business this season. Passenger travel has not been anything like former years. This is not owing to lack of accommodation, for the steamboat owners have evidenced much enterprise, and their boats are not in any way greatly behind the best to be found anywhere. The railroad has evidently seriously interfered with the river traffic and travel.

Three hours and a half from the time of starting, we were taken ashore at Thompson's wharf. A walk of nearly two miles, and the meeting-house was reached. We found the brethren enjoying a social meeting. Several of the ministers had arrived, and we were right glad to greet them after having been separated (from some of them) for twelve months. A home had been previously assigned us with James Shill, Esq. We can never ask a committee of arrangement to do any better for us.

Friday morning, at 10 o'clock, the

ELDERLY

met in their annual session. The business was peculiarly interesting to themselves. They continued in session during the whole day, and the utmost harmony pervaded all their deliberations. Good will doubtless result from the meeting. In the evening there was preaching by Rev. G. W. McDonald.

SATURDAY

morning, on waking, we were greeted with the rain, which, for some time, had been threatening. Most of the people were sorry, because it would disappoint many who expect much enjoyment in the Saturday meetings; yet none were disposed to grumble, for the want of the rain was generally felt. Despite the unpleasantness consequent upon the storm, there was quite a number in the Social Conference at 10 o'clock. It is a long time since we have been in a better meeting. Promptly and heartily the disciples of Christ talked of Him and His loving deities. The sweets of love were fully enjoyed, and joyously expressed. Young and old, ministry and laity, were alike anxious to bear witness to the truth of His words and the power of His Gospel. "It was good to be there," was the verdict of the congregation at the close.

At 2 P. M., the Conference was organized. Roll-call showed several members absent, and some delegates also. The report of the Corresponding Secretary gave a detailed account of the year's work, with the results, which were encouraging. By baptism, five hundred and thirty-seven had been added to the churches; a very marked increase over last year. While there was, as always, much to regret, there was yet a great deal to cheer and stimulate to increased activity. Bro. Perry, in moving, and Bro. McDonald, in seconding the adoption of the report, made good, earnest, practical speeches, as did several brethren who followed them. A deep religious feeling was manifest in the congregation.

Bro. Reid reported his delegation to the Nova Scotia Conference. His co-delegate, Bro. Babcock, was unable to accompany him because of illness. Bro. R.'s account of the Conference was interesting; we need not repeat it, as a report has already appeared in these columns from the pen of Bro. Porter. Bro. Sullivan, delegate from Nova Scotia, did not arrive. We were all disappointed.

In the evening the

SABBATH SCHOOL CONVENTION

held its second annual meeting. The report of the Sabbath School Agent furnished a synopsis of reports from some thirty schools only. Of the scholars of these schools over seventy had been converted during the year. This is a very encouraging feature, and should help teachers, who are sometimes weary and well nigh ready to faint, to diligently go on in their good work. Several speeches were made, and some useful hints thrown out for the benefit of the laborers in this branch of Christian work. The hope was expressed that next year a much larger number of scholars will be reported.

SABBATH

was indeed a lovely day. The services were properly commenced with a prayer-meeting. Long before the hour of preaching the house was filled and more. Before the conclusion of the service there were as many as three or four hundred persons unable to get inside the building. The preaching throughout the day at the place of Conference was as follows: 10 A. M., Rev. J. T. Parsons; 3 P. M., Rev. J. Perry; 7 P. M., Rev. A. Taylor. There was also preaching at several places adjacent. May God the Holy Spirit cause the truth spoken to do good to all who heard.

MONDAY

This morning the regular business of the session commenced. Of this we will write next week, having only time now to give the above brief outline of proceedings thus far.

THE INTELLIGENCER ought to be in every Free Baptist family. Who will help it? Much may be done by making known our liberal offer to new subscribers.

CHRIST AT THE DOOR.

The efforts which the Saviour makes to secure the personal attention of men to the important matters connected with salvation, strike the selfish heart with astonishment. What has he to gain by our acquiescence to divine commands? What has he to lose by our failure to obey? Thus selfishness, in its surprise, might inquire, and what answer could be given which should satisfy a soul that never looks beyond the narrow limits of its own being? The love of Jesus Christ for lost men is indeed a matter of wonder. Not content with making full provision for their salvation, he makes constant efforts to induce them to comply with the terms.

