that is sustained by the arts and machinations | life; of whom shall I be afraid?" of such a society as this? The Jesuits are now the main reliance of the Church of Rome. The Jesuits are the managers of the approaching election of a successor to Pius IX. Probably the man is already selected, and all they are waiting for is the death of the communion theory. I may be permitted here to present incumbent. In the meantime, Ger- quote in addition some passages from an advanced many finds it necessary to expel the Jesuits part of the book, which, besides confirming that from her empire. The question is raised in the British Parliament. The public enemy will find refuge in the United States, where all men are tolerated till they violate law is one correct issue. upon the Roman Catholic question, and the reference need then be made to this subject. sooner the fight comes the better will it be for the friends of a free Bible, a free church, and a free government. Jesuitism hates all three, and will crush them if it can.

Postage. - To prevent any misunderstanding or difficulty, be it remembered, that no Post or Way Office keeper 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 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.

the Office of Messrs. Barnes & Co., St. John, N. B.

Terms-\$2.00 per annum. PAYMENT IN ALL CASES IN ADVANCE.

Joseph McLeod,..... Editor. All Communications for insertion should be addressed, Joseph McLeod, Fredericton.

Remittances may be sent to either Messrs. Barnes & Co., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

ST. JOHN, N. B., AUGUST 16, 1872.

THE FEAR OF MAN. Man fears man. However this may be accounted for, it remains a fact. Evidence of it are abundant. It shows itself in a variety of ways, and in all classes of people. The little child manifests it, the school boy also is its victim; the young man, strong and self-reliant in many things, is not free from it, and the middle-aged and old are under its power too. The man in want of information on any point, asks not for it, knowing that the asking will indicate his ignorance; and he fears to have the fact known, as it may subject him to ridicule. The man of business, though embarrassed, and convinced that bankruptcy is inevitable without retrenchment, hesitates to economize, for fear of what his neighbors may think and say. He would rather go headlong and with his eyes open, to ruin, than to cut down his living expenses, and make a show less grand than has been his wont. The young man with clear and distinct views of moral right, hesitates to give them practical demonstration in his life, for fear of his associates, who may think him "peculiar" and "old-fashioned." The young lady submits to fashion's law to the extent of making herself hideous in appearance, for fear that she may be thought odd and "old-madish." With bows, and frilis, and panniers, and bands, and a host of almost nameless things, she deforms the fair form God has given her, for no other reason than that it is fashionable to do so, and she fears to resist the absurd demands of fashion, and be governed by common sense instead. Then, in other spheres, this feeling of fear exercises a large influence. The author launching his book, the result of much toilsome study and research, fears the critic, who, he knows, will, in his eareful examination of it, discover any weakness or defect that may exist in it. The orator coming before an audience, though it may long have been his habit, experiences a sensation of fear, as he looks upon the sea of faces before him. Deliberative bodies, too, are not free from the injurious influence of this fear. An instance of its power was seen during the last session of the Local Legislature of this Province. The treatment given the Liquor Bill was before their minds. They feared to go contrary to trade, and who wield considerable influence at | " election times.

most clearly seen in matters religious; and of this we wish to write. In the churches it has found a ters are but men, hence they are weak. They see ned. Covetousness, pride, lack of charity, jealousy, and many things inconsistent with the christian character prevail, and faithfulness on the minister's part, demands that he deal with them very candidly. But how often the suggestion comes, "Be careful that you do not offend Bro. A. or Sister B., they are influential members of your society, and pay largely to your support; it will not be wise to alienate them; and then, they are no worse than many others of other churches." The temptation is very strong to "speak smooth words." Then among the church members, there is much fear of the criticism of each other and of the world. In the meetings for prayer and social worship, how many retrain from participating in the exercises, because they fear the opinions of those present. In their intercourse with the world, how few there them," or may think of them, declare themselves by their actions and words, the lovers and followers of Jesus. They may seem to forget that they are expected to "come out from" the unbelievers, and be "a peculiar people" in deed and in truth. And all this through the fear of man, Why this fear? Is there good reason for it? It is evidently based upon undue respect for the opinions of our fellows, and implies a greatly exaggerated idea of man's greatness and power.

Perhaps, though, the fact that man fears man, is

The harm that this fear does to individuals and interests, is incalculable. Being swayed by it, men places.

all who will wage war against one who has convictions. Shrinking from duty, through defer- correct rendering of one provision of this Article eemented German Protestantism and who is ence to the opinions of men, rather than to the will to say "The Law of the Baptist church forbids an the deadliest enemy of the Church. Nay, it of God, they fall into sins and errors, which blast the history of Bible saints, and see that their most | enforced a law which it knew and declared to be man constitution to the ground, and on its grievous sins were the result of the fear of man, which they allowed to influence them. Abraham, wishes to exalt the Church by the degrada- led into sin through this fear. Shall modern saints tion of the political power of the nation. escape? Not if they fear man. But if they take Though the object is different, the aim of the the advice which accompanies the warning, they fear of man be overcome. He who trusts in the all-wise and Almighty, will rise above the smiles and frowns of man, be he prince or peasant. Fear unchecked, is to sanction conspiracy and to God, not man. The christian ought to be able to the point, and sufficient. say-"The Lord is my light and my salvation; And what must be the religion of a Church | whom shall I fear? the Lord is the strength of my

THE OPEN DOOR.

