

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH MCLEOD, EDITOR.

FRIDAY, OCTOBER 23, 1874.

FREE BAPTIST GENERAL CONFERENCE.

Monday.

At 9 A.M. on the 5th, the Conference met for business. The previous sitting had been merely preliminary. Now the real work of the session was to commence. The Moderator took the chair promptly; after singing, Rev. J. Noble offered prayer, and all were ready for business. The minutes of the last session being read and approved, the roll was called. It appeared that the representation from the Districts was not as full as it ought to be. For instance, of the three delegates appointed by the Third District Meeting only one was present.

The ballot for Moderator for the coming year resulted in the election of Rev. G. W. McDonald. The Moderator elected made appropriate remarks on taking the chair, as did Rev. A. Taylor on retiring, after a very discreet and impartial occupancy of the chair for a year. Rev. J. McLeod was elected Assistant Moderator. The Nominating Committee was at once appointed, and proceeded immediately to the discharge of its not very light and somewhat delicate duties. Under this committee devolved the nominating of all standing committees, delegations to other bodies, officers of the various societies, etc. Judging from the reports subsequently made, they discharged their duties with much discretion. Rev. Wm. M. Knollin (N. S.) was given the right to sit and vote in Conference.

On motion it was ordered that 2,800 copies of the minutes of the session of Conference of 1874 be published; the publication to be under the direction of the Recording Secretary and Assistant.

A committee was appointed to consider the propriety of changing the time of holding Conference. The committee subsequently reported in favour of holding the Annual Session on the Third Saturday in September. After some discussion the report was not adopted.

A committee was appointed to prepare an Order of Business for Conference. The Order arranged by the committee was adopted by Conference, and will be published in the Minutes.

Several recommendations from the Fourth District Meeting were read by the Recording Secretary. They were as follows:

1. That the By-Laws authorizing the appointment by Conference of Elders to attend the District Meetings, in certain circumstances, be so changed as to make the Elders so appointed members of the District Meetings to which they are appointed, without a vote of the District Meetings.

In reply to this, it was resolved that the Secretary inform the Clerk of the District Meeting that the change recommended would conflict with the Constitution of District Meetings; and that if a change is sought, proper notice must be given as by Constitution required.

2. That the Conference devise ways and means for supplying destitute churches with ministerial care.

In reply, the Secretary was instructed to inform the District Meeting that it has always been and is still the chief aim of the Home Mission Society to supply destitute churches with labour, and that all applications to that Society are considered and granted so far as the means of the Society permit.

3. That the Annual Conference commence its business on Tuesday instead of Friday, as at present.

This recommendation was referred to the committee on change of time for holding Conference; and no change was adopted.

Rev. G. W. Orser placed a letter in the hands of the Moderator, in which he requested a dismission from the Conference. The matter was referred to a committee who examined the case as carefully as possible, and whose report was adopted by Conference. The report of the committee and the action thereon by Conference, were published in last week's INTELLIGENCER.

Rev. John Perry, delegate from the New Brunswick to the Nova Scotia Conference, submitted a report of his delegation.

The afternoon business meeting was held in the school-house, there being preaching in the meeting house by Bro. S. H. Weyman. Several of the ministering brethren were present, we were informed, and the service was enjoyable and profitable.

The first part of the business meeting was taken up in hearing the report of the Nominating Committee.

Rev. Wm. Kinghorn reported his visit to the Penobscot Yearly Meeting of Free Will Baptists, as delegate from the New Brunswick Conference.

Rev. J. Noble, from committee of last year, to Waterville Conference, reported action of committee.

Rev. John Perry, from Committee on Temperance, read his report. It was to the point, giving no uncertain sound on the great question. Its reading elicited several queries from Brethren Foster, Knollin, Price and Perry. The speakers all expressed their gratification that the Free Baptist denomination has always taken so strong ground on the Temperance question. No other body of Christians has taken a more advanced position. It was urged that the Christian Church can do more than any other organization for the suppression of the drinking evil, if it will give itself heartily to it. Work. Drinking members of churches should be disciplined. Our church covenant contains a most binding pledge to total abstinence, and no honest man can be a drinker and remain a member of a Free Baptist Church. The ministers should say much and do much for Temperance, preaching concerning it and giving their countenance and support to all organizations striving to promote total abstinence principles. Not only ministers and church members, but passively pure in this matter, they must be actively so. They must do what they can to push the great evil out of the way, or else it will push the church out of the way.

Having place and influence as a branch of the Christian Church, our whole strength must be thrown on the right side.