Not for his own advantage does he seek men. Many know at our doors daily for the promotion of their own interests. They have merchandise to sell or aims to ask; if we grant their request, they will be the gainers, and we may lose. But Jesus comes to men especially to do them good; he urges them to yield themselves servants to God, and proffers his grace to help them. When in the flesh, it was said of him that "he went about doing good." For this he endured suffering, privation, pain, and for this he now intercedes on high. It is love—divine, disinterested, incomprehensible love—that prompts him to these continuous efforts for our good.

The condescension of this love is also worthy of notice. The usual method is for the less to seek after the greater. We find men seeking for office, honor and wealth at the doors of those who have these at their disposal. The subject applies to the sovereign, making known his wishes and earnestly pressing his suit. But here the Sovereign applies to the subject, and beseeches him to accept what is freely offered and what he greatly needs. We ought to be seeking at his door instead of waiting for him to seek at ours. We should feel honored if one occupying a high position—emperor, king, president, general—should knock at our door. Yet the "King of kings" comes in infinite condescension, and asks for admission. Do we appreciate the honor?

This gentle Saviour actually bears with men's caprices. If refused admission once, he does not resent the insult, and take his final departure, but he tries again and again, as if he desired to save men in spite of themselves. They are unconcerned and cold, though the matter at issue is one of vital importance to themselves; he is burning with anxious desire, as if it were his interests, and not theirs, which are at stake. With long suffering, he waits for men, bearing with their failures, their delays, their coldness, and want of concern. In all this waiting and suing for admission, there is an acknowledgment of the sinner's power to keep Christ out. The Saviour is nowhere represented as trying to force his way into the heart. He asks, he seeks, he pleads, he expostulates, he presents motives, he gives warnings, but he will not force. The heart that is his must be freely opened, or it will never be taken.

The means which Christ at the door uses for obtaining an entrance are numerous and varied. The word of God is sometimes applied to the sinner's conscience. That word may be read in secret, or heard in public, either from the Bible or through the preaching of the truth. In that word is Jesus, his soul, his life, giving it power and making its influence felt. In like manner, the Holy Spirit convicts men of sin. Sometimes the convictions of the Spirit are faint, like a gentle tapping at the door; at other times they seize hold of the man with most violent agitation, as though some giant fist were smiting at the gate. In either case, the design is unmistakably the same—Christ would enter.

In the daily gifts of Providence, men ought to recognize the efforts of Christ to gain possession of their affections; yet there are many who do not. They never think of Christ, in their selfish enjoyment of his blessings. Judgments, fierce and terrible, will open the ears of some who are deaf when only meek knocks. Thus many have had occasion to bless God for losses and bereavements which have softened the heart, showing the uncertainty of all things earthly, and directing the mind to Christ as the only satisfying portion.

If the sinner would reflect but a moment, he would see strong reasons for giving heed to these attempts of the Saviour to enter his heart. He would see that refusal is rebellion, because Christ, as Sovereign, has a right. This rebellion, unrepented of, must surely be punished. Injury is inflicted by delay, and this self-inflicted injury increases with delay. The heart is all the time growing worse; every day of procrastination lessens the probabilities of salvation. Compliance with the lawful demand of the Saviour will bring benefits of the richest possible character—peace and joy here, and heaven hereafter.

For the Religious Intelligencer.

THE DIGNITY OF HUMAN NATURE.

Human nature is a solemn ruin; yet amid the wreck of this mighty temple appear some monuments; a pedestal, a cornice, or a column not entirely crushed; and here and there may be traced the faint outlines of inscription revealing its former glory, when God walked the avenues of the soul without a rival. Unmistakable are the evidences that man was made a little lower than the angels, and crowned with glory and honor; and an angel may from various standpoints, view him as occupying a position but little inferior to his own. These manifestations are not confined to any one stage in man's existence.

