

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLEOD, EDITOR.

FRIDAY, SEPTEMBER 5, 1873.

DENOMINATIONAL EDUCATION.

NO. III.

We have thus far dealt chiefly with the young brethren now at school, which were suggested by the letter of "Inquirer." It has seemed, and does still seem, to us that their circumstances demand serious consideration and decisive action. If the matter be allowed to pass unnoticed and unacted upon, no person need be surprised if the denomination suffer a great and permanent loss. We are glad to have the communication from "A." which appears in another column. We hope to hear from him again; we also hope to hear from other brethren, many of whom—both of the ministry and laity—we know to have a hearty interest in the question under consideration.

We shall have more to say hereafter, bearing on points already hinted, as to the course necessary to be pursued by the denomination. In this article we wish to deal with some things that might properly have done either for an introductory article, or a little later in the discussion, but which come in place now, owing to an expression in "A."s communication. He says the time is past when any one dare risk his reputation in an opposition to the idea that an educated ministry is a necessity of the times. He is correct in the main. No man who looks intelligently at the matter, divesting himself of the prejudices which may be the result of his early training or associations, would think of avowing the old notion that an educated minister was necessarily void of piety. Yet there is some opposition. This is not by any means confined to our own denomination; it is found as well in other branches of the Christian Church.

The opponents were conscientious in their position; and to such conscientious convictions every respect should be paid, and we believe in paid, by even the most zealous promoters of the education movement. The opposition, however, is not the formidable thing it was a few years ago. Most of these, especially among the older men, who fall to see eye to eye with the advocates of education, are disposed to make no counter agitation, saying, "Though we cannot enter fully into sympathy with your ideas on this subject, we believe you mean it for the good of God's cause, and we will not endeavor to thwart your movement, but will rather hope that it may accomplish all and more than you anticipate for God's glory." Another class there is, though, who are disposed to do all they can in opposition. They do not present the same bold front as in former times, but they are disarmed of many things which with no inconsiderable show of reason they could and did use as arguments in support of their position. They now do little more than withhold sympathy, and predict that failure and ruin must attend such departure from the old ways. For the opinions of all good men, however widely they may differ from our own, we are bound to have respect. If it is thought that their opinions are so erroneous as to be injurious to the good cause of the Lord, it is not enough that we should barely say so; we are under obligation to prove that they are so. To do this in this case, we shall notice two or three of the chief objections, for objections are used rather than arguments, which are urged against ministerial education, and for this purpose we make use, in part, of an article from the *Free Baptist Quarterly*. It is urged

1. That the time required to complete the prescribed course of study is too long. When a young man is called of God to preach the gospel he has no right to turn aside from that work to attend a Theological school. He should go immediately about his Master's business. The time is wasted; his energies are expended; and the kingdom of the Redeemer is not advanced by the expenditure. In the first place, if when a man is called to preach he is really uneducated, that call surely involves a call to make preparation. To use even means provided in the schools and elsewhere, to so develop and make vigorous the abilities God has given him that they shall be powerful instruments for His glory. Then it should be always borne in mind that it is not the amount of labor, or the kind and character of it, that is effective. No farmer who has ever hired a labourer but has learned this. A skilled labourer is worth far more than an unskilled one on ordinary pursuits. And though the ministry is not to be classed with the ordinary callings of life, will not the same truth hold good? The men being equal in those other essential qualifications of the minister? A few well directed and sturdy blows effect more than a multitude loosely aimed and feebly bestowed. It is the ardent of youth, future promise, the allowance intelligence, men usually make for immaturity and inexperience, make a young man's earliest efforts satisfactory; but in the period of more sober and solid life, a mind unfurnished with knowledge, and undisciplined to close and consecutive thought, just when men will demand more, will be capable of accomplishing less. Hence the early waste, and sometimes utter failure of many, who in the outset gave much promise and excited high hopes. Judged by results preparation is profitable. We once heard an elderly minister say that if he were a young man, and should be called to preach, and that call should find him without education, and he knew that he had but ten years to live, he would spend five of the ten (if it required it) in preparing himself for the work, believing that he could do more for the advancement of God's cause in the remaining five than he could in the ten if unprepared. All time is not lost which is spent in careful, and perhaps laborious, preparation.

