TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH MCLEOD,.....EDITOR.

FRIDAY, OCTOBER 16, 1874.

FREE BAPTIST GENERAL CONFERENCE.

Friday.

The Elder's Conference, taken altogether, was a good season. The brethren were glad to meet each other after the year's toil; and the utmost good feeling was apparent in all the discussions of the body. Some quite delicate matters were wisely and tenderly dealt with.

At 6.30 P.M. there was a preaching service. A funeral took place during the afternoon, and the friends, not willing to disturb the meeting of Elders, postponed the usual funeral sermon till evening, when it was preached by Rev. G. A. Hartley.

EDUCATION MEETING.

At 8 P.M. the annual meeting of the F. B. Education Society was held. Opened with singing and prayer by Rev. J. Noble. The President, E. C. Freeze, Esq., made introductory remarks, and called upon the secretary for his report, which was read. We do not publish it here, as it contained nothing of interest to the general reader.

The following resolution was moved by *Rev. G. A. Hartley*:—

Resolved, That it is the opinion of this meeting that a proper education, other things being equal, largely increases man's ability to discharge efficiently the duties of his calling.

The mover said:—

He had come to the Conference determined to do all in his power to help forward the work of the denomination. No one can dissent from the declaration of the resolution given him to move. Many men are educated who are not useful. The fault is in the men. Culture does not give natural abilities. You cannot make a horse of a mule; no more can you make a man of intellectual power of one who has no brains. Spurgeon says of his young men that one out of ten come from the schools good preachers; but he says the fault is not in the schools but in the young men themselves, who unfortunately have a deficiency of natural abilities....Proper education means a general development of all the man's powers. Not, as by some supposed, a stuffing so that things can be repeated parrot-like. The stuffing process is ruinous....Good as is intellectual power it is a great curse when divorced from moral principle. Instance Voltaire. Men want development morally as well as mentally....Ministers would all be better had they more education. I do not mean to say that education makes a minister; it only helps. A sharp axe is better than a dull one; does better work with less exertion... Many Theological men have more theology than they can use. We need to understand God's law; but need also to have a good knowledge of men as well. Our fathers were well grounded in theology, though they had none of the training of the divinity schools. We need to understand more what we believe, and how to use it. Raw material alone does not make a house; it has to be properly and skilfully used ...Young men need to be well indoctrinated; each need to be fully and carefully prepared for his business....Ignorance is not bliss. Man's happiness never rises higher than his knowledge. The educated man has pleasures above and better than the ignorant. The educated man has power, too, above the uneducated.

Rev. Joseph Noble seconded the resolution, and said:—

We see things best and most clearly in contrast. We shall have a contrast here to-night. Let every one draw his conclusion therefrom. All I have of education I have had to work hard for. Yet though the struggle has been hard, because unassisted, my efforts have not been without a measure of success, the advantage of which I feel now.... I regret greatly that I was not rightly advised at the time of my entering the ministry. If then I had been urged to spend a term of years in preparatory studies, my whole life course would have been less laborious; that which I have attained by the hardest kind of labour would have been reached with comparative ease. While I have to thank God for much success in my ministry, I know full well that with a wiser beginning my ministry would have been yet more efficient....No matter what profession or calling a man may choose, he is the better for education. Farmers sometimes think that their sons, who are to be farmers, need the merest smattering of education. It is a great mistake. The speaker related an incident of Dr. Cramp's farming experience in illustration, showing clearly the correctness of his statement.....If this be true of other callings, how much more of the ministry. The more a minister knows, and the better his powers are developed, the better prepared he is to do the great work God has given him to do....I am in favour of the best possible education for everybody. I have not now a child to be educated, but go for our free schools with all my heart. The children of the next generation will, necessarily, be better members of society because of the greatly improved educational facilities.

The second resolution was moved by *Rev. John Perry*, and is as follows:—

Resolved, That it is the interest and duty of the Free Baptist denomination to use every means in its power to secure to the candidates for its ministry the education their circumstances seem to demand.

