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☞ *Some of our Exchanges are addressed to St. 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., MAY 17, 1872.

SPECIAL OFFER.

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This is a good time to subscribe. Let the friends of the INTELLIGENCER *do what they can for it now.*

AFTER WORK.

The news from the churches is cheering. Clouds of mercy have been overhanging many places, and salvation has come to many souls. Churches and ministers have given themselves to labour, the Lord has not been unmindful of their faith and efforts, but has drawn nigh to them in gracious influences, quickening them, and giving them cause to rejoice over souls brought into His saving fellowship. Nor has the gladness of heart been confined to those sections of the church upon which the refreshing showers have more directly fallen; the whole body of Christ has participated in the joyous feeling, and many have been incited to greater faith and zeal in the good work of the Lord. The numerical strength of the army of the Lord of Hosts has been much increased; and it is only reasonable to suppose that the real faith-exercising and working force of the church has been greatly added to; that this latter may be the case there is much that needs to be done. Too often a grave mistake is made both by ministers and churches in this connection. During the time of revival their whole strength of soul and body is thrown into the work of the Lord, and with an enthusiasm that is truly commendable and pleasing to God, they make every thing bend to the accomplishment of the end had in view—the salvation of souls and the glory of God. With their might they do what their hands find to do. It is at the close of this exhaustive labour that the mistake is made. The converts are baptized, and then received into the fellowship of the church. During the continuance of special services, and while the special interest holds good, they take their full share of the delightful work with the older christians. This they do out of pure love to Christ and the souls about them. They thus show their appreciation of what Jesus has done in their behalf. Such work is a great blessing to them, drawing them into closer union with their Lord and into fuller sympathy with His cause in all its interests. But so soon as the revival influence begins to wane, they begin to be at a loss to know what to do. They are anxious to be engaged in work for the advancement of the Lord's cause, but being inexperienced they know not what to do. To be kept from falling, and to be of real and permanent service, to the church they must be taken in hand and trained to habits of constant work. They need to be shown that they, equally with their fellow church members, are responsible for the proper and vigorous carrying on of every branch of the church's work. Church operations must be well systematized, and, so far as possible, every member brought to understand that he and his efforts are necessary to the perfection and force of the church. It is because these things are neglected that so many, who in their early christian life promised to be so useful, pine away, growing weaker and weaker every day, till they are entirely lost to the church. We hope more attention will be given to this matter than in the past. It must not be lightly esteemed or neglected. A contemporary writing on this subject says:—

The amount and the value of the fruit yielded by the special interest depend very largely on this. A new company has appeared among the disciples; but how much they will learn at the Master's feet where they professedly place themselves, and what use they will make of their new acquisitions, remains to be seen. A new band of recruits has been gathered for the Lord's army; but how much they are to be worth when drest parade is over, and the time for a true soldier's service has come, will be learned hereafter when the battle is joined or the wearing duties of the active campaign press long and hard and steadily. The blade and bud and blossom of the new life are indeed grateful to eye and heart; but the time is not yet when the harvest is to be reaped from the field of activity, and the fruit gathered from the boughs of character, and the Great Husbandman is to measure each life by what it has matured and yielded. And the question,—How much do all these reported conversions and accessions amount to?—will be largely determined by the after work to which the pastors and churches give themselves. To train the souls that have come to them is far more important than to welcome them with formal hand-clasp and printed hymn. To take these new forces with satisfaction is well; but to organize and train them for permanent, intelligent and fruitful service is a hundred times more important.

And yet it is this last and most vital work that is most likely to be neglected. There is indeed less exhilaration in it. The gains that spring from it do not usually come with observation. It gives little notoriety. The world seldom stops to gape and wonder and stare at it. It does not keep the minister's name flying from lip to lip through the parish or along the street. It brings little noisy applause to his ear. It does not keep him as a constant and prominent actor in the public eye. There is very little in it to stir the animal spirits, or feed the ambition for a speedy, half-earned and treacherous fame as a pulpit prodigy. It calls for a calm but resolute faith, for a quiet but tireless and mighty patience, for a keen spiritual discernment that nothing but study and reflection and prayer will bring, for definite plans and a persistent execution of them, for the careful and every-day attention to little things and personal needs, even more than for the exceptional and general public effort that blazes through the sanctuary as a comet streams across the heavens. And yet this is the vital work that is called for, and without which the panegyrized sermons and the trumpeted revival will be more than half sounding cheats, and magnificent promises blighting while yet they bloom.