2. It leads to dependence in preaching. Before answering this let us consider what and how much aid from Heaven a minister has a right to look for. He certainly has no right to expect a direct bestowal of ideas. Miracles, and this among the rest, have long since ceased. God does not intend to ignore the use of brains in the prosecution of His work, though He has promised the Holy Spirit to aid His servants. The wells of life are deep enough to yield for a life time an ever-fresh draught of cool and sparkling waters. If they fail it is not (as is supposed) in consequence of any deficiency in the quantity or quality of the water, nor is it the fault of the Holy Spirit, but rather of him to whom has been committed the duty and means of drawing. If he seeks it rightly he may confidently expect the Holy Spirit to give him such quickening of the judgment as will enable him to investigate, arrange and apply the truth so that it shall be effective. He has no right to expect this only when he is doing the best he can, himself, with full trust in the promise of help from on high.

Still more than this, he should expect—on the same conditions—the influence of the Holy Spirit to make his manner of speaking tender, earnest and impressive, and to prepare the minds of his hearers to be profited. The Holy Spirit never fails to give all needed assistance to the man who, with

trust in the faithful God, is doing the best in the Master's service. . . . There is nothing in an education that should tend to make the minister careless of the Divine assistance. On the contrary, it gives him a juster, and hence more humble view of his own weakness, fills him with a clearer sense of God's power, and thus shows him the absolute necessity of leaning upon Him to the end that he may be an efficient minister.

3. It destroys spirituality. This is perhaps the objection most often urged. If it is well founded, then the opposition to an educated ministry is righteous, and should prevail; for God has designed that His ministry shall be spiritual. Destructive of spirituality, the ministry must fail to accomplish the work given it to do. . . . But does education necessarily interfere with spirituality? If "ignorance is the mother of devotion," it does—otherwise, it does not. Why should it? Do the fundamental laws of our nature thus decree? Has God given men intellects which can be cultivated only at the expense of their moral faculties and religious life? Such an idea is simply absurd; and we cannot think of it as entertained by any person in this day. . . . It is said that, however harmless a modern devotion to study may be, the actual tendency is towards excess which is injurious. We are free to admit that if the powers of the mind are overtaxed, and neither time nor energy is left for devotion, nothing can be surer than the consequent spiritual loss. But this danger is not confined to the studious ministry. The farmer or the merchant may suffer his religion to be choked by the cares of the world. And the minister careless in the matter of study is quite as likely to become careless in his devotional exercises. The wrong tendency is in each case in the man himself and not in his occupation, and any effort to shift the responsibility to his occupation is a mere subterfuge.

A desire for knowledge is not a whit more likely to sap men's devotion to excessive toil than is the desire for wealth. Hence does not any more endanger his spirituality. The history of Theological schools does not show that students are backsliders. The history of the ministry does not prove that there has been a lack of the true devotional spirit among educated men. But perhaps the objector will point us to what he deems living illustrations of his statement—students who have actually backslidden, and educated ministers who have lost their piety. That there are such we admit. And there always will be so long as there are men who neglect prayer, imitate the world as closely as possible, and make no effort for their own salvation or that of others. But where is the fault? Why, in the men themselves. There is nothing that can justify their yielding to temptation. And are there not quite as many of the opposite class who are without piety? All the facts in the case bear testimony that for a man to cultivate the mental faculties with which God has endowed him is not necessarily to rob him of the spiritual life and enjoyment which the same God has so graciously bestowed in Jesus Christ. Instead of being rivals, it is clearly established that the highest culture and the highest spirituality are compatible.

DENOMINATIONAL NEWS AND NOTES.

