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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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## Religious Intelligencer.

ST. JOHN, N. B., APRIL 12, 1872.

## DEATH A PEACEMAKER.

Dissolution is no new phenomenon, and the sensations that attend its progress must be felt by all. In vain the proud and haughty spirit of the thought of the last battle. Gilded palaces and luxurious tents may be frequented, and gaudy tinsel may decorate the body, but worms shall wriggle in the powdered hair, and the darkness of the grave cast its shadow upon the fairest cheek. Death cannot be bribed, and he stands without a rival; the confessed conqueror of all with whom he has contended. John, the divine, describes him as riding upon a pale horse; Virgil, as an old man, Chiron by name, ferrying the souls of the departed across the river Styx; and modern poets crown him as the king of terrors. He touches the sparkling eye, and it is glazed; the rosy cheek, and it is blanched; the tinted lip, and it is pale; the body full of life and animation, and suddenly it becomes cold and clammy. It is possible to follow in his trail, and extract from the tears of the living and the groans of the dying a balm for wounded hearts; or it is all blackness, bitterness and despair! Beneath the green grass of summer rests the weary limbs of thousands of our kindred, and the word *rest* implies more than retirement from mental exertion and physical lassitude. True, the hand that wielded the sword or grasped the pen is quiet; the brain once fruitful with thought and sentiment is now chilled; and the heart that formerly bounded with joy or overflowed with sorrow, has ceased to throb; but above all is the gain of universal goodwill that could not be obtained while living. Envy, hatred and malice grow rank in the footsteps of the successful, and acquire strength by opposing the progress of fame. The man who has no enemies should be pitied as without warm friends; for the ardor of friendship is only equalled by the fierceness of enmity. The sneers of foes are a stronger incentive to action than the cheers of friends. The valiant regard the hatred of enemies as the finest setting for the jewels of triumph. How differently do the spectators view the actor when the drama is played and the curtain dropped; what at first was considered a failure is now regarded a grand success. Death gives the obscure publicity; the failing and erring, virtue and merit; and preserves the memory of the hated and vilified in the golden vase of love. He dulls the keen edge of the sword, cuts the barbed point from the spear, and breaks in twain the poisoned arrow. The poison of asps becomes distilling dew to nourish what it once sought to destroy. Who would break in upon the quiet of the dead, and challenge to mortal combat that cold clay? Who would rush furiously into the chamber of death where tenderness requires perfect stillness, lest the slumbers of the departed should be interrupted, and rain clouds upon that stark and lifeless form should imprecations be made, there is no defence; threats uttered, there is no caution observed; physical violence offered there is no resistance.

Death does not desert the fallen, but writes upon the cold misty forehead these words, "Thou shalt speak to all of the dead, for they are here to defend themselves." Sensibility also has the same sentiment copied upon the fleshy tablets of the heart, so much so that one generation will emulate the ashes of those who have been sacrificed to suit the whims and fancies of their predecessors.

The occupant of the shattered temple was the object of attack, and it being so far removed that it is beyond the reach of the invader's shaft, is perfectly safe. Peace to the sleeping dead, is perfectly safe. Life's battles are fought and victory is now won. The insensible brow is now crowned with laurels which they were not permitted to wear when living. Rich trophies are laid at their feet as tokens of priceless worth. The thoughtless and heartless are awakened too late to appreciate the value of those who were angels in disguise.

## THE RELIGIOUS PAPER.

WHY EVERY FAMILY SHOULD TAKE IT.

1. Because it is money well invested.
2. Because much valuable information may be obtained from a paper, which cannot be derived from any other source.
3. Because the mind is enlightened and improved by the regular perusal of a good paper.
4. Because a religious paper informs one of what is going on in the moral and religious world.
5. Because it is a source of great enjoyment, as knowledge always affords more or less pleasure to an intellectual mind.
6. Because by this means, every one can turn each leisure moment to good account.
7. Because the knowledge thus treasured up will enable us to be more useful.
8. Because it induces people to give the Bible a more attentive perusal.
9. Because we feel more interested in the moral reforms of the day.
10. Because a good religious paper produces a salutary effect upon the minds of children, creating a dislike to novels and light reading.
11. Because it will be the means of leading them to reverence the institutions of the gospel, and restrain them from those base immorality which disgrace the name of the youth of the land.
12. A good paper is often the effectual means, under God, of leading the families of the earth from the paths of sin and folly to the service of the true and living God.