We cannot report the speeches of the brethren; and the foregoing just hints at the character of their utterances. The Conference is true and firm in the great struggle against the rum power.

The report of the Committee on the Sabbath, read by Rev. J. Noble, was adopted and ordered to be printed in the Minutes. It dealt with some real evils existing in the Province.

The Conference adjourned to give place and time to the Committee on Locusts.

MISSIONARY MEETING.

At 7.30 P.M. on Monday, the Home and Foreign Mission Society held their annual meeting. Hereafter each Society has had an evening to itself. This year, the Executive Committee of the Society, after proper consideration, resolved to hold both meetings on one evening. This we think is better than the old plan. Each Society having an evening to itself, one immediately following the other, there was likely to be a rivalry between the two, and a great effort made by each to get more money than the other. While a certain amount of rivalry is almost anything is good enough, there was danger in this, as in

most cases, that the rivalry between the Societies might degenerate into an unpleasant and unhealthy feeling. To prevent a danger like this, and also to bring the Societies into close union that should be between them, it was resolved to hold their anniversary on the same evening. The two branches of Christian work are mutually dependent on each other. One will prosper in proportion as the other does, and the more sympathy there is existing between them the better for them both.

The Foreign Mission Society's reports were submitted first, the President of the Society—Rev. J. McLeod—in the chair. The Treasurer—Bro. Peters—reported a deficiency in the Treasury. We hope that this fact will be noticed by our readers, friends of the spread of the saving truth, and that their contributions to the good work will be sent in at once. The Corresponding Secretary—Rev. J. Perry—read a very interesting report, giving a history of the year's work, which was very encouraging, and should incite all to do more and pray more for increasing prosperity. The Lord is evidently with His servants—the missionaries—and is blessing their work.

The Corresponding Secretary stated that our missionaries—Rev. J. L. Phillips and wife—are coming home for the rest and recruiting, which all missionaries find absolutely necessary after years of service in the Foreign field. They are, probably, on their way now; and will likely spend a year in America. The expenses of their trip home and return are quite heavy, and will have to be borne wholly by the Free Will Baptist Foreign Mission Society, our united friends. Now Brunswick are disposed to contribute for that purpose. Don't you think it is a very satisfactory manner; and whereas it has recently been enlarged, and otherwise much improved.

Therefore Resolved, That this Conference express its gratification at the evident success of the INTELLIGENCER, and hereby tenders to the editor, Bro. Joseph McLeod, its warmest sympathies and support in his work; and further Resolved, That the Conference recommend that the best effort be made to secure for this Province become a subscriber to the INTELLIGENCER, and use its influence to extend its circulation.

The editor, of course, expressed his thanks for the kindly vote. He has also to thank several brethren of the Conference, as also the brethren from Nova Scotia, for words commendatory of the INTELLIGENCER and its management, uttered at different times during the session. They all encourage us. And asking the prayers and continued aid of all who are interested in the denominational prosperity for the spread of truth, we pledge ourselves to strive to retain the confidence so heartily expressed.

On motion—It was resolved to set apart the first Wednesday in January next as a day of fasting and prayer, that God will pour out His Spirit in larger measure upon the churches and ministers, that the year may be one of unprecedented blessing. It is hoped the day designated, will be religiously observed by the whole denomination.

An appeal came to Conference from St. Martin's, St. John County, asking that a minister be sent to preach, and organize a church. It was referred to the Home Mission Society; and such action as is possible, will doubtless be taken.

On motion—the surplus of the "Conference Fund," after payment of all expenses of the session, was donated to the Foreign Mission Society.

On motion—it was resolved that in future the pastor of the church where the Conference is held, be required to give notice, through the INTELLIGENCER, two weeks before the time of Conference, of the places where, and the hours at which in such place, there will be preaching on Conference Sunday.

On motion—the Conference adjourned to meet with the church at Millstream, on the first Saturday in October, 1875.

EDUCATION MEETING.

Immediately after the adjournment of Conference, the Education Society held a meeting, according to adjournment, from the meeting of the Friday evening previous.

The President occupied the chair.

The report of the Treasurer was received.

The election of officers was proceeded with—the following being the result:

E. C. Freeze, Esquire, President.

Rev. B. Merritt, 1st Vice-President.

John Perry, 2d " "

Joseph McLeod, Secretary.

According to provision of the Constitution, G. W. Boyer, Esq., and Rev. J. McLeod, called to be Directors. The vacancies were filled by ballot.

The Directors for the present year, are—

Rev. J. Perry, G. W. Boyer, Esq., Dr. Burnett, Rev. B. Merritt, and Gideon McLeod, Esq.

