

desire all relief for the calmer pursuits of useful life, lead inevitably to betting and gambling, and, by creating an unhealthy appetite for an unnatural stimulant, vitiate the morals, enervate the mind, and overstrain an endanger even the body.

Even in so innocent and healthful a recreation as boating, there is need of moderation; the motto, "Let your moderation be known unto all men."—*Christian Weekly*.

POSTAGE.—To prevent any misunderstanding or difficulty, be it remembered, that no Post or Way Office paper can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue.

Some of our Exchanges are addressed to E. J. John. The Editor's Office is in Fredericton, and Publishers will confer a favor by addressing papers intended for him to FREDERICTON.

TERMS AND NOTICES.

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JOSEPH McLEOD, EDITOR.

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Religious Intelligencer.

ST. JOHN, N. B., OCTOBER 13, 1871.

OUR GENERAL CONFERENCE.

The thirty-ninth Annual Conference of the Free Baptist denomination of this Province was held with the Free Baptist Church in this city, beginning on Saturday, the 7th inst. The Elders' Conference held its session on the day previous, at which there was quite a full attendance of ministers and licentiates. More than usual dispatch was shown in disposing of the business of the session. Rev. G. W. McDonald read a paper on the proper time and manner of observing the Sabbath, which, after a full discussion, was unanimously adopted. Seven licentiates were before the Elders for examination, three of whom were recommended to General Conference to be set apart to the work of the ministry.

A committee was appointed to select a subject upon which a paper should be prepared and read before the next Elders' Conference, and to name the brother who should write it. Elder Perry was entrusted with that duty, the subject being "The final perseverance of the Saints." This session of the Elders' Conference was one of increased union, and hence increased strength to the ministers and licentiates present, which must prove a mutual and lasting benefit to all. Not only union, but disputation, characterized the meeting, and the business of the session closed at an early hour on Friday afternoon.

THE GENERAL CONFERENCE.

opened its session on Saturday morning, at the hour appointed, by its usual Conference meeting, in which there was a manifest evidence of the presence of the Spirit of Christ: it was a meeting which quickened, encouraged and strengthened many of the children of God; its effects will, no doubt, be felt for months in the various churches and localities from which our brethren came. We do not remember of witnessing a time of more encouragement in any similar meeting. Many of the brothers and sisters spoke of their hopes and joys in a way which showed they still were not only striving to make heaven their home, but were evidently "walking with Jesus," and had the consolations of His Spirit with them.

At two o'clock, P. M., Rev. G. A. Hartley, Chairman of Conference for the past year, took his seat, when the Recording Secretary, J. B. Underhill, Esq., called the roll of ministers, delegates and licentiates. After which, the Corresponding Secretary, Rev. J. T. Parsons, read his annual report. Our brother was enabled to record many things which were encouraging in the whole field of labor—among other things, that God had been pleased to spare all His servants to continue to sow the seed, the Word of God, and to restore the health of our brother who occupied the chair; that, while there were not as many conversions reported as on former occasions, still the field had been cultivated, and no doubt the fruit would be gathered in due time. Two hundred and seventy-seven were baptized, and reported as added during the year to the churches.

The report was ably sustained by Elders G. W. McDonald and J. E. Reid, who moved and seconded its adoption; Revs. Messrs. McMullen, Wm. Downey, D. Oram, G. A. Hartley and A. Taylor, and Mr. Geo. E. Foster also spoke; and sustained the leading features of the report, which, on the whole, was quite satisfactory. As it will appear in the Minutes, we need not refer more particularly to it now, only to remark that it did ample justice to the subject, and is a credit to its author. We hope our readers will be careful, on receipt of the Minutes, to peruse it.

Rev. J. I. Porter, delegate from Nova Scotia General Conference, gave an oral report, expressing his satisfaction at meeting the brethren here, and the great advantage they of Nova Scotia had received by our brethren from this Province visiting; then, he hoped the delegation would be continued.

The following appointments were made for this Sabbath:—

Free Baptist Church, Waterloo Street—11 A. M., Rev. J. I. Porter; 3 P. M., Social Meeting; 6 P. M., Rev. G. W. McDonald.

Free Baptist Church, Carlton—11 A. M., Rev. J. E. Reid; 3 P. M., Rev. J. Noble.

