

POSTAGE.—To prevent any misunderstanding or difficulty, it is remembered, that no Post or Way Office can collect any postage on the delivery of the INTELLIGENCER, as we have paid it, 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 RELIGIOUS INTELLIGENCER is published weekly, at 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., SEPTEMBER 27, 1872.

EDITORIAL CORRESPONDENCE.

IV.

Of Halifax but little need be said. So many pen and ink sketches of it have been given to the public that a description now is without much interest. It being our first visit the scenery was to us all new, though we seemed in a measure to be familiar with it from having heard and read of it. But few cities are more favorably located. In some respects it is ahead of St. John, in others it is not. More care seems to have been given to the adornment of the outdoors. Beautiful drives abound, and some of the public buildings are of the first order. In business enterprise however St. John is its superior. Halifax having so long been a sort of military headquarters, it has been a good deal unimpaired with certain aristocratic notions, which do not at all tend to promote an enterprising business spirit.

While we were in the city, the Young Men's Christian Association of the Maritime Provinces held their Annual Convention in the Grafton street Wesleyan Church. There were 150 or more delegates present. A public welcome meeting was held on the evening of the first day. Chief Justice, Sir Wm. Young presided. The audience was large, and the speeches by the several gentlemen were well received. Each business sitting was begun with a half-hour prayer meeting. The following questions were discussed with a good deal of ability and heartiness.

- 1.—What kind of amusements ought to be admitted to the rooms of the Y. M. C. Associations?
- 2.—Direct religious work among young men the first and great work of Y. M. C. Associations.
- 3.—How can we best ensure the permanency of our organization?
- 4.—What benefits have resulted from Y. M. C. Associations, and how may their influence be increased?
- 5.—Personal consecration to Christ the essential requisite in a Christian worker.

There was of course a very great variety of opinion, but in every case the heart of the Convention was in the right place. The reports from the Associations represented were an interesting feature of the Convention. While in many cases delegates had to complain of laxity on the part of the majority of the members, taken altogether the news was good and hope inspiring. That much good has already been done by the Associations cannot be denied. To see so many men, representing every branch of the Christian church, assembled in Christian convention, forgetting their doctrinal differences, laying aside their church connections, and giving themselves to work which will promote the general good of the young men of our country is a sight to gladden the heart. Conventions of ministers are quite common. People expect them to meet, and expect that their discussions and doings will all bear directly upon the moral and spiritual condition of humanity. Some people are ungenerous enough to look upon such gatherings of ministers as a sort of professional thing. Such an insinuation is (as it ought to be) repelled as unchristian, ungentlemanly and unjust. But in the Y. M. C. Convention there is no chance for such an insinuation were any disposed to make it. It is not a gathering of clergymen, but of the business and professional men of the Provinces. Men who, while "diligent in business," are "fervent in spirit, serving the Lord." To attend such meetings as the Convention referred to, many of them had to sacrifice time and doubtless some business profit. They did it willingly, their hearts being in the work of the Lord. We are justified in expecting much good to result from efforts made by Societies composed of men of such spirit. The devoted spirit of the meetings was admirable, showing that, while the members were willing and anxious to do all in their power, they trusted alone in God to give success to their efforts. The next Convention is to be held in Truro.

Saturday (the 7th inst.) found us bidding goodbye to Halifax. The depot at Richmond is not a very inviting place. The waiting rooms are dirty and unattractive generally. It being government property, and governments being supposed to have plenty of money to spend, an improvement is looked for. May it soon come. Then the morning of the travelling public will be turned to joy.

"The fools are not all dead." If they who live were simply fools it would not be so bad; but so many are "desperately wicked" in their folly that the heart sickens and hope of reformation almost dies. Among others at the depot were a man and woman and their four children. The woman was giving her children to drink; a neighbor asked what she was giving them. She answered, "Rum and water." Just then the father came along, and for fear the little ones had not enough he produced a black bottle from which more rum was poured, and this also was given to the children. Poor children! If their lives are miserable, if they are a curse to society and themselves, there need be no surprise. What about prohibition now? You think it tyranny to say that no rum shall be sold. Nothing but prohibition will save innocent children from the blight which ignorant and rum-drinking parents will fasten upon them.

