

A GOOD MANY OF OUR SUBSCRIBERS, BY LOOKING AT THE NUMBERS ON THE LABELS OF THEIR PAPERS, WILL BE REMINDED THAT THEY ARE INDEBTED TO US. WE SHALL BE GREATLY OBLIGED TO THEM IF THEY WILL REMIT AMOUNTS DUE WITHOUT DELAY, AS WE ARE MUCH IN NEED OF FUNDS JUST NOW.

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & CO., 38 Prince William Street, St. John, N. B.

TERMS—\$2.00 A YEAR, IN ADVANCE.

The postage is paid by the proprietor. No Post or Way Office Keeper can collect postage on the delivery of the INTELLIGENCER.

All Communications for insertion should be addressed, Rev. Joseph McLeod, Box 51, Fredericton, N. B. All Exchanges should be addressed RELIGIOUS INTELLIGENCER, Fredericton, N. B.

Subscriptions may either be paid to Messrs. BARNES & CO., St. John, or remitted to the Editor, at Fredericton.

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, OCTOBER 24, 1873.

THE F. B. GENERAL CONFERENCE.

(Continued.)

The Report of the Committee on Education, appointed last year, was a somewhat important document, and elicited lively and earnest discussion, as was proper. It was considered section by section, and plenty of time was given for full expression of views both favourable and adverse to the recommendations made. We regret that we have not the report from which to give extracts, or publish in full. It will probably appear in the Minutes. Its suggestions were of the most reasonable and seasonable kind, and commended themselves to the majority of the Conference. No burdens, financial or other, present or prospective, were sought to be put upon the Conference. It simply called upon Conference to give expression to its views in the matter of ministerial education, and to give its sympathy to whatever (within proper limits) might be undertaken by the Education Society in the way of making provision for such education. We do not know that the subject ever received more thorough ventilation than at this time; and the Conference was never nearer a unit in opinion on it. The consideration of the report occupied a good part of the day, and the result was very satisfactory indeed.

A slight change was made in the Constitution of District Meetings, Art. 8th, by which the clerks of District Meetings are requested to forward Reports to the Corresponding Secretary of General Conference only, and not to him and the Recording Secretary both, as heretofore. The change ought to be, and probably will be, appreciated by D. M. Clerks, and by the Corresponding Secretary as well.

A Form of Report to be used by D. M. Clerks in forwarding returns to the Corresponding Secretary was ordered. It has been prepared by Assistant Secretary Bro. Vince; and it will save much labour to all concerned, and will be likely to ensure greater correctness in statistics, etc.

The Annual Meeting of the Foreign Mission Society was announced to be held on Tuesday evening, but on account of the heavy rain throughout the day and evening, only a few people were present. The meeting was opened in the usual way, by singing and prayer; and then on motion it was adjourned till the next evening.

After roll call and reading of Minutes of previous sitting, business was commenced vigorously, as all were anxious to finish the work of the session that day.

Bro. Freeze stated to the Conference the intention of Bro. G. R. Boyer, of Victoria Corner, Carleton Co., to convey to the Conference a gift, valued at about \$700, to be held in trust for the Education Society. The Conference accepted the donation, passed a vote of thanks to Bro. Boyer, and instructed the Board of Managers to arrange whatever business might be necessary in connection with it. It will be remembered that Bro. Boyer has previously given \$2,000 to the Conference, \$500 of which was to be invested for the benefit of the Education Society. Bro. B.'s liberality is most creditable to him, and most encouraging to the Conference and the Friends of the Benevolent Societies, in connection with Conference, which are more immediately benefited by his generosity. That he will not lose his reward is certain, for "The liberal soul shall be made fat;" and he that watereth shall be watered also himself. Are there not many other brethren who love the denomination and wish its prosperity, who feel disposed to donate part of their property to make permanent and increase the vigour of its Societies, and in various ways disseminate the principles that are loved by the denomination? There are many whom God has blessed with a goodly portion of this world's possessions, who ought not in the distribution of them to forget the cause of Christ. Perhaps some have already, in making their wills, remembered this; we hope so. Others probably are purposing to do so. Death may claim them suddenly, before they have had time to make the arrangements they fully design to make. We hope the persons who are meant will give this matter serious thought, and conclude to do as Bro. Boyer has done, be their own executors. It is certainly the safest way, and it must afford a good deal of satisfaction to the donor to see his gifts properly bestowed and beginning to do the good work he intends them to do. Our Benevolent Institutions—Home and Foreign Missions, Ministers' Relief Society, and Education Society—are all worthy objects of the generosity of the lovers of Jesus and His cause. Let them be liberally endowed that they may do vigorously the work assigned them.