The Secretary read a letter from G. W. McCreedy, Esq., in which he made certain propositions concerning subscribers to the Society's funds.

On motion—the Secretary was directed to communicate with subscribers, requesting payment of all unpaid subscriptions, in cash or notes, drawing interest.

On motion—the committee appointed last year on constitutional changes, was granted extension of time.

The cases of several brethren (candidates for the ministry) were considered; and arrangements, subject to certain conditions, were made to aid them in the prosecution of their studies.

The Directors were instructed to make appeal through the INTELLIGENCER, to the friends of the denomination for aid to the Society in carrying on the work.

The brethren of the Society are determined to do all they can with the means they possess; and they look anxiously yet confidently to the true friends of the denomination for aid.

The Education Society is an institution of the denomination, organized to help forward the work of the body, and as such has claims upon the sympathy and support of the denomination.

The Society adjourned to hold its next Annual Meeting at Millstream, on the Friday evening before the first Saturday in October, 1875.

Thus ended the Forty-second Annual Conference of Free Christian Baptists of New Brunswick.

It was a good session from beginning to end. This is not an opinion merely, but that of all whom we heard express an opinion. Differences of opinion are always expected; and of course there were many candidly expressed during the session. Yet there was a spirit of harmony no always manifest in such meetings. The brethren seemed anxious to do right, and in the greatest degree promote the cause they loved. The spirit of the devotion meeting, commencing with the Saturday Conference, was good throughout. Old men, who have attended a score and more of these sessions, agree in saying that, taken together, none of them were better in spirit and work than this.

The younger men were pleased. And all were hopeful for the future. There is life and vigour and enterprise in the denomination; and while there is nothing of bigotry there is a growing feeling of loyalty. Entering another year of our history, let all be true—to God, to truth, to the principles we hold, and to each other; and God will bless us with increasing prosperity.

—REVIVAL AMONG SOLDIERS IN INDIA.—A letter from India is published in a recent number of the London Christian, which gives an interesting account of a remarkable and extended revival which is prevailing among the various regiments of the British army stationed there. The awakening began at Calcutta, and spread from thence to other stations, reaching, in its quickening progress, Durapore, Lucknow, Cawnpore, Meerut, Chikrata, Sabatha, Allahabad, and other military stations. Many officers are taking an active part in the movement, and already some of the regiments count scores of earnest converts.

Wednesday.

Met at 8 A.M. The report on education, which was under discussion at the time of adjournment, on Tuesday, was further considered; and after a few amendments and important changes were made, it was adopted.

Elders were appointed to attend certain of the District Meetings, as by Constitution provided.

Rev. C. T. Phillips gave notice of motion he will make at next session of Conference, to change the section of Constitution authorizing appointment by Conference, of Elders to attend District Meetings.

A committee appointed to devise, if possible, a more equitable plan of raising funds for Foreign Missions purposes, submitted their report. They recommended—

1. That for this year, each Elder and Licentiate collect at least one share of \$20.

2. That for 1874 and future years, the following sums be raised by the several Districts—1st, \$40; 2d, \$40; 3d, \$20; 4th, \$10; 5th, \$10; 6th, \$10; 7th, \$10. Said sums are to be apportioned among the churches by the District Meetings of 1875.

3. That this plan be brought to the attention of the District Meetings at their next sessions.

After considerable discussion, the report was adopted.

A vote of thanks to the people at Tracey for their great hospitality in entertaining the members of Conference, was passed unanimously, by a rising vote. That the vote was deserved, no one who was at Conference would think of disputing.

On motion—the Conference assigned the Friday evening before the Saturday on which the General Conference meets in each year, to the Education Society, for the holding of its annual meeting.

The Conference, with all the press of business, was not forgetful of

THE "INTELLIGENCER."

The following resolution was passed, without a dissenting voice:

Whereas the RELIGIOUS INTELLIGENCER has been the organ of this Conference for more than twenty years; and has, during that time, done its work in a very satisfactory manner; and whereas it has recently been enlarged, and otherwise much improved;

Therefore Resolved, That this Conference express its gratification at the evident success of the INTELLIGENCER, and hereby tenders to the editor, Bro. Joseph McLeod, its warmest sympathies and support in his work; and further Resolved, That the Conference recommend that the best effort be made to secure for this Province become a subscriber to the INTELLIGENCER, and use its influence to extend its circulation.

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EDITORIAL NOTES AND COMMENTS.

