TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & Co., 58 Prince William Street, St. John, N. B.

TERMS—$2.00 a year, IN ADVANCE.

☞ All Communications for insertion should be addressed, Rev. JOSEPH MCLEOD, Box 81, Fredericton, N. B.

☞ All Exchanges should be addressed RELIGIOUS INTELLIGENCER, Fredericton, N. B.

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

Religious Intelligencer.

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

FRIDAY, OCTOBER 29, 1875.

THE

Religious Intelligencer For 1876.

NEW SUBSCRIBERS WANTED.

A Liberal Offer.

THE "INTELLIGENCER" IN EVERY FREE BAPTIST FAMILY IN THE DOMINION.

EVERY ONE CAN HELP.

APPEAL TO MINISTERS.

NOW IS THE TIME TO BEGIN WORK.

Not many promises have we to make concerning the INTELLIGENCER in 1876. Let its past indicate the character of its future. It will live, and living, will do its work. Its aim is to do good to all who read it. To help pastors, evangelists, deacons, Sabbath School superintendents and teachers, and all christian workers, and to promote Christ's cause generally, is its mission.

Its position respecting the various religious, moral and social questions of the day is well known. Of evil in any and every form, whether amongst the high or the low, it is, and will be, as ever, the uncompromising enemy; while of everything good it will be the firm friend and zealous advocate.

That it may well and faithfully perform its mission, the sympathy and prayers of all Christians are desired.

ITS PRESENT FRIENDS

will, we are confident, continue to give it their support, and we will spare no effort to give them full value, and more, for the money paid.

But our present list is not large enough.

MORE SUBSCRIBERS ARE WANTED.

There are thousands of families that do not now receive the INTELLIGENCER who would be benefitted by reading it, and who only require a little canvassing to induce them to subscribe. *To secure these we invite the co-operation of the friends of the paper.* Cannot each present subscriber obtain at least *one new one?* To do this will not, we think, require very great effort. *Let it be tried!*

While it is sought to make the INTELLIGENCER a paper fitted to enter and do good to families of all denominations (and we are glad to be able to state that it is a welcome visitor to a large number of families not of our denomination), it is more particularly designed to be acceptable and a benefit to

FREE BAPTISTS.

On them especially it has strong claims. It is their acknowledged organ, and its course is warmly commended by the Conference. (See Resolution in another column). Through it alone Free Baptists can communicate with each other and with the public. It is set for the defence and advocacy of the principles and interests dear to the denomination. Are not these (to say nothing of many others that might be stated) reasons sufficient to establish the INTELLIGENCER's claim to the support of *all* Free Baptists?

Yet there are many hundreds of Free Baptist families of New Brunswick and Nova Scotia that never see the paper! OUGHT THIS TO BE?

Let the question be answered by Free Baptist ministers, deacons, clerks, church members and all who are interested in the prosperity of the denomination. They will, we know, agree with us that it ought not to be. And it need not be, if the proper effort is made.

AN OFFER!

To all NEW SUBSCRIBERS *whose names, with the money, are sent after this date will receive the paper till* JANUARY 1ST, 1877, *for $2.00, the price of one year.*

Those who subscribe on this offer will get the paper from the time of subscribing till the end of the current year, *free.*

Now will the friends of the INTELLIGENCER make this known to their friends, and endeavour to get them to subscribe? We hope so. *They are the only agents we have, and all that is done has to be done by them.* For that done in the past we thank them most heartily, and now solicit a fresh effort in its behalf.

TO THE MINISTERS

of the denomination in both Provinces we look to take the lead in an active canvass. Not we alone, but *the Conference urges them to do so*.....There is not a congregation of Free Baptists in the Provinces where some new subscribers may not be obtained, in most congregations a good many. It is to the interest of the ministers to have the people read the INTELLIGENCER. The readers of a good religious paper are always better and more appreciative listeners, more intelligent and devoted Christians, and more liberal supporters of the ministry and all Christian] enterprises, than those who read none.

May not the ministers speak from the pulpits in behalf of the paper, explain the claims it has upon them, and announce that they are prepared to receive subscriptions for it. Then in their visiting amongst the people they can follow the matter up, and urge upon them the reasonableness and necessity of giving a cordial support to the only journal that represents their existence and interests. If these things are done, much good and many new subscribers will be the result.

We earnestly urge that *without delay* every minister make our offer to new subscribers known to his congregation, and that every present subscriber make it known to his neighbor.

If effort is made the INTELLIGENCER may commence the new year with double the present number of subscribers.

MAKE THE EFFORT THEN, GOOD FRIENDS! BEGIN THE WORK AT ONCE.

THE GENERAL CONFERENCE OF FREE BAPTISTS OF NEW BRUNSWICK.

(Concluded.)