Children, as they gaze upon the works of nature, ask startling questions concerning God, and angels, and the dead, as if in visions they had caught glimpses of the heavenly world. Who has not been filled with exalted thoughts of our race when watching the young, fairer than the wild flowers of the field, searching them, and impulsively exclaimed—sooner shall the rose grow poisonous than they; both may fade and die, but neither corrupt? As manhood advances, the beautiful buildings of childhood burst into bloom; health glows upon the cheek; high aspirations well up in the soul; and the simplicity of the heart breathes an atmosphere of purity around. Rejoicing in the vigor of youth, they are impatient to engage in the duties of life. It is by moral force, therefore, which is a comprehensive reference to the past and the future,—that we are brought into alliance with God, into the sphere of his motives and counsels. No wonder that it has a permanent energy and an unfading activity. No wonder that it, and it alone, is decisive in the moral government of the world.

Material and social forces, of whatever name,—wealth, genius, political power, personal ambition,—are awkward and mischievous, unless directed by moral character. Immorality is essentially selfish and time-serving. It seeks only the immediate gratification of its passions, and is regardless alike of the future and of spiritual good. From the very constitution of that moral system of which man is a part, immorality is its own enemy and the enemy of all that exists. The outcome of its unrestrained activity is ignominy, anarchy, desolation, and death. He that seeks to the flesh shall of the flesh reap corruption. Immorality is only another name for Satan and the discordant melody of evil agencies in anarchy to him. No wonder that it should prove ruinous to all worthy virtues, and wholly fail in the moment of trial. It is to be especially remembered that Moral Force cannot be suddenly exterminated. It has no semblance to a mechanical expedient, that can be put aside when it threatens our selfish ease, and then readily taken up in an hour of need. It is the outgrowth of character,—its most precious and most enduring product,—and character grows slowly. It may be speedily destroyed, but not speedily matured. Moral Force is the resultant of all the intellectual and spiritual energies in our

affections are ever green, and the powers of the mind as vigorous as in younger days. What is termed mental debility is but the decline of the physical organism. As water that systematically turns the wheels that give impulse to machinery, rolls on clear and sparkling as when it first leaped from its fountain, so the mind that gives energy to this decaying life, lives on with the same freshness and vigor as when it came pure and young from the hand of its Creator, God.

We ever respect the aged, and the more they are like Jesus the greater is our esteem, and the more glorious their declining years. Their silver locks constitute a crown of glory; each gray hair is a laurel won on the stern battle field of life; each furrow on the brow bespeaks a rich experience, from whose depths the inexperienced should earnestly seek to draw lessons of wisdom. What dignity manifests itself in the last moments of the aged Christian; the faculties of the soul are invulnerable amid the missiles of the approaching foe. He triumphantly exclaims, "Now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." Have you not stood upon the beach and watched the setting sun, tingling the evening clouds with opal and gold, and tinting the heavens with his lingering rays, sink into his ocean bed to rise in another clime; so passes peacefully away the aged servant of Christ, ripe in years, and filled with that peace which floweth like a river.

New Hampton, September 1870.

B. MIXARD.

INDIVIDUAL RESPONSIBILITY.

Voluntary associations have their place and their use. So well do without them, in carrying forward many of the enterprises which are essential to its progress, if not to its very existence. But still in the practical workings of all such associations, there are tendencies which are to be checked and guarded against by every association of the kind. There is a tendency to the feeling of individual responsibility, and consequently individual and personal effort. The disposition is to leave to the associated body as a whole, that which belongs to its membership severally. We take Christ as an example. He is the head of an organization which originated in the highest wisdom. Christ saw that it would be needed by his followers and it was established by Him. They had a moral power when united in churches, if they be true churches, which the same persons could not have had if they were not united. They were trained for active service and combined efforts. But even here we find the tendency to which we have alluded. Many hold the church responsible for their individual duties and leave the body to do what it pleases with them. They are not in this world. It is designed to be a world of individual responsibility. It is a question worthy of serious consideration. And another question stands connected with this. Do we belong to the fourth-fifth of a church, which, if removed, would leave the one-fifth as strong as the whole is now? Should we be missed if taken away, except as an incumbrance or burden is missed by the praying, working, faithful portion of those with whom we are associated? Do we show that we feel individually responsible for the welfare and work of the churches to which we belong?

MORAL FORCE.