A committee appointed last year to make enquiries concerning some land in Knowlesville, reported having attended to their duty. The Conference instituted the steps necessary to securing the land for church purposes.

In accordance with a suggestion made by the Sabbath School Agent, in his report to the S. S. Convention, a vote was passed donating \$30 from the Conference fund, to be expended by the Home Mission Society in the interest of Sabbath Schools. It is proposed to employ one or more brethren, as the circumstances demand, to visit (in the spring) and help in the organization of schools that suspend during the winter, and in other ways to aid struggling schools.

It was also resolved, in accordance with a recommendation from the same quarter, to have a series of articles on Sabbath Schools and work, written for the INTELLIGENCER.

The Committee on Licentiate submitted their report recommending: That Brethren T. W. Carpenter, John Henderson, D. P. Harris and Bamford Colpitts be ordained; that Brethren N. L. Price and D. McLeod, receive Conference Licentiate; and that Brethren A. G. Lounsbury, H. Hagerman and Wm. Devereux continue on their District Meeting

Licentiate. The report was adopted by the Conference, and Wednesday evening appointed as the time of ordination.

An appeal from the action of the Second District Meeting at its last session was, after investigation and discussion, dismissed, and the action of the District Meeting sustained.

A committee appointed to consider the advisability of changing the time of holding General Conference reported, recommending that the time be changed from the first Saturday in October to the third Saturday in August. The recommendation was rejected. Notice was then given that at the next session of Conference, a motion would be made to change Art. 4th of the By-Laws of General Conference.

A special committee, to prepare report concerning Deceased Brethren, submitted the following, which was adopted as the expression of Conference:

The Committee on Deceased Brethren beg leave to submit that it is their duty to report the demise of two valuable members of this body—men of tried loyalty and moral worth. One—Rev. Yerxa White, an elder of long standing, leaves a record for usefulness that speaks volumes for his consecration and faithfulness, now that he has been called from his sacrifice and toil to the joy and triumph of his eternal rest. The other—Deacon B. J. Underhill, of St. John—was for twenty-two years the Recording Secretary of this Conference, and now that he has vacated his seat here in our imperfect deliberations, he has gone "up higher," and in the association of just men made perfect is forever in attendance at the Great General Conference above. In the removal of these brethren we have lost much valuable counsel, rich experience and faithful service; and we sincerely pray that their mantle may fall on others who will be as devoted and diligent in performing their work. Your committee beg to suggest the following:

Resolved, That the sympathy of the Conference be given to the families of our deceased Brethren White and Underhill in their deep affliction; and that our prayer be that "He who tempers the wind to the shorn lamb" will so sustain them in their deep bereavement that they be able to say from their hearts, "Even so, Father, for so it seemeth good in Thy sight."

John Wallace, formerly an elder, and who was expelled from the Conference in 1868, made application for a hearing before Conference; and his case was submitted to a committee, who reported that from his statements they believed him to be thoroughly repentant and anxious to live a Christian life. The Conference being assured of this, passed a resolution withdrawing the recommendation of 1868 to the church of which he was a member, to exclude him from its membership; and assuring any church that might feel disposed to receive him to its membership that it would not, as heretofore, be liable to the censure of Conference. It will be observed that the vote of Conference does not restore him to a position in the ministry.

By vote of Conference Bro. G. W. Hartley was granted license to preach.

The INTELLIGENCER was not forgotten amongst the multiplicity of business. The following resolution was unanimously passed:

Resolved, That this General Conference desire to give its approval of the judicious and able manner in which the RELIGIOUS INTELLIGENCER has been conducted the past year; and would urgently recommend the brethren to do all in their power to increase its circulation.