Attention is directed to the communication in another column, concerning the Free Baptist interest in Halifax. We are pleased to know that an effort is being made to gather together the Free Baptists in that city, who now worship in other churches; and we are especially glad that the movement to establish a church there is likely to be successful. The brethren who are bearing the burden of this undertaking need the prayers and practical sympathy of all who wish the success of so important and necessary an enterprise. The call for aid to erect a suitable house of worship should meet with a hearty response from Free Baptists and all favorable to our denominational extension. We hope to hear frequently of the growth in numbers and graces of the Halifax interest.

MOUTH KESWICK.—We are glad to learn that the Keswick Church is being much revived, and sinners converted under the labours of Rev. J. S. Read. We are informed that seven converts were baptized by him last Sabbath.

MOUTH OROMOCTO.—A report has reached us to the effect that Rev. G. N. Barnes intends after Conference, to take charge of the Mouth Oromocto Church and some other churches adjacent. We are pleased to hear this. Bro. B. in his former labours there was very successful, and we have no doubt will be equally so again.

N. S. FREE BAPTIST CONFERENCE.—Next Thursday the brethren in Nova Scotia commence their Annual Conference at Session Hill, Yarmouth. We hope the attendance will be large, and more than all, that the Lord, whom they serve in the gospel of His Son, and whose glory they are promoting, may be with them to cheer their hearts and to so prompt them to devise and help them to do, that the present session may prove the most profitable and enjoyable yet held.

We shall expect a report of proceedings from the INTELLIGENCER.

The Editor would like very much to be present, for he retains pleasant recollections of last Conference and others previous, but home duties demand his attention. He hopes however that the INTELLIGENCER will not be forgotten.

Bro. John Henderson writes, under date of Aug. 26th, as follows:—

"I left my home Aug. 12th, intending to visit Nashwaakias, Kinsley, Woodland and Nashwaak. I reached Kinsley on Saturday the 16th, and attended their monthly conference, and remained over Sabbath. I am glad to inform your readers that the religious interest is good, and we expect some additions to the church soon. On the 18th I came to Nashwaak; and was glad to find that God was blessing the people with some revival under the labours of brother Butler. Three were baptized by Elder Guntter on the 10th Aug. Our hope is that much good may be accomplished. . . . I expect to visit Woodland and Stanley soon."

We understand that Bro. H. has gone to Woodland.

QUARTERLY MEETING REPORT.

Dear Bro. McLeod.—A short report of the Quarterly Meeting of Free Baptists, holden with the friends at Port Latour, may be interesting. It was held in their new church, which, by the way, is a very fine building, and reflects much credit on the church and its friends of this place. It is customary to commence these Quarterly Meetings with a social Conference; and hence at an early hour on Saturday afternoon, the people began to assemble. At the hour to open the meeting, a large congregation was in attendance, and a very excellent meeting was enjoyed, I think by all present—some forty five persons taking part in the exercises, besides the usual amount of sacred songs of praise which accompany these social meetings, and which contribute largely to their interest and use. In the evening, our Home Missionary Society held its Annual Meeting. I may here state that the Free Baptists of this Province run their home mission work in connection with the Quarterly Meetings, and (instead of the yearly meeting, as you do in your Province), hold a home missionary meeting at each session of the Quarterly Meeting. The August session being the Annual Meeting, at which time the annual report of the society is read, and the officers of the society for the ensuing year are appointed; all of which was attended to in due form. The meeting was held in the evening, and was in the interest of home missions. A great interest was awakened in this department of our Christian work, by the presence of, and an address from Rev. H. J. Durkee, who has recently succeeded in forming a society in the city of Halifax, for the maintenance of Free Baptist preaching in that city, and who was appointed by that society as delegate to this Quarterly Meeting. In this connection, I may add that, in accordance with a recommendation emanating from the business session of this meeting, assembled on the evening Monday, the Executive Board of our home mission society voted \$200 in aid of the above named society in Halifax.

On the whole, the mission meeting was quite a success—some \$20 being paid and pledged to the funds of the H. M. Society. Sabbath day, with

charming weather, brought a large concourse of people. It was decided on Saturday, that it be better to run the Sunday school as usual, than to set aside for prayer meeting, as had been the practice heretofore on such public occasions.