The new military governor of Paris (Gen. Trochu) really thrilled the public heart, by his recent appeal to his fellow citizens. His memorable words were: "The only decisive power in a moment of danger is Moral Force." Whatever may be the result of his appeal, or however it may affect those to whom it is addressed, it is a question worthy of serious consideration. And another question stands connected with this. Do we belong to the fourth-fifth of a church, which, if removed, would leave the one-fifth as strong as the whole is now? Should we be missed if taken away, except as an incumbrance or burden is missed by the praying, working, faithful portion of those with whom we are associated? Do we show that we feel individually responsible for the welfare and work of the churches to which we belong?

Moral Force is an expression for the impulse and energy which spring from moral character. It is the highest and noblest of all powers, and it is the only power which will not yield to discouragement, opposition, allurements or weariness. Moral Force can be fully elicited by no ends but the highest, or those which lead to the highest. Deny man his morality, and you deny him his power. Moral Force is the only power which will not yield to discouragement, opposition, allurements or weariness. Moral Force can be fully elicited by no ends but the highest, or those which lead to the highest. Deny man his morality, and you deny him his power.

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nature, and must be invigorated, refined, and moulded to conscious efficiency by moral training. The measure of Moral Force, can be kept clear and strong only by culture and exercise.

If a nation is to be blessed with Moral Force for its decisive moments of danger, there must be early and constant moral training in the homes, the schools, the Churches of the land. The spiritual energy of a nation is but the sum of the energy of all its citizens, and is only that which remains after the caprice, fickleness, selfishness, idleness, dissipation and ungodliness have been subtracted. Moral Force rests upon piety, purity and honest industry. Its real nucleus and support must be found in the mothers of our households, the teachers of our children, and the religious influences that come from the institutions of Christianity. If our public affairs are to be managed with conscientious honesty and regard for the people's welfare, then our managers must be early taught the lessons of personal virtue in private. If the State is to be strong, then our homes must be pure. Moral Force cannot exist apart from a moral life, and this can neither be assumed as a temporary expedient nor secured by artificial means. It is a gift of God, and can regenerate the heart in a moment, but Moral Force results from long and patient continuance in well doing.—National Baptist.

SELF-CONTROL.

Self-control is an essential element of all that is good and great in the human character. The Christian should possess it in an eminent degree. It is peculiarly needed in "bringing into captivity every thought to the obedience of Christ," and in resisting successfully the contaminating influence of the world while mingling in its concerns. Selfishness produces so many collisions, that he who can maintain the mastery over his own spirit has a great advantage over his fellow-men. He can gain in no other way. Who ever was extensively useful without self-government? Then one's own peace of mind depends upon it; for just so often as we yield ourselves to the bodily appetites, or to the exorbitant demands of the passions, there are the painful consequences of self-control. It is a power which, if it is to be of any use, it must be acquired by the struggle in favor of such has been arduous and protracted, it is matter for gladness that, after all, so much progress in the right direction has been made, and that there is a promise of still more marked advancement in the same direction in the near future. Truth, certainly, will prevail, and it will be a blessing to the world that it will be so. Heaven cannot be attained but by its constant exercise. The gracious rewards of heaven will be proportioned to the degree in which it is possessed.

THE FALL OF THE TEMPORAL POWER.

The end of the temporal power of the Pope has come. Before these lines are read, the King of Italy will have taken possession of Rome, and have proclaimed the capital of that united kingdom. The temporal power of a temporal monarch, which the Papacy has been for eleven hundred years the great obstacle and the implacable enemy. Popes, it is true, have before this time fled from Rome, under stress of violent outbreak, and returned after a time to their palaces in Italy. But the temporal power of the Pope, however, is a different matter. It is a power which, if it is to be of any use, it must be acquired by the struggle in favor of such has been arduous and protracted, it is matter for gladness that, after all, so much progress in the right direction has been made, and that there is a promise of still more marked advancement in the same direction in the near future. Truth, certainly, will prevail, and it will be a blessing to the world that it will be so. Heaven cannot be attained but by its constant exercise. The gracious rewards of heaven will be proportioned to the degree in which it is possessed.