The mover said:—

I like the sentiment of the resolution. It says just what I believe with all my heart.... We have heard good speeches of a general character. They have shown us how good a thing education is in all the walks of life. I intend to refer especially to the ministry, and the necessity of ministers being prepared for their great and glorious work. The work of the Christian ministry is the highest and greatest in the world, hence its faithful performance demands careful and special preparation. It is necessary that they who preach the Gospel, and minister in holy things, understand the truth and be able to present it so that it may have effect, as is desired and designed by its author. To do this education—the development of the God-given powers that are in the man—is required, the more the better. It is true that without this one may preach with comparative acceptance, and may do much good; but with it he is much stronger and can do a great deal more ...Education is a power, and the preacher of the Gospel, not less than any other man, needs the strength and skill it gives.... Pardon a personal reference. Thirty-two years ago I started in the christian life. As you know things were greatly different then from what they are now. Educational facilities were few and defective. But if (as said Bro. Noble) then I had been rightly advised I should have gone to school a sufficient length of time. If being advised, I had been unwilling to go, my brethren should have insisted on it; and, looking back now, I would have thanked God and them for their firmness, had they done so....If to-day, I were back to the time of my entering the ministry, and could see things in the light I now see them, I would not think of engaging in the sacred work of the Christian ministry without years of diligent preparatory study. Am confident I could do more good than I have. ....True, I have studied hard and constantly; but alone and unaided, with all the cares and anxiety of a minister upon me, I could not possibly go so far or accomplish so much as under other circumstances....The young man who is now thinking of being a minister, and who is uneducated, should not rest until he has secured some preparation for the work. For his own sake as well as because he desires the advancement of the Lord's cause, he should be anxious to be an efficient labourer.... But it is not enough to give advice; we must do something to assist. It is the imperative duty of the denomination to extend its sympathy to its young men, and to make that sympathy something more than a mere sentiment, by *helping* them in their struggles to get preparation. It is our interest and our duty to do this....To the young men I say—go to school. If they are called to preach, they are called also to preparation to preach. Let them preach all they can while pursuing their studies; but let them not forget to study diligently, steadily....To the denomination I say—you must help these young men. It is easy to talk; but something else is needed. The work cannot be done without money, therefore we must have money. I am willing to show my anxiety in cash. All the denomination expenses in this may well be wisely invested. Let us *do* something—and that at once.

Rev. G. W. McDonald seconded the resolution, and said:—

Nothing could be more reasonable than the resolution which I now second. It is the duty of the denomination to educate its coming ministers, as much as it is the duty of parents to educate their children. They are the children of the church—God's best gift to the church ...We ask God to move the hearts of young men to enter the ministry in our denomination. He answers our prayers. If the young men who offer themselves to us as sent of God, are without the needed educational qualifications, is it not our duty to help them to secure that which they have not, but which both they and we agree they need? Do not think that the candidates for the ministry in this denomination are the only ones who are deficient in education. The same is the case in as great, or greater, degree in all other denominations. And those other denominations have discovered that it is their interest to encourage such young men, and they act accordingly...Because a young man has a heart burning with desire to do good, he should not be sent out without other qualifications. This is an age of skepticism, and the preacher of truth needs to be well equipped, so that successfully he may defend the truth he loves. To fight the battles of truth the Christian minister must not only be armed with the sword of the spirit, but must have skill to use it with telling effect... What is a Christian minister? A teacher of Christianity. The teachers of our common schools are fitted for this work by severe discipline. They have to pursue a prescribed course of study, and, before being licensed to teach, they must undergo a rigid examination. Ought teachers of Christianity have less careful preparation? Their responsibilities exceed those of any other calling. They do need preparation. God requires it; the church requires it, and the world requires it. Something ought to be done at once by this denomination, and all that is required can be done with very little effort if the people are so disposed. Twenty-five cents is a small amount; yet that much from each member of our churches would do all that is required. Do something. Give something, and God will bless.

The third resolution was moved by *Prof. G. E. Foster*, and is as follows:—

Resolved, That the Free Baptist Education Society should immediately devise such means as are necessary to afford the needed aid to such brethren (candidates for the ministry) as are approved by Conference; and that proper appeal be made to the churches and friends of the denomination for funds for the purpose above mentioned.