The following brethren were appointed to break the bread of life to the assembled multitudes: S. N. Royal, at 10 1/4 A. M.; and C. Knowles, at 3 P. M. At the close of the afternoon service the sacrament was administered to quite a large number of communicants. At 7 1/2 P. M. preaching by Bro. Babcock.

The Rev. Mr. Bourdier, Wesleyan Minister, having requested a supply for his pulpit, Rev. Mr. Durkee was appointed to preach in the Wesleyan Chapel at 10 o'clock, A. M., and Rev. D. Oram, at 8 o'clock, P. M.

All of the above named services were largely attended, and replete with good and strong religious interest.

Monday morning at 8 o'clock, the business session of this Quarterly Meeting commenced. The dispatch of business. This meeting was composed of ten ministers and fourteen laymen, a number of visitors being present. This Quarterly Meeting is composed of some twenty churches, sixteen of which were reported. The general routine of business, and the passage of some eleven resolutions of importance in connection with our Christian work, was disposed of with the greatest harmony. A motion to adjourn, a little attention to the wants of the churches in the way of refreshment, parting salutations, theashing of steeds and rumbling of carriages, clearly showed that the attractions of home had triumphed over the principles of cohesion which had bound the people together for nearly three days in succession.

W. M. KNOX, Q. M. Clerk.

A HOME VISIT.

DEAR BRO. McLEOD.—It is very pleasant to visit home, after an absence of four years. I was aware many changes had taken place, but could form no correct idea of their extent, until I met my friends at their homes and in the different places of worship. Quite a number of my associates, now settled in life, having formed the centres of pleasant and happy homes. Many of those who were children when I left, have grown to manhood and woman. But the sad side of the picture, the seats made vacant by death. Infants, budding like flowers in their mothers' bosoms, have been ripped with early frost; children whose young prattle and lamb-like friskings awoke bright hopes in fond parents' hearts, have passed away like a morning cloud; youths and maidens, full of life and vitality, have been selected as shining marks for the pale archer. Men and women, strong and robust, have turned pale, and gone the way of all the earth; and a number of hoary heads, and furrowed brows, and trembling forms, have exchanged their places by the fireside, for the narrow house and open tomb. I ask, almost frantically, "Where have they gone?" Echo answers mockingly—"Gone."

I have one week more as a vacation before my return, and I feel greatly recruited and benefited in many respects. I needed this rest, as I have been laboring in a revival interest of five months duration, holding from one to four meetings daily. It was a union effort, composed of Congregationalists, Methodists, and Free Baptists—the pastor of each church conducting the services in turn. Each, too, shared well in the ingathering; twenty four have united with the Free Baptist church. A great number of backsliders returned to their Father's house with joy and thanksgiving, to take their former position.

The interest here is low; but a more determined band of brethren and sisters, is very difficult to find. Their faith is almost indomitable. Last Saturday afternoon we met for Christian Conference. Quite a fair representation of the church was present. But the Holy Spirit was there, and filled every heart full of love and praise to Jesus. Two young women offered themselves as candidates for baptism and church membership. The baptism, morning service, and sacrament, were seasons of joy and profit to many hearts.

"Farewell" and "good bye," are words quite familiar to us all; and these were interchanged with sadness, feeling that we may never meet again on earth; yet mingled with joy, as on the ever-green shore we should meet, never more to separate. I purpose leaving immediately for Canim; from thence to Littleton, as soon as my time will permit.

B. MINARD.

Kempt, Queen's Co., N. S., August 26, 1873.

For the Religious Intelligencer.

FREE BAPTIST INTEREST IN HALIFAX.

We doubt not very many readers of the INTELLIGENCER have asked themselves, "Why is there not a Free Baptist Church in Halifax?" It cannot be that our doctrines are not such as to commend themselves to men of culture; nor can it be that we have not men fully competent to maintain their standing beside those of other denominations; for who does not know that in villages, and even in country districts where our churches are formed, are found men capable of judging of talent and doctrine? It has seemed, however, that the founders of our denomination, either from motives of policy or modesty, avoided the towns, and confined their labours to rural districts. Whether they acted wisely in this or not, it is now no time to argue. They have done noble work for Christ—some have entered into rest—while others linger, watching the lengthening shadows and waiting the Father's voice.