The date of the origin of the temporal power is as satisfactorily established as any event of authentic history. The glories with which the ecclesiastical authority have tried to cover it have not obliterated the notion of a temporal power, which did not exist in the first centuries of the Christian era. The deeds of Constantine, by which the Church tried to extend its antiquity, are proven forgeries, and generally recognized as such. Constantine gave the bishops of Rome power to accept legacies, and to hold estates in Italy and France were granted them by some of his successors, but the titles were always left the eighth century regarded as subject to the sovereign authority of the emperor. Then occurred the coquetries of the Carolingian emperors with the popes, and the great schism, King of the Franks, the last of the Merovingians, Pope Zachary sanctioned the act, and recognized Pepin as king, in 751. Two years afterward, Pope Stephen in person, anointed Pepin at Soissons. From this act, the popes afterwards conceived the right of supreme authority, which they claimed to exercise over temporal sovereigns.

Afterwards, Pepin drove away the barbarian Lombards from Rome, and bestowed upon the Pope the large territories and many towns of the exarchate of Ravenna. This, in 756, was the real origin of the temporal power of the Pope. "The successor," the successor, as he was declared, of the fisherman of the Galilean lake, the apostle of Him who was not of this world, became a temporal sovereign. By the gift of a foreign potentate, this large part of Italy became the kingdom of the bishops of Rome. The Church, however, did not in 774. No documents exist to show what was the nature of the tenure and authority thus conferred. The gift was again confirmed by Otto I., in 962, but was denounced by Otto III., in 999.

The papal power never prevailed, but grew to its present position, in spite of all the efforts that could be offered against it. The contest between the German Emperor Frederic and Pope Gregory VII., or Hildebrand, was one of the most tremendous contests that disturbed Europe in the middle ages. It ended in the triumph of the Pope, but at a despotic sway which the popes exercised in the following centuries over the minds of men and the powers of kings. Innocent III. ruled Rome and Tuscany as actual lord, held Sicily and Aragon as fiefs, claimed and exercised the suzerainty of Germany, and the greater part of Italy. He claimed an undoubted claim of sovereignty over the Latin empire of Constantinople. He exorted from King John of England, an irrevocable surrender of the kingdom as a fief to the Roman See, the king paying a tribute of one thousand marks and the customary homage. The emperor of the East was to set aside the *Magna Charta*, but happily without success. The fourth Lateran Council in 1215 assumed the power to depose a sovereign and give his dominions to others. Gregory IX., in his desire to declare all papal jurisdiction bound to conform to superior ecclesiastical rules, and to enforce its decrees by temporal means.

It is noteworthy that among the monarchs who ventured to dispute the exercise of these powers was the King of France, who was afterwards known as St. Louis. While the respect of these extra-territorial prerogatives of the popes gradually fell away, their temporal domain proper was not materially infringed upon till about the time of the French revolution. Naples withdrew the acknowledgment of papal supremacy in 1783. During the wars of the French republic, the papal possessions in France were taken away. A republic was proclaimed in Rome, and the Pope was taken a prisoner. But his power and his Italian estates were restored by the treaty of Vienna. Papal sovereignty was again overthrown by revolution in 1851, but was restored by the intervention of Austria. Again it was overthrown in 1849, and was restored once more by Austrian intervention. When Austria was driven from Italy in 1859, France took its place as protector of the Pope, but was not able to prevent a part of his estates being annexed to the new kingdom of Italy. French protection was withdrawn in 1866. That it was restored immediately enforces the fact that the temporal power has had to be sustained in the nineteenth century, as it was in the sixteenth century, by foreign military force. Now that foreign military force is permanently withdrawn, the temporal power falls, and must, of course, forever.

Among the incidents of the fall, one of the most remarkable was the significant of the fast-growing power of the people over superstition and priestcraft, and over theories of the divine right of kings, is Victor Emmanuel's apology to the Pope for the act of occupation. It is that, if he did not take Rome, the people of Italy would establish a republic over his head, and take it for themselves, with none of the respect to the Holy Father that he would show. Verily, these are the days when the people rule, under whatever name their power may be known.—Methodist.

STATE AID TO RELIGION PASSING AWAY.