Brussels Street Baptist Church—11 A. M., Rev. J. T. Parsons; 6 P. M., Rev. G. A. Hartley.

Brothers Wm. Downey, Wm. Kinghorn, F. Babcock, J. Perry, A. Taylor and J. I. Porter supplied pulpits in other parts of the city during the day. At the Waterloo Street Chapel, notwithstanding the enlargement of the house, giving greatly additional space, and all the efforts to introduce sitting accommodation, yet there were many who could not find seats, some having to leave.

The services were impressive, and no doubt will be of lasting benefit. The truth preached to such attentive congregations will have its effect in awakening thought and solemn reflection. The administration of the Lord's Supper during the afternoon service was a most solemn season, and many hearts were led to rejoice in God their Saviour, while all of Christ's followers felt it was good to be there. We have seldom witnessed so large a family sit at the Lord's table at the same time as on that occasion.

The services at all the points visited by our brethren, we learn, were well sustained, and no doubt good will result therefrom. May that God whom we serve make the labors of the day of great and lasting good to His cause; and by the influence of His Holy Spirit may He, through the word preached, quicken some souls into life.

On Monday morning the Conference reassembled, and after prayer, the calling of the roll, and distributing of ballots, the question of Chairman was

decided, the choice falling on Elder F. Babcock and Elder J. E. Reid as Assistant. The Nominating Committee reported the several committees, a recommendation by them; their report being adopted after considering it section by section.

On Monday evening one of the most enthusiastic Home Missionary meetings was held we have had. The report shows an outlay of nearly \$400 for missionary labor, and some six different missionaries engaged during parts of the year. Something over \$200 were raised in the meeting in cash besides pledges. The speaking was pointed and good, and the meeting a success. What is especially pleasing in connection with this Society is that it has never been allowed to be in debt. Whatever other faults may be urged against it, the want of financial ability is not one of them. We trust this Society may continue to prosper, and have increasing success.

On Tuesday a resolution passed to enable the several districts to organize Auxiliary Home Missionary Societies, and co-operate with the Parent Society in extending the missionary efforts of the denomination.

The subject of union with the Baptist friends in the matter of Education was considered, and the question was decided by resolution of Conference, which goes to show that our people have not yet been brought to see the utility of such a measure as to induce them to assist with their means for such an object; until we can raise funds, any educational measure must remain unproductive, however well matured. It is not too much to hope, that time will soon come when some decided action will be had on the subject, and education among us receive impetus which it never before obtained.

During the afternoon, arrangements were made for the ordination service, and at three o'clock, the hour appointed, the house was comfortably filled. Rev. G. A. Hartley preached the sermon for the occasion to a very attentive audience, laying down in unmistakable terms what constitutes a minister of the gospel. He then proceeded to put the questions, which were both clear and pointed. Prayer was offered by Elder Weyman during the laying on of hands; charge given by Elder Taylor, right hand of fellowship by Elder Noble; and benediction by Elder Perry. Thus were ordained and set apart to the work of the Christian ministry three young men, Brethren Benj. Sherwood, C. T. Phillips and T. Fitzherbert. May they study to be approved of God, rightly dividing the word of truth.

At 7.30 the Foreign Missionary meeting was held. The report, which was read by the Secretary of the Society, Elder Perry, breathed encouraging words and gave us to understand that the work in India under Bro. Phillips and his companion, was progressing, if not rapidly, yet steadily and well. It shows a year of the blessing of God upon the missionaries of that far-off land. The report, which was moved by Elder Reid and seconded by Elder G. A. Hartley, and spoken to by Elders J. I. Porter, of Nova Scotia, and G. W. McDonald, was a well written and encouraging document. The Secretary stated that about \$260 were needed to relieve the Treasurer, who had paid out of his own funds all the demands against the Society, and appealed to the friends present for, at least, that amount; and in a few minutes after the speaking had ceased there were in the hands of the Treasurer enough to pay all demands and a balance to begin the new year, besides quite a respectable amount in pledges. Thus closed our missionary meetings of the year, giving the friends renewed and increased courage to go forward to aid in the work of evangelizing the world, and to direct the inhabitants of time to the "Lamb of God, which taketh away the sins of the world."

EDITORIAL CORRESPONDENCE.