Those upon whom the mantles of the departed have fallen, have found their time so fully occupied in caring for the churches already established, that but little has been done by way of extension. And still the work has increased. The cry "Come over and help," has been heeded by earnest labourers from other parts of the vineyard, so that gradually the field has extended. Young men have been led to give to God their strength, and are now preparing for the work of preaching Christ. Thus, slowly it may be, but surely, has the denomination been led to feel the need of occupying new ground, and as a natural consequence the almost simultaneous desire has been expressed to plant our doctrines in the capital of the Province. Encouraged by the people's "mind to work," as well as prompted by the feelings of their own hearts, the city was visited about the 12th of July, for the purpose of ascertaining if there were Free Baptists there, and if so, what were their wishes in regard to the formation of a church. The brethren who visited the city found that the "seed time" had indeed come. God's Spirit had preceded them, and was moving upon the hearts of the people. There were found quite a number, either permanently settled, or for a time doing business there, who had been members of Free Baptist churches in other places, and although some had united with churches in the city, it was with the understanding that if a Free Baptist church should be formed they were free to unite with it. There had also been an Open Communion Baptist church in the city, but from various causes they had disbanded and disposed of their place of worship. These seem not to differ in sentiment from the Free Baptists, and had a conception been formed, doubtless they would have been saved to the denomination.

Many of them have now found homes in close communion churches, although still holding their former views. Some, however, were still waiting, hoping that a church might again be formed holding sentiments similar to their own. These at once engaged in the work, and securing a hall, services were first held on the 20th of July, and have been continued every Sabbath ever since.

That a flourishing church can be built up no longer admits of a doubt. Free Baptist doctrines are favourably received, and open communion commends itself to the minds and hearts of the people. The great need now is a place suitable for holding meetings. The hall now used is too small and not conveniently located. With the present zeal and love for the work manifested by the friends of the movement, if a good house could be secured, not one year would elapse before there would be formed one of the largest churches of the denomination.

Feeling the pressing need of immediate action, the Society formed at Halifax have determined to appeal to the churches of the Province for aid. Nor do they appeal without hope of a hearty response. Already unsolicited contributions and many warm words have been received, gladdening the hearts of those who are toiling amid discouragements to win souls to Christ.

The work commends itself, first because of those who reside there who have been members of Free Baptist churches. In the providence of God, they are called to remove from their early homes and spiritual birth-places. They must not be neglected now, else if they return to the world their blood rests upon the denomination to which they belong, and which God used as an instrument in bringing them to Christ. To watch over souls is imperative as a duty as to warn the unsaved. Without a church in Halifax the duty must remain neglected.

It commends itself also from the doctrines of the denomination. If we believe in free salvation through Jesus Christ, and that the table of the Lord is open to all who love Him in sincerity, why neglect so favourable an opportunity of extending our influence. Restricted communion must beget on its own field, if ever its prejudices are overcome and its barriers broken down. Let then a Free Baptist church be formed with which believers in open communion can identify themselves, and thus at once a noble work for truth. Most of all, it commends itself because of souls perishing out of Christ who are not now reached. In a city like Halifax there need be no clashing among Christian workers. There are hundreds who seldom hear the gospel, and to gather in of these must be a large part of the work.

There is a freedom and sociability with Free Baptists not found in other denominations, and this, while it commends itself to the masses, will have a powerful influence in bringing them to Christ. Strangers in the city, and seamen are especially sought out and invited to enjoy the means of grace. This some of the work has been hinted at—its breadth none may tell—its power for good the Omnipotent alone may be fully able to see. In this work all who will engage. If the interest fails, it will fail for want of financial aid. Let them who desire a Free Baptist church in Halifax, contribute as God has blessed them, that a suitable place of worship may at once be secured.