TUESDAY, 2 P. M.

The afternoon sitting was opened with prayer by Bro. Taylor. After the reading of the Minutes of the morning, the Committee to whom the letter of the Treasurer of the Second District was referred, submitted the following report:—

Your committee appointed to consider the letter of Bro. S. Hayden Shaw, beg to recommend that the Treasurer of General Conference write to Moses P. Orser, requesting him to pay over all denominational money in his hands belonging to the Second District Meeting, or any of the Societies of the Conference, to S. Hayden Shaw, Treasurer of the Second District; and if the said money is not paid over to Bro. Shaw within thirty days, the Board of Managers be requested to proceed to collect the same. Signed,

G. A. HARTLEY,
G. W. MCDONALD,
WM. PETERS.

On motion the Conference went into Committee of the whole on Licentiates. The whole of the afternoon was occupied by this Committee; and at five o'clock its Chairman reported progress and asked leave to sit again, which was granted.

While the Committee was in session the visitors assembled in the Hall adjacent, where there was preaching by Bro. N. L. Price.

TUESDAY EVENING.

At 7 p. m., the Conference met again. Opened with prayer by Bro. Gray.

The Committee provided for in section 6 of the Report on Education was appointed, consisting of Revs. G. W. McDonald and G. A. Hartley, and Prof. Foster. [The whole committee consists of six members, three appointed as above by Conference, and three by the Education Society. The Society subsequently named Bro. E. C. Freeze, and Revs. B. Merritt and Joseph McLeod.]

The Conference again went into Committee of the whole on Licentiates. There was preaching in the evening in the Hall by either Bro. Bubar or Bro. DeWare, we are not sure which. About 9 o'clock the

COMMITTEE ON LICENTIATES

rose and reported to the Conference, recommending as follows:—

1. That Bros. N. L. Price and S. H. Weyman be ordained during the present session of Conference.

2. That Bros. D. McL. Vince, O. M. Bubar, Wm. DeWier and H. Hagerman be re-licensed by Conference.

3. That Bros. J. W. Clark, Alex. Morang, J. Robinson, S. Gorham and A. Rideout, continue on their District meeting Licenses.

On motion, the report of the Committee was adopted. It is not improper for us to say in this connection that the work of the Licentiate Committee was done in a very satisfactory manner.

The following resolution concerning the encouragement of

LAY WORKERS

was unanimously passed.

Whereas, The cause of God among us languishes for want of public help and counsel, and

Whereas, There are among our various churches intelligent and Christian men who might well give, in many cases, this help and counsel,

Therefore Resolved, That this Conference give its voice and sanction to all public lay work in our Denomination, and require its ministers to seek out and encourage good, intelligent laymen to public work and effort.

The principle embodied in the foregoing resolution is a correct one, and it is important that its recommendation be acted upon. We have frequently in these columns urged the encouragement of Lay preaching. Many places now without regular religious services might be supplied by lay preachers working in connection with and under the direction of the ministers. There are in most churches some men well adapted to the kind of work needed, and who, did they receive a little encouragement, would gladly do all in their power. In the judicious employment of such men we see the supply of many destitute localities. We hope the ministers will not neglect to carry out the suggestion of the resolution. At least give it a trial.

It having been found impossible for the Committee on "the State of the Denomination" to prepare a complete and satisfactory report at the present session, it was voted that they report at the next annual session.

A committee was appointed to make arrangements for the ordination.

WEDNESDAY.

At 8 a. m., the Elders' Conference held an adjourned meeting to receive reports of committees. The business was soon done, and the Elders' Conference adjourned to meet in October, 1876.

At 9 o'clock the Conference resumed business, after prayer by Bro. Currie.

The committee to whom the application for land in Knowlesville was referred, submitted their report, which was adopted.

On motion, it was ordered that 2500 copies of the Minutes of Conference be printed. $20.00 was voted to the Publishing Committee. The Clerk of Conference was appointed to superintend the publication.

The report of the Finance and Audit Committee was submitted, and stated that the finances are in a satisfactory condition. Report adopted.

There was some talk about the

MINISTERS' RELIEF FUND

Society, brought about by a recommendation concerning it from the Sixth District Meeting. It was previously voted as recommended by the Sixth District Meeting to donate Conference collections to the Relief Fund; and it was further voted to request all the District Meetings to appropriate their collections in like manner. It was also voted to appoint a committee to prepare and submit at next Conference a plan for raising money for the Relief Fund. A committee was appointed accordingly. This is a matter that ought to enlist the sympathies of all the churches.

The following resolution, introduced by Bro. McDonald, concerning

HOME MISSION COLLECTIONS

was unanimously passed:—

Resolved, That on the first Sunday in December, our Ministers be recommended to bring to the attention of the churches the claims of the Home Mission Society; and that in all the churches on that Sabbath collections be taken for the Society.