And the churches, both as organized bodies and as made up of individual Christians, are to take hold of this training after-work. If they have pastors who can and will take the lead in this sort of service,—as every church needs to have,—so much the better; if not, let them go only the more resolutely about it themselves. They can not afford to wait, nor stop long to discuss questions of pre-eminence and leadership. Their presence and future strength and success depend upon their promptness, fidelity and skill in this very field. There is nothing more needful, more honorable, more promising or more sure of reward. Labor of this sort will not be in vain. It will bind the church-members into unity. It will lift up a higher ideal before those who are fixing their own standard of religious character and life. It will encourage the timid, cheer the despondent, rebuke the slothful, and give added heart and power to the true workers. It will especially react in blessing upon those who thus seek to be of service, so that while they toil they will find themselves half unconsciously breaking into song. And it will silence the cavils and drive out not a little of the skepticism of worldly observers, compelling them to see and feel that there is a church of the living God among them, where souls are really trained for the manliest and best service, and where life on earth takes on something of the majesty, the grace and the beneficence of heaven.

OUR INDIA LETTER.

MIDNAPORE, India, March 14th, 1872.

MR. EDITOR—The hot winds have come, and all the delightful coolness of the air is gone. Now, for three months at least, we shall have to keep out of the sun. Thank God for the past two months amongst the Santals. The very memory of it will cheer and help us through this scorching summer at home. Here we find plenty of work for heart, head and hands. Thank God for enough to do in this busy world! Pity the person who has nothing to do, or, what is worse, no heart for work.

Last month was truly a cheering one. Mrs. Phillips accompanied me, and we were enabled to visit eighteen of the Santal schools and to preach in many of their villages. It is an unceasing pleasure to see these people so eager for knowledge. The large groups of boys and girls that came together in the beautiful mango groves for examination, spoke to us of the "good time coming," when these hills and jungles shall ring and echo with the high praises of our God and His Christ. Our souls long and look for that bright day, and we pray for grace to work on patiently and faithfully until our time comes to go hence, whether our eyes behold its dawning or not.

The cases of Badharam and Madhu, two of the Santal teachers, have cheered us much. They stand at the head of the list, and consequently exercise a great influence over the others. Both of them have been teachers for several years, and quite a number of our present teachers were taught and trained in their schools. These two young men have frequently declared their utter unbelief in Santal gods and superstitions, and now they are bold to express their convictions of the truth of Christianity. We hope soon to see them openly professing their faith in Christ. Both of them took part in our camp prayer-meetings, and seemed decided to follow Christ at all hazards. Madhu was bold to say, "Whatever it costs, I am determined to be a Christian." One day he said, "Here is water, what hindrance to my being baptized now?" These are interesting cases. It was truly touching to hear them pray for strength to endure persecution and boldly follow Christ. But they need your prayers. They will meet with trouble, and their faith must be severely tried. Their friends at home will strongly oppose them, and do all they can to keep them from being baptized. The Santals seem to think that all is well enough until one is baptized, and after that there is no hope. Parents, brothers and wives beg the converts not to be baptized. They are willing their friends should become Christians, but cannot bear to have them baptized. The offence of the cross has not ceased. Do pray, Christian friends, that these two young men, and others like them, may be true to Christ.

To-morrow our Annual Conference opens at this place. The delegates and other friends are coming in, and may it please God to grant us a good season of refreshing. Rev. George Pearce, the veteran Baptist Missionary in Calcutta, of whom I have before told your readers, and two other brethren reached here to-day, and we anticipate much pleasure and profit from their presence at our meeting. Quite a number, upwards of twenty I think, of the Santal teachers are in from their schools, to hear and learn all they can during the session of Conference. Our brethren, too, from the two branches have all come in, so that together with the delegates and visitors from the South, we shall have a larger gathering than ever before on such an occasion. Our little church here is exerting herself nobly to provide for all those who come, and I doubt not that the meeting will prove a great blessing to all our native Christians. In the weekly prayer meeting this evening I was gratified to hear earnest petitions offered up for the outpouring of the Holy Spirit on the meeting. Several prayed that our visiting brethren might bring a blessing with them, and that we here might do them good also. It is very cheering to see our people taking hold of such work with hearty earnest, and we thank God for hearing our prayers in their behalf. As one by one our missionary band are called off, we delight to see these native Christians girding up their loins for hard work.

The 8th was our Sabbath-school Anniversary day. In 1863, Dr. Bacheler organized the school with about half-a-dozen pupils. These nine years how wonderfully God has blessed us! Hundreds of children have been brought under Christian training, and we have reason to rejoice over many saved by the glorious gospel. From year to year we have welcomed several from the Sabbath-school to the church, and I hope in time to come still more may thus be brought into Christ's fold. In important particulars there has been decided improvement in the Sabbath-school. The teachers have applied themselves well to the interests of their pupils, and in Bible study there has been great gain. Our boys and girls love the Bible more than they used to, and their lives shew a greater regard for its lessons. Several of the dear children have entered very commendably into the work of teaching others of Christ's love. Indeed we have great occasion to rejoice over the *desire to be useful* which prevails in their minds. Do pray for them. Out of this number, by God's blessing, may come some who shall accomplish much for God's glory amongst their benighted countrymen. And if habits of usefulness and devotion to the good of others are thus early formed, may we not hope that their future will be one of blessing to many with whom in life's struggle they come in contact? Do pray for these children.