From what is given on the first page it is evident that the expulsion of the "unqualified" from the Lord's table is in perfect accord with the close position, will farther show, 1st., that Mr. Smith in- | Page 155. tended his representation to illustrate the logical issue of the theory in this direction; 2nd, that he | ing to another point however, "If the law is right, has, in his own way, attempted to prove that this enforce it; if wrong, abandon it."

(and very often afterwards. -ED. INT.) But If these points appear plain, it will fully and | cer of Aug. 2, outside. we are more and more inclined to believe that | completely exonerate the author from the charge of the next great battle in this country will be misrepresentation on this head. No farther direct father was legally right in calling the pastor's attention to

that the author has fully stated as the present practice of the church just what C. G. claims to be that tist minister under like circumstances. practice, but he does not justify it

On page 128 Mr. Hart, speaking to Elder B. bout the expulsion of Deacon Saybrook, says :-"Understand, Elder, I do not in the least blame you. was a legitimate rendering and enforcement of Baptist ctrine. An equal duty rests upon every Baptist Pastor, der like circumstances, throughout the land. And if he ails to perform it, he is recreant to his obligations as ar executive officer of the church. But how is it to-day? In almost every Baptist Church on ordinance day, there may be found at the table some unbaptized believer. Do they turn him away? I know of churches, where, if such a ene as occurred in our church had taken place, by the Pastor's faithfully maintaining the law, almost the entire church would have risen up to protest against the act. Now if it is the Lord's law, that a disciple, who has not been baptized, shall under no circumstances sit at the table, then what right has that church or its Pastor to modify, or utterly overlook the divine enactment?

The first part of this calls the expulsion a "le gitimate rendering" &c., and declares that "An equal duty rests upon every Baptist Pastor" &c. The Religious Intelligencer is published weekly, at The second tells the practice of to-day; the last affirms in substance with C. G., that no one has a need not ask how perfectly the statement agrees, in right to overlook or modify the "divine enactment." Pages 209 to 213 contain perhaps the fullest connected statement of these points.

1. "I must take the step! From this day forth I will, n giving notice of the sacrament of communion, simply ince 'the Lord's Supper!' and add 'let every disciple of Christ examine himself and so let him eat-having the answer of a good conscience toward God; for unto his own aster he standeth or falleth.' This is the spirit and the ctual practice of the greater portion of Baptist Churches, no matter what may be the pulpit announcement. Many carry the old banners inscribed, "all sister churches of the ame faith and order are invited,' but they are marching to he new and better music of Gospel charity and love. They will not withhold the cup or plate from the out-stretched and of an unbaptized disciple! My banner and music shall

2. "Baptist brethren of the pulpit, noble men of God, in very direction, may be found, with the full conviction that rigid, unexceptionable close communion is contrary to the broad spirit of the Gospel, and directly at war with he glorious liberty of the age in which we live.

' Now, while the church does not enforce the law at he table to-day; still, multitudes of true disciples of Christ, believing that immersion only is baptism, are joining Pedo-baptist Churches; unwilling to enter a church hich, if it insists upon its law (as they suppose it does) will exclude their friends and kindred from the table of the ord. The Baptist Church is equally guilty, if it violates law which it knows and declares to be binding, as if it enforced a law which it knew and declared to be wrong, The law of the Baptist Church forbids an unbaptized disciple Deacon Saybrook from the Supper; and men of strong tist faith told me, that it was an act of violence calcu ated to injure the church. But what could I do? I asked. Why, said the brother, you need not have noticed him; ou could have left the responsibility with the good old But, I asked, had I a right, as the acting head of e church, to wink at a violation of Baptist law? Am t forced to send my own wife away on ordinance day? If this law is right, enforce it! If it is wrong, abolish it! as Deacon Roberts used to say, 'there you have it!' Let

Brother Hart's argument," continued Mr. Burden, as unanswerable, on that day of his trial. Who will go with you?" asked Mrs. Burden. 'I do not know;" he replied; "I do not know! If I alone, I go! This I know, that the great heart of the si Church is beating strong to-day with this Gospel liberty. e will ever be distinguished from all other churches, by glorious declaration of burial and resurrection in the ance of baptism, and her demand of repentance and faith, as a pre-requisite to that ordinance: but I believe days of 'close communion' are numbered. Yes, my , an offensive statute, which is broken in almost every ist Church in the land, on every communion season which is repulsive to thousands upon thousands of hearted Baptists in pulpit and pew, shall some early find a grave with the bigotry and intolerance of a past Wherever I find the Lord's table, I find my table, am the Lord's-' bought with a price.' And this, my bought right, is the equal right of every honest

us: a right which man can neither give nor take away. Let a man answer to his God. To-morrow night," said Mr. Burden, "I shall state views briefly to the church, and await their action." Expulsion!" said Mrs. Burden. Doubtless!" he replied. "They can do no less. I