If this resolution is carried out in all the churches, the Treasury of the Home Mission Society will receive a large and much needed addition to its funds.

Resolutions of thanks to the R. R. managers and Steamboat Companies for passing those attending Conference at reduced rates, were voted.

The following resolution was introduced by Bro. S. H. Weyman, and passed:—

Whereas, Many of our Churches are in great need of ministerial labor, and

Whereas, Much of that want is because of the indisposition of those Churches to supply support to ministers, more from want of direction and method, than from want of principle, and

Whereas, Many of the uninformed and covetous do say, that ministers ought not to expect the people to hold out any inducement of money or pay, and

Whereas, It does also obtain among many of our people that the fathers in the ministry are not fully in sympathy with any specific method of pay from the Churches, and

Whereas, Such is not true of them;

Therefore Resolved, That this Conference recommend the Fathers, particularly Fathers McMullin, Weyman, Taytor, Noble and others, to devote themselves this year to the work of helping our weak Churches, to a proper understanding of the matter of financial support, by visiting as many of those Churches as possible, and to give to all direction and counsel by letters through the INTELLIGENCER.

A Committee, consisting of Rev. E. Weyman and Bros. D. W. Clark and W. O. Dunfield, was appointed to visit Wheaton Settlement Church, and endeavor to adjust difficulties existing there.

A Committee was appointed to prepare a Bye-Law relating to Local Licenses; to report at next Conference.

The Committee to appoint ministers to attend the District Meeting reported.

The failure of the Fourth District Meeting to apportion amongst the Churches the share of Foreign Mission money recommended by the Conference of last year to be raised there, was discussed. The discussion had a good effect, and resulted in the ministers of the District and the three delegates from the District Meeting to Conference, being appointed a Committee to apportion the money, and publish the apportionment in the INTELLIGENCER for the information of the Churches of the District.

The following resolution received a hearty vote:

Resolved, That we joyfully welcome Bro. C. F. Penney, A. M., Corresponding Delegate from the F. W. B. General Conference of United States, and the Maine Central Yearly Meeting; that we have been highly edified by his Christian advice, teaching and bearing, and we will return the delegation by the appointment of Rev. G. A. Hartley, as Corresponding Delegate to the Maine Central Yearly Meeting, and that Rev. J. McLeod be his substitute.

THE INTELLIGENCER

was not forgotten by the brethren, as is shown by the following resolution unanimously passed:

Whereas, The RELIGIOUS INTELLIGENCER, as the organ of the General Conference, has most satisfactorily performed its work,

Therefore Resolved, That the Conference hereby give to Bro. McLeod an expression of its entire satisfaction with the manner in which he has conducted our denominational paper, and

Resolved, That our ministers urge upon their church members the importance of taking a religious paper, for their spiritual good; and as charity (while it does not end there) begins at home, the Conference would further recommend that our church members patronize their own religious denominational paper in preference to any other; and further

Resolved, That as the Denominational column is always open, and readers of the papers are anxious at all times to hear from all parts of our denominational field, the Conference urge upon our ministers the importance of reporting themselves and their work, sending to Bro. McLeod for insertion anything of a denominational nature that, in their judgment, will be of interest.

The editor, as became him, returned thanks to the brethren for their hearty endorsation of his conduct of the paper. He also pointed out how, by slight effort, the ministers and other brethren could give him valuable assistance in his work; and he solicited a continuance of their active sympathy and an interest in their prayers, for he realizes that in the management of a religious paper, as in all other Christian work, "it is not by might nor by power, but by the Lord's Spirit" good is accomplished.

Rev. E. Weyman made a speech respecting union of the two Baptist bodies. He did this in accordance with a pledge made at the meeting of the Baptist Eastern Association during the summer, which he attended. For lack of time, the matter was not discussed, the further consideration of it being postponed till next year.

A resolution of thanks to the good people of Millstream, for the warm welcome and hospitable treatment given the Conference, was passed; all the members rising to their feet as they voted.

On motion, the Conference adjourned to meet with the Church at Victoria Corner, Carleton Co., on the first Saturday in October, 1876.....Prayer was offered by Bro. Parsons, two verses of

"All hail the power of Jesus' name"

were sung, the benediction pronounced by the Moderator, and the Forty-third Conference was ended.

We have not space now to say more than that it was, all things considered, by far the most satisfactory Conference we have ever attended. In this opinion the large majority, perhaps all of those who attended, will concur. The outlook is cheering. May the Lord help us all to be equal to the responsibilities put upon us; and may he crown the labors of the year upon which we enter with success more abundant than ever.

THE ORDINATION.