The editor returned thanks, and offered some suggestions to ministers and other friends of the denomination about furnishing items of news, religious and secular, in order to make the columns of the denominational paper as generally interesting as possible. We hope the suggestions will be remembered and acted upon.

It having become a habit amongst delegates to leave Conference before the business is finished—a habit which is much to the annoyance and hurt of Conference—a resolution was passed censuring those who leave without permission. Previous to the session of Conference we pointed out the importance of members of Conference being prepared to attend diligently to the duties of Conference, and to remain until the close of the session. It must be plain to every person that if the business of Conference would be well done, the members must take enough interest in it to devote the time required for a full session. District Meetings, in their choice of delegates, should be careful to appoint only those who are willing to go and remain throughout; and those who are not willing, or are not able to pledge themselves to do so, should not accept the appointment. The business is too important to be lightly treated or to be done by half a Conference.

The Report of the Finance Committee was received, showing the finances to be in a rather healthy condition.

A vote of thanks to the railroads—Intercolonial, Western Extension and N. B. & Canada—for return tickets to members of Conference, was passed.

A resolution of thanks was unanimously, and with something of enthusiasm, voted to the people whose hospitality the Conference enjoyed. Their kindness was unbounded, and their efforts to make all feel at home were untiring.

On motion, the Conference adjourned to meet in October, 1874, with the church at Tracey Station, Sunbury Co. The Moderator, Bro. Taylor, offered thanks for the goodness of God during the past year, and for His presence vouchsafed during the session of Conference; and touchingly and earnestly prayed that His presence might be with us, and His richest blessing attend our efforts for the promotion of His cause during the ensuing year. All hearts responded Amen!

Thus was finished the work of Conference. There were devotional meetings to which we have not yet referred. There was preaching in the Waterville Church on Friday evening by Rev. B. A. Sherwood; Monday afternoon by Rev. E. Harding; and Wednesday afternoon by Rev. Wm. Brown; and in the Third Tier Church, Tuesday afternoon, by Bro. L. N. Price (Licentiate). All this sowing of the "good seed, the word of God," cannot be without some "fruit unto eternal life."

The Educational Society held its annual meeting on Wednesday. There were not many present, but considerable business done and more commenced, nevertheless.

The officers elect for the present year are: President, E. C. Freeze; 1st Vice President, G. W. McCurdy; 2d Vice President, Rev. G. A. Hartley; Secretary, Rev. J. McLeod; Treasurer, Rev. J. Noble.

The Directors elect for the year are: Dr. Burnett, G. McLeod, Esq., Rev. B. Merrill, G. W. Boyer, Esq., and Rev. J. McLeod.

A committee was appointed to examine the Constitution, and suggest what changes, if any, were desirable.

A lively conversational discussion concerning the society's position, and the course best to be pursued, was carried on. It developed the fact very plainly that a lively interest is felt in the Society, and that there is a strong and somewhat widespread feeling in favor of immediate and vigorous prosecution of its work.

It was resolved to use certain funds now in hand, together with whatever can be raised in addition, as an Aid Fund, to assist such young men as are contemplating the ministry, in getting an education. Several brethren present pledged themselves to raise this year a stated amount each towards this fund. We hope many others will raise what they can. In the blanks that are sent to the

ministers and churches to be filled with lists of contributions to Benevolent Societies, the Educational Society is mentioned. Yet seldom, if ever, is there returned a contribution to it. This is not right. The ministers and churches cannot afford to ignore the claims of this Society any more than they can to ignore those of the Mission Societies. We hope that this year there will be an effort made in all the churches to do something. Any communications may be made to the Secretary of the Society.

The Directors are determined to do what they can, and they look for the sympathy and co-operation of all who wish, the true advancement of the denomination.

On motion, it was resolved to hold the next annual meeting of the Society on the Friday evening preceding the first Saturday in October next, at Tracey Station.

