

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, APRIL 25, 1873.

MORE SUBSCRIBERS WANTED!

An Inducement to those who will subscribe now!

There has not been a week since the commencement of this year that we have not had some new names added to our list. This is an encouragement, inasmuch as it proves to us that the INTELLIGENCER is becoming more widely known, and that it is appreciated in proportion as it is known. It is also encouraging to know that many of the ministers and others in the denomination to which we belong (and many as well who are not of our particular branch of the church), are interesting themselves to increase its circulation. All those who have so interested themselves have our most hearty thanks; and we think they must also have a pleasant consciousness of having done good to those whom they have induced to subscribe. We hope they will continue to be "abundant in (like) good works."

To assist them in their canvassing we make the following offer:

For \$1.00 (One Dollar) we will send the INTELLIGENCER to any new subscriber from the time money is received till December 31st next!

Those who send immediately will get the paper more than eight months for one dollar. By sending at any time before July 1st, the subscriber will be a gainer, as all the papers he will receive before that date will be gratis.

We hope our friends will do us the kindness to make this offer known to those of their neighbours who are not now subscribers.

The ministers may make an active and successful canvass in their churches. Remember, brethren, that the churches whose members carefully read the religious papers are the most appreciative listeners to your sermons, and will most heartily co-operate with you in every branch of christian work. The religious paper is one of the best helps you can get in your labor for the up-building of Zion.

ONE DOLLAR FROM A NEW SUBSCRIBER WILL PAY FOR THE "INTELLIGENCER" TILL DECEMBER 31st, 1873! "Now is the time to subscribe."

THE CENSUS.

NO. II.

The figures given a few weeks ago from the first volume of the census of 1871, showed the different denominations of christians (and those who do not claim to be christians as well) that exist in the Dominion, and also the number of adherents to each denomination in each province. The following relates only to New Brunswick, and shows the number of adherents to each denomination in each county. We need not apologize for devoting so much space to these figures, for it seems to us that every person must be interested in them. They furnish much food for thought. We will try to not give too large doses of them, but hope to put them in such a way as shall make them palatable.

SAINT JOHN COUNTY.	
Adventists,	1
Baptists,	6,243
Free Baptists,	1,477
Tunkers,	1
Catholics,	17,829
Christian Conference,	339
Church of England,	12,423
Congregational,	350
Jews,	40
Lutherans,	37
Methodists,	37
Wesleyans,	6,186
Episcopal Methodists,	13
Presbyterians,	24
Canada and L. Provinces Presbyterians,	3,922
Connected with Church of Scotland,	2,507
Reformed Presbyterians,	555
Evangelical Union,	1
Protestants,	1
Quakers,	4
Swedenborgians,	10
Unitarians,	12
Universalists,	14
Other Denominations,	20
Deists,	11
No Religion,	20
Not given,	31
Total population of St. John,	52,120

CHARLOTTE COUNTY.	
Adventists,	9
Baptists,	4,216
Free Baptists,	2,173
Catholics,	3,928
Christian Conference,	987
Church of England,	5,890
Congregational,	399
Lutherans,	1
Methodists,	28
Wesleyans,	3,596
Episcopal Methodists,	7
Bible Christians,	2
Mormons,	33
Presbyterians,	1
Canada and L. Provinces Presbyterians,	3,050
Connected with Church of Scotland,	708
Reformed Presbyterians,	418
Protestants,	15
Quakers,	5
Swedenborgians,	8
Unitarians,	1
Universalists,	409
Deists,	1
No Religion,	7
Not given,	45
Total population of Charlotte,	25,882

KINGS COUNTY.	
Baptists,	3,078
Free Baptists,	3,885
Bible Believers,	1
Catholics,	8,052
Christian Conference,	18
Church of England,	7,343
Congregational,	13
Lutherans,	10
Methodists,	1
Wesleyans,	3,075
Episcopal Methodists,	1
Bible Christians,	2
Mormons,	1
Presbyterians,	32
Canada and L. Provinces Presbyterians,	2,402
Connected with Church of Scotland,	123
Reformed Presbyterians,	108
Quakers,	4
Unitarians,	2
Universalists,	3
Other Denominations,	1
Deists,	1
No Religion,	2
Not given,	56
Total population of Kings,	24,593

QUEENS COUNTY.

Adventists,	3
Baptists,	4,498
Free Baptists,	2,374
Catholics,	1,331
Christian Conference,	7
Church of England,	2,682
Congregational,	24
Wesleyans,	1,483
Presbyterians,	8
Canada and L. Provinces Presbyterians,	1,248
Connected with Church of Scotland,	129
Reformed Presbyterians,	52
Universalists,	5
Other Denominations,	5
Not given,	8
Total population of Queens,	13,847

SUNBURY COUNTY.