According to arrangements made by the Committee appointed for the purpose, the ordination of Bros. N. L. Price and S. H. Weyman took place on Wednesday evening. There was a large audience present.....The order of services was as follows:—Hymn by Rev. G. A. Hartley; Reading of Scriptures by Rev. G. W. McDonald; Prayer by Rev. Jos. McLeod; Second hymn by Rev. J. Noble; Sermon by Rev. G. A. Hartley. After the sermon the candidates for ordination were brought upon the platform, when the usual questions were asked them by Rev. J. T. Parsons, to which they gave distinct answers. The laying on of hands was by Revs. J. Noble, B. Merritt, G. A. Hartley and Jos. McLeod; the ordination prayer by Rev. J. Noble; the charge by Rev. G. W. McDonald; and the hand of fellowship by Rev. E. Weyman, father of one of the candidates.

The whole service was impressive. The brethren, newly inducted into their regular ministry, enter upon their work, having the sympathy of the Conference, and the earnest prayers of all, for their success in the great work to which they have been called of God. May the Lord be with them, and make his work to prosper greatly by their ministry.

EDITORIAL NOTES AND COMMENTS.

— DEATH OF AN EDITOR.—We regret to have to announce the death of Mr. Thomas H. Hogg, editor and proprietor of the Fredericton *Reporter*, which sad event took place in a very sudden and tragic manner on the evening of Monday last. Mr. Hogg had been out gunning in company with another gentleman, and on their way home their dog and another on the road got fighting. Mr. Hogg jumped from his carriage with the intention of separating them, and to do so he aimed a blow at them with his gun, holding it by the barrel. The blow caused it to discharge, and Mr. Hogg received the contents in his stomach. Everything was done for him that could be done, but he was beyond human skill and prayers, and after lingering a few hours he expired. When the news of the shooting reached the city there was much sadness, but his friends tried to hope, though it was "hoping against hope," that the accident might not prove fatal. When, a little later, it was announced that the end had come, there was great sadness amongst the citizens generally. For Mr. Hogg's family the deepest sympathy is felt and expressed by all classes of citizens.

The deceased gentleman had been connected with the Press for a number of years. Having been, by this connection, prominently and actively connected with public affairs, his sudden death, right in the prime of his days, will be felt by many to be a public loss. He was always on the enlightened and progressive side of politics, and very plainly uttered his opinions. He will be missed in Fredericton and beyond.

To the family whose home is darkened and whose hearts are crushed by this sad stroke, we extend our heartfelt sympathy.

—REV. J. HYATT SMITH, author of the "Open Door," is one of the "devil" preachers that the pugilistic Dr. Fulton, of close communion fame, was determined to drive out of Brooklyn. Somehow he has not succeeded. The Lord seems to have an opinion of Mr. Smith and his work altogether different from that of Dr. Fulton, and has blessed him with almost continuous revival. It is stated that the crowd at the Lee Avenue Baptist Church, of which Bro. Smith is pastor, is so great on Sunday evenings, and the desire such to hear the pastor, that people are accustomed to apply early in the week for seats on the following Sabbath evenings.

—THE SCOTCH FAST-DAY.—It appears, according to the statement of an Edinburgh paper, that the Fast-day in Scotland is likely to be abolished. "It was always," it remarks, "made an occasion for hard drinking, and hard drinking in Scotland is worse than hard drinking in England, for it means the consumption, not of beer, but of a fabulous amount of strong whiskey. In olden times, however, the drinking was prefaced by attendance at the kirk, nowadays no prayers are said before the process of intoxication commences, and the Fast-day has become a revelry." Under the circumstances, we should think the abolition of the observance a very wise measure. But the abolition of the whiskey-drinking custom of society would be a still wiser one.

—AT the last meeting held by Mr. Moody at Northfield, Mass., among those who rose for prayer was his mother, who has all her life been a Unitarian. No wonder that after the first sentence of his prayer he wept, so that he had to stop praying.

— CANNOT DO WITHOUT IT.—Some people believing they must economize, think to do it by giving up the papers they have been taking. It is surely not true economy. A subscriber sending his renewal, says:—"Money is tight, but I cannot well do without the paper." That family suffers great loss that is deprived of the regular visits of a good paper.

— JUDGE WILLISTON SPEAKS.— The Bench frequently speaks of rum as the parent of crime. The latest utterances of the Bench of this Province on this question was by Judge Williston in his address to the Grand Jury of Northumberland County at the opening of the Court last week. He said

"I will speak to to you about an evil which is growing in our midst and which is the cause of a great amount of crime. What I mean is intemperance. You, as the Grand Jury of this County, ought to try and put it down. True, the minister and different societies are doing a great work; but, then, they cannot do it all; and it is your bounden duty to be up and doing. Intemperance presupposes every other crime. Often do men commit wrongs while under the influence of liquor, wrongs which would make them shudder were they even to think of them in their sober senses. It is that which destroys health, property and standing, and ruins one both for time and eternity."