Ordination.—Wednesday evening a large congregation assembled to witness the ordination. The order of the services was as follows: Singing, Reading Scripture, Prayer by Rev. J. E. Rend, and Singing. An address full of good counsel to the candidates, and to all the ministers present, was delivered by Rev. A. Taylor; the questions were asked by Rev. J. Noble, and were satisfactorily answered; the ordination prayer was offered by Rev. J. McLeod; the charge was given by Rev. J. Perry, and the hand of fellowship by Rev. J. Noble.

Foreign Mission Meeting.—At the close of the ordination meeting of the F. M. Society, adjourned from the previous evening, was held, the Rev. T. Vanwart in the Chair. The report of the Treasurer showed nearly \$300 necessary to pay salary up to January 1st next, which ought to have been paid in July last, as the payments are expected to be made half-yearly in advance. The Corresponding Secretary's report gave a detailed account of the year's work of our Missionaries, and also made an earnest appeal for help in dollars and cents.

The adoption of the report was moved by J. McLeod and seconded by Rev. J. E. Rend, both of whom made short speeches. The amount of cash paid that evening was \$100. The Treasurer proposed this year to divide the amount to be raised into forty-five shares of \$20 each. Twenty-six shares are already taken; and there ought not to be any difficulty in finding persons willing to take the remaining shares. There are few, if any, communities that cannot raise one share. If there be no resident minister, let some deacon or other active person, either brother or sister, undertake the collection of F. M. funds. The Treasurer—Bro. Wm. Peters, St. John—is anxious to hear from persons willing to take the shares yet untaken. If a full share is too much to risk take a half share. The privilege of supporting the Foreign Missionaries ought to be evenly distributed amongst the churches; and we hope those who have not yet taken any stock in the Society will not allow certain ones to entirely monopolize it. However well the denomination has done during the last ten years in supporting their missionaries, they can do more, and do it easily, if they will give the matter earnest and systematic attention. There ought not to be any trouble at all in raising all and more than is asked by the Society. We hope this year will witness a great and general revival of interest in the blessed work of sending the gospel to those who sit in darkness and the shadow of death.

We cannot close this report without saying that a good spirit pervaded the Conference throughout. The Religious Conference on Saturday was an especially good season; the spirit of God was present to influence the hearts of His servants and people; and the good feeling awakened was largely manifested throughout the session. Seldom has the business been done more harmoniously. The brethren parted with hearts full of encouragement and hope when they met. God has done wonderful things in love for us thus far, which fact is gratefully recognized by all. But it is believed that a far brighter future awaits us if we will put ourselves fairly under the responsibilities that must be met and discharged if we would prosper as God evidently designs that we shall. That there is a strong determination to take hold of the work with earnestness and in faith there is no doubt. If there be no faltering, the year upon which we have now entered will be one of large success. That it may, let all the people pray and labor.

DENOMINATIONAL NEWS.

WESTMINSTER COUNTY.—At the session of the Sixth District Meeting, held in September, the churches were divided into four circuits, each to have the services of a minister. The fourth circuit comprises the churches in Westminster County. We have before us three letters, in which it is stated that the matter has been brought before the churches, and so far as is known they are pleased with the arrangement, and are prepared to support the minister. We do not know whether the brethren chosen by the committee at District Meeting can go, but if they cannot, we hope that some brother will be found to take charge of so important a circuit. The churches there must have care, and that at once, or become weaker and weaker, and very soon be extinct.

MONEY IS SCARCE.

Everybody feels it. But perhaps no persons feel it more than publishers of newspapers. Their patrons are scattered over a very large area. The indebtedness of each one is a mere trifle in itself. And each one seems to forget that the many small amounts make a large and important sum, which being withheld from the publisher must seriously embarrass him. Look at it in this light.—There are say one thousand subscribers who owe an average of \$2.00 or more each. One thinks it will make no difference whether his \$2.00 is paid now or three months hence. If he were alone in so thinking it would not be so bad; but the trouble is that the whole thousand think and act the same, and the result is that the publisher is left entirely without funds with the expenses of publication accumulating at an alarming rate.