PROGRESS.

ANOTHER VICTIM.

This time it is an innocent child, a boy only two years old. Some neighbors heard cries from the apartment of Mr. Christopher Pittman in Portland, entering the room they found Mrs. Pittman lying on the floor on her face, in a state of intoxication. Lifting her up it was found that she had been lying on her little boy—and he was dead. This chapter of history is short, but melancholy and sickening! The breast that should have nourished the little one crushed it to death. Rum caused it. Free from its brutalizing influence, the mother would doubtless have cared for her child; but rum made her incapable of taking care of herself or her babe. The Coroner's jury's verdict said, "the child came to his death by suffocation, caused by his mother lying upon him, having fallen while under the influence of liquor." It does not appear that any steps have been taken to prevent the mother from repeating the act with another child for the victim. But, then, it would be unreasonable to punish for crime committed under the influence of intoxication; for does not the law authorize the sale, by the glass and bottle, of suffocation, shooting, stabbing—in a word, murder in every form. The vendors of it are respectable men, made so by the high authority of the country's law; they must be protected in their legitimate business; and the poor creatures, who are murdered or maimed through them, are only objects of scorn and pity.

Thank God, a day of reckoning will come.

RUM

was the cause of the Hampton shooting affair of last week, as it is of almost every horrible event that transpires. It remains yet an open question, whether there was liquor sold at any other place but Campbell's. That Campbell's bar supplied an enormous quantity, is manifest by the number of bar tenders employed. That scores were made drunk there, is not questioned. That Campbell knew what would be the effect on the crowd of his rum selling, is plain, from his having been so anxious to secure the services of sundry constables to keep the peace, which he anticipated being broken. Notwithstanding his knowledge, he went deliberately to work to infuriate the crowd, with what result is now known; the most tragic part of which, however, he did not expect. The only fear he seems to have had, was that some person else might get a small portion of the untold gain; his highest ambition being to have a monopoly of the devilish trade. It is not our wish, however, to write at any length concerning his part in the dreadful affair. The poor fellow went hurriedly from behind his rum bar, to the bar of a wise and just God—sent there by a shot which was directly the result of the nefarious traffic in which he was engaged. No one can but feel sad at such a tragic taking off. . . . We only wish to put this event on record, as pointing, like tens of thousands similar, which have preceded it, to the deadly effects of the rum traffic. How men of sound sense can pervade themselves that it is anything else but evil, and altogether evil, is beyond our power to conceive. How, in view of such events every day recurring, people of ordinary intelligence can fail to see that the system of liquor vending, authorized by law, is the parent of ninety nine per cent. of the crime and wretchedness which curses our country, it is difficult to understand. How those who profess to desire either the material and moral progress of the country, can, tacitly or otherwise, give countenance to a system that is sapping the life-blood of the country's hope, and spreading misery and vice throughout every grade of society, is one of the things yet enveloped in mystery. There is reason to be hopeful though. The people are becoming convinced, though slowly, that to be free from such dreadful occurrences, there must be removal of the cause; and as it has been plainly shown that rum is that cause, the public mind is becoming strongly convinced that it must be prohibition. May the day be hastened.

DESECRATION.

Are there any Magistrates in Carleton County? If so, have they any authority to prevent the open desecration of the Sabbath? If they have such authority, are they unaware of it, or are they too timid to exercise it? If the frequent announcements in the *Gazette* mean anything, Carleton, like

every other County in the Province, must have an abundance of J. P.'s; full half of the male inhabitants of twenty-one years and over, must be entitled to be addressed "Squire." And as Carleton is well known to be fully up to any other County in point of intelligence, it must be believed that its J. P.'s understand their duties. Why is it then that the circuit men are allowed to travel through the County posting their bills on the Sabbath? In point of morality, Carleton is rather in advance of many of her sister Counties; many of her Magistrates are Christian men, and all of them are presumably moral. Did not any of them see or know of the Sabbath desecration that was going on? It is really a shame and a disgrace that such violations of the laws of God and the country can be perpetrated in Christian communities unchecked. Since there seems to be no way to prevent huge frauds of the circus kind to come into the country and carry away thousands of dollars, for which they give no equivalent whatever, there ought to be at least an effort to compel them to regard the Sabbath, by desisting from their work on that day.