Are not these sufficient reasons why every family in the land should take a good religious newspaper?

To CORRESPONDENTS.—Revs. C. Knowles, W. C. Weston, and Wm. M. Knollin: Duplicate orders have been issued, and the money has been paid to us.

Bro. Weston will please write in answer to our last letter.

\* \* \* C's communication held over till next week.

The first Baptist Church in Chicago gave \$1,400 to foreign missions on the first Sunday of March. Pretty good for a church impoverished by fire.

## RUM TRIUMPHANT.

The Bill to amend the Liquor License Law of this City, failed hardly in the Legislature. The disposition to throw it out was shown immediately on its introduction. It will be seen by the synopsis of its provisions, which we published two weeks ago, that there is nothing unreasonable in it. It ought to have met the hearty approbation and support of every man in the House who feels interested in the moral and material welfare of the City. It is a fact, though, that bills touching the rum trade, to restrict it, are almost always treated with a great deal of contempt, and the promoters of such bills are looked upon as a class of fanatics. A body of moral and religious men may, with the welfare of the country in view, ask for legislation which will necessarily check the ruin consequent upon the sale of intoxicants; they may have their course endorsed by the great body of the well-doing and well-wishing of the community; but their requests and urgent appeals are treated with disdain, if only a delegation of rum-sellers say that the proposed legislation will interfere with their "business." So it has been in the present instance. The men who are fattening upon the destruction of their fellows, as the carrion bird fattens upon the dead and dying, asked that the bill do not pass; and the "representatives of the people" yielded to their wish, and threw the bill out. There are, of course, some members of the Assembly who would be expected to bow to the behest of rum-sellers, in part, because of congeniality of tastes and sympathies; and in part, because rum exercises so potent an influence in the elections of their constituencies. They, in opposition to anything like restriction of the rum trade, perhaps correctly represent the majority of their constituents. But others, who hold seats from Counties in which the temperance element largely prevails, do most deliberately misrepresent their constituents, when they vote against what, in any degree, may lessen the vast and rapidly increasing evils of the rum trade. Of those who spoke against the bill, most of them pretended to believe that the bill sought to do too much. Wherein it sought too much, they failed, however, to show. Others maintained a dignified (if silence, and seemed only anxious to get the obnoxious thing out of the way. The plea of saying nothing against it, and of not voting against it, will, of course, be made. Let these gentlemen remember though, that their silence was equivalent to opposition. They ought to have spoken out like men, and contended like men, for a principle involving so largely the good of the country at large; and in this case, bearing so directly upon the influence of the chief city of the Province. The members for the City and County of Saint John are, perhaps, chiefly blameable; though other members are not without fault for not granting the petition of so many of our best citizens, even in the face of the indifference and opposition of those who should have taken the deepest interest. Messrs. Wedderburn and Willis were the only ones of the six representatives of this City and County who were in sympathy with the measure. We were surprised to find King in opposition. Crawford, also, though from the County which grants no licenses, made a windy speech against the bill. It may be thought that he would have voted for it, if there had been a close vote. Hatheway made a speech, intended to be witty, in which he showed how much sympathy he had with the temperance movement. Judging him by his words, he believes in free rum.

The matter, from the beginning, was treated with contempt. The lobbying delegation of rum-sellers from Saint John effected their purpose, and went home rejoicing that they had so well succeeded, and that they could continue to prosecute their unholy work without hindrance. Little do they care how deep the rum may go into the heart of the community, or how wide-spread is the curse they foster and propagate, if only they can fill their coffers with gold. God pity the poor wretches who luxuriate on blood money.