Adventists,	1
Baptists,	1,173
Free Baptists,	2,470
Catholics,	1,031
Christian Conference,	690
Church of England,	133
Congregational,	8
Methodists,	8
Wesleyans,	967
Presbyterians,	283
Canada and L. Provinces Presbyterians,	59
Connected with Church of Scotland,	2
Reformed Presbyterians,	3
Universalists,	1
Not given,	1
Total population of Sunbury,	6,824

YORK COUNTY.

Adventists,	192
Baptists,	4,315
Free Baptists,	4,941
Catholics,	4,388
Christian Conference,	54
Church of England,	5,492
Congregational,	323
Lutherans,	1
Methodists,	17
Wesleyans,	3,819
Episcopal Methodists,	1
Primitive Methodists,	1
Bible Christians,	28
Mormons,	4
Presbyterians,	7
Canada and L. Provinces Presbyterians,	2,092
Connected with Church of Scotland,	2,921
Reformed Presbyterians,	37
Protestants,	7
Unitarians,	3
Universalists,	49
Deists,	6
No Religion,	28
Not given,	36
Total population of York,	27,140

CARLETON COUNTY.

Adventists,	404
Baptists,	2,970
Free Baptists,	7,374
Catholics,	2,410
Christian Conference,	2
Church of England,	2,380
Congregational,	10
Methodists,	10
Wesleyans,	2,614
Presbyterians,	1,063
Canada and L. Provinces Presbyterians,	698
Connected with Church of Scotland,	6
Protestants,	6
Quakers,	6
Other Denominations,	2
Deists,	9
No Religion,	10
Not given,	10
Total population of Carleton,	19,988

VICTORIA COUNTY.

Baptists,	530
Free Baptists,	1,064
Catholics,	8,270
Christian Conference,	1
Church of England,	942
Congregational,	942
Wesleyans,	436
Presbyterians,	7
Canada and L. Provinces Presbyterians,	240
Connected with Church of Scotland,	108
Protestants,	1
Unitarians,	1
Universalists,	1
Not given,	19
Total population of Victoria,	11,441

RESTIGOUCHE COUNTY.

Baptists,	44
Free Baptists,	1
Catholics,	1
Christian Conference,	2,370
Church of England,	314
Lutherans,	7
Methodists,	34
Wesleyans,	60
Episcopal Methodists,	6
Presbyterians,	1,616
Canada and L. Provinces Presbyterians,	1,085
Connected with Church of Scotland,	33
Reformed Presbyterians,	14
Protestants,	11
Not given,	11
Total population of Restigouche,	5,775

GLOUCESTER COUNTY.

Baptists,	43
Catholics,	16,078
Christian Conference,	5
Church of England,	1,118
Lutherans,	4
Methodists,	142
Wesleyans,	336
Presbyterians,	461
Canada and L. Provinces Presbyterians,	248
Connected with Church of Scotland,	360
Unitarians,	1
Universalists,	5
Deists,	1
No Religion,	5
Not given,	5
Total population of Gloucester,	18,810

NORTHUMBERLAND COUNTY.

Baptists,	944
Free Baptists,	215
Catholics,	6,083
Church of England,	2,177
Jews,	7
Lutherans,	4
Methodists,	9
Wesleyans,	899
Episcopal Methodists,	2
Mormons,	2
Presbyterians,	5,021
Canada and Lower Provinces Presbyterians,	6
American,	143
Connected with Church of Scotland,	1,492
Quakers,	1
Universalists,	1
No Religion,	4
Not given,	4
Total population of Northumberland,	20,116

KENT COUNTY.

Baptists,	865
Free Baptists,	44
Catholics,	13,164
Church of England,	1,404
Jews,	383
Methodists,	283
Wesleyans,	33
Episcopal Methodists,	249
Presbyterians,	2,968
Canada and L. Provinces Presbyterians,	13
Connected with Church of Scotland,	89
Swedenborgians,	1
Unitarians,	4
Universalists,	4
No Religion,	4
Not given,	4
Total population of Kent,	19,101

WESTMORELAND COUNTY.

Baptists,	7,433
Free Baptists,	1,017
Catholics,	11,892
Church of England,	2,321
Congregational,	23
Methodists,	3
Wesleyans,	3,092
Episcopal Methodists,	1
Bible Christians,	89
Presbyterians,	1,159
Canada and L. Provinces Presbyterians,	136

Church of Scotland,	182
Reformed Presbyterians,	875
Protestants,	2
Quakers,	10
Swedenborgians,	3
Unitarians,	2
Universalists,	54
Other Denominations,	1
Deists,	20
No Religion,	10
Not Given,	95
Total population of Westmorland,	20,335

ALBERT COUNTY.