; the God-given privilege of every soul in Christ

shall then put a notice in the Visitor, calling a meeting of such persons as desire to unite in forming a church upon At the appointed time, the meeting was duly, organ-l; the Pastor in the chair After prayer by Deacon aston, Elder Burden, with a brief preliminary address, ectfully tendered his resignation as Pastor of the asdale Baptist Church. He told the church that it had ways seemed to him a strange inconsistency, that we ald brother a man of another church anywhere and rywhere, in all the wide field of Gospel labor and holy wship, and then shut the door of Christ's banqueting ase against him; to anticipate with joy the meeting of ear friends and kindred at the perfect feast in heaven, and t refuse them a scat at the imperfect feast on earth. H ther declared that he could find no "thus saith the Lord" this professed law of the church, but only the Papal owing to the fear of men, which the legislators had before their minds. They feared to go contrary to the wishes of certain men interested in the rum and glorious doctrines of the Baptist denomination, and his love and veneration for the brethren and fathers of the while, at the same time, he could extend a full

who "love our Lord and Saviour Jesus Christ, in sincerity 6. He said, that in ninety-nine cases in a hundred, when he had questioned his brethren of the Baptist pulpit and rought them to the point, he found that they stood preplace. In pulpit and pews alike it is seen. Miniscisely upon the same ground with himself, with the single exception that they he sitated to avow their conviction. He said, that recently, at a meeting of Baptist ministers in much evil which they know ought to be condem- one of the largest cities in the land, when almost if not every pulpit was represented, each man was asked, are you

Gospel welcome and fellowship to all men everywhere,

en communion? answer, "No 7. If a man is at the Lord's table in your church, and ou are ignorant whether or no he is baptized, will yo examine him before you will let him eat? answer, "No!" 8. If you know that he is unbaptized, will you send him way from the table? answer, "No!" But is this logical? Logic to the dogs," answered one of the strongest of the mpany. Will you instruct your deacon to withhold the

te and cup from him? "No! . "Let him eat, and leave the matter with his own science! This," said Mr. Burden, "is the spirit of the aptist pulpit to-day, and to this march and music of pel liberty beats the great heart of the Baptist Church. On this platform I stand. Let the saint eat at the table of e Lord, though perchance he may not have passed through the watery door. Yes, let him feed at the table of his Lord. It is not my prerogative to sit in judgment pon is conscience, but it is my privilege to meet him at ome early period, and endeavor to shew him the duty of being baptized even as his Master, whose death he has

lebrated, was baptized in Jordan." The clause the author italicises in paragraph 3 shows the theoretical foundation of all his objections. That assertion is no proof of the position, it are, who without fear of what men "can do with is true. In addition to what has been quoted from C. G., which ought to be authority with himself at least, let us take a little documentary evidence of the correctness of this assertion.

We believe that Baptism and the Lord's Supper are dinances of Christ to be continued until his second comng, and that the former is requisite to the latter-that is ay, that those are to be admitted into the communion of the church, and to partake of all its ordinances and privileges, who upon profession of their faith have been baptized by Immersion." From "A Declaration of the Faith, Practice and Covenant of the Church of Christ comosing the Western New Brunswick Baptist Association.

wording, of this Article in other "Declarations" | 20th of August. lying before me, published at different dates and | Tickets good from August 20th till September

This is the sentiment, though not the exact

are prevented from working out their conscientious | If positive laws imply their negative, is it not a

unbaptised disciple a seat at the Lord's Table?" Most certainly. Then adding the context, "The is now asserted that an unholy union has been struck up between the German Jesuit and "The fear of man bringeth a snare" always. Read which it knows and declares to be binding, as if it Article as premiss, towards the point that expul- District Meeting, this fact was very pleasing. The spent long years of toil in campaigns, whose whole labouring with those Factors Churchesters. sion is a necessity from the doctrine embodied in dense fog which had enveloped St. John and the life has been but a continuous association with of my ability. The place of my labour for the site to elect purely defined as seen but a continuous association with the place of my labour for the it gives in the words of "the brother" the practice of to-day, affirms the necessity of the act from the of to-day, affirms the necessity of the act from the order of the support of the belief. So does the question "But is this logical?" ence of the sun. At 8 o'clock our party, number- in a brother soldier's blood, whose own hand, perin paragraph 8, which question infuses an unmising eleven, found ourselves comfortably on board chance, has held the fire-arm, or directed the blow held as many evening meetings as I could possibly two is the same-destruction to national unity. shall go free. "Whoso putteth his trust in the takable meaning into the whole quotation, and, be- the steamer New England, en route for Grand Har- which added one more to the enemy's list of killed; have, considering the busy season of the year, the Lord shall be safe." Only by faith in God can the sides being put in the way of arguing, is sufficient of bor, the seat of meeting. The trip down to East- or be he one in all the freshness of youth, yet untion and in the arguing his characters hold con-