Such is about our position. The only remedy lies with the subscribers. Let each one send along the amount due without delay. They will not be burdened, and we will be relieved. We never needed what is due us worse than now. So let us hear from you at once.

SABBATH BREAKING.—The members of Parliament from P. E. Island were brought from Shediac by special train on Sunday last. There is no reason whatever for this desecration of the Sabbath; and it is especially reprehensible when done by the people's representatives—those who are expected not only to have respect to the law, but to be its guardians. What can be expected of the people when the men occupying the highest positions in the gift of the country openly violate the law of God and the country. It is really too bad that this kind of thing is allowed.

THE FRIEWILL BAPTIST ANNIVERSARY MEETINGS were held this year in Farmington, N. H., commencing October 7th. They are fully reported in the *Morning Star*. The attendance was large, and the interest in the matters under consideration was great.

THE EVANGELICAL ALLIANCE.

It is utterly impossible for us to publish even a condensed account of the meeting of the Alliance recently held in New York. We have only room for a reference to its origin and objects, and the impression left by the present Conference.

The Alliance originated in London in 1846, when 50 religious organizations of Great Britain, Ireland, Germany, Belgium, France, Italy, Switzerland, Turkey, the United States, and Canada, met in that city to form a general organization. Sir Culling Eardley Smith, president, and the Convention numbered 800 members. After five days of careful deliberation, a platform, or summary of principles, was agreed upon as a basis, as follows:—

1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in their interpretation.
3. The unity of the Godhead, and the Trinity of the persons therein.
4. The utter depravity of human nature, in consequence of the fall.
5. The incarnation of the Son of God, His work of atonement for the sins of mankind, and His mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in conversion and sanctification.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

It being, however, distinctly declared that this brief summary is not to be regarded in any formal or ecclesiastical sense as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood; but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance.

The general Conference have been held during the past twenty-five years, as follows: The first General Conference was held in London, from August 19 to September 2, 1846. The second General Conference was held in Paris in 1855; also the third in Berlin, Prussia, in 1857; the fourth in Geneva, Switzerland, in 1860; the fifth in Amsterdam, Holland, in August, 1867; Baron Von Wassenaar, Catuzki presiding. At Amsterdam an invitation was received from the Alliance in the United States, to hold a General Conference in New York City. It was accepted, and arrangements finally completed, for the delegates to meet here in 1870. The Franco-German war caused its postponement until October 2, 1873. This is, in outline, the history and purpose of the great body whose gathering in our midst to-day is the centre of so much interest.

The delegates to the American Conference are composed of Established Churches, Presbyterians, Baptists, Episcopalians, Methodists, Lutherans, Reformers, Wesleyans, Congregationalists, and others. They come from England, Ireland, Scotland, Canada, Germany, France, Spain, Switzerland, Holland, Belgium, Sweden, Norway, Denmark, Turkey, Greece, Italy and India.

This General Conference of 1873 has opened, but the saving of its influence will hang on months and years. The success of the meeting surpassed the expectations of the most sanguine. The chief discouragement attending the sessions was lack of room. No hall or church in the city could contain a fourth of the people who desired to be present, and the only way to hold several meetings at the same time in different places.

The addresses and discussions were generally able, and in an excellent spirit. The keynote which gave tone and color to all the proceedings was union, love, and co-operation among the saints. Bigotry and sectarianism were assailed from every quarter, and the sin of proscription and hardness magnified and sharply rebuked. It was an uncomfortable place for rivalries, high-churchmen, and close communionists. The whole tide of the meeting set strongly against them, and in favor of liberality and brotherly love. The prescriptive Episcopalians condemn the Dean of Canterbury for uniting in the communion service at Dr. Adams's church on Lord's day, and the *Examiner* and *Churchman* set strongly against them, and in favor of liberality and brotherly love, which inspired the great assembly is directly opposed to their narrow notions and usages.