The mover said:—

There are a great many things I would like to say. The preceding resolutions having been agreed to this must also pass. Carrying out this is evidence of sincerity in supporting the former ones. The speeches already made were true and right. The Elders should look upon the young men as their children, needing and having right to their sympathy and care. The young men are going into the work anxious to succeed. They will soon be called upon to take their places in the thickest of the fray; and they will do well and win success as we give them implements and weapons to work and fight with.....Trained men are arrayed against the cause of truth—the cause we love and wish to advance. Error has arms of approved make and temper. Can the champions of the truth afford to have less training, or be less prepared for the assaults of enemies?....Education will not make a man or a minister. Must have the elements of a man. Grace must be in the minister, abiding ever. Without this he can be nothing and do nothing as he ought. Ministers destitute of the grace of Christ which is unto salvation, are not wanted by this denomination, at least. There is not, nor can there be, to the church, a greater curse than a man-made ministry. The true minister is he who feels "Woe is me if I preach not the gospel." Such this denomination has prayed and will continue to pray for. And may the day never come when we shall have any others. ....Other denominations all over the world are doing what they are able to fully fit their ministers educationally for their life-work. Can we do less, and expect to live and grow? Fifty years ago we had pioneers. They did their work in a masterly manner; and we honour their memory, thanking them for all the grand things which by His blessing they accomplished. They did what we cannot do—what we do not need to do. In our urging for educational facilities for our young men who are to be our ministers, we cast no disparagement on the fathers of the work. Such a thing is farthest from the thought of any of the speakers here....But the times have changed. A great change has taken place in the educational condition of the country. Different influences are now abroad; and different powers are required to meet and grapple successfully with those influences. ... Is there anything in the constitution of Free Baptists that enables us to get along and succeed independently of things that others find necessary to their success? We claim to be a spiritual people. I believe we are such. God forbid that we shall ever be other. Is knowledge death to spirituality? We all say it is not. The more we know of God the more we love Him, just as the more intimately we know a friend the deeper and truer is our affection for him. Education enables us to have increased and increasing knowledge of God and His ways. Then it is desirable.....But some point to educated men who are useless. Because men are wrongly educated, or use their education badly, is no reason why we should refrain from doing what we can to rightly educate those who look to us..... The very best find themselves powerless because of limited knowledge. It is not the amount of latin, history, etc., that a man can spin off that we call education. We urge that instruction and mental discipline that gives a man the power of thought; that which developes the man and gives method and plan in what he thinks and does. Not one out of a hundred has this method and plan without training.....The Free Baptist denomination has a future. For its past let us thank God; for its present let us thank Him too. But we must not forget the future. We want the old trust and reliance on the author of our denominational existence. We need also to legislate wisely. We cannot stand still. The denomination must go on to live and grow and strive, and be more and more a power for good, or it will die. All depends on our own action. If that action is wise and vigorous God will bless, and we shall live. If we falter God cannot bless, and we must die. No one here thinks the denomination ought to die, no one is willing that it should. We have just reached a vigorous big boyhood. God wants us to grow into a strong manhood. We have the elements necessary to that end. The old men who have borne the burden so long and so well, will soon cease to be with us. They will go up higher. They have reached a manhood which, unaided, the young of to-day cannot reach. Ought not we provide against their departure?.....No good parent would let his child go out into the world unfitted for life's battle. Shall we let our young ministers (children of the denomination) go out to meet infidelity and error in every form without the preparation in our power to give them?.... Some of the brethren have spoken of loyalty. I like to hear and see it. I am a Free Baptist—a loyal Free Baptist. Disloyalty is hateful to me. Let us all act out our loyalty. I fear there has been too much loseness, growing probably out of our boasted liberality. While we must be liberal, we ought to guard against loseness. We have a denomination, and we have principles to stand for. Our principles commend themselves to the good judgment and common sense of the people generally. We need to be zealous in our advocacy and defence of them. Our responsibility is no light thing. Let us be faithful. By doing what we can for the promulgation of our principles, we will prove that we are worthy the great things God has already done for us.

Rev. J. I. Porter, of the Nova Scotia Conference, seconded the resolution, and said:

I am very fond of attending the New Brunswick Conference, as witness my frequent visits to it. My anxiety to be at this education meeting brought me this way now. Though I did not expect to speak, there is much that I would like to say were the time at my disposal.... The history of all Christian denominations proves the correctness of the statement made in this meeting—that the better the education, other things being equal, the more power the minister of Christ has for good. Intellectual culture has not disqualified men for true Christian work, nor prevented them from the sweetest and most intimate communion with God. Looking over the history of the whole Christian Church, which men have had the most power and achieved the greatest successes—the men who have consecrated cultured intellects to God's service, or those whose powers untrained have been laid upon the altar? While it is conceded that large good has been done by the latter class in special circumstances, it must be admitted that, as a whole, the former have had the most success... This resolution declares an urgent duty for this Society. It says that means should be devised to aid young men. If God has called men, and if you recognize their need, then the thing suggested in this resolution is a necessity—you *must* aid. I am glad the Society recognizes this necessity.....In Nova Scotia we are not doing much, yet we are doing something. We have an Education Society. We solicit subscriptions, and get some money. Though we have not had all the success we desire and need, yet we are determined to persevere. We have a number of young men now seeking education preparatory to entering fully upon the work of the ministry amongst us. We have not been able to give them all the assistance they require. Our Freewill Baptist brethren across the line (whose schools they are attending) are helping them. The young brethren, of course, feel under obligation to them; and some of our people fear they will not return to us to labour. We can avoid any danger in that direction by giving them proper aid ourselves.... We all pray for ministers. That is not enough. We ought to help the Lord to make ministers. He converts and calls them; we must encourage and aid them in getting ready to do what he wants them to do. In this matter the church might profitably ask—"What wilt thou have us to do?" We are able to do; and when we have done what we can God will honour our effort. If we fail to do our part, we need not expect God to do much for us.....Young men in this day will not enter the ministry unequipped, and we may as well recognize the fact at once.....I am looking forward to the time when the Free Baptists of New Brunswick and Nova Scotia will combine to establish a school for the training of ministers. Then they will not be in danger of being led away into other denominations....Labour in this direction is uphill work, and there are many and formidable obstacles, but success must come. So be of good cheer brethren, for your toil and anxiety are not in vain.