BATTLE CREEK, September 27th, 1871.
Last Sabbath we spent in Buffalo. Judging from appearances it was a very busy day. The Universalist Church was rededicated. It was destroyed some time ago by fire, and the work of reconstruction has just been completed. There were present to take part in the ceremonies several divines of the Universalist persuasion. The dedicatory sermon, reported in the papers of Monday, was a fine effort.

Shortly after dinner we heard music, but took little notice of it. It was repeated again and again, till we were induced to go out and see what it meant. Soon we discovered a procession in which thousands were taking part. The stars and stripes were floating, and banners were held high in the air. We cannot say how many societies were there, but the banners indicated all the "saints" imaginable and a few others. Each society was headed by a band, and all sorts of airs were played to the evident delight and amusement of the crowds of small boys following the procession. The procession embraced the "great unwashed" of Buffalo; and their object was to celebrate the laying of the "corner stone" of a new Roman Catholic Chapel. We could not tell why the Sabbath was chosen as the day for such a display, unless it was, as we overheard one who sympathized with the movement say, "the better the day, the better the deed."

The friends of teetotalism in Buffalo found a temperance prayer-meeting every Sunday afternoon. It appears from the statement of the Secretary of the Temperance Union that the meetings generally are very thinly attended—only a few seem to evince any interest in the work. Last Sabbath, however, there was no lack of attendance. St. James' Hall, a spacious building, was densely packed with people eager not to pray nor to hear prayers—but to listen to the "Great Showman," P. T. Barnum. This was the attraction on the occasion. The fact of Mr. B.'s presence was extensively announced by circulars and from the pulpits, hence the crowd.

As a meeting for prayer it was a magnificent failure, as at occasion for fun it was a magnificent success. Barnum spent an hour, professedly discussing the temperance question, but really exciting the risibilities of his hearers as few men but Barnum can do. We do not doubt that he has a firm belief in the good effects of total abstinence; but his manner of treating the subject is not, according to our way of thinking, the wisest. Some person might possibly be convinced by it, but the chances are that few would be benefited. Temperance is too serious a matter to treat in so light a way. Though the speaker made many good points, he speedily dissipated all good and serious thought by his continuous joking. He was greeted with applause, loud and boisterous. He was also interrupted, which, however, did not disturb him in the least. He was arguing that habits of intoxication unfitted a man for business—that he was thereby robbed of his brains. During his remarks on this point he was several times interrupted by a young man sitting immediately in front of him. Pointing to the young man, "Here, ladies and gentlemen," said the speaker, "is a living proof of what I have been telling you." Then, turning to the intoxicated man, he said, "Come up here till I show the audience what rum will do for a man." He went up, and Barnum, taking him by the shoulder, seated him in a chair, and then pointing to him, went on to say, "You see here, ladies and gentlemen, what a fool rum has made."

"Don't think," he proceeded, "that I had him come here for this purpose; you mustn't think, either, that he belongs in one of my cages; I would scorn to carry such a creature about even in a cage. This is rum's work. Why don't you hate it?—the rum I mean, not the thing it has made." The poor inebriated realized not his pitiable condition. He rather imagined that he was gaining applause. Poor fellow! But how large a class he represented. When will men see the folly of being slaves to so debasing an appetite?

Looking at it carefully we are inclined to the opinion that Mr. Barnum himself benefitted most largely by the meeting. His great circus and menagerie was to exhibit in the city on the following day, and his appearance at the "prayer-meeting" was probably as good an advertisement as he could wish. No amount of abuse or ridicule would keep rum-sellers and drinkers away; while many of the temperance and moral class would be induced to go just because of the "Showman's" position on the temperance question.

The part of the Sabbath most profitably spent and enjoyed was while we listened to Rev. D. M. Stuart, pastor of the F. B. Church. His preaching was practical and earnest, just such as we think is needed everywhere. The prayer-meeting we attended in his church was a great success. The place was full of the presence of the Lord, and His people rejoiced because of it. We shall not be surprised to learn very soon that Brother Stuart and his flock are rejoicing over an ingathering of precious souls.

BATTLE CREEK, MICH., Sept. 30, 1871.