J. L. P.

DOES IT PAY.

This is the question that steps to the front at almost every step of almost every man. It is the question that influences most men to a greater extent than any other, bringing an influence more powerful than any other to shape their course, into the doings and goings of all it enters in a greater or less degree. With reference to all Christian work it is a pertinent question. Of Christian work in foreign fields the question is often asked. Very often it is answered in the negative. They who so think are wrong. The *Baptist Union* thus treats the question:

Does it pay to send the gospel to the heathen? Yes, in every way. It profits those who send and those who receive. Christian character is measured by work done. Work requiring strength makes strong men; great Christian undertakings develop large-hearted, unselfish, earnest, enterprising saints. The mission cause has done this for the churches. It has developed talent, heart, faith, zeal, power. Work done for the heathen has multiplied the power to work at home. The churches of to-day are much better than those of seventy years ago, on account of this influence. Those who have been the most active in the foreign work, are doing most in the home field. And tens of thousands give money and do work, which they would not do but for the life, and zeal, and love which have grown up with the mission cause. Even the unconverted feel the influence, and therefore give for benevolent causes. Missions have filled all the land with their fragrance, and done everybody good.

What have they done for the heathen? Not less than three millions have been rescued from darkness and saved. Think of the Sandwich Islands and other Polynesian groups, of India, Burmah, Madagascar, and other lands. For the money spent and the labor done, the results have been wonderful. Yet the harvest has but just commenced. Much of the seed is just fairly in the soil. The first fruits prophesy an immense yield in the future. Light penetrates the darkness; new ideas enter the minds of the people; the superiority of Christianity is gradually conceded; millions are looking to it as a remedy for evils which they wish to cure. As a consequence, Christianity is now nearly everywhere tolerated. The door is open for the gospel in all nations. The case of Japan is an example. In the distinguished embassy now in this country are two men especially instructed to study our religion. On the passage out, the chief ambassador learned that Rev. Mr. Goble, long a missionary in Japan, was on board, and requested an interview. As a result, Mr. Goble was invited to instruct the embassy in the principles of Christianity, which he did very freely during their passage. The principal man assured him that his Government was favorably disposed to Christianity; and desired entire freedom for its propagation, and hoped that Christian governments would urge a treaty provision to that effect. The Government desires this excuse for the change in the policy of the nation, as an answer to objectors. There are many indications that Japan is soon to become a Christian nation. The changes which the gospel has wrought in other lands, prepares the way for its introduction in this. A gigam of hope, an undefined expectation that some great good follows the gospel, is pervading all the nations of the earth. This results from labors done by missionaries, and promises abundant fruitage in the future.

Do missions pay? Were their influence blotted out at this moment, we should lose the richest features of Christian culture and life, we should drop into night; it would be a shock of paralysis, an eclipse of moral death; schools, and colleges, and literature, and commerce, and governments, as well as the churches, the Sunday-schools and all Christian activities, would suffer immeasurable loss. And yet the work has only fairly commenced. As it goes on, men and churches will increase in strength and graces, and the divine truth. "It is more blessed to give than to receive," will find varied and glowing illustrations, as men become good by doing good, increase in souls-wealth, by taking the world into their affections, and grasping eternity in their plans. It is a great blessing to any people to work for foreign missions; it is a serious misfortune to be precluded from this work either by circumstances or disposition.

For the Religious Intelligencer.

"NIGHT THOUGHTS."