—A NEEDED REFORM.—In Sweden it has been hitherto almost impossible to get out of the Established Church (Lutheran) into any of the dissenting Churches, and the members of these Churches have been subjected to certain legal disabilities of a very tormenting character. A law has recently been passed by which, upon the expression of a desire to join another communion on the part of any person over eighteen years of age, the pastor of his parish is obliged to register the transfer. This reform will, it is said, lead speedily to the removal of the other legal embarrassments, in marriage and baptism, under which the dissenters are now labouring.

—ANOTHER "LEARNED BLACKSMITH"—Ellis Burritt has a rival. It seems, so the papers report, that in Lebanon County, Pa., there lives a man who is a blacksmith by trade, and a rare theorist by taste. In the morning he smokes horses and swings the sledge; in the afternoon he studies logarithms; and at night watches the wandering stars. He is a self-made man, who understands several languages, runs a lot of almanacs, and supplies several New York papers with astronomical calculations. In a wilderness of Pennsylvania, on the outskirts of civilization, he has established an observatory, where he makes his observations unmolested. On his walls are numerous charts, and in his rooms books he piled up in rare confusion. In his library is a Chinese work on astronomy—wonderfully curious relic—to say nothing of the works of the principal astronomers of the world. His intellectual and bodily labors do not prevent him from giving a fair share of attention to his neighbors and his family, with whom he makes up to spend some time every evening. He studies at least two hours per day, corresponds with the most eminent astronomers for the press, and is preparing an astronomical work for the press. The people in the neighborhood know him as the "star-gazer," and to his visitors he will exhibit the handiwork of his smithy or that of his brain, according to taste.

—A RELIABLE TESTIMONY.—Rum and crime are as cause and effect—the assertions of the interested parties to the contrary notwithstanding. Those who know, speak emphatically. Sir Matthew Hale, one of the oldest Chief Justices of England, gave the following testimony:

The places of judicature which I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of two centuries; and by due observation, I have found that if the murders and manslaughters, the burglaries, robberies, riots and tumults, the adulteries, fornications, rapes, and other enormities that have happened in that time, were divided in five parts, four of them have been the issues and products of extensive drinking, of tavern or ale-house drinking.

—TEMPERANCE IN RUSSIA.—The *Advocate* says the temperance movement is spreading rapidly in Russia. In the district of Mohilev, it is stated that no less than forty-eight churches have resolved to require that the liquor-sellers shall sell no more liquor to any customer than they are sure can bear, without inebriety; and on the principle of the "civil damage" legislation, they are held responsible for any excess. No customer is allowed to come to an evening, or even half an hour's social gathering, without a glass of beer, or must drink and go. Nor can he drink on credit. In the district of Penza, two hundred communes deny licenses to peasant proprietors, which practically amounts very nearly to absolute prohibition in the district. It is stated that ninety-four shops have been closed for permitting intoxication.

—THE GOSPEL IN JAPAN.—Recent missionary reports bring information that many missionaries are scattered all through Japan, nominally as teachers, but actually as pioneers in the work of Gospel evangelization. There are twenty professed Christian churches, and the Government officers at the capital, now called Tokio, formerly Yedo, Mr. Hakaki Yama, one of the native Christians converted in America, is now at the head of Bureau of Instruction. His predecessor was a bigoted opposer of missionaries. At Yokohama, the missionaries have perfect freedom, except that they should not probably be allowed to preach in the streets of the city.

—WORTHY OF NOTE.—We are glad to note the fact, says the *Temperance Advocate*, that the physicians of the Ecclesiastical Society, at their last State meeting, held in Albany, New York, took cognizance of "the great and demoralizing evil of intemperance," and, on motion of Dr. Robert S. Newton, of this city, resolved to use "all laudable means to discourage the use of alcoholic liquors as beverages," and not to use them in prescriptions "unless imperatively demanded." This is a good example to other medical societies. Physicians, beyond all others, are in a position to do much to enliven and dignify public opinion in respect to the use of intoxicants and the duty of abstinence.

—ANOTHER PRIEST ARRESTED.—Some of the Roman Catholic Priests of St. John are acting very foolishly. Last week we had to record the refusal of Rev. Mr. Oullette to pay his taxes; and now we have to record a similar refusal by another priest, Father Michaud. Being called up for payment of taxes he refused, and there being nothing to do but to satisfy the demand, the constable was obliged to arrest the priest. He did not pretend to say that he was not taxable, but alleged he would not be a small amount for the support of the city schools was included in the bill. It is stated that while he was on his way to jail several gentlemen offered to pay the bill, but he refused in each case, being determined to go to prison. Towards evening, however, some person paid for him and he was released. He had been within the jail, and was a martyr for "Conscience sake," and that was all he cared for. To go there had given him the opportunity to vent his spleen against the School Law, his framers and friends, which he did in a letter published in the Saturday evening *Globe*. In the letter he says he was "dragged to prison like a criminal," when it is known that he simply accompanied the constable, being allowed to stop on the way as often, and go into as many stores as he chose; and he need not have gone even in that way if he had not refused the several offers of payment by his friends. He talks about the "tyranny" of the law, which he declares was "enacted by law-making thieves."