"All on board" is heard at 8 A. M. sharp, and the train starts. Whether all were on board who intended to be we cannot say, we only know that there were enough to fill all the seats, and a good many who could not find seats to fill. The *Croquet* had arrived in Halifax the day before, bringing a good many passengers, a good number of which were en route for St. John or some other place by rail. Several St. John merchants were among the number. They were a somewhat jolly crew, glad no doubt that the sea voyage was "over and past," and that they were so near "home, sweet home." Well, we could not blame them. We were anxious to see how closely they pressed a copy of the *St. John Weekly Telegraph*, which by some means had come into their possession. It may have been a month old for ought we know. It was a home paper though, and that was all they cared about. No

more had one got through with it than it was eagerly seized by another who had been waiting his turn with an anxious hungry look. We would very much have asked to see it ourselves, as St. John papers had been a rarity for a couple of weeks, but as their feet from home news had been longer than ours, we could not find it in our hearts to ask for a glance at it.

Thirteen miles the N. S. R. R. and the W. and A. R. R. use the same line. If rocks are an attraction then the Junction has attractions without stint. Not far from here some gold mining operations were once carried on. If all the rocks within sight were gold bearing it would be a rich field indeed. No more dreary waste can be imagined. There are a few houses, but the residents evidently live by selling rum, i. e., they live by killing other people.

From the Junction to Windsor town about 22 miles, there is not much to be seen worthy of note. The country is quite rough and not over productive. Within two or three miles of Windsor the character of the country changes, and looks as though people might enjoy life. King's College is seen on the left as we approach the town; and as we leave the station, the Judge Halliburton—Sam Slick—residence is passed on the left also. It is now owned by Senator Churchill. Plaster quarries abound in the part of the country, and vast quantities of it are shipped from Windsor. The town is rather pretty, and does its share of business. The Iron Railway Bridge which spans the Avon River at this point is a fine structure. Two miles from Windsor is Falmouth, where we stop for the present, finding a pleasant home with old friends—Mr. Jonathan Shey and family.

CONFERENCE.

Before another issue shall reach our readers, the Conference of Free Baptists of New Brunswick will have commenced its annual session. On Friday next (Oct. 5th) the Elders will hold their annual meeting. This is quite an important gathering and affects, in a greater or less degree, the deliberations of the meetings subsequently held. It is hoped that all the members of this meeting will be present. This, for their own sake as well as for the sake of their brethren and in the interest of the denominational cause generally. Some members excuse themselves from attendance, probably imagining that their presence or absence makes no difference to them or any one else. Let no one think so this year. Properly attended and conducted the Elders' Conference is a very important meeting, and may be made greatly beneficial to the ministers and through them to the denomination.

Saturday morning the Social Conference of the Sec. will commence by the reception of the Sec. Secretary's Report. Delegates from the districts should be on hand promptly Saturday morning. Commencing properly there is more likelihood of finishing properly. Delegates that find themselves unable to attend should give timely notice to their substitutes, so that there shall be a full representation from all the districts.

Above all, let every one come praying the Lord to be with the Conference in all its deliberations. With His presence and guiding hand, the right things shall be done, and in the right way. The churches should make it a point to offer special prayer to God in behalf of the Conference. Important interests will necessarily be considered. Much wisdom is needed in their consideration. Let the wisdom which cometh from "the All-wise" be invoked constantly and fervently.

PEACE MEETING.

Rev. B. A. Chase has been spending a few days in this city, his object being to awaken an interest amongst the citizens in the work of the "American Peace Society," of which organization he is the Agent. An informal meeting was held in the Rooms of the Y. M. C. Association on Friday evening, at which time arrangements were made for a mass meeting, which was held in the Institute on Monday evening. Mayor Reed occupied the chair, and on the platform were several clergymen and other prominent gentlemen. The object of the Peace Society is to establish a Court of the Nations, where all their differences and difficulties may be settled by arbitration. Mr. Chase in his address, stated that during the fifteen years that have elapsed since the organization of the Peace Society in London, one in the United States having been organized at nearly the same time, the friends of the movement have been struggling on in the face of apathy and ridicule till they think they are getting near the accomplishment of their object—at least much nearer than by some is imagined. The agitation of the matter is no longer left to philanthropists and the church, but statesmen are becoming interested in the project. The Hon. Chas. Sumner proposes to introduce a measure into Congress, to induce the U. S. Government to take steps for the establishment of a permanent Board of Arbitration. In the English Parliament, a bill has been introduced, praying Her Majesty to advise the Secretary of Foreign Affairs to correspond with other nations to bring about a system of arbitration for all civilized nations, so that they shall no longer have to resort to war as a means of settlement. It is proposed to hold a Peace Congress in Boston some time next summer, when it is intended to adopt such line of action as will secure the recognition of Peace principles by the nations. Revs. Messrs Carey and Pope and other gentlemen addressed the meeting; and resolutions endorsing the principles of the Peace Society were passed. A Society was also organized, which is called "The St. John Peace League." It will co-operate with the American Society, and in every way disseminate the general principles of International Arbitration and Peace.