Prohibition, in its own mind, the only real and effective remedy. Since we have not that, we go heartily for making the License Law as stringent as possible—looking forward to the time, when the people shall see that even restriction fails to accomplish all they desire, and shall insist upon prohibition. In the mean time, we can only hope that the promoters of the Bill, so unceremoniously thrown out of the Legislature, will resent the insult offered them; and that at the next session, such a pressure will be brought to bear upon the Legislature, as will compel them to make the Law so much needed—a Law which is called for by thousands of already stricken hearts, and by thousands, who with fear and trembling, are watching the rapid spread of the terrible curse.

For the Religious Intelligencer.

## WHAT SPECIES?

Man is classed among the *bimanas*. Some persist in calling him a *biped*. But a goose is also a *biped*; so that classification would do. It doesn't indicate that he differs from the goose. They are both *bipeds*, too; and the goose has such manlike ways. Suppose a jackdaw lights beside the proud Mr. Goose, over on the alert for the protection of his charge, rattles his feathers and dashes at jack, shaking his quills and hissing, apparently wanting to charge in earnest, but hoping to frighten him away before he shall get near enough for jack to peck him. Jack, after muttering something about not being allowed to pick around in peace, moves off a few yards to a neighbouring wall, and Mr. Goose returns to the pond, shaking his quills and extending his neck, and all the goose quill dabbles in the water and hasten to meet him, and they put their heads together and talk the adventure over in such an interesting way. "A horrid bird," says Mr. Goose. "A horrid vile bird," says mother goose; "I was glad to see you try to drive him off. What did he say to you?" "Oh! I could hardly understand him," says Mr. Goose; "he does not hiss like him. If he would only hiss, I could understand him. I thought he called us 'fames'." "Oh! oh! the horrid bird!" says young white goose; "to call another bird names! The awful bird!" "Yes," says Mr. Goose, "he called us a *piebald* crowd. I now we're a *piebald* crowd, but I wasn't going to have him sit there and say so. I told him he was a crow, and dared him to come and fight; but he would not. I was glad he did not, too; for I can't light on anything but the water, and I am ready for anything that comes along!"—he dabbles for a root. "I was so afraid," says young white goose, "he would frighten some of our flock away from us, over to that other flock. So I called him close to us. But some of them are awful frightened now. I'm afraid if we don't keep up a noise, and make believe we're scared, and tell our flock that if they leave our side the *boas* will get them, a lot of them will go over to that flock near the other shore, where all the birds are picking together. How can those geese feed with those land birds? It is so unlike a goose!" "Oh! oh! the horrid bird," says piebald, "to try to drive some of our flock away. And there he sits on the wall, and won't say we are not picked, but that he lied about us when he said we are." "Yes," said young white goose, "he picks with all the other birds over there because they are birds, and he would pick with us too, because we are birds, if we would