—A WISE KING.—His Majesty, King Kalakauka, who, it will be remembered, visited the United States last year, has inaugurated a good movement amongst his people. Recently, it is said, he called a meeting at Honolulu, of the soldiers and all employed in the palace, and urged upon them the importance of their adopting total abstinence principles. Whilst he would refrain from issuing any authoritative order on this point, the king expressed a wish that all before him would examine the question for themselves. He desired, he said, to see his people temperate, industrious, and prosperous. A reform was needed throughout the islands, and he was anxious that it should begin in the palace. Such an example would be highly influential, and would be certain to extend to the rest of his subjects. It would be difficult to enforce a prohibitory law in the Hawaii Islands, as liquor would be smuggled into the country or retailed to the natives by masters of vessels, and to enforce the law would be almost, if not quite, an impossibility for the Government. Next day the pledge was prepared, and all who chose were invited to sign the document.

— MESSRS. MOODY AND SANKEY commenced their mission work in the Brooklyn Rink on Sunday morning at 8.20 a.m., the meeting terminating at 10 a.m. Fully 5000 persons awaited the door to open. There were 10,000 present and their singing of hymns and anthems is described as extremely impressive. The hymns included, "Rejoice and be glad, the Redeemer has Come," "Lord, I hear of Showers of Blessings," etc. There was a choir of 250 voices and Mr. Sankey occasionally sang such hymns as:

"Hark the voice of Jesus crying,
Who will go to work to-dry."

and "Only an armour bearer," the audience singing the chorus.

Mr. Moody preached an impassioned discourse, and with great effect. It was announced that every night during the week except Saturday, there would be a service at the Rink, commencing at 7, and every forenoon a prayer meeting at Dr. Talmage's tabernacle. An afternoon service was held at 4 o'clock. The building was packed with people, while at least 5000 were unable to gain admission. Two churches in the immediate neighborhood had been thrown open, and Sankey visited both of them.

—A NEW PLAN.—The Rev. Mr. Fee (Methodist) of Cincinnati, has adopted a novel plan of calling people into his church. It is said that an hour before the beginning of the regular Sunday-evening services, he takes a position upon the church steps and begins to sing. This is followed by prayer, speaking, and such services as may seem appropriate. Many of those passing upon the street are attracted, and pause for a time. Some remain until the close, and go with the crowd to the regular services in the church. The Sunday evening congregation has been largely increased, and many souls converted as a result from these meetings. We are satisfied that great good can be done by similar efforts in any of our towns or cities.

— FUNERALS. — Writing about some kinds of funeral services, a writer who calls himself "Ephraim Plaintalk" discourses in a manner that will please not a few preachers. Amongst other things he says:—

"Finally, don't compel a preacher to stand half an hour on the stairs, and conduct the service in that awkward and wearisome position, trembling every moment lest he may fall and hanging on to the rail to prevent it. How can you expect a minister to comfort you when he is uncomfortable himself? If the rooms on a single floor will not accommodate all the friends, let the mourners and relatives remain on the lower floor with the minister, and the others find places where they can, and how they can."

He speaks feelingly, and, we suspect, from a ministerial experience.

—ABYSSINIA JEWS.—A contemporary tells us that there is in Abyssinia a body of Jews numbering some 200,000 souls, descendants of colonists who settled there many centuries ago. Very little is known of them at present; but a society has recently been formed at Berlin for the purpose of opening up commercial relations with Abyssinia, and especially with the Kingdom of Sohoa, where this interesting Jewish body chiefly resides, one result of which will doubtless be to give the Christian world a better acquaintance with these isolated descendants of Abraham.

—THE AFRICAN EXPLORATION.—The letters received by the New York *Herald* from Mr. Stanley, who is engaged in exploring the N'yanza lakes of Africa, report that by the beginning of March he had reached the shores of the Victoria Lake, having accomplished the remarkable march of 720 miles in 103 days. He had passed through a totally new country, much of it forest jungle, where great sufferings were endured from hunger, and had been engaged for several days in conflict with a fierce and treacherous people called the Watura, in which he lost twenty-one of his followers. Two of his European companions, Edward Pocock and Frederick Barker, had died of fever, Mr. Stanley had made a survey of the greater part of the Victoria N'yanza Lake, and contributes much that is new concerning the country.

—ONE SOUL REVIVAL.—Read what *Zion's Herald* says, and then do it. "We can each one build over against his own house. We cannot bring about a general revival. All our exhortations may fail to arouse the church with which we are connected to vigorous effort. It is in vain to scold, but profitable to pray! It does no harm to sow in tears precious seed, although the harvest may be delayed. But this we can do without hindrance; we can secure the revival in one soul. Moved by the mercies of God, it may be our privilege to place *one* whole offering, body and soul, upon the altar. Such a revival as this is one in which we have an amazing personal interest, and it is within our possibilities, with the divine aid. Let us labor for it. Who knows but this one consecration will prove to be the first fruits of a great and gracious revival?