It will be a glad day indeed when the nations shall learn war no more. The Geneva Arbitration indicates very distinctly the leanings of Great Britain and the United States. The bloodless settlement of the differences will have a powerful influence on the world. Let us hope and labor for the glad time when the nations shall beat their swords into ploughshares and their spears into pruning hooks.

DENOMINATIONAL.

REV. THOMAS FITZGERALD writes that he has been kept for some time from his field of labor in Southampton on account of sickness and death in his family.

He has been attending some meetings in Upper Kent (where his family resides) in company with Rev. J. R. Shaw, and they hope the labor has not been in vain.

NORTH BRANCH, ONTARIO.—We are glad to learn from Rev. B. Gray, that a good religious interest exists in the church on the North Branch, Ontario. The 4th District Meeting was held there on the 14th, 15th, and 16th insts.; since then Bro. Gray has been holding services which have been blessed to the conversion of souls. Last Sabbath three were baptized by Bro. G. There is promise of yet more good being done. May the Lord grant them great blessing.

The *Christiania India* reports extensive revivals in Baptist churches at the South, especially in Georgia.

THE OPEN DOOR.

Elder Hartley's sermon had wrought all the evil for which the worst enemy might have been blamed. The church had been "indoctrinated," but it was an expensive process.

Following churches were enabled and disgusted; for the Baptist denomination in general, and the Avonmouth Village Church in particular, had been all the while in a doubtful state of mind. While it was true that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the "good gospel" were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter "Baptist doctrine," as presented by Elder Hartley.

The Pastor, the next day, meeting a brother of the Methodist Church, saluted him, as usual with a "good morning." "Good morning," he replied. "I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

"Condemn of the church," said this man, "I asked one of your leading men—Deacon Roberts—what he thought of the sermon. He said, 'I have heard about the 'brother' who brother Hartley's sermon, I am afraid the Baptist faith, as set forth last Sunday, leaves me in a doubtful state of mind. While I have heard that the strength of the church was shaken at the bold bigotry and bigotry of Elder Hartley, still it put a weapon in the hand of every enemy, and the friends of the 'good gospel' were enabled to do much more than they could do before. The church had been under a sort of theological infatuation, and in a thousand ways, encounter 'Baptist doctrine,' as presented by Elder Hartley.

chapter which is the longest one in the book, objected to, or of importance on any point not already quite fully disposed of.

For the Intelligencer.

REV. J. McLEOD.—DEAR BROTHER.—For several weeks past I have been in the receipt of the RELIGIOUS INTELLIGENCER, a paper I was accustomed to take for years when a resident of St. John. More than twenty years ago I went over to Union Mills to see a young man of promise, who was deeply impressed with the subject of preaching the gospel of Jesus. My heart was thrilled with a relation of his feelings on that subject, and though he felt incompetent to the work, he said, "I feel that a small semi-monthly paper bearing the glad tidings of salvation to the destitute would do good, and I must undertake its publication, if nothing more."

That man of God entered upon the work, and coupled with it preaching the gospel, and for many years proved himself not only to be a good Editor, but an able minister of the New Testament. This man of God so useful in his day, who fed the church of Christ, and who won to the Master a multitude of souls, was your father. He has gone "up higher."