let him; but we won't let him because he ain't a goose. I hope none of us will ever be found picking with that motley crowd either. Don't you do it, children—don't you do it. There's the crane, and the flamingo, and the swan, and all that lot of ducks, and that flock of horrid geese, that ought not to keep such company, but be with us; and there's the eagle, and the raven, and the kite, and the dove, and the robin, and the hen, and a great many others, all picking together, and so quietly. I don't see how they can do it, I'm sure." "But they all belong to Farmer Brown," says mother goose, "and he has washed them all so as to make them white, and cut the talons of those eagles and kites. That must be why they agree so well, they are all so white." "Yes," says Mr. Goose—sneezing and shaking the water from his head—"yes, they all belong to Farmer Brown, I know, and he has made them all white, and they think that when winter comes, he'll take care of them; but he won't do it, unless they become geese. They must all become geese, some way, if he is to keep them after summer is over. I was a buzzard myself, and Farmer Brown caught me and washed me white, and cut off my toe nails, just like the rest, and I wouldn't hurt a sparrow; and the little birds weren't afraid of me, and we picked together. But Farmer Brown *selected* me to keep me through the winter, and I became a goose, and he put me over here. I don't think any of those over there can be geese." "O yes, they are," says piebald, "some of them were around here, and they are real geese. I wanted them to stay with us, and offered to let them pick with us, if they would only stay all the time and not go back to pick with those land birds. But they wouldn't stay, because they couldn't pick with other birds, too. They're an odd acting kind of geese, but they're real geese. They told me it was only the white birds that picked together; when a bird becomes grey, he don't pick with the rest, but goes off by himself. It must be nice to pick with only white birds." "You should not have invited them to stay," said Mr. Goose; "Farmer Brown will put them here if he wants to keep them. And we won't allow any to pick with us, that ain't put here to stay. After he puts them here, it doesn't matter so much about how they keep their color; they will all be kept through the winter." "And won't he keep any of those birds after summer?" says young white goose; "they are all white." "I know he will keep only white birds," says Mr. Goose, "and he may take some of these. But if he really intended to keep any of them, he would fetch them here and make geese of them. He will be round here before fall, and if he finds any of us with color dinged or feathered so, he'll brighten us up. Once he has been selected, we are sure to be kept. I notice myself getting gray a little, and my talons growing, and my superior mandible resuming its curve; and I felt a few minutes ago like pouncing in my old style upon that bird. But I'll be made all right again before summer comes." "It's very pleasant," says mother goose, "pudding a root she has just drawn, it's very pleasant to have!"—pudding again, then sneezing and shakes her head—"it's very pleasant to have this picking all to ourselves." "Yes," says young white goose, "Farmer Brown knows just how to fix it. He has made it so that none but us geese can pick here. I don't see much use after all in those land birds trying to pick about here at all; they can't get anything." "They are such a disorderly crowd," says piebald; "and only to think of that horrid bird on the wall. There he sits, yet and hasn't said he is sorry for slandering us, when he called us a *piebald* crowd." "I will go for him," says young white goose. "Do," says piebald. "Better not go from the water," says mother goose. "Oh! I can manage a land fowl," says young white goose; "I know how to fix him. I know how to hurt him so he can't get over it." "He's no game," says Mr. Goose; "he can't hiss. I won't go near him any more." "Take care there isn't something behind that wall," says mother goose. "Go on, white," says piebald, "and while you are pecking at him, I will get behind a rock so he can't see me, and call him names, and see if I can't provoke him to come down and fight us. And if he won't come down, all the flock will hear the names I call him and will hate him, and will stay with us, and not go with those other birds." So young white moves off to attack jack. "That's a splendid fellow that young white," says Mr. Goose, "he has such a mastery." "Very," says mother goose; "and so clear headed, and so cool, and so thorough. There'll be no more *skinning* when he has got to work." "See how splendidly he sails up," says piebald; "let us pray he may not falter till that horrid bird is driven off." And he starts to get behind his rush to call names. "That's not a bad fellow either, that pie," says Mr. Goose; "we're all ready to defend our rights." "Yes," says mother goose, "but there isn't the work in him there is in white. He makes a great deal of noise and fuss but he does nothing in it. He don't call very bad names either, only they're loud." "See! I think white has plucked some feathers from that bird," says Mr. Goose; "and hear what a noise pie is making." "I'm afraid there is something behind that wall," says mother goose; "I do hope white will not go too far and get hurt." "I fear pie is making too much noise," says Mr. Goose. "I fear so," says mother goose; "I see some of our flock getting restless." "I'll move him a bit," says Mr. Goose, "so that fewer of our flock will see him, but where he can call at that horrid bird all the same." So piebald moved a bit, but calls louder than before. "How stolidly that bird sits," says Mr. Goose; "but they'll worry him out if they keep on." And so these geese talk, and act, and plot, and so manlike. Oh yes; it won't do to call a man a *biped*. There are too many ways in which a goose is like him.

For the Religious Intelligencer.

## LETTER FROM REV. JOHN PERRY.

DEAR BRO. McLEOD.—Some weeks ago you laid your pen by after having made your position on the "Open Door" question sufficiently plain, and refused to be found stooping to indulge in "railing for railing" with the *Visitor* and its "valued" correspondents. This was christian like and commendable on your part. Since that time, however, week after week, the *Visitor* has been made to do its part in circulating volleys of abuse and misrepresentations of the INTELLIGENCER and the denomination it represents—abuse and misrepresentations that could only be equalled by the lowest political scribbles of the day. It is doubly painful to know that this reprehensible style of writing is by men professing the religion of the meek and lowly Saviour, men that are professedly engaged in expounding to the people the great principles that are taught in the New Testament by Christ and his apostles. And now in view of the many hard things said, and the misrepresentations made, not only concerning you, the Editor of our denominational organ, personally, but concerning the Free Baptists of this continent and their doctrine as well, we believe it is time these false accusations were repelled. We do not intend in this article to enter into this unpleasant, yet necessary, task, but hope to see C. G.'s articles in the *Visitor* reviewed in the INTELLIGENCER, and the untruthful points he has made against us, as a denomination, refuted. It has been with deep regret that we have