> logical issue of the theory, may be seen in the latlogical issue of the theory, may be seen in the latter half of the 3rd paragraph, the 4th sentence of gers generally enjoying themselves. Arriving at sacrifice his life for that which to him is dear; or, their homes, and to labour and pray with them, as the 4th, in the 2nd, and in the latter half of the 1st, Eastport about half-past twelve, we were pleased | whether he is one whose only aim is to acquire po- God would grant me opportunity; and my own as well as in the 8th. It is also seen in the first to meet, as we anticipated, some friends from the sition and fame by his deeds of bravery, he becomes impression is, that this kind of labour is as useful quotation in this article, very plainly. It appears n several paragraphs in the quotation on the first in several paragraphs in the quotation on the first page, the 8th and 10th particularly; and the idea sail-boats for our accommodation. Here, too, we and has a more determined look and step, when this field a week or two longer; then, if the Lord is found in many passages through the book be- met about a score of friends bound for the same | marching to the sound of music. He who just be- | will, to go to Lutes' Mountain, and spend a week sides, Here is an instance to the point.

It was a fair and proper exercise of Baptist law, for Evansdale Church to turn Deacon Saybrook from its table, because of his unworthiness-not having been baptized. embarked. The ministers accompanying us, and miliar and touching. His knapsack becomes light-This immediately follows the expression, referr-

Here is another, pp. 28-9, published in Intelligen-"As a lawyer," Mr. Hart continued, "I would say, your

From what is here quoted it will appear also could do no less than to enforce the law, by sending the offender away. He had no election in the matter. He boldly discharged a duty, which devolves upon every Bap- and every thing passed off pleasantly, giiding down that victory is for his side. If the law is right—scripturally right—should Baptists shirk it, as though they were ashamed of it? If it is not a law of the Lord, should we not have moral courage enough to abolish it from the statute book of Baptist usage? As As The Baptist church should be about the statute of the statute book of Baptist sage? &c. &c. The Baptist church shrinks from enforc-

ing one of its cardinal doctrines. It is ashamed to do so. Other passages need not be quoted, the evidence efore us is abundant. The quotation from pp. 209-213, clearly bears it out alone.

1st. The incident represents Baptist practice; 2nd. The practice is in perfect accord with the lose communion theory;

paragraphs 6, 7, 8, and first part of 9. They proclose communion Baptists to-day in respect of the admission of the "unqualified" to the Supper. I unpleasant. Onward we sped past Northern Head, | tial music which is wont to fall upon the soldier's the fact of the practice, with C. G.'s upon the same subject, so far as the latter goes. Were there in the rom the charge of misrepresentation on this head : especially should it do so when every other refer ence to the practice of to-day is of the same tenor precisely, and expressed in ferms that cannot be nisunderstood. It now appears evident farther,

4th. The author has fully and exactly present-

ed the practice of close communion Baptists in this egard in respect of this ordinance; that is, he has ft nothing unexpressed, and has given nothing wrong. These passages alone, which declare so emphatially the actual custom, and how it is against the of the night and the darkness of the sea. law of the church, are abundantly sufficient to satisfy a candid reader that the incident so frequent y spoken of as the legitimate rendering of that law, cannot be given as the custom of to-day, which is pposite as existing together. When the above is plainly given to represent to-day, the former apable of perceiving the palpable absurdity in of position, epresenting the practice of the church to be expulsion simply, and in then declaring that no such thing ever takes place; nor does the evidence there s of his principles permit me to believe he would unavoidable conclusion is that he understood per-

fectly both representations. It must puzzle the charitable reader how it is write from a pure regard for "precious truth and ' truthfulness," could allow himself to so widely misrepresent an author. He has not only suppressed every evidence, and refrained from giving a hint, that the book fairly presents what, according to his own asservation, is the actual Baptist practice, saw the anchor cast. But although we were glad but has put forward instead, as fact, the illustration by which the author shows what he conceives to be, and what indeed proves to be, the correct working of the close communion theory; then has given as from himself, in an indefinite way, just lay before us. The shore, in no way representing | been saved by kindness? as the actual practice of to-day, while in tones of injured innocence he asks how the author could, and why he did, misrepresent a christian denomi-

He promised a careful and candid review. The review is careful, no doubt; its candour he now seeks to justify by saying it was his duty to notice only what was injurious. Yet two of his own five bjections are that the book ignores the arguments promised to convey it around; and here let it be ness and sympathy, have gone in ways of wickedfor close communion which, in his estimation, said to the credit of the captains and mates, they ness and sin, making their life one series of base would make that appear best, although it pretends to treat only of the practice, past and present, of close communionists, and is written ostensibly the interests of free communion. The author's pledge he kept; but had he failed to do so, would it have excused his reviewer from being consistent with himself? If Mr. S. is wrong in giving, as it is said, but one side of a story, by what means is his reviewer justified in doing confessedly and so absolutely the same thing?