The secular papers have made generous reports of the meetings, and with the exception of papal organs, have commented fairly and with just discrimination upon the papers read and purposes accomplished. The *Frederick*, especially, has done noble service in this respect. It says of the discussions, editorially:

"Taken out of the realm of the spiritual and moral, and viewed simply as an incentive to intellectual processes, a spirit of thought, this conference has been the most important ever held upon this continent. The subjects are aspired to treat are of infinite moment and universal application, and to their consideration the ripest scholarship and profoundest learning have been brought. The tone and spirit of the debates, just now closing, they illustrate intellectual progress as well as spiritual life and development, and what is far greater consequence to the welfare of humanity, they exhibit a great stride forward in the tolerance, catholicity, and charity through which alone the whole world's way lies out into the light and truth. Such an alliance as this is an emergence not only from the narrowness of sects into the broad effulgence of Christianity, but out of all the Pharisaism and Pharisaic tendencies into a recognition of the all-embracing Manhood in Divinity, and the honest reaching out after God in every human breast. This, as it seems to us, is the best lesson of the World's Conference, to whose discussions we have for the past week been listening."

A SHORT JOURNEY—WHAT I SAW AND THOUGHT.

BROTHER McLEOD—left my home in Tusket, August 22nd, with a travelling companion for the Quarterly Meeting.

Tusket is a romantic little village, situated at the head of the tide, on the Tusket river. There are about seventy dwelling houses, three nice meeting houses, with their tall steeples (Episcopal, F. Baptist and C. Baptists), a nice large school house and court house, a steam saw mill, another nearly completed, at a cost of some fifty thousand dollars, a few shops with the signs, "Dry goods and groceries;" there is also a brick little business in the way of shipbuilding, three or four ships being turned off annually; and last but not least there is a moderately flourishing Division of the Sons of Temperance, an organization we cannot afford to do without, for it is to the villagers like the quicksilver to the gold washer—a light in the window for those who drift or sail near the cross-currents and whirlpools of intemperance, from whose vigilant eye and working element the trespassers on the license law do not always escape with impunity.

Two miles on our road brings us to Eel Brook, a French settlement, with a nice large chapel, a good school house and a convent nearly completed, the managers of which, if I am rightly informed, are holding out flattering inducements to the Protestants and dissenters who live adjacent, to send their daughters to be taught, by sisters of charity, in all the branches of French literature, including instrumental music, painting, needle work and the superlative style of French etiquette, with the promise of non-interference with religion. What religion have unconverted young women, perhaps from irreligious families, where God is not worshipped, nor His people or religion very highly esteemed, to be interfered with? True, it is very kind in them to offer to teach our girls for almost nothing, and if they should sow seed in their minds to spring up in their children and ripen in their grand-children, or make one convert out of fifty pupils, and make advertisements of the others to circulate in Protestant families to recommend

their institutions, they would feel that they had done a great work. But any person of common discernment can see with one eye, and that half shut, that young and tender minds thus brought in connection with and under the influence of the "thousand and one" things to amuse and excite the mind, from the simplest play to the highest reverence for the most sacred relic, are like softened wax in the skilful hand, easily moulded and shaped; but it will take a person of more than human discernment, with both eyes open, to see the effect in the future, for they are a far-seeing and a far-reaching people; and the end is not yet. It does appear to me that Protestant parents who thus expose their daughters, are assuming a fearful responsibility, and remind me of a bird that, too indolent to hatch and raise its own young, will drop its egg into another bird's nest to be hatched and cared for, with this difference,—the bird does not endanger the existence of its species, for the little birdling can never be the legitimate offspring of its foster mother; but Protestant parents have no assurance that their daughters will ever come back to them purely Protestant; the chances are against it. As I consider the subject I cannot help thinking, right out loud, "Tell it not in Gath, publish it not in the streets of Askelon, lest"—and the rest of it, with a modern application.

On our road again, and five miles brings us to Glenwood, an English settlement, at Argyle. As we enter the place and witness the air of thrift in the buildings and appurtenances, with the magnificent Free Baptist meeting house, with its tall spire pointing to the heavens, whither the gospel preached within directs the listening crowd, and leads all who obey it, we breathe more freely, and feel as if a dark cloud had passed from the sun. Here, too, is a temperance hall, and a lodge of Good Templars doing a noble work in the land. As I pass this lodge room twice a month to and from my appointments, I often feel to pray that God will bless this temperance organization and make it like the vine that was brought out of Egypt to take deep root and spread its branches wide. And could I speak to every person in the place I would point to the lodge room and say, "There is a light in the window for you."