One day at NIAGARA—
only one day! We were sorry to leave. A week at least ought to be spent there, and a whole season would not be too long. Pleasure and profit might be found every day. From early in the morning (on the 23rd) till darkness began to gather and shut out the view, our wanderings among the various places of interest were continued. Table Rock, Cedar Island, Prince of Wales Tower, Sulphur Springs, Lundy's Lane and Tower, the Whirlpool, Goat Island, Luna Island, Terrapin Tower, the Cave of the Winds, the Three Sisters (islands), and other points were visited. We have heard people returning from Niagara express disappointment, they thought it unequal to the published descriptions of it. We were at once impressed in the opposite way, and at the close of the day, imperfect as had been our opportunities of seeing, were convinced that it is beyond the power of pen or tongue to do justice to the sublimity and grandeur of the scene. All that we have ever read of it fails to give any adequate idea of the magnificent display of Nature's power and glory. We attempt no description—it were folly to do so. To be appreciated it must be seen. From above and below we viewed the mighty cataract; and the impressions received shall, we verily believe, remain with us always.

With Mrs. Sigourney, let us write:
"Flow on, forever, in thy glorious roar,
Of terror and of beauty. God has set
His rainbow on thy forehead, and the clouds
Mantled around thy feet. And he doth give
Thy voice of thunder power to speak of Him
Eternally—bidding the lip of man
Keep silence, and upon thy rocky altar, pour
Incense of awe-struck praise."

"Thou dost make the soul
A wondering witness of thy majesty;
And while it raptures with delicious joy
To tread thy vestibule, dost chain its sleep,
And check its rush, with the humming view
Of its own nothingness, bidding it stand
In the dread presence of the Invisible,
As if to answer to its God through thee."

After two or three days anxious looking and disappointment, they came. Only sixteen days absent, yet without word from home the days seemed like weeks. Thanks for the letters, and papers too; they have been read carefully, (more than once, too). Even the advertisements have been eagerly scanned. We are glad the brethren in Fredericton are faring so well in the way of preaching. The pleasure of our trip is much increased by the knowledge that there is no lack of pulpit supply. Also glad to hear of interesting prayer-meeting. Don't fail to attend them promptly, brethren and sisters; they will do you good, and others will get good through you.

Thank you, Bro. McDonald, for your kind letter. Glad you had so pleasant a time at the Nova Scotia Conference. We congratulate you upon having had grace to resist the tempting offer to locate in that Province. We are always pleased to notice how eager the brethren in Nova Scotia are to secure more ministerial strength, but we cannot forget that the force in New Brunswick is small—smaller in proportion to the number of churches and the territory to cultivate than in Nova Scotia—so that none of our ministers can be spared. Bro. McDonald will also accept our thanks for the interest evinced in behalf of the INTELLIGENCER during his Nova Scotia tour.

As the time for CONFERENCE draws near, we feel a strong desire to be present. But as the brethren saw fit to send us here we must try to be content. While we anticipate much pleasure and profit in meeting with the brethren representing the Freeville Baptist denomination, we confess to an anxiety to be at home. Before this reaches our readers the Conference will have come and gone. May God the Lord be there to direct, bless and strengthen. Many are praying for this. Our prayers are with them.

October 2nd.
The Lake Shore and Michigan Southern Railroad, over which we came from Buffalo to within a few miles of this place, is well built and smooth. The trains are well officered, and the comfort of passengers is well looked after.

BATTLE CREEK,
where we now write, is located on the Michigan Central Railroad, 163 miles from Chicago, and 121 miles from Detroit. Its population is somewhere in the neighborhood of 7,000. The buildings in the business part of the city are some of them good, but for the most part the residences are built low and are of an inferior kind. We, of course, except the residences of some of the wealthier citizens, which are nicely located with pleasant surroundings. It is situated in the midst of a good and fertile country which produces large quantities of wheat, corn, and fruit.

The facilities for manufacturing purposes are especially good. Two rivers—the Kalamazoo and Battle Creek—pass through the city. The power by these afforded is taken advantage of, and several mills and factories are among the industries of the city. There are five Flour Mills, all doing a large business, grinding night and day, Sundays included; one very large Woolen Mill, said to be the largest in the State; several Dye and Sash Factories; an Organ Factory; Carriage Factories, &c.; besides three Threshing Machine Factories. One of these last is a very extensive establishment. One hundred and seventy-five men are employed; fifteen machines a week are turned out, which are sold for about \$700 each. So great is the demand that the proprietors have been unable to fill all the orders this season. After the foregoing sketch of the city, the reader will scarcely need to be told that the business of the city is brisk and that it is a growing place. It is said to be the liveliest place, with perhaps one exception, on the Michigan Central Road between Detroit and Chicago.