If it is your pleasure to continue to forward the INTELLIGENCER, I shall be happy to send an occasional article for its columns. In closing this, you may be happy to know that the Lord is building up Zion, in connection with my humble labors in this great city of three hundred and fifty thousand souls. I was called to the pastoral care of the Broadway Baptist Church late in 1870, and the tide has been gradually rising. Baptisms frequent, and our last was one of much interest. This was last Lord's day, and my eldest son, Capt. Thos. R. Harris, of New York, being one of the candidates, and another son being the preacher of the day, made the father's heart sing for joy. Please accept this scribble, as a token of my interest in you and your work. Hoping you may be filled with faith and love divine, I remain yours in christian affection.

ED. N. HARRIS.
Baltimore, Md., Sept. 20th, 1872.

[Thanks to Bro. H. for his christian words and wishes in behalf of the Editor, which have been omitted. We shall be glad to hear from him again.]

Pen and Scissors.

REPORT says that Rev. C. H. Spurgeon is coming to the United States this Autumn.

THIRTY YOUNG CHINESE, of the better class, are on their way to this country to complete their education. The Chinese government has ordered special pains to be taken to prevent their becoming "Christianized."

THREE YEARS.—It was in September, 1869, that the present Queen of Madagascar ordered the national idols to be burned, and professed her faith in God. There are now in the island over 20,000 nominal adherents to Christianity.

A BALTIMORE GENTLEMAN proposes that all the Christian people of the world unite in a solemn religious service one day each year. He would have a single missionary sermon, to be prepared by another, the late Dr. Norman Macleod. For some time back the Rev. Donald Macleod has been a frequent contributor to the popular periodical of which he has now become the editor.

Cheering revival intelligence comes from Texas. Persons of all classes are becoming interested in religion.

LONG PASTORATE.—Dr. Jabez Burns, (General Baptist), has been pastor of the same church in London for thirty years, and has always been happy in the relation. His piety, industry, and good common sense have contributed largely to this pleasant experience.

REV. HUGH STOWELL BROWN, who is now in the United States, is said to be the ablest minister of his sect in Liverpool, and the most popular here. Spurgeon among the Baptists. He is the son of a Church of England clergyman, born in the Isle of Man, brought up a railway engineer, and for twenty-five years a most popular preacher, very famed for his eloquence and fervor.

JAY BOOKS.—\$2,000,000, the total amount of the Episcopal Church, in dealing with the Methodist Episcopal Congregationalists, and Presbyterians, and offered to do the same for the Baptists if they would agree to exclude any of Christ's true disciples from their Lord's table. They declined, and failed to receive the donation.

THE HARVEST IN FRANCE, this year will be the most abundant known for a long time. It is estimated at 96,235,000 bushels, and exceeds, at that estimate, the average of the ten preceding years by one-third. Hitherto the yield in France has been sufficient for thirty years, and has always been obliged to import grain from the Black Sea; but this year the yield will more than suffice.

A TURKISH LETTER in a local Greek paper, states that more than 100,000 men, women, and children have perished in the Persian capital from famine and pestilence, and that the number of victims throughout the country is not less than three millions. The Baghdad official paper states that more than 200 Persian families have, within the last few days, immigrated into the Ottoman territory.

A PRESBYTERIAN CHURCH in Indiana of about eighty members has elected a deacon for each member to give one-tenth of his income to the money is thrown into the box on Sabbath morning. Though the members are generally poor, about \$10.00 is usually thrown into the box during the year, from the members' salaries is paid, leaving something for benevolent purposes.

TOLERANCE PRATERS.—Mr. J. K. Osgood, of Maine, one of the originators of the Reform movement in that State, writes that "the work is still progressing among the drinking class, and many are abandoning their cups and joining the clubs. What is more, better, quite a religious interest has sprung up in the clubs of Gardner and other towns, and there have been many conversions. At every religious meeting returned men are rising and asking for prayers. It has often happened that the temperance cause has proved a link to the Baptist to religion as in this case."

MORE FOR WAR.—LESS FOR CHRIST.—The war system of Christendom cost last year about two thousand millions of dollars. How much was given during the same time for Christian missions among the heathen? Shall we state the sum? Well here it is: Christendom has contributed for the missionary cause about five millions to convert the heathen world to Jesus Christ. O when will such be contributed annually to save this world as is now paid to destroy it by war?