Father McMullin spoke to the resolution. He believed in education. Wanted to see all educated. Did not want education to take the place of spirituality. Ministers make a serious mistake who depend on what they have learned in the schools. He had seen some instances of this, and his heart was pained. He hoped none of the ministers of our denomination would do so. We need to have a large degree of the spirit of Christ to enable us to carry forward the good work of the Lord.

Rev. J. McLeod also spoke in support of the resolution. But so much space has already been taken up with the speeches, that we forbear reporting even briefly his remarks. Suffice it to say that he was and is, as our readers well know, heartily in sympathy with the movement of the Education Society, looking towards aiding the young men entering the ministry.

The resolutions passed the meeting unanimously. The reports of the speeches are necessarily brief and imperfect. We are only sorry we cannot reproduce them in full. We have striven from the brief notes we were able to take to give a sort of general outline of them.

The meeting was largely attended, and the speaking and listening were both good. It was the best meeting of the Society yet held, and the seed sown will doubtless bear good fruit.

Saturday.

Everybody was anxious that Saturday should be a fine day—and it was fine. From 8 o'clock till 10 o'clock, the Elders were in Conference, finishing business left over from the previous day. When the doors were thrown open, at 10 A. M., it took but a few minutes to fill the house—the people having come "from near and from far" to be present at the

SOCIAL CONFERENCE.

Much prayer had evidently been offered concerning this meeting, and the Lord's gracious presence was manifest from the very beginning. Rev. A. Taylor presided, and opened the meeting. He was quickly followed at the first, by the older brethren, who recounted the glorious things God had done for them and the denomination. Their hearts were full of love, and the tears coursed down their furrowed cheeks, as they spoke forth words in praise of the faithful God who had led them through all the way—who had been their pillar of fire and of cloud—who had been their front and rearward—who had made passages through their Red Seas, and guided them across dreary deserts—who had protected them from foes, and given them victory, when defeat seemed certain—who had supplied them with manna from heaven, and water from the rock—who had made the little one, with which they had become identified so long ago, a thousand, and the small one a strong nation. Standing upon the very border of the promised land, they were ready to exclaim, "What hath God wrought!" ascribing all the glory to Him. It was good to be there, and to hear the veterans of the cross exult in Jesus, to whose service their lives had been so fully consecrated. Perhaps, before another Annual Conference, some of them will have gone home. Well, they are ready. They are sure to hear the "Well done, good and faithful servant." May their successors be equally faithful.

The older brethren were quickly followed by the younger; and for more than two hours, men and women spoke briefly, but out of full hearts, of Jesus and His love. There was no waiting for somebody to testify to the truth concerning Jesus; everybody seemed anxious to bear witness to His preciousness. Sometimes four or five would rise at once, and there was, after the first half-hour, some one standing, waiting till another should be done speaking. As the dinner hour drew near, Bro. Taylor made several attempts to close the meeting, and each time had to sit down, that others might speak of Christ and His love. The meeting might have continued all the afternoon, had it not been that other arrangements had been previously made. At last it was proposed that all who wished to speak, who had not, should rise, and in that way express their love to the Saviour, and their determination to continue in His service. A large number rose, no doubt, including all who loved the Lord, who had not had opportunity to speak. It was a most blessed season. No one could doubt the presence of the Master. Every heart was full to overflowing, with the love of God. Some of the aged brethren said that they had never attended a better meeting on a similar occasion. To God be all the glory.

REPORTING MEETING.

At 2 P. M., the Reporting Meeting commenced. The Moderator, Rev. A. Taylor, occupied the chair. The roll call showed that a number of delegates from District Meetings were not present. We must say here, as on a previous occasion, that no brother should allow himself to be appointed delegate, unless he intends to attend Conference, if at all possible. And when he finds that he cannot go, he should immediately notify his substitute.

The report of the Corresponding Secretary, Rev. J. T. Parsons, gave an account of the several Districts, detailing somewhat the condition of the churches in each.....The report says, we have one hundred and thirty-eight churches. Of these, only forty-three have had regular pastoral oversight. Of forty-one ordained ministers, but twenty-eight have been regularly engaged with churches. Is there not something wrong, when not one-third of the churches have had ministerial care during the year; and when only about two-thirds of the ministers have been regularly engaged in the work of their calling? The churches that have been uncared for, must certainly grow weak, and be in danger of dying, if the ministry is an institution of God, and necessary to the health and growth of the church. And those ministers, not incapacitated by old age or sickness, who have not been at work, must surely suffer loss of strength and joy. We do hope that in the year upon which we now enter, the churches may be better supplied, and every minister, who is able at all, fully given to the work to which he is called of God. These things are essential to the growth and power of the denomination.....If we do not cultivate our field, some other Christian denomination will, and that honour which God has intended for us in working for Him, will be given to another..... The Lord gave much blessing to His servants and people during the year. The additions to the churches by baptism, were *five hundred and thirty three*—nearly one hundred in excess of the preceding year. Ninety-three also were added by letter. Several new meeting houses are in course of erection, and will soon be completed....While there is no little to deplore, there is also a great deal to make glad, and incite to renewed prayer and effort. May all who are concerned for the glory of God in the prosperity of the denomination, look up to God for wisdom and strength, and consecrate themselves anew and entirely to His service.