read the many bitter things said by the *Visitor* and its correspondents on this subject. Perhaps we feel the unpleasant controversy more keenly from the fact, that we have always felt a very strong sympathy with the C. Baptist. All our early training and associations were with that people, and although we differed from them on doctrinal points, we regarded them, in point of christian feeling, a little nearer than any other church, excepting our own denomination. But while seeing the Editor of the *Visitor* (whom we have always heretofore held in high esteem as a Christian minister and an able Editor), week after week of late allowing the columns of that paper to contain correspondence bristling with bad feelings, hard sayings, and, above all, wrong statements against the Free Baptist denomination, we feel an alienation from them which we never felt before; and we believe this discussion carried on in the unchristian manner that it has been by the *Visitor* and its contributors has existed between the two denominations in years that are past, and which we hoped were buried and forgotten forever. This is much to be regretted. For our own part we think we are prepared to decide impartially in reference to the controversy on the great issues given to the *Visitor* and its "valued" correspondents. You offered the "Open Door" as a premium to new subscribers to the INTELLIGENCER, and persisted in carrying out that offer, notwithstanding the *Visitor* and its "valued" correspondents protested to the contrary. Now let us look for a moment at the real question at issue, namely, is the "Open Door," or is it not, a tissue of misrepresentations of the Baptists? The *Visitor* and its correspondents say it is. Now if that be so, we ask was there any necessity for the "Open Door" correspondence in order that Christ's cause might be built up, and his name more fully glorified? We think surely not. So far as the "Open Door" is concerned in the matter, we have only this much to say, we have read the book, and fail to see where it slanders the Baptists as the *Visitor* says it does. The author is a minister of good standing in the Baptist denomination; this the *Visitor* does not pretend to deny; and we have yet to learn that he has been brought to task by the C. Baptist body for writing the "Open Door." Then, why take so great offence at Free Baptists for reading, approving, and circulating a production of one of your own ministers? "C. G." commenced some time ago, with a great flourish of trumpets, as to what he was going to do by way of reviewing and demolishing the book, through the columns of the *Visitor*. But as he proceeds, he reminds me very forcibly of the following circumstance that once came under my own observation. At a public meeting, where a large body of ministers and laity were come together to do the yearly business of the denomination, a report on education was brought in. Discussion thereon being invited, a certain young college-bred divine rose to speak to the report, and of course he wanted to let everybody know that he had been to college, and so of necessity must make a great display, which he did as will be seen. Among the many things he said was this, "That any man that undertook to preach without a college education savoured more of ignorance or impudence than anything else he could say." By the time he got that far his voice was almost lost in the cry all around the room, "Wrong! wrong!" The young man became confused, stopped short, and made a full confession that he was wrong, and did not intend saying what he had said; and he begged pardon of the assembly. Now without "C. G." like that young man, should stop short in his review, and confess that he has written things that he ought not to have written, made false assertions that he ought not to have made, and that he has been misrepresenting to forgive him, he promising to do so no more. We know if he will adhere strictly to the christian course he will do this. As to the articles of "Theta," we say that we are really surprised to know that a christian minister should have employed his pen in such abusive productions, and we could hardly bring ourselves to accept the fact that Bro. Williams would allow such articles to appear in the columns of the *Visitor*. We take and read a number of the leading political papers of the Dominion, and we must say that "Theta" carries off the palm for abuse over all political writers. The probability is that he has been enjoying himself for a number of weeks, and is venting to the many abusive oratorical displays which have been enacted on the floors of our Legislative Hall; but he should know that such scenes ought not to be continued, much less imitated, by a christian minister.