OF CHURCHES.
There is a variety: an Episcopal, a Lutheran,

Methodist, Baptist, Presbyterian, Quaker, and Roman Catholic, and two colored (one Methodist and one Baptist). Some of the church buildings are good. The Baptists have a handsome new church in course of erection. It is to cost \$25,000. It would not do to neglect mentioning that there is a church of the "SEVENTH DAY ADVENTISTS," and also a "circle" (we think they call it) of Spiritualists. The "Seventh Day Adventists" live almost exclusively in one section of the city. They have a Printing Establishment, from which they publish a weekly paper called the *Advent Review* and *Herald of the Sabbath*, besides tracts, &c. They also have a Health Institute. Elder White is the President of the Publishing Association, and the "Head Centre" of all their operations. His wife is esteemed a Prophetess. That these people have many peculiarities, is plain. As their name indicates, they observe Saturday as the day of rest, and work very diligently on the Sabbath. They also believe in the speedy coming of the Saviour, the sleep of the dead, and the annihilation of the wicked. They lay a great deal of stress upon the Saturday Sabbath day. We listened to a sermon by Elder White on Saturday last, and he referred to nothing else. They do not mix a great deal with outsiders, or as they term them "Sabbath breakers."

We could not but notice the peculiar style of dress worn by the women and girls. Their dresses are made short, and the deficiency is made up by pants of the same material as the dress. There is, we think, no rule of the Church binding them to "wear the pants," for we saw a good many dressed in the ordinary way; but the more devout chose that style—an idea prevailing that it is more heavenly as well as "more pleasing to the eyes of the Lord." Perhaps it is all right, but we confess to having been rather amused at the figure they cut. Just imagine, fair reader, a pretty young lady, her head adorned with beautiful curls and a stylish hat, her fair figure clad in a dress of finest texture and beautiful pattern, made according to the latest fashion in every respect, except the length, and then try to think of all this being supplemented by a pair of trousers coming down all the way to the heels. Perhaps it is an improvement, but we would have to be shut out for a long time from other styles before we could believe it.

There is said to be quite a number of SPIRITUALISTS in the city and vicinity. We stumbled one evening into a hall where they were "holding forth." The harangue was nearly completed; but we were in time to hear the speaker say that he had once been a Methodist preacher, but by some peculiar process had been delivered from the thralldom imposed by the religion of Christ, and he was henceforth determined to worship God as revealed in himself (the speaker). He rallied about "the old school," pharisaical doctrines, long prayers, sniveling and crying, a "blind faith," and advised his hearers to go to themselves for light, and knowledge, and comfort, and to "let Jesus and everybody else alone." His address was an unintelligible sort of an affair, evidently the production of a bad heart and a disordered brain. The hearers were enjoying it in their own way though, cracking nuts (and jokes occasionally too), laughing and talking, having a "free and easy" time generally, with clapping of hands and stamping of feet thrown in once and a while by way of variety.

THE SCHOOLS
in this city, as in other cities and towns of the United States, are first class. Here there are four school buildings. The largest, called the Central, is a new and splendid structure. It cost \$90,000. It is built of brick and cut stone; is three stories high, besides the basement. The whole size outside the walls is 90x119 feet. There are three entrances to the building. On the first floor there are seven school rooms, 25x35 in size; and on the second floor the same number. The lower flat is devoted to the primary classes, and will accommodate 400 pupils. The second floor is appropriated to the intermediate and grammar school grades, and will seat 294 pupils. The high school department is upon the third floor. It has two school rooms, capable of seating 142 pupils, three recitation rooms, a music room, a library, and a museum. The whole seating capacity of the building is 846. There are two dining rooms for the use of those who come from a distance. The warming is done by steam; and the ventilation is good. Water, both for washing and drinking purposes, is on each floor. Everything that would in any degree go to make the building pleasant and comfortable, has been done. In a word, in its arrangements, its adaptation and furnishing, it is exceedingly convenient and beautiful. The Superintendent's report for 1870 states amount raised for "educational" purposes at \$14,150, which, divided by 98, the average number of pupils in attendance, gives the average cost per scholar as \$14.35. This is not by any means a high figure.