The adoption of the report was moved by *Rev. John Perry*, who said:

"What hath God wrought?" He has given us a large place in this Province. As we have grown, our responsibilities have been increasing, and now are greater than last year. My heart is wedded to the church of Christ, and to this branch of it, as my home. The fathers are very dear to me; and my love goes out towards the young men, who are the hope of the church and the world.....This work in which we are engaged, is very great. I want to see it go forward. To this end we need fresh consecration.....Thanking God for what He has done, we cannot rest here—must look to the future, and prepare for its work and responsibilities. Are there not some defects needing remedy? What about this deficiency of pastors? Whose is the fault, that so many churches are uncared for? The churches charge it to the ministers. Is it deserved? Not altogether. During twenty-five years of pastoral labour, I thought I had to engage somewhat in secular employment, in order to gain a livelihood. But for the last two years, I have given up all, devoted my whole time and strength to the work of the Lord, and I never was so happy before in my life. A brother minister said to me recently, "I must do something besides preach to get a living for myself and family." I said, don't do it. And so I advise every one to go out in the name of the Lord, and serve Him.... The churches ought to appreciate the ministry. Ministers need money. Pay it to them. They need the sympathy and help of the churches, expressed in every proper way. If the churches will hold up the hands of the ministers, they will do good work. Use a good minister well, and he will be better. The good that is done to ministers, has a two-fold influence—it benefits the church as well as the minister.....Conversions, and the building up of the churches, do not depend on what is called great preaching. I have listened to the (so called) pulpit orators. Their utterances moved me so, that I wanted to take off my hat and cheer them. I have listened to the (so called) poor preachers, too. The effect of their utterances was, that I wanted to go home, humble myself before God, and try, by His grace, to live a better life. These latter—the ordinary every-day men, are the ones the churches need. And the interest and prosperity of the churches depend on the regard they have for these. I do not mean that they should be made no gods, or priests, or popes, to exercise undue authority over the church. I hate priestcraft anywhere and everywhere. And our very existence as a denomination, is a protest against that sort of thing. Only give your ministers the place God designs them to occupy, and support them decently in that place, and they will be a blessing to you.

Rev. J. E. Reud seconded the adoption of the report, and said:

Listening to those who have spoken during the Conference, thus far, both old and young, I do not wonder that they are Free Baptists. They were born in the denomination. But I am no less one than they, and yet neither my parents, nor any of my living relatives, were connected with this denomination of Christians. I am one, because the ministers of this denomination were the means, under God, of winning me to Christ; and because since then, examining their general and distinctive principles, I find myself fully in accord with them. [The speaker here related some personal reminiscences.] He had given ten years to the ministry, and they were the best ten years of his life. The reports of the prosperity of the churches gladdened his heart. Thank God we are growing. Let us go on preaching a full and free salvation, and God will honour us with greatly increasing success.

Prof. Foster said:

I always feel earnest in moral and religious work. Have tried, and will try to throw what influence I have on the side of right and truth. But, while feeling earnest in all moral work, such as the temperance and kindred causes—in this my heart warms more than in all others. This cause is higher than all others, partaking as it does of both the religious and the moral. Listening to the report, I felt grateful and happy, that during the short life of the denomination, it had grown to such large proportions, and had become so vigorous a power. Yet, it has not nearly reached its full strength and vigour. We have probably had the roughest times, and they have been good for us. There is much of trust and joy in the thought that the denomination's childhood was cradled amongst difficulties. All that has been, up to this, has given us strength, and developed an ability to grapple with difficulties that shall be ours always.....We have a place in this Province. It is not a small one either. We have a work to do. While we bid God-speed to every other body of Christians, we need assert our own right to live and do.....The field—our field—is large, compared with the number of ministers. How is it to be cultivated? To hold our own and gain new and unoccupied ground calls for earnest action. To care for existing churches should be our first thought. If we have forty-one ordained ministers, to say nothing of licentiates, and only forty-eight churches have regular care, something must be wrong. Do we make the best use possible of what labourers we have? If not (and it really seems not) then Conference ought to devise some plan by which the ministers may be more constantly at work and the churches better supplied. The churches will surely die unless they have care. There are points, known to most of us, at which we are sustaining loss now just for want of care. The ministers ought to average two churches each at least. Ministers of some denomination average three or four. Ours have as much skill and strength as any. Some system of circuits should be arranged at once. We have a future. If we adopt a proper system and keep to the old principles we must grow with the years. As in the past keep to simple, formless, heart worship, and have humble trust in God. In others than the churches of Rome and England are there empty forms. The tendency of different denominations is too much in that direction. It behoves us to keep clear of such things—to set our face against formalism and empty ceremony....The church is harmed and its life threatened by a too tight holding of the purse strings. Why do ministers have no more heart? Why are so few young men offering themselves for the ministry? This denomination does not compare unfavorably with others in the matter of wealth. More liberality is needed. Ministers must be better provided for—better than in the past. Upon this depends in no small degree our future prosperity. Some farmer or merchant after paying all the expenses of living, &c., for himself and family, lays up at the end year $200, $400 or more, and having given $8 or $10 for support of the Gospel, thinks he has done enough. Is that the spirit of Christ? Think of it....But not only should the regular ministry be well supported, the lay service of the church should be brought out. This idea is marking recent years. Lay work meets a real need of the times, and it should be encouraged. Might not Conference take some action that would bring out more prominently and use to great advantage the laity....Let us not forget the future, nor forget to work for it.