JOHN PERRY.

REPORT OF THE HARMONY, N. S., Q. M.

The second session of the Harmony Quarterly Meeting convened with the church at Mount Denson, Hants County, Friday, March 1st, 1872.

Owing to the notice, which was forwarded for the Press, not having appeared, we had few knew of the time when the meetings were to be held, and therefore, there were not as many present as there would have been had the time been well understood. But notwithstanding this drawback there was quite a gathering. It was good indeed to meet the dear friends of Mount Denson, and those of other places, in Quarterly meeting, and engage with them in the duties pertaining to the cause of religion.

Bro. Theodore Shaw was chosen to preside at the business meetings.

Bro. T. O. DeWitt, of New Brunswick, who is laboring with the church at Canning, was present to assist in the deliberations of the meetings, and here with us, and expects to remain a few days. The churches at Port Medway, Canning, and Black Rock, reported by letter. The other churches were reported verbally.

From the reports, we learn that the churches at Canning and Port Medway have been considerably encouraged by revival interest, the return of wanderers and the conversion of sinners. Other churches are enjoying a good degree of prosperity, and others, owing to a want of ministerial help, are languishing and discouraged.

The Canning church requested that Bro. Hilbert Lockhart have a license to preach. In agreement with that request, a committee was appointed to examine that brother with reference to the work of the ministry, and a favorable report having been received, a license was granted him. This was indeed a source of encouragement to those who had been looking out upon the whitening fields, and mourning because there were so few ready to enter into the harvest.

Among the other items of business transacted during this session was that pertaining to the Home Mission Society.

The report of the Secretary and Treasurer of that society was read and received. The Executive Committee had employed Bro. J. M. Lowden as Home Missionary for two months, ending the last of February. During that time Bro. Lowden had labored with the churches at Port Medway, East Medway and Port Maton, and mostly in connection with the pastor in holding protracted meetings.

The meeting of the Society was held on Saturday evening. This was a meeting of considerable interest. There were interesting and telling addresses delivered, and the calls for help were responded to by a handsome amount of the needful paid down.

This little church has been for some time in a low, scattered state, and the burden-bearers were almost discouraged, but as the brethren and sisters came together with them in religious meetings, and they listened to the Sacred Word, and spoke to one another of the dealings of the Lord to them, their spirits began to rise, and they expressed a hope that the Lord was about to bless them more abundantly.

The Conference meeting on Saturday afternoon was a time of real refreshing from the presence of the Lord. We were feeling much encouraged in anticipation of a speedy work of grace among the people, but on Sunday the weather became so stormy that but few could get out to the meetings. This had a tendency to hedge up the way and discourage us. However, the few who came seemed deeply interested, and we trust they were profited. There was preaching in the morning by Rev. T. O. DeWitt; in the afternoon by Bro. J. M. Lowden, and in the evening by the writer.

Other duties seeming to press upon the attention of Bro. DeWitt, he felt it right to return to Canning immediately after Sabbath, the weather being favorable, but Bro. Lowden, Lockhart and myself concluded to remain and continue meetings. "Theta" could not get away until Friday on account of snow and snow-drifts. Another Sunday came and another Friday evening has come. Snow-storms and snow-drifts have been the order of the times chiefly. It is true we have had a few meetings and have done a little visiting, and whenever a few have met in the name of the Lord, true to His own word. He has been in the midst, and we have enjoyed His presence, and have heard a few express desires to seek and serve God, but truly we never before saw the way so hedged up by snow when we have attempted to hold protracted meetings; and still it snows. Yet we are not discouraged. We feel that the Lord has better things in store for Mount Denson. While we have seen the dear friends of the brethren here as regards pastoral help and other means of grace, our hearts have been moved and we are praying that God will bless them. May He come quickly and build them up, and make them a praise in the earth. God bless Deacon Gifford, who years ago built a house for him, and who has been hoping amid discouragements that many might be raised up in this land to assist in building up the Master's cause. May his hopes be realized, and after spending many more years in holding up the banner of his master, he may be able to say, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

And there are many others, whose names deserve a place here, who have spent no portion of their lives in comfort and happy while we have been with them. May their names be found in the "Lamb's book of life."