We are really sorry that the Reverend Gentleman has allowed himself to act so foolish a part as to go to jail, and then write such arrant nonsense about it.

The design of this kind of thing on the part of the priests is evidently to awaken sympathy, and persuade the people, if possible, that Catholics are really "persecuted." The reports, sent abroad, coloured to suit the parties interested may give the impression to some that the Catholics in this Province are a greatly abused and down-trodden people. It may be thought to help some School Law Parliamentary influence against our Schools Law. But here where the facts are all known it is labour in vain, except that it serves to keep their own people excited. If let alone they would soon see the wisdom of taking advantage of the superior educational facilities provided by the law for them in common with their fellow citizens of all classes and creeds. But it is not the policy of the priests to allow them to become satisfied, hence their continued opposition to the law.

—SPIRITUALISM.—Mr. Spurgeon has a very exalted opinion of Spiritualism. In the September number of the *Standard* he says a word about it. He had, at one time, considered it to be a mere humbug, to be best assailed by ridicule, and such in most cases he still believes it to be; but a work on the subject which he has been perusing puts a much more serious face upon the

business, and makes him think that the devil has a good deal more to do with it than he imagined.

"We gave him credit for more sense," says Mr. Spurgeon; "he is certainly a greater fool than we took him to be. We always had the lowest opinion of him morally; but we thought he could not come down so low as to be in league with idiotic spiritualists. He is certainly a deal meaner than when Milton wrote about him."

—TEN HUNDRED AND EIGHTY-THREE.—The number of this week's paper is 1083. We want our subscribers to look at their labels, and then we want a remittance from every one on whose label the number is under 1083. Do not forget it!

—THANKS' ANTI TOBACCO TRACTS.—Rev. Geo. Trask is a determined foe to the use of tobacco in any and every form. For many years he has been engaged in the crusade against tobacco, and though now seventy or more years old, he is not a whit vigorous than years ago. We have received a bundle of tracts from him, accompanying which is the following note, which we gladly make public.

"I send you a few specimens of my Tracts, which assault the numerous, noxious, poisonous abominations—Tobacco. I do not ask you to praise them, but if you will simply tell your readers that such productions exist—that rich people can have them at cost, and that poor people can have them for nothing, by simply paying postage, I will heartily thank you." He may be addressed at Pittsburgh, Mass.

—THE HATED SCHOOL LAW.—The *Freeman*, of Tuesday has a column or more on the arrest of Father Michaud for non payment of his taxes. As usual, Mr. Anglin insinuates dire consequences if the wishes of the Papacy are not granted. This is what he says:

"If Father Michaud chose to encourage or permit his resistance to this infamous law not only Constable Hancock nor all the constables, nor all the policemen in St. John could take him to goal. Indeed it is a proof of the wonderful patience and forbearance of the people and of their extrajudicial respect for anything called law and their very respect for order that he was not rescued even despite his earnest appeal to the people whose indignity offered to a priest so beloved and respected would not excite them to madness; and it may be well for the owners of property in this city and throughout the Province, to ask themselves seriously how long human nature can be expected to endure such wrongs and indignities patiently."

Let our readers ponder the words which we have italicized. They show clearly the spirit of the Papacy.

We would have Mr. Anglin, and the priests whose representative he is, understand that this is a free country, and not one where every person and thing must bow at the word of the Papal Church. And his threats of violence, while they serve to show what he and his church would do did they dare, must work injury to himself and the cause he would forward.

—R. E. CHURCH.—Rev. Mr. Feltwell preached in the Church last Sabbath, and service will be held regularly there in future. It may be concluded that the Reformed Episcopal Church people are determined to establish a permanent interest in this city, and they will probably succeed. Mr. Feltwell announced that Bishop Cummins had communicated to him and the congregation of Zion's Church the fact that he would be with them on the first Sunday in November.

—QUESTION.—Is the man who threatens the people of this Province with destruction of their property, because the Laws of the Country are faithfully enforced, the right man to preside over the Parliament of the Dominion?