☞ The Governor General has returned. He reached Ottawa on Saturday.

TO CORRESPONDENTS.—*Rev. J. Gravinor*: Letter of 19th received.....*C. M. Haymer*: The money received.

DENOMINATIONAL.

Rev. N. L. Price has been up river, and has made engagements to spend the year with the churches at Hartland and Upper Brighton, Carleton County. We are glad to hear this, for the field is an important one, requiring constant care. We trust Bro Price may be greatly blessed in his labours.

Rev. J. Noble has re-engaged with the church at Tracy's Mills, Carleton County, for half of the time during the present year. Where he will labour the remainder of the time he has not decided. There are churches adjacent to Tracy Mills that ought to have the labour of Bro. Noble, and they will do well to apply to him at once.

At this time of the year many brethren are renewing engagements with churches or removing to new fields of labour. Will they please write to us stating the churches to which they propose preaching during the year. The ministers wish to know of each other, and the people generally desire to know where the ministers are. Please write us without fail, brethren.

SOUTHAMPTON.—We learn that Rev. John Perry is at present labouring at Southampton with Bro. DeWier pastor of the Church. Special meetings are being held, and some interest is being awakened. We hope it may increase, and many be converted.

Rev. John Gravinor, so we are glad to be informed, has received a donation from his friends in Bath, Carleton County, since his return from Conference.

Since the foregoing was put in the printer's hands we have received the following from Bro. Gravinor:

I was not a little surprised last Thursday evening, 14th inst. when a number of the Brethren and a number of the friends of Bath, entered our residence with their baskets, &c., and took possession. After spending the evening in eating and drinking such things as were both good and wholesome (providing they did not eat too much), and in sociality, they dispersed to their homes, leaving us the better by $20 worth of such things as are necessary to the sustenance of the physical man, for the which they have our sincere thanks, and our prayer for their prosperity in both spiritual and temporal things. J. GRAVINOR.

NORTON, K. Co.—*Dear Bro. McLeod.*—I am at Norton; years have passed since I first felt a desire to come. At the time of our recent General Conference it appeared to me that I would sin if I refused longer. God had a few earnest christian workers here belonging to different denominations who had long prayed for the conversion of their neighbors, and from some cause it was impressed upon my mind that I must come to their aid. On the 13th inst. I came. The evening before Rev. E. B. Gray who lives here, and has preached here and hereabouts during the last year, held a meeting and had commenced work for the Lord. We united, and have held morning and evening meetings since. Evidences of a work of grace began to manifest themselves at once, and a powerful work of the Lord is in progress. On Saturday last I baptized *eighteen*. Many others have come forward for prayers, and several have spoken in our meetings. Bro. Weyman is with us, enjoying himself blessedly. The hall in which we hold our meetings is too small to accommodate the people. Last evening (Sabbath) nearly all the people stood up so that the whole house was a solid mass of standing persons, with a crowd at the door, and outside at each window. Numerically it looked like a General Conference gathering. Certainly there is a great interest in the minds of the people in this whole section of country. The present outlook is that if the work can be properly followed out, a great harvest of souls will be gathered to Christ. My voice is failing, and I fear I shall be unable to prosecute the work as my soul yearns within me to do. Some of the conversions are very interesting. Yours &c.

G. A. HARTLEY.

October 25, 1875.

CORRESPONDENCE.

OUR LONDON LETTER.

LONDON, Oct. 5, 1875.

The Queen is still in the Highlands, and has been on a visit to the Duke of Argyle, whose son can call her mother-in-law. The Princess Louise is the connecting link of the two families, and an interesting anecdote is related of a sudden visit paid by the Royal mother and daughter to a cottage tenanted by two old dames in the vicinity of Inveray castle. The Princess invited the Queen to climb a neighboring hill, but the effort proving too great for her strength, the Princess suggested she should rest at a cottage hard by, and went to prepare the humble folks for the event. They were exceedingly flustered by the news, but partially reassured when told they would find the Queen very kind and homely. Even so it was; and refusing to go into the "best room," the Queen sat down and talked so pleasantly that they afterwards described her as "just like an ordinar' leddy." They were in better ease than the other Scotch woman who returned from a journey to see Her Majesty, remarking that she had heard the Queen had a lion and unicorn for her arms, but in fact, said the chagrined observer, "she has arms just like ony ither woman!" As Scotchmen are not apt to Munchausenize, the story, I think, has a rather apocryphal air, though it scarcely exaggerates the absurd expectatations which ignorance and wonder unite to form of either personages or things much spoken of and beloved. Queen Victoria can be stately and imperial in her bearing; but it is more to her credit that she can also be condescending and gentle.