Rev. G. A. Hartley said:

I am glad that I have spent the prime of my days with this people. God planted us and we have right to work. We must be careful to preserve the spirit of the fathers, and to aim at their object.....No other denomination possesses the elements that distinguish ours. The laity is more used by us than by any other. Observing men in other branches of the Church begin to see the good of this, and are imitating our spirit, not because it is ours perhaps, but they are following in our steps nevertheless. Read the accounts of the meetings conducted by Moody and Sankey. Their manner of work is exactly what we have always practised. Let us stand up in defence and advocacy of our own. If we are true God will not forsake.....The churches must not keep their ministers on starvation salaries. They want to be true, the churches must help them.

Rev. Wm. M. Knollin was present as a delegate from the Nova Scotia Conference. Rev. J. I. Porter, of the same Conference, was present as a visitor. These brethren were voted to seats in both Elders' and General Conference, and were heartily welcomed by the brethren.

Bro. Knollin being called upon reported his Conference. He said:

The Nova Scotia Conference is not nearly so large as this. We have thirty churches containing three thousand communicants. We have fourteen ministers, one of whom, however, is not able to labor on account of old age. With two or three exceptions all the ministers are constantly and regularly at work amongst the churches. The people of Nova Scotia are good to their ministers, and as a rule pay better salaries than are paid in New Brunswick.....During the past year one hundred and thirteen have been added to the churches by baptism and forty by letter. A new church has been recently organized in Yarmouth town. Some Home Mission work is being done. Our Foreign Mission Society also is doing very well, though more might be done.....The Education Society is aiding some young men; and hopes to be able to do more.....The Sabbath School work is in a flourishing condition. All the churches take interest in it.....In all our work we are coming more into system, which we believe will help us to greater success.....There is a strong likeness between New Brunswick and Nova Scotia Free Baptists. I think we ought to be united more closely. Would like to solemnize the marriage of the two bodies. Think we would be better and stronger by union. The Nova Scotia Conference enjoys the correspondence by delegation with New Brunswick Conference, and wishes its continuance.

Rev. J. I. Porter said:

The Nova Scotia Home Mission work has recently been directed to the building up of the Halifax interest; and the effort has been blessed. Have now a good meeting-house there, worth $3,000; and it is half paid for. The church is growing.... Speaking of union, he said a formal union might safely follow when we are bound together, as now, by so vital a bond as Christian love and oneness of principle and aim. A Yearly Meeting for each Province, however, is essential. But I am deeply impressed with the necessity of a General Conference of the Free Baptists of all the Provinces. It ought to be considered by us.

SABBATH-SCHOOL MEETING.

At 7 P. M. the Fifth Annual Meeting of the Sabbath School Convention was held, the President, D. W. Clark, Esq., in the chair.....The S. S. Agent, E. C. Freeze, Esq., read his report, in which was detailed the condition of the Sabbath Schools of the denomination. The returns this year to the agent were considerably fuller than in former years, so that his report was much more satisfactory than previous ones, both to himself and the meeting. One District, however, the first, failed to make any return. This should not be; and it is hoped that next year every Sabbath School will be correctly reported. The Schools, for the most part, are doing good work.

The agent's report was adopted and ordered to be published in the Minutes.....The following questions were then discussed:

1. What is the obligation of the church in instructing the young in things pertaining to godliness? by Bro. S. H. Weyman and Rev. John Perry.

2. How may teachers become most efficient? by Bro. J. Bacon, and Revs. E. Weyman, S. E. Currie and W. Kinghorn.

3. How can we best raise funds for Sabbath School purposes? by Rev. G. A. Hartley.

4. What kinds of literature are best adapted to our Sabbath Schools? by Bros. G. E. Foster and N. L. Price.

In addition to the already mentioned speeches Revs. D. P. Harris and B. Merritt, and Bros. D. W. Clark and Wm. Peters spoke earnestly and well concerning Sabbath School work....The list of officers for the ensuing year will appear in the published Minutes.....The meeting was largely attended, the speeches pointed and earnest, and good results will doubtless follow.

Sabbath.