Six miles brings us to Lower Argyle, with a view of the broad Atlantic before us, and for a half circle on our right hand is a large bay full of islands, interspersed with strips of water like ribbons of silver, which have a very picturesque appearance. Here, too, is a Free Baptist meeting house, and a temperance hall for Mariner's Guide Division of the Sons of Temperance, which is the real quicksilver to which the true gold of the temperance element adheres, a real "light in the window" for the sons of the ocean, and daughters of the land; and may its light always shine to guide the wanderers to a place of safety.

Three miles brings us to the head of Pubnico, where brother Weston and I enjoyed a good recreation last winter. Here we have what is called a "union meeting house," that is, a house for the F. Baptists, the C. Baptists and all other evangelical denominations. We have several such churches, and the most of them, if not all, have proved a source of disunion rather than union. The strife between different parties claiming a right to the same house has run very high in one place, and has been uncomfortably felt in other places. Just think of a minister labouring in a reformation one or two weeks, and just as the work is moving on nicely, have to step out and another denomination take the house for the same length of time. Where will he find the reformation when he comes back to the house? Echo says, "Where?" From careful consideration and more than forty years experience I have come to the conclusion that where there are more than one denomination of Christians in the same neighborhood, they will live in the best union for each to have its own house of worship; then they can hold their meetings as long as they wish, and whenever they wish.

Three miles brings us to Lower Pubnico, from which to Glenwood, including both, was the field of my first public labours, which I commenced June 15th, A. D. 1890; and held fourteen meetings every week, with but trifling exceptions, for six months, and saw a glorious reformation which continued for four or five years.

Nine miles bring us to Wood's Harbour to visit a deceased brother's widow, who is living at the old homestead with her youngest and only surviving son, who, with his amiable christian companion, appear to make it their greatest care to smooth the remaining journey of life for their aged mother, and hand her down tenderly to the grave. Surely the blessing of heaven will rest on children who so affectionately care for an aged mother. I stay here for the night, to renew my journey in the morning; supposing that, from the contents of my letter, many of your reader will know it is from your's truly,

CHARLES KNOWLES.

Pen and Scissors.

An Army.—There are over fifty Protestant missionary societies at work converting the heathen, which expend annually over \$5,000,000, and employ over 2,000 ordained missionaries, and almost 8,000 native helpers. Results prove that it costs less per head to convert the heathen than to save men in any city in England or America. Dr. Angus claims that 50,000 missionaries and \$75,000,000 would preach the Gospel to every human being on the earth in a single year.

Australian Gold.—The value of the gold imported from the Australian Colonies has increased this year to a rather sensible extent, the value of the receipts to August 31 being estimated at £2,216,640, as compared with \$4,083,831 in 1872, and £4,629 in 1871. In these totals the month of August in each year figured for £1,040,887, £371,123, and £570,089 respectively. Queensland is now producing gold at the rate of 210,000 ounces per annum. Quartz reef at Yam Creek, ninety miles south of Port Darwin, in the northern territory of South Australia, is spoken of as rich. The gold fields of Auckland, New Zealand, have presented an improvement of late. The Helver diggings, in Tasmania, have been almost deserted, owing to stormy weather. A rich discovery is said, however, to have been made on Bullock Creek, at the back of the Malahide estate, in the district of Fingal, Tasmania.—*London Times*.

Dr. Dio Lewis relates the following:—"A large whiskey distiller in Central New York had three sons, who assisted their father in his nefarious business. None but God will ever know the misery of which that distillery was the source. The distiller and his sons were among the victims. The father threw himself into a well in a fit of delirium tremens. The oldest son, during an attack, lashed his tongue a snake, drew it out, bit it off, and died to death. The next son while suffering this horrible frenzy, threw himself into the well which received his father. The last one of the four, while driving a wagon-load of whiskey to his place in the country, pitched off his seat, was run over by the wagon, and killed. I attended the funeral."