Just here, let us make a suggestion to the Magistrates who live between Fredericton and Woodstock. On Saturday (to-morrow), they exhibit in Fredericton, and on Monday in Woodstock. This will require them to travel on Sunday. Let some of the J. P.'s living along the line of travel, prevent their desecration of one Sabbath at least. Whatever they may do on the other side of the line, let them be given to understand that though they may find thousands of people foolish enough to part with their money for the sake of witnessing and laughing at their vulgarisms, there are enough who regard it worth while to keep God's day sacred, to prevent their open violation of it.

WHAT "A" THINKS ABOUT IT.

DEAR BRO. McLEOD.—I have read with pleasure your article on "Denominational Education," and feel that it can but augur good for our denomination. I believe there are many christian young men of good endowments who feel it duty to enter the ministry, but are kept back by want of sufficient education.

Too modest to enter unqualified upon the work, and too conscientious to contract debts, they remain in some lawful vocation, but never enjoy that freedom of spirit that they might, had they been enabled to give themselves to the work of preaching Christ.

The sceptic may bring objections to this, the stoic pass it by, but I doubt not the eye of some one debarrd from the ministry by this reason alone will fall upon these lines.

The night of prejudice against an educated ministry is broken, and even in the silence attending the queries of "Enquirer" there is hope. Once his position might elicit controversy, now no man dare stake his reputation against its truth.

A good illustration of the spirit of advancement given recently by an enterprising young Captain, who said, "We are not content to reach the West Indies as they used to do, by reaching the latitude of the island and then running down; but with our new facilities for navigation we go direct, saving time and expense."

So have fathers of men learned to prize whatever will assist in spreading most successfully the good news of the Kingdom of Christ.

If then, it is universally conceded that we need an educated ministry, the only question remaining is "How shall this be the most promptly secured?" At our approaching Yearly Meetings decisive action should be taken, not only to assist those now passing a course of study in the Free Will Baptist schools, but to provide for the future. We cannot be unmindful of the fact that young men pursuing a course of study in the United States, embracing from six to ten years, will form attachments not easily broken off. And especially if, with our new facilities for navigation we go direct, saving time and expense."

Our great need is men called of God, imbued with the spirit of labor, and fitted for the work. The churches feel this need, and are anxiously watching the signs of the times, and enquiring "What of the night?"

Let not the laity leave this work wholly to the ministry, but let both pastors and people come up to the Conference fully determined to labor for the future good of the denomination.

TEA MEETING.—The people of North Branch, Oromocto, purpose holding a Tea Meeting on Thursday next (11th inst.), to aid in the building of the Free Baptist Church, now in course of erection there. Glad to notice the zeal of the people to erect a suitable house of worship. We hope their Tea Meeting may be a success.

THIS AND THAT.—Rev. J. T. Parsons preached in Ham's Hall, Indian town, last Sabbath afternoon, under the auspices of Alexandra Temple of Honor and Temperance. . . . The Congregational Union of Nova Scotia and New Brunswick will commence its annual session in Yarmouth to-morrow (Saturday). . . . The President of the Wesleyan Conference of Eastern British America, who is now in England, writes that it is difficult to obtain young men there for the ministry in these Provinces.

CORRECTION.—In the sixteenth line from the bottom, in the article on Denominational Education last week, the printer made us say "mere moral sympathy" instead of "mere nominal sympathy," as we wrote.

It is said that the bar-room whence came the rum that caused the Hampton tragedy of last week, and whose proprietor—Campbell—was shot, is in full blast again. The widow has secured the services of a bar-tender from St. John, and the rum vending goes on as formerly. One would think that that family had seen and felt enough of the effects of the traffic to induce them to have no further connection with it.

Pen and Scissors.