Baptists,	5,970
Free Baptists,	831
Christian Brethren,	1
Catholics,	614
Church of England,	475
Congregational,	2
Lutherans,	6
Methodists,	10
Wesleyans,	2,078
Episcopal Methodist,	1
Presbyterians,	336
Canada and L. Provinces Presbyterians,	31
Reformed Presbyterians,	31
Unitarians,	3
Universalists,	30
Other Denominations,	5
Deists,	5
No Religion,	1
Not Given,	22
Total population of Albert,	10,672

DENOMINATIONAL NEWS.

CANNING, N. S.—Rev. T. O. DeWitt writes under date of the 15th inst.: "I baptized two converts at Canning last Sabbath. Hope to see more coming forward soon."

MILLSTREAM, K. C.—We learn that a series of meetings held with the church in Millstream resulted in much good. Rev. C. T. Phillips, the pastor of the church labored earnestly and wisely, and his efforts are much appreciated. The church was considerably revived, and there were some conversions.

DONATIONS.—We have just learned through a private letter that the friends of Rev. E. Weyman made him a donation amounting to \$74.00, on the 25th ult. We are glad to chronicle this fact. May Bro. Weyman be long spared to the denomination in connection with which he has laboured in the cause of Christ for so many years.

KEMPTVILLE, YARMOUTH CO.—Rev. C. Knowles writes under date 16th inst.: "The good work at Kemptville is still going on. Nine were baptized last Sunday."

PUBLICO, YARMOUTH CO.—Rev. W. C. Weston writes under date 9th inst.: "The first Saturday in February our Quarterly meeting commenced with the branch of the Free Baptist church at head of Publico. Elders Knowles, Knollin, Porter and Weston were present. Elders Knowles and Knollin preached on Sabbath, and Elder Porter on Monday evening. The meetings were continued, and the good cause of the Lord was revived. Bro. Knowles continued his labours with me for about four weeks, between the Head and East Publico. Meetings were held day and evening. The result is that the church is very much strengthened, and twenty-three converts have been baptized, and added to its membership. * * * The C. Baptist ministers were with us a few days, and baptized seven, and received eight into their church."

Rev. J. E. RUDN has been very sick, but we are glad to be able to announce that he is recovering. We have a very interesting letter from him, in which, among other things, he says: "I have been confined to the house for about nine weeks, but am now able to go out warm days. * * * I did not know at one time but my little work this winter with that of last winter, I have, at times, felt almost discouraged. I was holding a series of meetings at Gagetown, with good prospect of success, when I had to give up work. Naturally I felt disappointed, discouraged, and heart-sick. But I have learned that God doeth all things right. While I could not go to the homes of the people and to the sanctuary to work there for Jesus, I could do something for my brethren and the good cause in my sick room. Thank God I could pray for those who were engaged in the active work. * * * And I have had my reward in many ways: Christ came to me in my lonely hours and gave me joy—the joy of the christian—that is there like I. My brethren were nearer and dearer to me than ever before. I felt that their work, sacrifices and successes were mine, and I could and do rejoice with them in their joy. * * * I understand many things in a clearer light than ever before. Yes, it is good to be afflicted."

St. John's.—The interest in the Waterloo street church continues. Last Sabbath seven were baptized, and the Sabbath before last twelve were baptized. Meetings are being held every evening this week; and there is a probability of many more souls being converted.

THE POPE'S ILLNESS.

The telegrams from some days have been bringing tidings of the serious illness of Pope Pius Ninth. He is now reported somewhat better, though nothing reliable of his real condition is definitely known to the public. Recovery from his present illness is thought impossible; but even should he rally for a time, his life cannot continue much longer. He is now within a few days of being eighty-two years old, and is so feeble that, at the most, there can be but few days of life remaining for him. Nearly twenty years ago he was thought to be in his dotage, and certainly many of his thoughts within those years seem to attest the correctness of that opinion. For twenty years he has been Pope; and his career during that time has been a considerably chequered one. On assuming the Papal Chair he manifested decidedly liberal tendencies, which gave him much popularity among the Roman people. In 1848 the revolutionary wave which swept over Europe, reaching even to Rome, so alarmed him that he fled to the protection of the King of Naples. Returning in 1850, he entered upon a thoroughly despotic course, from which he has never departed. Since that time he has been using all his power to increase the authority and influence of the Papacy. Passing over many things which bear witness to his determination to rule with a strong hand; the declaration of the Dogma of Infallibility in 1869 is fresh in the memory of all. That was the crowning act of his many presumptions.