WAKING UP THE CONGREGATION.—Rev. Mr. A., a Methodist minister in a western village, observed, one day, that his congregation, with few exceptions, were wrapped in placid slumber. Suddenly pausing in his sermon, he requested Deacon S. to pass around the plate. The deacon, thus accosted, rose to his feet, and with a very fair face said, "The deacon has already been taken up; 'Never mind, Brother S.," replied the minister, "take up another; for I intend to make the congregation pay for lodgings as well as for spiritual food." When the second collection had been taken up the congregation was very wide awake indeed.

CULTIVATE TRANQUILITY.—"Did a very good Sabbath school at Perth, was held on Monday, 18th inst., on the grounds of Daniel Hallist, Esq. At an early hour a large number of people were assembled, who enjoyed themselves after the usual manner until two o'clock, when we were invited to take our seats at a large table, loaded with all the delicacies of the season, and arranged with a taste that certainly reflects credit on the ladies of Perth. After having supplied the wants of our physical man we took our seats in front of the platform prepared for the speakers. The Sabbath school superintendent, Dr. Armstrong, Esq., then called the meeting to order; and when the scholars favored

us with nice dialogues, recitations, &c., interspersed with excellent pieces of music from the choir, Addressed were then delivered by the Rev. Edwin Turner, Mr. John Hart, Mr. Jacob Smith, and James Beveridge, Esq. The people quietly dispersed to their homes with the renewed feelings of friendship that such gatherings always cause.

Perth, V. C., Sept. 21, 1872.

Bro. Alfred Thornton writes us of an interesting Sabbath School held in the new school-house near Nackawick Bridge, York Co. It was opened July 21st, and the attendance and interest has been steadily increasing ever since. The attendance, which at first was fifty, is now one hundred and twenty-three. The principal part of the congregation take part in the exercises. People as old as sixty or seventy years, are among the regular attendants. All religious denominations are represented, including even some Roman Catholics. From 400 to 500 voices are recited every Sabbath.

Bro. Thornton (who is the Superintendent) is confident that the school will be the means of much good in the community. We do not see how it can be otherwise. May God bless all engaged in it, and make their efforts to train the young a great blessing.

There are several Free Baptist Churches within a few miles of Lincoln where the General Conference is to be held. Mouth Oromocto, Geny, Russagorish, North and South Branches Oromocto, Fredericton, Nashawak, Mouth Kewich, are none of them far away, and might easily be supplied with preaching on the Sabbath. We have no authority to say positively that they will be supplied, but if the churches named or others wish it, and will intimate their wishes to Conference, we have no doubt that their requests will be granted.

INDISTINCT ASYLUMS.—The attempt to deal with drunkenness as a disease simply, and remove it to a course of medical treatment, does not work so successfully as some philanthropists have wished. The patients do not get free from the power of the vitiated appetite, and need, to supplement the work of reform, the combined influence of total abstinence and stringent prohibitory laws. One of our exchanges refers to English experience, and says:

"Indebriate asylums have been thoroughly tried in Great Britain, and abandoned as a means of reformation. The Hon. Lord John Russell, Member of Parliament, England, in a communication to the American Association for the cure of Inebriates, at their meeting held in New York, November 14th and 15th, 1871, says: 'The actual position of inebriate asylums or reformatory houses for drunken men, as well as described as non-existent. No one of several attempts made to establish such institutions can be quoted as doing or having done any good or effectual service.'"

BAPTIST.—The Baptist Union claims that "the spirit of liberty among the Baptists is on the gain. At first we met emphatic denials of the existence of liberal views among ministers or churches; next came an angry growl, and warnings of dire consequences, if the subject of free communion was agitated; then came appeals and protests, assuring us that the discussion was doing injury, making the right more right, and causing the cause of exclusion for liberal views followed, with charges of dishonor against those who cherished them and still claimed to be Baptists; then the storm abated, and the currents of feeling became more pacific; then it was confessed that free communion sentiments were gaining rapidly and most ultimately prevail; and now men, who but recently threatened Bro. Malcolm's church at Newport, and Bro. Smith's in Brooklyn, and the Calvary Church at Westley, are, with cordiality and forbearance, and suggest that large liberty should be allowed to the several churches in this matter."

"The change is remarkable,—much beyond what