Our public journals are both feeding and fanning an appetite for the horrible, by the prominence given to everything that can be said or imagined respecting the Whitechapel criminal case, so curiously discovered. That a murder was committed admits of no doubt, and every piece of evidence points to the prisoner Wainwright as the guilty man, and the woman King as the victim. Unless wholly callous, he must have been a miserable wretch during the intervening months; and very startling, and as it must have appeared to him supernatural, was the way in which he was arrested, when he had apparently got over the chief circumstantial difficulty, and was about to conceal the mangled remains of his mistress from his own eyes and those of others. His career is peculiarly instructive, as marking the downward and deceptive tendency of depraved associations. How dreadful are the possibilities of evil, and of an evil heart! The quaint old Puritan who used to say of every criminal on his way to execution—"that is me!"—and explained himself as signifying that he might have done the same crime and occupied the criminal's position but for God's restraining grace, would have seen in such an instance of progressive sin as is seemingly afforded by this case, another illustration of his favourite phrase, and another reason for glorifying God that he might abase himself. We have only to bless God that the possibilities of holiness are as vast and unlimited as those of vice, and that every needful help is promised and extended to those who seek to fly from evil, and to attain glory and immortality by faithful continuance in well-doing.

Public indignation has been provoked against the stupidity, or worse, which has led the Board of Admiralty to issue instructions to our naval officers, the effect of which would be to make them the cats-paws of slave-owners who had lost their human chattels, and had discovered them on board a British war-ship. Mr. Ward Hunt is the First Lord of Admiralty, and responsible officially for this act, which even the Tory press—though generally unscrupulous in a party sense—has been compelled to condemn. The Government will be damaged by it, and Mr. Disraeli personally, as no departmental chief could have suffered such orders to be issued, had he been sure that the Premier would have resented it. Mr. Ward Hunt is one of the heaviest men in the House of Commons in a corporeal sense, and his weight of folly, if Parliament had been sitting, would have been enough to upset the Government boat and to have led to his own ejection, Jonah-like, to allay the storm. One important lesson has been taught, viz., to distrust Tories even when making Liberal professions, as the Trojans were warned to fear the Greeks, even when offering gifts. The Conservatives of to-day have become, as a body, much permeated with liberal sentiments, but the old virus is not drawn off from the system, and shews itself, from time to time, in courses of action that shock not only the higher instincts of human nature, but also the party politicians who can calculate the force of liberal motives with which they may not particularly sympathize.

The harvest is over and gathered in, from end to end of the United Kingdom, unless a few cold, bleak parts of the country may be excepted. The calculations as to amount of grain differ considerably, but as to wheat, there is a pretty general agreement that the yield has not exceeded eleven million quarters—a somewhat inferior total; but the quality is good, and the surplus stock was enough to last six weeks after harvest, so as to prevent those perturbations and panics that are too common in the wheat market, as well as in regard to other commercial matters. It is calculated that the needs of the country do not fall far short of twenty-two million quarters annually, so that we have to look abroad for as much as we ourselves produce. Times have, indeed, changed since England was a large corn-exporting country, when the growers had to exercise their wits to evade the restrictions which were occasionally imposed upon the export of grain. How much more lamentable is it, therefore, that a large portion of our most fertile soil is devoted to the growth of barley, the whole of which is used in manufacturing the beer that is not merely wasted food, but, by its effect on the consumers, helps to waste all our revenues, and a large proportion of the educational, moral and religious power of the nation. The most mortifying reflection is, that if Christians were wise as concerns this evil it could not continue in, at least, one-half its present dimensions.

This week and the next are likely to be very stirring in religious and social reforming circles. The Congregational Union will hold its autumnal meetings; as will the Baptist Union at Plymouth. The Church Congress is also to meet, and questions many are to be broached, in which "many men of many minds" will have many words to utter. The Rev. Basil Wilberforce, a High Churchman like his father, the late Bishop, is to bring on the Temperance topic, which he always handles with great breadth and ability. The Congress of the National Association for the advancement of Social Science will meet at Brighton on the 6th, and continue till the 13th. The president will be Lord Aberdeen who, as W. Bruce, was the Home Secretary in Mr. Gladstone's last administration. Some men of eminence are to preside over the departments of the Congress, and subjects of urgent interest will be discussed. The great drawback in the multiplicity of papers and subjects, is that the kaleidoscopic variety bewilders rather than edifies. Yet the stimulus to research and experiment is healthy; and in the multitude of counsellors there is safety—against narrowness of view—though a cynic might add there is no slight risk of satiety also. On the 12th the United Kingdom Alliance, which seeks the suppression of the liquor traffic, has its anniversary meetings at Manchester; and the demand for a remedy as extensive as the licensing wrong will be made with no mincing manner or bated breath. FRATER.