We are thinking to night, while seated at the bedside of the afflicted of God's design, in afflicting poor humanity. The truth will bear us out in making the statement that over this wide world to night, in palace and cottage, in the many peopled city and in thickly settled country village or in lone spots, where here and there an earthly pilgrim has pitched his tent, for a little—there is sickness. It is as universal, as widespread, as is human kind. It finds victims everywhere. Is there a God of love? over all, whose hand allots to each the cup of trial?—or are we the creatures of an hour, are we like ship-wrecked mariners, lashed to the wreck expecting and looking for release in death, or a change at least for better or it may be for worse, who can tell. Has God any thing to do with it? God! God! Is there a God? a great self existing being, independent of all other created beings, and does he in his greatness, stoop low down to listen to the feeble moanings of a sick child, to the half-suppressed heart-groan of a suffering parent? Does he? Let us step out and look up at the stars thickly studding the great arched ceiling above us. Tell us ye stars,—Do ye know in your altitude and vastness why it is that we sentient beings, capable of suffering, are made to suffer? No reply comes to us from the stars. They twinkle on in silent majesty and we suffer on. We may ask the question around the mute universe, and yet no answer from any source save one, and now another question arises. Yes, says one, "I know you mean the Bible, but that is only a book not dissimilar in appearance to any other book, and can I in matters of such mighty moment, depend upon what this book tells me?" The fact of the matter is, Mr. Editor, the sceptic is the greatest fool in God's universe. He is afflicted like the rest of his race, and through unbelief of the only source open to him for a solution of this great problem of affliction, his condition is deplorable here and wretched hereafter. Let us look for a moment at this question and see if we can answer it satisfactorily to ourselves, and bring flashes of diamond light out of the apparent gloom. Can we depend upon the Bible? The infidel says not. He says the Bible is all a humbug; ministers likewise, every thing so called good are non-essential. We cannot, of course, in a newspaper article, take up the whole gist of argument to prove the Divine authority of this book, which is found among others in all libraries, but we can say that there is undoubted proof of this fact forthcoming at any time. So much so is this acknowledged in this age of the world, that ministers of God's word seldom deem it necessary to go back of the various subjects selected for pulpit use, to prove this, the great fundamental of all truths, that their great text book, has been directly handed to them by God, as a full and complete guide, counsellor, and friend, as well as a key to open the secret chamber of life's mysteries and show them the connection, the intimate and close connection, between this chamber of horrors, *the present life*, looked at in one light, and the palace of glory, the many mansioned home of beauty and joy, whose portals are always *open* for the reception of the true believer. Ah! yes, the Bible unfolds to us the design of all affliction; and we have an analogy on every hand to its teaching in every day things around us. The farmer drives his team into the harvest field, and loads it with the sheafs of grain. He hauls into his barn, piles upon his scaffold, but if it remained there the increase of his field would be no use if he had gathered a hundred fold. But, no; the cold weather of autumn or early winter, brings the heavy blow of the flail upon the wheat, and the swift turning wheel of the fanner separates wheat from chaff; and there is the pure wheat,—"now ready for use." "No, ah, no,"—it is still to be thrown into the miller's hopper and down between the picked stones, it must go to be crushed into atoms before the baker's hands receive it to be made into the staff of life. The miner in another field digs out the iron ore, which is subjected to various processes before it reaches, in the shape of cast steel, the hands of the edge tool workman. The massive steam trip hammer pounds it into the shape of the axe after it has been subjected to the fire of the forge, and the rapidly revolving steam grindstone, follows the forge and the hammer before the keen edge, *the pride of the woodsman*, is obtained; and now in the hands of a sturdy lumberman, it does good work in cutting out of the forest a farm and a home for a future race. The sailor leaves home to go as a cabin boy upon his first voyage. He is not out of sight of land before he begins to feel dissatisfied with his rations, and gives up eating with disgust. His discipline is just commencing. In a little, a storm is on foot, the fierce wind howls a requiem over the broad waters for the lost and gone down in past days, and its foot falls upon the sea leave a foaming track upon the top of mountain wave and down in the trough of the deep, deep sea; the ship plunges on; but in such a storm as this, good sailors are made, not without it. The skilful sea-captain has been a forecastle man and helmsman, and through trial at sea, he becomes perfect as a commander. Wonder not, my brother or sister, at God's dealing with you in your present trial. You may pick up this paper when laid low upon a bed of sickness, perhaps you have passed through the roughest of the storm, and are now convalescent; think that the hand of your loving Heavenly Father, has been in this trial for your eternal good, and ask for that grace that you so much need, to enable you to kiss the rod that smiteth, and say, "Thy will be done."

We do not in our intense worldliness, ambitious as we are to grasp much of earthly things, we do not, without trials to bring us to our bearings at times; we do not, we cannot, long after the heavenly inheritance. We care not to think about heaven and its eternal joys while our lap is full to overflowing with transient earthly treasures. Our infinitely wise and loving Heavenly Father sees the dangerous tendency of our nature, and he purges us by trial. He takes away a loved child, or if he does not entirely dissolve the connection, he calls the parent to stand trembling over a suffering loved one, until he sees that we are sufficiently afflicted for the time, and then withdraws his afflicting hand.

In heaven the former things, we will be truthful in saying, have all passed away. The former things; what things? Why pain of body, pain of mind, both personal and relative suffering, will all have passed away, *for ever*. Glory be to thee, my God! for those two little words I have just written—for ever. Oh, yes, for ever. Never, never, never, to be renewed; the sufferings of this life are not worthy to be compared with the glory to be revealed. Oh, that the church of Christ in the world were individually living in this world, making the most of their trials, bringing forth out of the rough, crude ore of trouble pure diamonds for heavenly coronets.