"The declaration has been followed with what looks like formidable schism; and while the Pope thundered out his excommunication against those who doubt his infallibility, the evidence of God has remarkably rebuked the impious claim. One country after another has been casting off Papal authority and interference; and it was stated at Rome in January last, that seventy-five members of the Ecumenical Council that had voted the Pope's infallibility, had died up to that time. Among the seventy-five were eight Cardinals. The addition of all was when the army of Victor Emmanuel entered Rome and relieved him of his temporal power.

The Cardinals now living are nearly all at Rome, and on the death of the Pope an election would probably take place. The Cardinals are shut up in what is called 'The Conclave,' the most rigid means being taken to prevent all communication with the outer world. In order to an election two thirds must vote for the

same candidate. Twice each day during the conclave, the Cardinals assemble, and each deposits in a chalice on the altar the name of his candidate. If the requisite majority is not obtained the ballots are burned. This is called the 'Scrutiny.' If votes be added to those given to a candidate by those who voted for others, it is called 'Access.' If the Cardinals of two parties unite on one man, this is called 'Compromise.' If there be a general movement and acclamation for any candidate, he is elected; that is called 'Inspiration,' but the inspiration comes from some human source. Plus IX. was elected by 'inspiration.'

THE "ATLANTIC" INVESTIGATION.

The investigation into the causes of the loss of the steamship *Atlantic* has been concluded, and the report—verdict it may be called—of the Commissioner of the Dominion Government has been made public. It is a carefully prepared document, and bears evidence to the thoroughness of the examination. The principal findings of the Commissioner are as follows:—

1. That the ship was sent to sea with too little coal, and hence that the Captain was justified in bearing up to Halifax;

2. That there is no way to account for the failure of the officers to see lights than by want of vigilance, as Sanbro, Chelcho, and Devill's Island lights were all in good order that night; Sanbro light having been seen nine and a half miles, the whole weight of the testimony going to show that the night was one in which the light might have been seen in time to prevent the disaster if a vigilant watch had been kept;

That it seems impossible to account for the error in calculating the ship's speed except on the ground of incompetency or carelessness in calculating a log; and that the conduct of the captain in leaving the deck after midnight seems to have been at least imprudent;

4. That the failure to cast the lead, although in soundings eight hours, "is a neglect of duty for which there can be possibly no excuse;" and a careful review of all the facts of the case, I feel compelled to state my belief that the conduct of Captain Williams in the management of his ship during the 12 or 14 hours preceding the disaster was so gravely at fault, that he ought to have been the conduct of a man placed in his responsible position as to call for severe censure, and to justify me in saying that his certificate as Extra Master and Master might be cancelled; but, in consideration of the praise and energetic efforts made by him to save life after the ship struck, the mitigated penalty of suspension of certificate for two years should be imposed."

The certificate of the fourth officer, Brown, has also been suspended for three months.

THE RIGHT VIEW.

Bro. Roud in a private note, referring to the INTELLIGENCER, calls it "our INTELLIGENCER." He says: "I call it ours because I feel that it belongs to the Free Baptist family; and that it may be increasingly successful, we should support it by our heartiest sympathies, prayers, and efforts."

We know many who hold the same view. We think all ought so to think.

QUERY.

Are there any teachers engaged in the Common Schools service of New Brunswick who are Free Baptists? If the classification of the denominational connection of the teachers in the Report of the Education Office is correct, there are none. All other denominations are represented. We cannot believe there are no Free Baptists, even though the report does not recognize them, for we know the contrary. Do they not report themselves as such? If they do, it would be gratifying to have them recognized in the denominational table of the Chief Superintendent's Report, that it may be known how many there are. Will the Education Office please make a note of this?

For the Religious Intelligencer.

TOBACCO.

ITS USE BY PROFESSING CHRISTIANS AND OTHERS.

The practice of using Tobacco is so general, and so deeply rooted in the appetites of its votaries, that to speak or write against its use seems almost in vain, and is sometimes offensive. Yet the evils of the practice should be kept before the public; and thereby some good will be effected.

We know it has been by agitation, and by efforts long continued, that extensive reforms in the past have been accomplished. Instance: The abolition of human slavery in the British dominions, after forty years of agitation.—The abolition of slavery in the United States, after long and powerful agitation.—The Temperance reform, as going on at the present day, has only succeeded by long continued effort in the right direction. A reform in the use of Tobacco has also commenced, but as yet only moderately. It needs to be pushed farther. We know there are obstacles in the way of success that are hard to overcome. They are much the same as stand in the way of the success of the Temperance cause, viz:—*Flasky appetite and the love of gain.* Yet duty urges that we engage heartily in the so much needed reform. If the use of the weed added anything really to human happiness or good; if