The Sabbath was a delightful day in every respect.....The services of the day at the place of Conference were commenced by a prayer meeting. There was preaching at 10.30 A. M., by Rev. W. M. Knollin, delegate from the N. S. Conference; at 2.30 P. M., by Rev. John Perry; and at 6.30 P. M, by Rev. G. A. Hartley.

At Fredericton Junction, South Branch Oromocto, Rusagornish, Mouth Oromocto and Fredericton also, there was preaching by different members of Conference. In all these places the word of life was well and faithfully proclaimed. May God make it to accomplish great and lasting good.

EDITORIAL NOTES AND COMMENTS.

—REV. A. B. EARLE.—The Yarmouth papers announce that Rev. A. B. Earle, the celebrated Revivalist, is about to hold a series of meetings in Yarmouth. The first meeting was announced to be held yesterday (Thursday) afternoon in the First Baptist Church. We hope his labours may be made a great blessing.

—THANKSGIVING.—The Lieutenant Governor has issued the following proclamation appointing a Day of Thanksgiving:—

It having pleased Almighty God in his great mercy to bless the labours of the Husbandman with an abundant Harvest, and to bestow upon the People of this Province manifold and great blessings during the current year;

I do therefore appoint THURSDAY the twenty-second day of October instant, to be observed as a Day of Thanksgiving, and recommend its general observance throughout the Province; and I do also proclaim and appoint the said twenty-second day of October to be a Public Holiday.

—A LESSON FOR CHRISTIANS.—The heathen distance us in the way they contribute toward the support of their religion. We, says an American exchange, consider a house of worship which costs a quarter of a million an extravagant thing, and a half a million church is set down as being positively fearful in its cost. But what shall we say of the way the Asiatics spend money on their temples and their idols? The temple of Seringham has an image of "Siva," formed entirely of gold in solid pieces, which is fifteen feet high. The platform on which it stands is also of gold, and the precious stones which adorn it are of untold value. To maintain the worship of a single pagoda in Travancore, $450,000 is expended each year. A missionary found the Rajah of Burdwan sitting in his treasury with $25,000 counted out before him. "What are you going to do with the money?" he asked. "It is for my god!" was the reply. The yearly expenditure on the idol in the temple of Khundoba is £30,000. One man gave once upwards of $1,500,000 for the support of heathenism in Benares. Another in Ahmedabad built a Jain temple at a cost of $300,000. These are but specimens of the use of gold in idolatry. The only thing that comes near matching all that in this country, is the new Mormon temple at Salt Lake city, which is expected to cost $10,000,000. This building will be 100 by 200 feet, and is already up one story.

—THIRSTING AFTER KNOWLEDGE.—*The Religious Telescope* tells of one student in the junior class at Dartmouth College who is a married, gray-haired clergyman, fifty years old. The thirst for knowledge that drives this man to college ought to come upon every young man of the country. Many men enter some field of labor hoping to be useful; and though they are not failures, they feel all the time that something is lacking. They had not started right, and it is wrong with them all the way through. It is impossible, of course, to go through all the grades of study that are open; but there is a certain height, to fall below which is not considered reputable in men of some callings in this age of the world. The man is to be admired who receives at least a few years of this attainment.

—AN INTERESTING EVENT.—Rev. C. H. Spurgeon recently baptized his twin sons, Charles and Thomas. They had attained their eighteenth year on the previous day. One is a clerk in a merchant's office, the other is learning the art of engraving. Previous to the baptism Mr. Spurgeon said:—He trusted his dear sons had given their hearts to God; he coveted nothing so much for them as that they should serve the Lord. If they should some day be worthy preachers of the Gospel, and be made useful in bringing souls to Christ, he should greatly rejoice; but if in some other employment, they feared God and served Him with integrity, he should be satisfied. After a short address from the Rev. Dr. Brock, Mr. Spurgeon led one of his sons into the pool, saying, "My dear son, at your own desire, and on the profession of your personal repentance and faith in the Lord Jesus Christ, I solemnly baptize you in the name of the Father, Son, and Holy Ghost." On the other youth descending the baptistry, Mr. Spurgeon said, "My dear son, thou hast declared thyself to be a believer in the Lord Jesus Christ, and therefore with great joy I immerse thee in the name of the Father, the Son, and the Holy Spirit." The proceedings excited considerable interest.

—CONSECRATED VS. UNCONSECRATED.—It is not easy to make people on this side of the Atlantic understand the English distinction between "consecrated" and "unconsecrated" ground. Sometimes the two species of earth are in the same enclosure, but separated by a recognizable mark. A paragraph from the *Christian World*, of London, will show how this invidious distinction is sometimes maintained: "A coffin containing the mortal remains of a member of the Church of England having been lowered into its last resting place, and some Nonconformist friends of the deceased having requested permission to sing a hymn at the grave, the chaplain told them to go and do it on the unconsecrated ground. In another cemetery, however, the request was granted. Stranger incidents than the one we have described have taken place. A well-known London cemetary is wholly unconsecrated. Some good church people having been unwittingly buried there were subsequently exhumed and borne away to holy ground, where, no doubt, they rest in peace."