The Visitor writers were charged conditionally with wiltul misrepresentation of the book. The conditions are withdrawn; they do not apply in this case; the reviewer has been "careful" to accomplish it even in the face of the Visitor's caution -" to misrepresent is to falsify."

That point may now be dropped. The length of this letter forbids the intended exserve that the apparent intention of these passages is to impress the idea that very many of the adparagraphs 6, 7, 8, and 9. Though out of the intended order, this reference will be considered next, shall see what use the review makes of it.

THE ANNUAL SESSION of the M. W. Grand Lodge of British Templars is be held in Montreal, 30th August. The following directions to those who intend going, having been too late for insertion in the Templar, is here published by request.

The following arrangements have been made: International S. S. Co., St. John to Portland.

E. & N. A. R. R.—One first class fare. one first class fare. Return free, on presenting certificate from M. W. G. Secretary.

Boats on St. John River-one first class fare. Grand Trunk R. R .- Free return tickets, if certificate from M. W. G. Secretary is shown at the Station where the tickets are bought. Certificate attention too kind for them to extend to strangers, to be had from myself or Grand Secretaries.

on every Tuesday, at 9 P. M. N. S. Railway-one first class fare. Ask for B. vided for us, and after having reached it and par-T. Excursion Tickets.

W. & A. R. R.—Same as N. S. Railway. Bro. Montgomery, of P. E. I., will make arrangements for delegates coming from P. E. I. Arrangements will be made by Bro. Stewart, but for the present adieu. about place of meeting in Montreal, before the

30th, both days included. D. C. FEASER, M. W. G. Sec'y.

For the Intelligencer OUR ISLAND RAMBLE.

THE SEVENTH DISTRICT MEETING

The morning of Friday the 8th inst., was bright

past Lubec and West Quoddy Lighthouse with prows fast cleaving the rolling waves. Off these yet all of them were continually "in a pickle." As | a hero. genial rays of light thrown out upon the darkness | power in the kind look or word or deed.

waters with a chilling influence, more especially to actions, and strife for a nobler and purer life. those of us accustomed to the warmer breezes of o'clock heard the keel grate upon the bottom and mighty for good. a cold and uninviting appearance. Cliff rose above gentleness and love? How many a broken heart, cliff, covered with slippery sea-weed, which of lacerated and bleeding, has been healed by love of the party to clamber over, especially for such as life's toils and duties, has been strengthened and essayed to carry their baggage with them rather encouraged by the power of some kind word or

their power with a spirit of manliness and kind.

Your readers may imagine the picture which we presented as we climbed so cautiously over the low creatures oppressed and weary of life. Oh rocks. Here was one with carpet bag in hand, here that there was more of a spirit of love infused into one with his blanket carelessly thrown over his the composition of mankind, and a greater desire shoulders, here another with valise in one hand and in the hearts of all to try and render life harmonious with the other assisting a lady friend, here one and sweet to their fellows. Those loving, happy, with a child in his arms, and here one with a mis- unselfish lives, which here and there we see around taken beaver, each and all trying to advance his us, casting a glorious halo of light and beauty all position, and gain the level ground beyond. After around, are like cases in the desert, refreshing and about half a mile of this rough road had been trav. cheering to the weary traveller. Their influence is to speak well if he will drill himself to it as patiersed we struck the main road, and, presenting the felt all around them, and eternity alone can reveal ently as writers labour to attain a good style, amination of the parts referred to on the first page, appearance, in part, of some strolling band of gip- the extent of that influence. And in the thought The English Independent says that various rewhich are paragraph 2, and the first lines italicised sies, we leisurely took our way onward in solitude, that the kind word has been spoken, and the kind marks of the Prince of Wales since his return from in paragraph 4, quoted above. The reader will ob- or in twos and threes, &c. As we passed along, our deed done, there is a happiness. preconceived notions about the Island, and which herents of close communion object to enforcing it the prospect at landing had only increased, dissi to the letter, believing that its spirit is against the pated as the dew before the summer sun. We had spirit of the gospel as understood to-day. This thought that no beauty, either natural or cultivated, sting that has been left behind, when bitter words shocking lengths to which the adoration of Mary view appears fully justified by the statements of was to be found. We had imagined it not only to and deeds had taken the place of those which in Power near the Vatican this inscription; " Let be a cold bleak Isle of the sea, but also one on should have been kind? Yes; and who has not us come boldly to the throne of the Virgin Mary, while the connection is well in mind, when we which no intelligence or culture to any extent ex- felt the happiness which kindness to others pro- that we may find grace to help in every time of isted among the people. To have entertained such a thought was, as we afterwards discovered, the result of ignorance on our part, but we were glad n this case to admit our ignorance. The country, true, is considerably rough and broken, and in many places wild and romantic, yet the roads are among the best we have ever seen, the views in many places grand and beautiful, and the houses of the people generally evidence thrift and industry. Return Tickets, \$5. By making application to But if the exterior of the houses spake well for the John P. Bell, P. M. W. G. C. T., Barnes & Co., St. | inmates, it was confirmed by an entrance into the houses and families. The people are emphatically the kindest, and most attentive to strangers we have Government R. R., Amherst, &c., to St. John, ever seen, and we thought that if ever in speaking of hospitality we were obliged to have recourse to favorable comparison, we should say, "as hospitable as the fishermen of Grand Manan,"