Now that New Brunswick has a Free School Law, so soon to come into operation, we are hoping that a class of school buildings will be erected which will be a credit to the country. Money so invested will yield a handsome return.

WHAT THE BIBLE SAYS.
The Lutheran clergyman in L— had been informed that there was to be divine service at the court-house on a certain evening. The notice not having specified to what denomination the preacher belonged, he supposed it was some orthodox clergyman who was on a journey. As he usually attended on such occasions, he proceeded at the time specified to the place appointed, where he found a large congregation assembled, a considerable number of which consisted of his own members. The preacher took his text from Mark xiv. 15: "Go ye into all the world, and preach the gospel to every creature." He soon perceived that the principal object of the preacher was to found upon this text the doctrine of universal salvation, arguing that as the Saviour directed the gospel to be preached to every creature, consequently that every one must be necessarily benefited eternally by it. As there was much plausibility in the style and address of the preacher, and the Lutheran clergyman perceived the members of his own church evidently interested in the subject, he felt greatly concerned for the consequences, and was at a loss what course to pursue to prevent the poison from operating. He feared that if he spoke at the time it might be regarded as an act of indecorum, if not of illegal interference; yet if he remained silent there was great danger of the pernicious doctrine, exercising some influence on the minds of his people. After weighing the matter well, and lifting up his heart to God for wisdom and direction in so difficult a case, he resolved, as the least of two evils, to speak a few words. When the minister had concluded his sermon, he accordingly arose, and addressing him, said: "Will you have the goodness, sir, to read the verse which immediately follows your text?" "Oh, sir," said the preacher, "if you wish to address the audience, come forward to the desk." "No, sir," said he, "I merely requested of you the favor to read the verse that follows your text." Thus urged, common civility rendered acquiescence almost necessary, and, though with evident reluctance, the preacher at length complied and read, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Now, my friends," said the Lutheran, "you have heard the testimony of your blessed Saviour, which, you perceive, is in direct opposition to the doctrine this gentleman has this evening inculcated, need not inform you which is most deserving a credit." The effect was overwhelming; so concluding an argument at once counteracted and destroyed any influence the sermon might otherwise have produced, and the Lutheran clergyman stated

as a proof of it, that the Universalist had not attempted to renew his office in his neighborhood. It also demonstrates that the Bible is the most powerful weapon against the attacks of error.—*Episcopal Reviewer*.

LIVE AS YOU TEACH.

The Rev. J. P. Sergeant, writes an article to the *London Sabbath School Teacher*, upon the importance of following up the teachings of the life. After some examples of inconsistency among clergymen he says:—

"As Sunday-School teachers, it is well to remind you that everybody speaks by his life as well as by his tongue. In these times men are rated at their real value. A moral police is abroad, and it tracks you with its hundred eyes everywhere. Your scholars cross your paths at almost unlooked-for moments. Here one as a page waits upon you at an evening party; there another serves you as a waiter at an eating-house; a third, who is an orphan boy at a book-seller's brings you your periodicals; a fourth distributes programmes at a lecture or concert-room."

"Now I do not say to you that you should study appearances, and carefully guard against being accounted as a hypocrite. I say rather that you should study realities, and seek to be everywhere and at all times a real and attractive disciple. If you are addicted to the pleasures of the table, or are irritable and cantankerous at your home, or if you are vain in dress or person, or if you are unfaithful in your money dealings, or vindictive and fierce in your behaviour to your friends, it will all come out, and every scholar connected with you will quietly apply to you the proverb, 'Physician, heal thyself.'"

"I knew a teacher, wealthy and talented. His fault was that he was too eager for money, and he was the less excusable as he had no family for whom he needed to lay by. A blight seemed to rest upon his work, and when at last he invested a considerable sum in purchasing a public house, property which was of a very low character morally, but which yielded a good return for his money, his influence sank down to an utter ebb. I shall never forget the contempt with which one of his scholars spoke to me about him. He had been an avowed man of the world, but now he had been nothing in him to be despised. But his professed aims and hopes were higher than those of the worldling, and it was humbling to him to be looking for an increase to his gains in the gutters of excess and vice. Perhaps he meant to improve the public-houses by introducing better tenants and checking all bad language and bad habits. Thank you, dear reader, for that kindly surmise. Perhaps he did; but perhaps he didn't. I dare say, however, he meant it. The devil will not in the least object to a man meaning well if he will stop there."