My brother and sister, whoever you are, if now passing through deep waters, I pray you, be not discouraged. Trust in God, pray to him to make your trials an eternal blessing to you. May we greet each other on the other shore!

J. H. BARKER.

For the Religious Intelligencer.

THE UNIVERSITY.

BRO. MCLEOD.—Do your readers know that such an Institution exists in this Province? I presume they do; but do they know that they are aiding in supporting it? If they reflect, they must know this also. Well, suppose they know these things, do they know that it is *their* Institution just as much as is any other public property in the Province? The University is now, and has been for some years past, free to all—or rather open alike to all—classes and denominations. The expense of sending to the University at the present time, apart from board, is very trifling, and now that we have *Free Schools*, and all but a free University, Free Baptists should enjoy the benefit from such an arrangement very largely.

We have had the satisfaction of seeing quite a number of Free Baptist students in the Institution during a few years past, several of them having graduated honorably—and *all* passed with credit (*cum laude*) to themselves; and now, with the exception of those studying professions, are engaged at salaries varying from $600 to $900 per annum. Why, then, is it, seeing the result of the past and the prospect of the present,—why is it, I ask, that our people do not make greater exertions to prepare their sons for an Institution which has thus far stood high both at home and abroad, from the actual work done? The graduates from the New Brunswick University, wherever they go, hold a high position, and, as a rule, make their mark.

We have now six students in College from Free Baptist families, all of whom belong to the church but one, and, so far as I can learn, are making creditable progress in their studies. These, when through, will no doubt secure good situations at lucrative salaries. Are our people alive to the fact that we might, with a little exertion, furnish one fourth of all the students which are found at the University—and why not? we have the material in every sense—both money and brains. All it requires is the will to do, and it is accomplished.

Allow me to say to the sons of Free Baptist families: If your parents will not give you encouragement in this direction, correspond with some of the active leading men in the denomination, and they will advise you how to manage to get through the University. Others have done this, and have succeeded: you may, if you will. We should have at least ten or twelve students there constantly. What say parents to this? What say our young men? See what has been done. By a very little more exertion at least double as much could be done. Who will try?

That some improvements are required in connection with the management of our University I have no hesitation in saying; and what Institution could not be improved? To this subject I will refer in my next.

Yours truly, F. B.

For the Religious Intelligencer.

MR. EDITOR,—I fear several, if not many, of our teachers will suffer loss, or the districts in which they are teaching will, because they will fail to make returns for the time taught, up to the 30th April last. The County fund will be divided up to that date, and unless the returns are in, however short the time taught, the districts thus neglecting to make returns, will be liable to suffer loss. Let all who have claims make returns at once.

NEW LAW.

DENOMINATIONAL NEWS AND NOTES.

BRIDGETOWN, ME.—Bro. Jos. Smith writes that the Bridgewater church now numbers seventy-one members. Father McMullin paid them a visit recently, which they appreciated much. The church would be glad to engage him to labor with them a part of his time, but he is averse to making any permanent arrangement, preferring to engage in itinerant labour, and believing that by exercising a general care over the many scattered churches he can do most good. In this department of labor Father McMullin has been very useful. May the Lord spare him long to thus labor for the good of Zion.

WATERVILLE, C. Co.—Rev. Thos. Connor sends us the following interesting account of the work of grace which has been enjoyed recently in his field of labor. He says:—

"Last fall I engaged to labor part of the time for one year at Waterville and Palmer Settlement, in Carleton Co. My principal reasons for doing so were, first—because I believed the Lord moved me to go there, and secondly, because I believed I should see a revival of religion in those places before my engagement terminated, and I praise God that I have not been disappointed. In the latter part of March a revival took place at Third Tier, Jacksontown. A number of ministers, myself included, were occasionally there, but Bro. Thomas Vanwart was the principal laborer in that part of the revival. He baptized, I think, fourteen converts in about two weeks. The cloud of mercy then seemed to remove and hover over Waterville, where the revival commenced on Sabbath, the 14th of April, and on the 21st I baptized ten happy converts, and on the 28th five more. Second Tier has also shared in the blessing. On Monday, 29th ult., I baptized nine in that place. Palmer Settlement is also being visited in mercy. On Tuesday, 30th ult., I baptized three, and Bro. Vanwart (who is laboring with me), baptized two since that time. The revival appears now to centre at this place, and is still progressing."

REV. E. B. GRAY has taken the pastoral care of the circuit embracing the Lincoln, mouth Oromocto and Geary churches. This is an interesting circuit, and we hope Bro. Gray may have much prosperity. Bro. G.'s friends will in future address him at mouth Oromocto.