No sacrifice is too much, no trouble too great, no and those who passed over from St. John, &c., had Steamer from Halifax to Portland (reduced fare) ample opportunity to prove this. Such a hospitable home with its host and hostess had been protaken of some food, we retired to rest with anxious hopes about the weather of the following day. The

> MRS. LAVINA HARKNESS teaches a Bible class in Mr. Spurgeon's church of 900 members with an av- will be appreciated, and we ourselves will be hap- that journal did in exposing the frauds of the Ring erage atendance of 500.

For the Religious Intelligencer. WAYSIDE NOTES. NO. II.

It is said, that upon the march and upon the DEAR BROTHER-It has become my duty to send and fair. To your correspondent and party who battle-field, strains of martial music have a wonder- to you my fifth Monthly Report. I have very litleft St. John for Grand Manan to attend the Seventh ful influence upon the soldier. Be he one who has tle, at the present time, to report, only to say that cerning it. The premiss being correct, as appears the columns of the Religious Intelligences to tomed to see men fail and die in heaps like brutes, meetings we could attend, have not been without above, the terse deductions of Dea. R. are fully to demand repetition now. Suffice it to say that the the effect upon him is the same. Whether he is interest to the Churches; and we humbly hope trip was very pleasant, the water being very one who has left his home and fireside, and gone the good of the labour will be apparent, and mani-Island, who had come over provided with two large suddenly imbued with a more determined spirit, as any other that ministers can engage in, especially place. Having partaken of a hearty repast, for fore was weary of the march, becomes enlivened as or two, and then try to attend the Nova Scotia which our trip eminently qualified us, we again he hears borne on the breeze, the sounds of airs ta- Free Baptist Conference, to be held with the who, with Bro. Malloch, were present at the meet- er, because his heart becomes lighter, the march de sincerely hope that some of our young brethren ing, were Bros. G. A. Hartley, Parsons, White, Bab- | seems to be less tedious, because the flow of life's | in the ministry will fee, a "thus saith the Lord," cock, McDonald, McKenzie, Kinghorn, and Barnes. | tide becomes faster, and comrades become more Fortunately a brisk breeze was blowing favour- agreeable, because his own nature is more harmoably for us, and at half-past one we hoisted sail, nious. He who just now felt timid, and who after having arranged ourselves in the boats as shrank from the contest, becomes inspirated with bours immediately after our General Conference; the offence of Deacon Saybrook's presence: and the pastor | comfortably and closely as possible. From East. | the music, and rushes into battle thinking little as | and I feel well assured, that by that time, if labour port to Northern Head we made excellent time, to the probability of his falling, and only imagining

And when in the thickest of the deadly battle surrounded by the slaying and the slain, he hears places the water assumed a rougher aspect and the glad notes of music, how madly he rushes on, ever and anon the beautiful foaming spray all resolved on fighting manfully and well. Such sparkling in the sunlight, would come dashing over | being the reputed influence of music upon the solthe bows of our vessels and falling upon the pas- | dier, is it any wonder, that in all well-regulated From what has been written and quoted it is continual demand, and though none of the party | Music acts as a stimulus upon the mind of the solwere, what in vulgar parlance is called, "corned," | dier, urging him onward, making the timid man

3rd. The author's intention was to show it to tor to landsmen who have ventured out upon the march to battle, is music of such a power. There organized a church of ten members. The reader is requested to notice particularly ance, and some few, of whom your correspondent marches, and different kinds of music. In the happy to have visits from our public brethren. "hidden things," which of course rendered it quite | pared with the world's army, take part. The marwhere the great towering rocks lift themselves to ear, is not heard by a great majority of mankind the sky, and upon which, hundreds of feet above | But there is a march—a battle in which all take book no other reference to the subject, surely this the water below, one can look down upon the pas- part. In the march and in the battle of life, each plain statement were enough to justify the author sing vessel tossed upon the heaving bosom of old one engages. And there is a music in life, too. sea. Downward we pass by the scene of the recent Oh! how softly and how sweetly does the music of wreck of the Sarah Sloan, down by the iron-bound | kind words, of gentle actions, of sweet whispers coast against which no vessel could be dashed and | and tender, loving looks, fall upon the ear of every gerous coast, and guiding him on his way by its | sweetness in life's music. Yes, there is a mighty