I know this much, that the respect of a circle of intelligent laity who gather around us to listen to what we can tell them of God and righteousness, is worth more than interest at ten per cent. upon our money investments. Pity that this good man did not know it too.

If, however, evil example tells, so does good. The fragrance of the oilment will make itself known. An upright, loving, generous man speaks in his every action."

BIBLE CLASSES.
With how many thousands in the church, however, is it the case, not only that they have never had a home Bible-class, but they have graduated about the age of fourteen from the Sabbath-school, not again to attend biblical instruction any more than they would attend a grammar or spelling class. Leaving the Sunday-school just when they are learning to think for themselves, and at the age when they can begin really to study, they find the church with no Bible-school provided for them. The natural inference would seem to be, that the church regards the study of the Bible as altogether a child's affair, so that every one, after that period of life, can read it for himself, without requiring anything like the trained teachers to whom he goes for his secular knowledge after he leaves the village school-house. In many cases, it is true, Bible-classes for young men and young women are instituted either on Sundays or week-days. But there is no system, no organization for the purpose, nor is the Bible-class thought of once where the Sunday-school is thought of twenty times. While no school at least, and while a vast publication both of books and music, with a variety of associations, have sprung up to promote the Sunday-school work, the real study of the Bible is left to a few gathered here and there, and is pursued with languor. There is no Bible-class literature worth the name, nor is there that order of teachers who can raise the Bible-class to that superiority over the Sunday-school which truly belongs to it, as every one is obliged to admit when once the subject is duly pondered. All Christians, the gray-headed as well as the young men, steadily attend the Bible-class; nor can any one get through with the study of the Bible at—*Prof. Thomson in Association Monthly*.

THE FATHER'S POWER.

Said a clergyman of large experience, "In looking over my congregation I find some pious fathers who have unconverted children, but very few prayerful fathers who have converted sons. The pull of the father downwards is too strong for the pull upwards of the Church and the Sabbath School."

Yes, and too often it is far too strong for the mother's influence in the same direction. The man who talks only of money-making in his family circle will bring up his sons to think that that is the chief end of existence. How almost invariably we see the children of the jockey, the gambler, and the drunkard walking in all the ways of their father.

On the contrary, it is a well-known fact that our theological seminaries are largely replenished from the ranks of ministers' sons; certainly almost entirely from Christian families. A devoted servant of God, though born in a very humble sphere, attributed much of his after usefulness to the memory of his father who died when he was very young. His strict observance of the Sabbath was one of his earliest remembrances. Also the tender care of his father for his invalid wife, in the morning before he went to the field, and in the evening when he returned from his hard day's toil; his self-denial in providing for her the best medical attendance in his power and in securing for her all the comforts his straitened means would allow; all these early lessons sank deep into his heart, and were reproduced in a noble, manly, useful life.

If fathers would take more thought of these pictures they are daily hanging upon the walls of their children's memory, there would be fewer distorted, rough, unlovely characters, entailing life long misery on all connected with them.

A ROMANIST'S OATH.

The ecclesiastical movement in Germany in opposition to the impetuosity of Rome in declaring the Pope infallible still goes on, nor is there any probability that the independence of Dollinger and those who act with him will be overcome. No means are left untried to reduce them to blind submission to papal control, but they refuse to submit reason and conscience to such dictation. We learn that Max Hort, the priest and teacher who was excommunicated by the Bishop of Ratisbon because he refused to accept the dogma of papal infallibility, appealed to his official oath, which forbids him to countenance dogmas and principles expressly rejected by the State. The Augsburg *Abend-Zeitung* publishes the following passage from the reply of the Ratisbon ecclesiastical authorities to the above named priest, dated 23d May, 1871:—

"We cannot refrain from calling the attention of Mr. Hort to the fact that the official oath sworn by him cannot release him from the obligations of the Catholic creed and confession of faith, for the simple reason that all political oaths are to be understood in the same sense as the oath on the constitution, under date Terminus, 15th September, 1821, no Catholic subject is bound by the latter to act in opposition to the laws of God or the regulations of the Catholic Church."

What does this mean, but that the Roman Catholic Church binds the conscience so that an oath of allegiance to the State is of no account if it comes in collision with the Church. This has always been charged against the Roman Church, and is here not only admitted, but propounded as an accepted principle.—*Protestant*.