CONNECTION.—It will be seen by notice on the next page that the Second District Meeting will be held on the *Second* Saturday in July, instead of on the first, as published in the Minutes.

BLANK FORMS OF REPORTS.—A committee was appointed at last Conference to prepare forms for the use of the churches in reporting to their respective District Meetings. Thus it is hoped to secure uniformity, and to gather much more information, which it is necessary to have, than can be got where every church is left to its own way of reporting. These forms have been mailed to the churches. It is to be hoped that the churches will not fail to report and send delegates to the District Meetings. The Third D. M.—the first held—will take place on the 15th June. At the next Monthly Conference delegates will have to be selected. Do not neglect this. It is also important that the clerks in filling out the reports *give all* the information asked, being especially particular to furnish the statistical information.

WOODSTOCK.—Bro. Babcock went to Woodstock this week. He purposes remaining there over Sabbath.

REV. T. O. DEWITT is now on a visit to Carleton Co. We believe he intends to return to Nova Scotia very soon.

HOME MISSION REPORTS.

To the Rev. G. A. Hartley, Corresponding Secretary of the Home Mission Society:—

DEAR BROTHER,—It becomes my duty to render some account of my labors. I left home the 14th of March for my field of labor. The following Sabbath I was storm-staid at Eel River, where I attended two meetings in company with Rev. G. Campbell. The congregations were large and attentive. The following Monday I got to my field of labor. From that time I have labored chiefly at Bear Island and Prince William. These two churches have been somewhat revived. At Prince William backsliders have been reclaimed and three have made profession. I hope some of the Elders will administer the ordinance of baptism. I have not yet closed my labors in this field. I expect to return to it for a short time. I have collected for the Home Mission $13.35, pledges $23.87.

Yours, &c., J. HENDERSON.

May 3rd, 1872.

To the Rev. G. A. Hartley, Corresponding Secretary of the Home Mission Society:—

Another month has passed, and it becomes my duty to report to you. I spent a few days at Coverdale, and baptized five more. The work of the Lord was moving on, but on account of sickness in my family I had to return home. I found Mrs. Currie and two of the children very sick. On my way home I attended a funeral at Petitcodiac Station, and preached again in the evening. It looked as if the harvest was already ripe in that place. What time I have been able, I have labored in Upper Queensbury and Lower Southampton, with the exception of a short visit to Milltown and Caverhill. I attended the funeral yesterday, at Lower Southampton, of Mrs. Christa Rinnels, who died at Fredericton. I intend to start to-morrow for the Eastward. I received for Home Missions $13.40.

I remain yours, S. E. CURRIE.

Southampton, Y. C., May 7th, 1872.

Rev. G. T. Hartley, Corresponding Secretary Home Mission Society.

DEAR BROTHER—The time has arrived when it becomes my duty to send you my second monthly report, and although it is not a great deal of joyfulness that I can report, yet I am thankful to Almighty God that it is as well as it is. When I closed my first monthly record, I thought then I should leave Lutes' Mountain for Dover immediately, but two circumstances hindered this from being accomplished. The first was the badness of the travelling. It was almost out of the question, for some weeks, to pass from one place to another; and, indeed, when I came here, a few days ago, it was with difficulty I traveled from Lute's Mountain to this place, a distance of sixteen or eighteen miles; but by the kindness of some friends I was brought on my journey, and arrived last Saturday in health and safety. The second thing that hindered me from leaving for so much longer time than I anticipated, was the fear that perhaps I should do wrong if I left, as I had intended. The prospect appeared very good for a revival of God's work among the people, and I feared if I left just then an injury might be done to the cause of God in that place; and there can be but little doubt that in remaining as I did, I acted wisely. There can be no question, if it had not been for some things among the people, we should have seen a glorious work of grace, and the Redeemer's kingdom advanced among them, and many precious souls saved from ruin. As it was, we saw a number built up in their most holy faith, the church somewhat encouraged and strengthened to pursue her heavenly journey, and the last Sabbath I was there we had the happy privilege of baptizing three persons in the name of the Holy Trinity. It was a happy season at the water side, and some sensations were excited there that I trust may bear fruit another day. At a missionary meeting held while there, the people showed their appreciation of missionary labor among them by heartily responding to the invitation to give for Missionary purposes, and I received from them for Home Missions $20.68 in cash, and $12.70 in pledges, which certainly speaks well for this community. I had previously received $1.50 for the Home Mission, making in all I have received for the Mission since I have been in this country, $22.18 in cash. I arrived here in Dover last Saturday, and on the Sabbath morning listened to an interesting discourse from Rev. Mr. Temple, the Methodist minister who preaches here once in every two weeks. Bro. Temple kindly welcomed me to the labours of the Gospel among the people, and in the afternoon I tried to preach to them the Word of Life. I have been holding some meetings here this week, thus far; but as the farming business of the season is just commencing, I think I shall not be able to hold many special services through the week, but I shall try to do what I can to help the people. Our church is quite low and a good deal discouraged, for they had been looking for help and none came, and although I was a perfect stranger to them, yet they have received me very kindly, and are glad to learn the Missionary Society still cares for their welfare.