One by one the British Colonies are casting aside the vicious system of State aid to the various religious sects within their borders. To a greater or less extent they have all tried it, and are now very nearly all tired of it. In Victoria, for example, it has been adopted, whether grants of land or direct votes of money from the public exchequer; and whether the supposed favor has been bestowed on one denomination, or indiscriminately given to all who would apply—the same conclusion has been arrived at, and that an altogether unwelcome one. Men feel that for the State to endow one sect, is to make the civil Magistrate the judge of what is truth and what is error; while to endow every sect is really a national profession of infidelity, for it is virtually saying that they are all equally true, which is very much the same as asserting that they are all equally false; and that the one question to be settled is merely how far they may be made politically useful. Yet if there is to be endowment made at all, the latter would seem to be the only fair system, though one we should suppose from which good conscientious men would instinctively shrink. In some cases it has been adopted for a season, but it does not work well, and in a short time it will be altogether abandoned. For a good while the struggle about this has been going on in the Australian Colony of Victoria, but it now draws to a close. The measure at present under consideration, and likely to become law, is that the full sum of fifty thousand pounds be continued for five years more, and that it finally cease and determine on the 31st of December, 1875. That besides this, the various churches are to retain, as heretofore, all school lands which have been voted to them in past years, are to have no further claim upon the State to any grant, whether of money or land, for all time to come. The great objection to this proposal was that it dealt too liberally with the different sects. The plan, however, was on a division of the Lower House of the Legislature, affirmed by a majority of 63 to 3.

The Bill has since passed through Committee; and though the Upper House has steadily resisted such disendowment propositions, it is understood that it is now ready to how to the inevitable, and acquiesce in the decision of the popular branch of the Legislature; so that, after 1875, those who wish a religion, and believe in it, will have to bear the expense, and they alone. It is well that such common-sense views are prevailing, and that the struggle in favor of such has been arduous and protracted, it is matter for gladness that, after all, so much progress in the right direction has been made, and that there is a promise of still more marked advancement in the same direction in the near future. Truth, certainly, will prevail, and it will be a blessing to the world that it will be so. Heaven cannot be attained but by its constant exercise. The gracious rewards of heaven will be proportioned to the degree in which it is possessed.

THE DELEGATION.

from the W. N. B. Baptist Association [to the F. Baptist Conference at Hampshire], consisting of Revs. I. E. Bell, W. S. McKenzie, G. W. Carey, E. C. Cady and C. Goodspeed, was most cordially received, and on Tuesday morning an opportunity was given to the delegates to present the object of their mission. This they did in a written document, which will appear in due time. The communication was read, and subsequent remarks made by the members of the association, were apparently well received, and a committee was promised by the Moderator to meet the committee of our Education Society, as suggested by us, to examine the whole question at issue, and to take such action as the circumstances of the case may warrant. This is all that was accomplished, but could be done at present. Our hopes that mature discussion and prayerful deliberation will lead to such a combination in educational work as will be of priceless value to all concerned.—C. Visitor.

Pen and Scissors.

FREE SEATS IN CHURCH.—The *Journal Messenger* talks with good sense about free seats in churches, as follows:

The free-seat system in churches is rapidly gaining headway, and its ultimate success is only a question of time. The opposition is not a religious, but a financial one. Congregations will build magnificent shrines, and the seat rental must be raised to meet the outlay. This is the practical view of the matter. The lack of free-seats, which is the exorbitant prices, are sometimes unable to even enter one. A little more simplicity in church architecture must be exercised for the consummation of so excellent a plan as the free-seat system.

CHURCH AND STATE IN GERMANY.—No question in Germany seems to be tending more rapidly toward solution than the separation of Church and State. This has been the case, indeed, ever since the great German war of 1866, but the cause has been making more than its wonted progress during the past year and a half. It is astonishing how many perplexing political and ecclesiastical questions really centre in this fundamental one, and how many journals and even elaborate books receive their tone, if not their occasion, for partisanship for or against the divine. Sweden and Norway, on the North, and Wurtemberg, Baden, Bavaria, Austria and Switzerland, on the South, are all joining in the march of increased freedom of conscience, and are now witnessing the first real relaxation of the grasp of the State upon the Church since the sad hour, fruitful of many centuries of worse than spiritual stagnation, when Constantine converted Christianity into a State religion, thus attempting to support it by other than its own native forces. In Prussia, it is not quite popular as yet for leading ecclesiastics to declare in favor of the freedom of the Church from the State, but all the signs are good, for the pressure of the surrounding nations is growing so strong that the hour must come when it will be irresistible.