Like some magic power, they pass over the From this point the wind did not serve us as stricken heart-strings, calling forth music and joy. fessed his faith in Christ, by uniting with the beneficially as before, owing to a variation which | Like the refreshing dew and the gentle rain upon | we were obliged to make in our course. In order to | the flowers parched and withering, is the kind deed | against the law. An author would lack judg- remedy this, recourse was had to the system of to the heart. It is never lost. Its influence rests ment extremely who would represent practices so "tacking," and in consequence the singing which there, though unobserved; and though its value for the want of a minister, were often conducted had now become the amusement of the passengers, may not be noticeable, it is, nevertheless, great. nust relate to some other time or purpose. I res- was interrupted at intervals by the command of the Though one's life be spotted and stained with pect too highly C. G.'s ability to suppose him in- captain, "hard-a-lee," which necessitated a change vicious deeds, and though the heart be hard and settled in life; united to one every way worthy; At length the fog began to settle down upon the able one to give up evil associations and impure some years, to his own comfort and others.

boat, and in consequence the captains decided to | in the strife, disheartened at the success which atwhich a landing could be effected. Stowed away forts to achieve victory, when it is that the inspi- Baptists in that place. so closely during our voyage, damp with fog and riting influence of the music of life is needed, and spray, and hungry withal, with joy we all about 7 then it is that the kind, gentle word and deed are

though we were glad to know that we should soon | tervention of the timely kind word? How many

than wait for the flood-tide, when the captains | deed? And how many, for want of timely kinddischarged this as well as all other kind offices in and impure actions, and their future, in consequence, an unhappy one?

Oh! that men and women were more ready to afford the delights of the music of life to their fel-

Who has not felt, at some time, dissatisfied with fluence for good, upon him. he had an opportunity? Who has not felt the recent Popish literature can have no idea of the duced in their own hearts, although it required self- need." denial to be thus kind?

kindness, more love, more charity. Oh! how much \$2,000,000. Others have attempted to follow his of selfishness, hatred and envy, enter into our lives example, and failed. Mr. Muller says because the producing so many discordant sounds, marring the | Lord did not call them to the work. beauty of life and the sweetness of its music, and Rabbi Yager, of the Jewish synagogue in Mobile, spreading so much of unrest and unhappiness. We sometimes meet those whose every act appears like cious in the sight of heaven. Like jewels in the Mobile are very bitter against him. hearts of all they glitter, making more glad and beautiful the joys of earth. But such lives are few, we regret, for although there are many lives which from a town eighty miles from Freetown, Sierra have in them seeds of greatness and nobleness, they Leone, that he has found a Mohammedan Universiare choked by the coldness and frowns which they ty with about a thousand persons connected with meet in the world, and warm and trusting as they numbers of girls among them studying the Arabic. are, they soon become chilled, not having strength The teachers were glad to get the Arabic Bible, to disregard the frowns which others heap upon published by the American Bible Society, and them. I love to think sometimes of the life of One | were not unwilling to admit it as a text-book. whose every act was kind, whose every look loving, The most beautiful charity of the season is that whose every word gentle. The impress He left upof the New York Times in behalf of poor children.
More than \$14,000 have been sent to the publisher on the world has not faded, but the wonderful of that paper, to aid him in executing his generous melody of His life still is heard reverberating scheme, and he has sent thousands of the poorest session of meeting will form the subject of our next, through earth, and here we find men who children in the city on healthful excursions and catching the music of His life, are striving to copy | provided medical relief and needfu! food for huntheirs' after His great pattern. Kind readers let us | dreds who would have perished without it. all strive to make music in life, and though to some | This is a glorious act of charity more worthy of t may not be harmonious, yet here and there it grateful remembrance even than the good things

DENOMINATIONAL.

HOME MISSION REPORTS. To the Rev. G. A. Hartley, Corresponding Secretary of the

Home Mission Society: engaged in their farming operations. But what

Church in Canning, on the 12th of September next. I must be permitted to say, in conclusion, that I to come to this part of his moral vineyard, and labour for the salvation of immortal souls, and the apbuilding of the Churches in their most holy faith, and will be prepared to enter on their iais bestowed, they will see the salvation of God.

Yours, in Gospel bonds, A. TAYLOR. Taylor Village, August 10, 1872.