With respect, dear Bro., I remain

Yours in Gospel bonds,

Dover, May 9, 1872. A. TAYLOR.

*** Every Free Baptist Minister should aim to put the INTELLIGENCER into every F. B. family of his circuit. ***

Pen and Scissors.

THE PROPORTION OF PROFESSING Christians to the population in the U. S. is one to eight. There are 91,000 clergymen and their average salary is $700.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION of Boston, intend to raise a tent for 4,000 persons, and to keep up daily religious services, during the musical jubilee.

THE STATISTICS OF RELIGION in the United States just completed at the Census office, show the total number of church organizations upon the 1st of June, 1870, to be 72,451.

Total number of church edifices.....	63,074
Total church accommodation.....	21,659,562
Aggregate value of church property...	$354,459,581

A DESPERATE CONFLICT recently took place in the streets of Smyrna, between the Greeks and Jews, growing out of a report that the latter, in their religious ceremonies, had sacrificed an infant. Several persons were killed and wounded. At the latest accounts, the rioting had ceased, but was expected to be resumed, and troops had been ordered to occupy the city.

THE LATE REV. DR. IDE, who died a few weeks ago, was one of the best and brightest of the Baptist divines in the United States. He was an out and out open Communionist. One of the notices of him says:—

"He was very liberal in his ideas, and was one of the few ministers in his denomination who were at heart opposed to close communion." Another says: "Undisguisedly and unflinchingly orthodox, he was nevertheless liberal and tolerant to a degree; never sympathizing with the 'close communion' wing of the Baptist denomination, he was increasingly, toward the latter end of his life, inclined to broader and more generous views."

A BLOCK OF LAND containing about 5000 acres near Salmon river, in Victoria County, has been laid out and set apart by the Government for the Emigrants expected from Sweden. The situation is convenient to the river St. John as well as to Grand Falls. The soil is excellent, and when this tract of land is intersected by the Rivere de Loup Railway, the settlers will have ready access to the best of markets.—*Express.*

WE LEARN THAT A MAN NAMED DAVID BEAN was killed on the freight train from Bangor on Thursday evening under the following circumstances:

"The train left Vanceboro a few minutes late, and Bean was standing on the top of a box car. As it was his first trip he did not think of the bridge over the St. Croix river, and one of the iron rods running across from the top of the work on one side to that of the other side, caught him under the chin, breaking his neck, and throwing him off the car and down the bank."

THE MENNONITES COMING TO CANADA.—A recent action Russian ukase promises to result in an important immigration from that country to Canada. In Canada we have freedom to worship God, and are as ready to provide homes for the Mennonites as though there was nothing peculiar in their religious tenets. The Toronto *Globe* says:—

In the latter part of the last century a body of Mennonites from Germany settled in the south of Russia, not far from Odessa, where they obtained certain privileges from the Emperor Paul; amongst others, exemption forever from military service. The seat of the Mennonites were originally founded in Holland, but is now scattered over numerous countries. They are Baptists holding certain peculiar opinions as to the administration of the rite, and in their objection to bearing arms or inflicting capital punishment resemble in many ways the Society of Friends or Quakers. The Mennonites in Prussia claimed in 1859 to number nearly thirty thousand souls. Under the protection granted to them in favor of their religious scrupies, they have been increased by emigration from other parts of Europe, and it is said can now call themselves sixty thousand strong. But a change of policy has come over the Russian Government: their right of exemption granted by Paul "for ever" has been terminated by a recent ukase, and the peaceful Mennonites are warned that they must enter the military service at the requisition of the authorities. There is yet, however, an interval of delay granted them, and they, are casting about for a home in a land where religious scruples will be respected and their peaceful and industrious habits uninterrupted by the terrible conscription. Through the agency of the British Consul, communications have been opened with the government of the Dominion, with a view to a large number of the body settling in Canada. There could hardly be a more welcome addition to our population. Already the sect has its representatives in the western part of Ontario, and its members are highly esteemed for their pure and correct lives. It is probable that a delegation from Russia will visit Canada in order to ascertain the advantage the country presents to new settlers. We hope that the reception they meet with, both from the Dominion and Provincial Governments, will assure them that a warm welcome, a free home and a full reward for honest industry awaits their co-religionists if they decide to take shelter under the flag that has so often shielded the persecuted from the arm of the oppressor.