Grand Trunk.—On the 16th inst. the cars for the sale of liquor were closed on the entire line of the Grand Trunk Railroad. They are to remain closed. Good for the Grand Trunk. Let other railroads follow the good example.

The pew rent of Plymouth church in 1853 was \$11,167; in 1859, \$26,000; in 1868, \$48,000; in 1872, \$26,000. In 1868 a quartette was introduced into the choir, whose aggregate salaries, with that of the organist, are \$7,000. Rev. S. B. Halliday, who assists in the pastoral work, and the sexton receive \$7,000. The salary of Mr. Beecher was at first, in 1847, \$1,400; it is now \$20,000, making the whole amount of salaries \$95,000. The num-

ber of members in 1847, 21; in 1872, 3,300. The number of Sunday school pupils is 1,219, besides about 200 connected with mission schools. There are several deacons elected annually who receive no salary.

The oldest teacher in the United States is Miss Hannah Immy, who taught school in Providence seventy-five years ago. She is nearly ninety-four years old, and taught school every year since in Providence, Smithfield, Gloucester and Leicester, Mass., and other places. The salary varied with the school, but for some years in one place it was twenty-five cents a week.

The Yellow Fever South.—The latest accounts from Memphis indicate no abatement of the ravages of the yellow fever at Memphis. As late as last Saturday, citizens continued to leave the place as the epidemic was spreading to the heart of the city. Eighty deaths were reported during the previous twenty-four hours. Many people who have overtaken themselves in their labors for wealth and are physically exhausted take the fever and die in a comparatively short time. Appeals for assistance for the sick and convalescent are responded to, as the Howard Association acknowledges in a circular it has published. The officers say: "We return our heartfelt thanks to our sister cities and towns for the bounteous aid extended to us in this hour of sadness and distress. From Boston to San Francisco; from Lansing to New Orleans; from almost every hamlet in the land, and even from far off England have come such evidence of sympathy as to make our hearts overflow with gratitude, binding us as it does to them with the dearest of ties. The fever still continues its march among us, increasing day by day, taking rich and poor. God only knows where and where it will end. Our receipts for the present are ample to meet our wants, and we feel assured that all the aid we need will be forthcoming."

The Daily News, in response to what we said last week, declares that it "did not charge the editor of the *Intelligencer* with being present at the Boat Races on the Kennebec, and endeavors in a somewhat lengthy argument, to justify its conduct. Our readers can judge for themselves the worth of the denial, after reading its paragraph containing the charge, which was retracted on the 10th inst. We confess, that in the face of that, and what was said in response to Mr. McLeod, the denial is decidedly cool. We are glad, however, that the *News* shows the least sign of being ashamed of its action, which it apparently is. Though, we think the way in which it tries to wriggle out of the awkward corner into which it put itself, is about as contemptible as the original statement—it is evidently the only sort of *amende honorable* which the *News* is capable of making, and it would be useless for us to expect anything more honorable or gentlemanly.

THE MINUTES OF THE EIGHTH CONFERENCE OF THE FREE BAPTISTS OF NOVA SCOTIA, held at Session Hill, Yarmouth Co., Sept. 11th, 12th, 13th and 15th last, received. We need not refer to the contents, as a report of proceedings was so recently published in these columns. The pamphlet is from the office of Barnes & Co., and the work is neatly done.

TYPOGRAPHICAL.—Several typographical errors appeared in the report of Conference in last week's paper. In that part of the report referring to Elders' Conference, in which mention is made of the vote concerning Communion, it should read—"that the Communion of the Bible is the Communion of the lovers of the Lord," etc. In the resolution on Education, after the words Dominion Parliament, the words at its last session should be inserted. Other omissions the reader will readily supply.

THE DOMINION PARLIAMENT met for business yesterday (23rd inst.) There will be exciting times.

Attention is directed to an OFFER in the next page. Shall we not have many new subscribers as the result?

"The Secret of Christian Success," next week.

The Religious Telescope comes to us enlarged, with an entirely new dress, and looking as bright and cheerful as possible. It is published in Dayton, Ohio, and is the