Gavazzi, whose singularly fascinating eloquence electrified so many American audiences a few years ago, has been laboring since that time in Italy for the spread of Evangelical Christianity, and with considerable success. There are reported as now in Italy 38 Protestant Evangelical free churches. Conversations from the church of Rome are being induced. Gavazzi is now lecturing in England in behalf of the Protestant work in Italy.

MAGNIFICENT GIFT BY AN ENGLISH METHODIST.—During the last session of the English Wesleyan Methodist Conference, a very interesting and important announcement was made. Rev. William Arthur stated that he had received a letter that morning from Sir Francis Jackson, Bart., a Methodist layman, in which he (Sir Francis) said that he hoped within ten years, perhaps seven, to see erected in London fifty new chapels; and if £200,000 (about \$200,000) could be obtained from the connection, he intended to give as much. The announcement produced a deep and lasting impression, and was received with loud applause. Our Methodist brethren in London seem to entertain no doubt that the other £200,000 would be forthcoming.—N. Y. Advocate.

The Baptist Home Mission Society have undertaken to raise half a million dollars, to establish a Seminary in each Southern State, primarily for the benefit of the freedmen, but open to all. Upward of \$100,000 is already raised and properly invested.

The United States since 1851. In that year their churches numbered 8, their ordained ministers, 8, their reported Baptisms 108, their additions 43, and their total membership 405. In 1869, they reported 79 churches, 88 ordained ministers, 4,000 baptisms, 397 additions, and a membership of 4965.

A correspondent of the N. Y. *Tribune* states the grand total of Prussian captures thus:—"One Marshal, 39 Generals, 3,359 officers, 106,050 privates, 10,280 horses, at least 50 eagles, 102 mitrailleurs, 88 field and fortress guns, over 400 wagons and trains, several millions of dollars worth of an incalculable quantity of supplies of arms, ammunition, clothing equipments, forage and provisions."

The oldest missionary in India is supposed to be Rev. George Pearce, who has labored forty-three years as a missionary of the English Baptist Society. At the commencement of his labors, idolatry had never been more vigorous in India. The government protected the burning of Hindoo widows, and no less than 1,500 were burned every year in Bengal.

BANDS OF WOLVES and wild boars are being driven from the forests of Eastern France by the war into Belgium.

THE PROVINCIAL EXHIBITION.

FREDERICTON, Oct. 8.

The Exhibition was informally opened at 11 o'clock with a rather small attendance. The rain, which had been threatening, having been pouring down in torrents during the night and this morning.

At 12 o'clock the formal opening took place, the Lieutenant-Governor being attended by a Guard from the York Volunteers. Being seated on the Throne erected for the purpose, he was presented with the Address, which was read by Mr. Dibble, the Chairman of the Executive Council.

To His Excellency the Honorable General A. Wilnot, D. C. L., Lieutenant-Governor of the Province of New Brunswick.

My Dear Sir:—Your Excellency:—The time having again arrived when it becomes the duty of the Provincial Board of Agriculture to hold an Exhibition of the productions of this Province, the Executive Committee of the Board have much pleasure in meeting your Excellency under such favorable circumstances.

We trust that a careful inspection of the products of the farm and the workshop may prove that considerable progress has been made in both departments since the last Exhibition, and the periodical competitions are of great benefit to both the farmer and the manufacturer.

From the interest your Excellency has always manifested in the Agriculture of this your native Province, we are led to believe that you will derive pleasure in encouraging the greatest and most important interest of our country, an interest that this Board has labored to the utmost of its ability to improve and advance; they trust not without some measure of success.

We are of opinion that the samples of produce and stock now displayed show the capabilities of New Brunswick as a farming country, and were its agricultural portion were to be more generally attracted to our shores, where they would within a few years place their families in an independent position, if not in affluence.

With the means placed at the disposal of the Board by the Legislature, we have endeavored to make an importation of pure bred stock which we hope will be of great advantage to many who could not otherwise procure such animals.

We earnestly hope that a kind Providence may long continue to bestow the blessings of peace and plenty, which we at present so eminently enjoy, while so many others are disturbed by, and suffering all the horrors of war; that our people may continue to cherish that loyalty to our Gracious Sovereign for which they have ever been so conspicuous.