OTTAWA CORRESPONDENCE.

Ottawa, May 4th, 1872.

DEAR INTELLIGENCER,—As I had a few minutes leisure I thought a short article from our Capital might be of interest to some of your readers. Arriving here on Friday last, and after taking measures for the sustenance of the "inner man," through the courtesy of one of our representatives I found myself in the ladies' gallery of the House of Commons, just in time to hear the speech of Sir John A. McDonald on the "Treaty."

Admitting that the United States had the best of the bargain, he spoke of the charges under which he would have been liable had he rejected the invitation of Her Majesty's Government, and that, after inviting the Prime Minister of the Dominion to act on the Joint High Commission, and he declining, Great Britain would be at liberty to go on with the Treaty, and Canada be not represented. He spoke of the great necessity of the amicable relations which formerly existed between England and the United States being restored; not only in the interest of Great Britain, but of Canada as a part *of the empire*, for, he said,—and he quoted the remarks from leading American statesmen to prove,—that a rejection of the Treaty meant war. Not war to-day, nor to-morrow, but just whenever England's forces were engaged in some difficulty, then would the United States step in and press their claims for the depredations done by the *Alabama*. He said that it was fortunate that the Dominion Government had asked the Imperial Government to move for indemnification for the Fenian raids, for while the last treaty was rejected by the U. S. Senate, England could not, with a due regard for her national dignity, again offer to negotiate on the same subject; but while she pressed the claims of the Dominion the United States responded that she would only open negotiations on conditions that the graver questions should also come up for consideration; and in case the difficulties could not be settled, war between the two nations would be the inevitable result, and Canada would be trodden under foot and plundered. He felt that while he would have gladly shirked the responsibility of so important a position, it was a duty which if he *did* shirk, he would be unworthy of the confidence of the people of Canada, which he had held so long. And while he felt it his duty to look after and defend the interests of his country, he could not, in the face of the Mother Country and of the world, adopt a policy so selfish as would lead him to ignore the settlement of a question, so much desired by Britain, and which would prove so advantageous to the Empire. Not only so, but the Treaty embraced the true spirit of reciprocity, that we got the same privilege we gave; but as it might be said our fisheries were more valuable, he said the best bait was only procured in American waters; hence it was reciprocity in more than spirit. He dwelt some time on the moral influence it would have on the world, for the two great nations speaking the same language, bound by common ties of interest and origin, thus to discuss and finally settle questions of so great magnitude on a friendly basis, without recourse to brute force.

Sir John is not by any means a fluent speaker; by times his voice was inaudible in the galleries, but there seemed to be an honest ring about him, and the cheers, though feebly and apparently grudgingly given at first, grew more hearty as he proceeded. He certainly has a great deal of tact. He first won the sympathy of the House by stating the difficulties of his position and the necessity of some little sacrifice to prevent war, by which Canada would suffer most severely; then presented the Treaty in in its *best* light, and urged what we would gain by its ratification. When we look back through the pages of history, we think we can trace the history of the downfall of some nations from the time they began to buy off their enemies.

Hon. Mr. McKenzie followed in opposition. If I have time, Mr. Editor, before I leave, I will give you a description of the Government buildings and of the place generally. The small-pox has raged fearfully, but the doctors are gaining on it now. Rev. Mr. Punshon preached here in the Methodist church last Sunday. P.

A HINT.—Our books show a considerable amount now due us by subscribers. This is the season of the year when money begins to circulate more freely; and, it is of course, enough to suggest to our friends, that they must not forget the amount due for their Family Paper. We hope to hear from many. Funds are needed.

The News and the Press.

ST. JOHN, N. B., MAY 17, 1872.

BREVITIES.—A young man named Sanderson was lost overboard from the steamer *New Era* as she was approaching Newcastle on Friday last.—Several sections of the River du Loup R. R. have been contracted for, and work is going briskly forward.—A man named Slattery, belonging to Windsor, mate of the brig *Annie*, of Canning, N. S., was drowned in the harbor on Sunday.—The people of Carleton are complaining of the mismanagement of the Ferry. A public meeting was held on Monday evening, at which "indignation resolutions" were passed.—A great deal of shipbuilding is going on in Yarmouth this season.—Despatches from Ottawa say that the N. B. "Better Terms" delegates are likely to meet with success.—An old man named Daniel McDonald, who has for some time been slightly insane, committed a horrible murder in Guysboro, N. S., on Friday last. His victim was one Matthew Carner, whom he stabbed a half dozen times in the breast with a clasp knife. The murderer has been arrested.—Geo. Lakeman of Grand Manan, had his leg fractured on board the American fishing schooner *Geo. O. Hovey* at the Grand