To the Rev. G. A. Hartley, Corresponding Secretary of the

DEAR BROTHER-As I intimated to you in my ast report, I returned to Corn Ridge, where I spent few days. I then came to North River. I have spent most of the month at Wheaton Settlement sengers, kept rugs, and blankets, and wrappers in armies we find organized bands? We think not. and Peticodiac, the most of the time at the last named place, which is a thriving village. They have a good Union Sabbath School, superintended by the Station Agent, W. W. Price, Esq. We held meetings in the Hall, which were largely attended; we neared the island, sea sickness, that dread visi- But not only on the tented field, and during the we have seen some revival, and baptized four, and

domain of Neptune, presumed to make its appearare different kinds of battles, and different kinds of meeting house. The brethren and sisters would be The people intend building a Free C. Baptist was one, manifested a readiness to bring to light | noise, and din, and strife of battle, only few com-

also spent the Sabbath here and at Eagle's Settlement. I have received for Home Missions at Petitcodiac, \$22.95; at this place, \$10.39; in all, \$33.34. S. E. CURRIE.

Coverdale, August 5, 1872.

OBITUARY.

DEACON JOSEPH ATWOOD,

Brother Atwood was born at Barrington, Shelburn Co., N. S., June, 1789, of God-fearing parents, survive, down by Swallow Tail Lighthouse which, one. It matters not, whether one has been long in but one, grew up to maturity; and two yet surand was one of a family of seventeen; all of whom, erected high upon the rocks, stands as a sentinel | the marching and fighting of life or not; whether | vive a brother and sister. In his young days, of the waters guarding the mariner from the dan- he be old or young, there is to his heart, the same there were no places of worship, as now; and his father's house was always open for the worship of God, and they always took an active part in the same. In these exercises, his youthful mind became interested, and at the age of fourteen, he pro-Methodist Church, of which his parents were worthy members. His subsequent life proved the work to be genuine; he took an active part in all the religious services held in the place, and which, by his father and others. He soon became a proninent member-growing in grace and in the knowledge of Christ, As years passed on, he vile, yet there is a power in the kind word, to en- he became class leader; and filled his place for

At this time, Elder Jacob B. Norton, then a oung man and powerful revival preacher, visited In this life of ours, there is much of fighting to Barrington; under his labors a work of grace comfail to turn such a fact to his own advantage. The the interior of our Province. It being low water be done. There are enemies from within and from menced, which extended all round the region. we were unable to proceed to Grand Harbor by without to be encountered; and when one is weary Our brother became much engaged in the work, and the result was, he severed his connection with the Methodist society, and was the first one Elder that one, "a college bred divine," professing to land us at Woodward's Cove, the nearest place at tends him, and almost resolved to give up all ef- Norton baptized, and the beginning of the Free

A church was soon organized, and he was chosen Deacon; which office he held to the last, though age and infirmity rendered it necessary to appoint others. He was a man of prayer; the family altar How many a man, just on the brink of despair, never grew cold, and the table was never approachto bid farewell to our vessel for the time, and all has been saved from ruin and disgrace by the in- ed without thanks to the bountiful giver for the blessings bestowed. Often has his words cheered and strengthened the heart of the writer, as with be safe on terra firma, yet a somewhat difficult task a life, already become almost a total wreck, has an holy unction he would dwell on love's redeeming story. His last days were peaceble and serene; what the author repeatedly and more fully gives the people, as we afterwards discovered, presented How many a fallen one has been restored by no perceptible disease, but a gradual decay of the vital powers. He was kindly cared for by his only son and his second companion, his first wife having preceded him to the better land some course made it difficult for the ladies and the infirm and kindness? How many an one, weary with years before. Some ten weeks before he departed,

he could say but very little; but what could be inderstood, was of Christ and heaven. Farewell, bright soul, a short farewell, 'Till we shall meet again above, In the sweet fields where pleasures dwell, And trees of life bear fruits of love.

By his special request, the writer preached on the occasion, from Genesis xxv. 8,

Pen and Scissors.

VERY Good.-The endowment of Hillsdale Colege has increased during the year just closed a little over \$33,000. We hope that Dr. Graham and his co-workers will add as much more the ensuing

Good Advice .- Dr. Burns in a letter to the Morning Star advises F. Baptist ministers to speak and not read their sermons. Any man can learn

abroad, have given the impression that his late severe illness has not been without a permanent in-

himself, because he neglected to speak kindly when A person who has not familiarized himself with

GEORGE MULLER has between 1,900 and 2,000 Would that there were more music in life, more orphans in his asylum. Without directly asking for a penny, he has received and expended over

who was lately converted, has formed a Baptist church. It is said that the conversion was not the result of proslytism; but that the Rabbi was conmelody, exercising a soothing influence upon the vinced by reading the New Testament privately. soul. How prized they are by mankind, how pre- His mother has disowned him, and the Jews of

PROF. BLYDEN, an educated colored man and an accomplished Arabic scholar, who is making an exploring expedition into the interior of Africa, writes t. To his surprise, he found that there were large

Vox. and bringing the rogues to justice

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