TUO, H. CROWELL, Q. M. Clerk.

MT. DENSON, Hants County, N. S., March 15, 1872.

\* \* \* Accompanying Bro. Perry's letter was a private note, in which he says, "I have placed my name to it, and will take the responsibility." \* \* \* It is too much to put up with the way "Theta" and "C. G." are doing—one slandering and the other misrepresenting us as a people." Now, Bro. P., has not written a word that we cannot heartily endorse. He writes mildly compared with the manner of the *Visitor*'s writers. The only difference between our correspondents and ourselves is that we are waiting patiently a little longer. We have been, and are still, anxious to see just how far the *Visitor*'s staff will go. We are aware that they have been trying to persuade themselves that our silence indicates conscious weakness on our part, but then that they do not trouble us any. We know also that they have been much perplexed and annoyed because we have not fought with them. We do not like the guerrilla style of warfare adopted by the *Visitor*'s correspondents; it is not creditable to the participants, nor pleasing to those who witness it. "Theta" does not feel pleased because we have not taken notice of him. If his object in continuing to write is to worry us into taking notice of his insinuating scribbles, he may as well cease—his labor is altogether in vain. "C. G." is the only one we care to watch particularly—not so much for what he is doing, as for what he *promised* to do. We have been waiting patiently for him to conclude; and when he has concluded, we shall be prepared with a review of his articles. Not, however, till he has done shall our review commence.

We publish Bro. Perry's letter with pleasure, especially as it will remove a false impression that has found place in the minds of the close communion champions. Some of them have imagined that in the "Open Door" matter, the Editor of this paper stands alone, and that the denomination does not endorse the INTELLIGENCER's position. Let them remember that the heart of the whole denomination is moved with indignation by the treatment given them by the *Visitor* and writers.

\* \* \* The article in the first column is by Rev. B. Minard.

## DENOMINATIONAL NEWS.

DEDICATION.—The new meeting house at Knoxport, Carleton County, is to be formally set apart for divine service on Sabbath next, the 14th inst. Service to commence at half past 10 A. M.

## HOME MISSION REPORTS.

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

DEAR BRO.—Another month has passed, and it becomes my duty to report to you my labors in the Mission field.

In my last, I informed you that I was holding meetings at North River and Covedale; but, on account of the stormy weather and the increased interest here, I have been spending all my time at Covedale, where the Lord has given us to see a good revival.

Notwithstanding the bad travelling, our meetings have been largely attended; and, truly, we have been doing our best, and many souls have been converted.

Bro. Taylor arrived last Thursday; and we feel that he came just when help was much needed. He has remained with us until the present, but has left to visit North River. Bro. Robert McLeod is here with us, and expects to remain a few days. I have baptized twenty-seven, and added thirty-one to the church. We had a good meeting to-day—a number spoke of their desires for salvation, and four came forward for baptism. The work still looks prosperous.

The Baptist brethren, on the Salisbury side of the river, have baptized seven.

I have received for Home Missions, \$50.97 cash; and \$24.99 pledged in aid, \$81.96.

I remain yours in christian bonds.

S. E. CURRIE.

Covedale, April 3, 1872.

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

DEAR BRO.—I send you my report of labors, as requested by the Society's Secretary for the past month, being the last month of my engagement with the Board.

After leaving home for this place—Newton—I was much hindered by storm and snow, from getting here; but by the kindness of Bro. C. T. Phillips and others, I arrived at last, and at once commenced holding special meetings. The friends here, and especially the members of the church, received me with gladness, and have done all they could to make my stay pleasant and profitable. We have been hindered in our efforts, considering the unusually deep snow, which rendered travelling almost impossible some times. We have enjoyed some blessing in our meetings, christians have been encouraged, and some of the young people of Free Baptist families have been interested. They take part in most of the meetings, and their strength is increasing. Last Sabbath, one young woman followed Christ in the ordinance of baptism—whether the others will or not, I cannot now tell. That part of the church that is in working condition, has labored well and faithfully, and they have the satisfaction of seeing the cause helped. The Home Mission Society has done well in sending them help. It would be hard finding a church needing it more. I am sure they appreciate it, and, owing to their peculiar condition, I think the Board will do well to continue some care for them at times in the future.