The F. Baptists in Ontario are endeavoring to raise \$10,000 as a missionary fund, for evangelistic purposes.

There are Theological seminaries in the United States, with 435 professors and 3,351 students.

A half million of dollars was raised by the children of New York Sunday schools last year for religious purposes.

Rev. Mr. Peterson, a Roman Catholic priest in Minnesota, has applied to be received into the Protestant Episcopal ministry.

The clergy of Milwaukee having preached, so pointedly against theatrical performances in that city, that actors and managers have lost money during the season.

Dr. Shelton of Buffalo, who supplied the pulpit of St. Paul's church at Bridgeport, Connecticut, Aug. 6, is ninety years old, and still vigorous. Who can beat that?

The Methodists South have done away with the probationary rule, and now receive believers into their churches without a six months' trial.

The London City Mission Society employs over 400 missionaries among the poor and degraded, and the rum shops employ 80,000 to make men and women vicious and degraded.

The Leprosy is becoming so fearful in it ravages in the Sandwich Islands that the ministers have begun to preach a strict observance of the old Levitical law touching that disease, and the State is disposed to enforce its provisions.

Some Wind.—If the Liberal Christian don't go, it will not be for the lack of wind instruments. Its editorial force is thus enumerated: Henry W. Bellows, D. D., editor; Russell N. Bellows, managing editor; John A. Bellows, literary editor. Such an array ought to make almost any craft "move along."

In a contested probate case in Illinois it was decided that a marriage contract between a man and a woman, made in the presence of witnesses, is binding, and entitles the woman to the rights of a widow under the statute. It is a "common law marriage."

Newman Hall.—We regret to learn that this eminent preacher and writer has applied to the Divorce Court for a divorce from his wife, an England divorce cannot be sued for except for breaches of the Seventh Commandment, and it is of such conduct that Mrs. Hall is accused!

A Brave Act.—The following from the Lynn Reporter of recent date, will be read with pleasure by the friends of the young man, who live in Yarmouth Co., N. S. We believe he is a son of Rev. S. K. West:—

Last Thursday afternoon, about 5 o'clock, as two ladies, belonging to Penobscot, were riding from Nahant, the horse they were driving suddenly became uncontrollable and up Spring street, ran across Broad and up Spring street at a furious rate. Just as he was nearing Exchange street, J. K. West, a young man in the employ of P. A. Chase & Co., seeing the perilous position of the ladies, rushed in front of the animal, and succeeded in seizing him by the bridle. He was thrown down and dragged some distance, but kept his hold, and finally brought his horse to a standstill. The ladies were taken into the shoe manufactory of Newhall & Telbets, and after recovering from their fright, resented their carriage and were driven to Penobscot by the young man who had risked his life in rescuing them from such imminent danger. Mr. West was presented on the spot, by the ladies, with a gift of twenty dollars as a token of their appreciation of his courageous efforts in their behalf.

The following is said to be an approximately correct classification of the adherents of the various churches among English-speaking people: Protestant Episcopalians, 13,500,000; Presbyterians, 11,500,000; Baptists, 10,500,000; Congregationalists, 7,500,000; Methodists, 6,000,000; Roman Catholics, 10,000,000—57,000,000 of Protestants against 10,000,000 of Roman Catholics.

The son of a distinguished Spaniard, a Christian of high education, for some time connected with the ministry of the Church, but who for years past has been a decided Protestant, has recently gone to Mexico to take part in the Episcopalian work in that republic, both in the ministry of the "Church of Jesus," and in aiding to educate young men for the ministry. Bishop McPaine's Evidence of Christianity, and Ryle's Expository Thoughts on the Gospel, are now being translated into Spanish for publication.

The power of fashion is wonderful. We follow, like sheep, in the track made for us. See how men follow an ugly fashion in house-building,—in eating and drinking, but especially in their clothing. Ladies wear their hair in great coils, and suffer curious convulsions, not because they are following the law of beauty, or are consulting their own convenience, but because fashion prescribes and they are bound to follow. This is slavery.