THE TERRIBLE CALAMITY by fire, which has destroyed the most important portion of the city of Chicago, is calculated to excite the sympathy and benevolence of the whole civilized world. Ten thousand houses laid in ashes, one hundred thousand human beings suddenly driven from their homes, and the wholesale destruction of the necessities of life, at this late season, must produce the most heart-rending suffering. Even the very liberal and speedy efforts so universally made to furnish provisions and clothing for the sufferers must fall far short of the actual need, and we hope substantial aid will be forthcoming from every part of the Union and Dominion until the unfortunate are placed in circumstances no longer demanding the aid of the philanthropic and charitable. We rejoice to see that Montreal responded so promptly to the call, and we hope that St. John, and all other provincial towns, will follow this noble example. In another column we give the particulars of the fire as far as our limited space will permit.

PRESBYTERIAN MISSIONARIES.—Rev. James D. Murray, formerly pastor of the Antigonish, N. B., Presbyterian church, and Rev. J. W. McKenzie, who closed his college course last spring, and has been licensed and ordained during the summer months, are in the city and are about to proceed to the New Hebrides to enter into the mission field there. Mr. McKenzie preached in Carleton Place Presbyterian Church at 11 a. m., on Sunday last, and in St. John's Presbyterian church at 6 p. m. Mr. Murray preached in St. David's church at 11 a. m., and in St. Andrew's church at 6 p. m. Both took part in the services in Calvin church (the Institute) at 3 p. m. These services were not strictly missionary services, the missionary address being reserved for the missionary meeting held the following evening at St. David's church. Messrs. Murray and McKenzie will hold farewell meetings in Charlottetown and Halifax prior to their departure for the New Hebrides, which is fixed for the 24th inst.—*Telegraph*.

The News and the Press.

ST. JOHN, N. B., OCTOBER 13, 1871.

The Fruit Show at Wolfville, N. S., has been postponed until 19th inst., in order to accommodate distinguished visitors from abroad.—The ship *Chloe*, from London, made the run from Gravesend to this Port in 27 days, with general cargo.—The "better terms delegates" are enjoying the hospitalities of the Cabinet members at Ottawa; the result of their mission will not be officially announced till the House meets.—Messrs. Hatheway & Small have sent to England for a Clyde built steamer to ply across the bay during the winter season.—The salary of the Portland Police Magistrate has been fixed at \$1400 per annum.—Justice Jacques, Woodstock, has been going for some unlicensed liquor dealers at Richmond, and fined them.—The capital of the Truro shoe factory has been increased to \$40,000.—At a meeting of the owners of the burnt district, King Square, it was decided not to open up a new street.—Continental postage may now be paid on newspapers mailed for Newfoundland.

TO ST. JOHN BY RAIL.—Says the *Montreal Gazette*:—"The Pullman Car Company will dispatch to-day one of their magnificent drawing-room cars, built in the Grand Trunk shops in this city, to Bangor, to be used on the new line opened from thence to St. John, N. B. The line is included in the Pullman system, and will be under the superintendence of Mr. Clark. It is proposed to place four of the carriages of the Company upon it at once. We have thus the luxury of railway travelling in its most pleasant phase between the Grand Trunk system and the Maritime Provinces."

The Common Council have appointed Messrs. Alex. Lockhart, J. V. Ellis, Thos. Furlong, and A. Chipman Smith, Trustees of Schools in the City of St. John, under the new Education Law.

THE FIRST TRAIN from Bangor arrived about half past eight o'clock last evening. It contained the Railway Commissioners of Maine, and a number of other gentlemen, public and private, chiefly residents of Bangor and vicinity (and most of them connected with Railways), with Richard Thompson, Esq., of this City, and family. The Commissioners were on business as far as the boundary line, their object being to inspect the road, its bridges, culverts, etc. They went through with this work very thoroughly, and pointed out several places where they thought improvements necessary. Generally, however, they were delighted with the splendid condition of the road. At the border the party were met by Manager McLeod and other gentlemen connected with railways in this Province. The run in from Vancouver was made in quick time, and the party put up at the Victoria. They returned by special train to the city at six o'clock, Mr. Burpee who came down with them going back, and several citizens joining the party and going as