I intend leaving shortly for home, and shall probably continue for a while in Charlotte County.

I have received during the month, in cash for the Mission, \$4.24.

Newton, Studholm, King's Co., April 3, 1872.

F. BARRECK.

The fruit-raisers in all parts of the Northern States regard the severe winter and late spring as promising well for the orchards.

## THE PROVINCIAL LEGISLATURE.

[From our own Correspondent.]

The supply went through rapidly after the House once got into Committee. The amount voted for the Public Works was large, \$198,500, but rendered necessary from the bad state of many of our roads and bridges. For Surveys and Government inspections, \$4000; for St. John Public Hospital, \$1200, and for unforeseen expenses, \$4,000. On Monday of this week, the Government brought in a Supplementary Estimate, giving to the schools which held heretofore special grants, proportional sums for four additional months, thus running them up to May 1st of this year. This seems hardly more than fair, considering the fact that these had made provision for their school year, thinking that the grant would be continued. The amount thus voted was \$4,816. The sum of \$6000 was also voted for mining and exploring purposes, \$4000 of which is to be expended in sinking shafts in the coal lands of Queen's and Sunbury, and the remainder in York County mines. This is a wise appropriation, and by it and the mining regulations of the Government, by which the old system of royalties was abolished, and now the royalty is charged on the profits, and not then until they exceed six per cent on the investment, the Government show a laudable desire to foster our mining interests, on which depends so much of the future prosperity of our Province.

## CROWN LANDS.

Stevens' Land Bill, which is agreed on all hands to be a good one, was agreed to without much opposition. By this it is proposed to assign out in lots of 100 acres to applicants of 18 years of age and upwards, or of 20 years if married, a family of two or more children, on their making affidavit that they own no real estate and desire the land for actual settlement. One month after location of the lot the person is required to begin to clear land, within a year to build a house, and within two years to have three acres under tillage, and reside continuously on the land for three years, continuing to clear and till. Then a grant of this land will issue to him, before which he is forbidden to cut any timber, except for use in building, or clearing, and has no power to mortgage or sell the lot, nor can it before issue of grant be bequeathed. A special clause is inserted for immigrants, by which they receive government aid in clearing land, and are exempted from the usual common law until they erect their own, such building and land afterwards being set apart for the Trustees of Schools of the District. Government also provides for the setting off of tracts of land and making roads through them, thus opening up new lands for ready communication to and among the colonies of the settlement of Crown Lands. The provision against stripping of lumber from the lands by men who have not thought of settling them is also a good feature in the bill, as it will tend to secure the fruits of this Crown Land policy shown in increased immigration and settlement of our wild lands.

## SCHOOL LAW.

In response to Mr. Willis, who asked for a statement shewing how many school districts had organized and voted assessment, how many had failed entirely and partially, and the causes of this failure, the Government laid before the House a schedule prepared by the Superintendent, from which we glean the following: There are in the Province in full 1302 districts, of these 731 have voted assessment, 140 have elected Trustees, but for various reasons not voted for assessment. Of these 140, 100 have organized, and 270, owing to bad roads, &c. &c., have not been heard from. Of those electing Trustees but not voting money, the reasons are,—postponement to await return of rate-payers from the voters to estimate cost of house or fix site, 20; oversight, 4; want of change of boundaries, 11; want of information on the Act 15; opposed to district assessment, 30; opposed to non-sectarian schools, Gloucester, 44, Victoria, 12, Westmorland, 1, total, 57; no reason assigned, 7; too poor, 1; local affairs, 2; want of money, 2. Of those not organizing the reasons for refusal are similar. 27 are opposed to non-sectarian schools, in Kent, 23, Victoria, 24, Westmorland, 27; 33 to district assessment; 25 are dissatisfied with boundaries. From this it will be seen that the law is working remarkably well for the short time in operation, and also that in Kent, Gloucester, Victoria and Westmorland it is most inoperative, and in these a large proportion of the people are Catholic.

## THE COMMITTEE OF PUBLIC