—FEET WASHING.—The washing of feet before the administration of the Lord's Supper, which is an old practice of the Mennonists, is also observed by the Winebrennarians, a recent sect whose members are mostly in Pennsylvania. A correspondent of the *Evangelist* thus describes the scene as it was witnessed by him in Pittsburgh: "Those desiring to participate in the observance of the ordinance occupied front seats, and were waited upon by a brother and sister, who each took a pail of water, and an apron (more after the style of an ancient girdle) served the purpose of a towel. One by one they bathed the feet of each and dried them with the girdle." After the washing the kiss of peace is given. The Pope also washes the feet of twelve poor men once a year; the same custom has been observed by the the Emperors of Austria.

—INTERESTING FACTS RESPECTING CHINA.—Rev. Luke Wiseman, at the recent anniversary of the Wesleyan Missionary Society, stated the following facts respecting the missionary operations in China: "The first mission in that country was begun in 1807 by Morrison, under direction of the London Missionary Society, and in thirty years thirteen different missionary societies have entered the field (eleven of them American and four German), employing about 126 American and European missionaries, 23 native ministers, and 618 native agents of all kinds. The membership in the Churches is about 10,000. The missions are within a short distance of the sea-board generally. The principal inland mission is that of the Wesleyans at Haukau. Nine inland provinces, with a population of 180,000,000, have no Protestant missionaries."

Action of General Conference in the case of Rev. George W. Orser.

The following report of Committee was adopted by the General Conference at the recent session. It is now published in the INTELLIGENCER, in accordance with a vote of the Conference.

Tracey, S. Co., Oct. 6, 1874.

Your Committee to whom was referred the request of Rev. G. W. Orser for a dismissal from the General Conference of Free Christian Baptists, beg leave to report:

The following is the full text of Rev. G. W. Orser's letter to the Conference:

"To the Elders and Messengers of the Free Christian Baptists, convened in Conference at North Branch Oromocto—

"DEAR BRETHREN—

"Owing to the difference of opinion between us in usage and practice, and not being able to reconcile myself to it, I therefore request a letter of dismissal from you as a regularly ordained Elder, in good and regular standing.

Yours in the Gospel,

GEO. W. ORSER.

"Lower Wakefield, Sept. 29, 1874."

As bearing on the above request your committee herewith give the report of a committee of Elders' Conference (the members of said committee being the members of this committee), which is as follows:—

Tracey, S. Co., Oct. 3, 1874.

Your Committee appointed to elicit from Rev. G. W. Orser the things in the F. C. Baptist denomination to which he objects, and because of which he purposes (as he states) asking for his dismission from the Conference, beg leave to report the following:

1. He says that in matters of discipline the denomination does not act in accordance with the word of the Lord.

2. He does not intend to say that the denomination ignores the word of the Lord in all church discipline, but that in cases in which he has been concerned the gospel rule has not been followed.

3. He says that in the beginning of the denomination, they took the word of the Lord as their only rule in all things. But as the denomination has advanced certain things have grown up, and are endorsed by the Conference, that he does not find any warrant for in the Bible. Sabbath Schools and Missions are amongst these things. He thinks we are following other denominations rather than the revealed truth. He does not say that there is no good in these things, but he finds no warrant for them in the Law of Christ.

4. He says there are men in the denomination with whom he cannot live.

5. He says he has not been treated as a christian nor as a gentleman. His opinion concerning matters under consideration in Conference has, by some members of Conference, been treated with disrespect.

6. He objects to the action of the Second District Meeting in a matter of discipline in Hartland Church. He is grieved also with the action of the committee of the Second D. M. in reorganizing Hartland Church.

7. He says that influences are at work to affect his standing in the eyes of the public.

"The foregoing were read to Bro. Orser, and he says they are the chief points of his objection to the F. C. B. denomination."

(Signed by the Committee.)

Your committee have carefully examined the case as stated by Elder Orser, and have reached the following conclusions:

1. That the charge against the denomination, that the word of the Lord is not followed in matters of discipline, is without foundation; and that in the Hartland Church cases, especially referred to by Elder Orser, the brethren of the 2nd District Meeting pursued a proper and justifiable course.

2. That it is to be regretted (on his account) that Elder Orser makes it a charge against the denomination that Sabbath Schools and Mission work are encouraged by us.

3. It does not appear from his statements who the men are with whom he cannot live, or why he cannot live with them.

4. We cannot discover that ever Elder Orser has been treated in an ungentlemanly or unchristian way, or with any disrespect whatever by members of Conference as such. Nor can we discover that any members of the denomination are responsible for any influences that may injuriously affect his standing.

In view of the foregoing your committee is of opinion, that the retention of Rev. G. W. Orser as a member of this Conference, while he frequently and emphatically opposes the work of the denomination, cannot but be seriously injurious. They therefore recomm