A FEW OBSERVATIONS.

MR. EDITOR,—I can hardly tell whether a few thoughts coming from one who does not formally carry the label of your denomination will be acceptable to your readers or not, particularly when those thoughts are concerning your denomination. Let me tell you, however, that if I am not a Free Christian Baptist formally I am one in sentiment, and I do assure you that it affords me very much pleasure, as I go among your people, to see that they are growing and bidding fair to take a still more prominent position in the family of enlightened Christians in our Province. And yet I have been deeply disappointed upon learning the existence of a state of things that I supposed did not exist with your people. I have long since known that your ministers were not college made, and that your Conference was opposed somewhat to the methods adopted by the older denominations in qualifying their young men for the ministry; and while I have thought that you moved too slowly, I have still been in sympathy with you in your efforts to bring men into the gospel ministry unbiassed and untrammelled by the formulas and sophisms of theological schools.

And I supposed that with your people I would find, not only the simplicity of the primitive church, but also the zeal. But, sir (in all charity) I have to say that I have been somewhat disappointed. I find that in too many cases, with few exceptions, the marks of anything like full Apostolic zeal are wanting. Many of your ordained men, whom I have been informed were once full of zeal and fire, are now nearly in the state of spent volcanoes, not even emitting a smoke. Some of them, I find, spend much if not most of their time at home, engaged in some secular employment; while it has come under my personal notice that in many localities in the Province you have a numerous people, yes, and churches already built, but no pastors, nor scarcely ever a visit from your own preachers. No wonder if your Missions languish (as I am told they do); no wonder if the wheels of your denomination move slowly. Water cannot run higher than its fountain. It may do very well for preachers to talk eloquently of self-denial, devotion and dedication, and make all sorts of calls upon Christians and sinners, but their eloquent appeals will be quite unheeded, unless the preacher, by constant, faithful action, back up these appeals. What is the use of a man trying to convince a sinner of his great danger, and of the invaluable nature of his soul's interest, when that sinner has seen him most of his time carelessly living, and eagerly seeking for worldly gain.

Now I do not believe those ministers who have ceased their continuous calls to the sinner, and their former labors for the churches, have been caused to do so from a greed for property alone. I cannot so conclude. But still there must be a cause. What is it? Well, sir, I have been looking into this thing somewhat of late, and I am now convinced that it is not in man long to maintain a course of conduct that does not give a fair promise of fruit, which will replenish him who thus toils. This brings me to the conclusion that those men who have slackened their efforts have in active work spent the stock they had in hand when they started. That labor that they had accumulated in the formatory process of their lives has been spent upon the churches, and it has been received, and now the churches and people call for more, which shall be the legitimate product of the former, and these men come forward with the same old story, in the same old way, and it is (to speak the plain truth) stale. Presently these men, finding that people sleep, and do not pray as for, merly, but what is worse, do not appreciate, do not fire up, and they feel out of their element, and go home and go to work, instead of going home and praying as earnestly as formerly, and filling up as before, by careful study, by real mind and soul work—striving faithfully to be able to bring things, not old, but "*new* and old"—the old always, but the new with it—from the treasury of God's word. I notice when a preacher comes along who has read, and studied, and has an expanding mind, that there are but few sleepers, and that the people pay him too, and would do much more for him were it not that so many can be pointed out that do preach a little for a little.

But, I must shorten. Let me, however, say, if men's souls are of incalculable value; if Jesus has shed His blood for them; and if He has said "go ye into all the world and preach the Gospel to every creature," then, in order that people may readily believe the story of it all, let the preachers show by their self-immolation, by their constant devotion, that they themselves believe it, and this will go far towards securing the credence of the people.

It may not be necessary for young men to take a thorough theological course, but certainly it is necessary for those who teach to know more than the pupils, and to be by earnest study brought into sympathy with the thoughts and feelings of the people,—not to be the musty representative of a past age. AN OBSERVER.

A VISIT.

DEAR INTELLIGENCER.—I thought I would send you a few notes of my recent trip to Nova Scotia. I left home the last week in August, taking with me, as my travelling companion, Mrs. N., to visit our daughter and some of our many friends in the sister Province, and to attend the General Conference of Free Baptists there. We arrived at our daughter's in Canard, Cornwallis, the 27th, and found them well, but feeling sadly, having buried a little daughter 5 years and 7 months old, the youngest of the two which comprised their family. We remained with them a few days and then Mr. Rescoe provided us with a team to go to Port Medway, and on Friday evening, the 3rd of September, I found myself in one of my old homes in Port Medway, unexpectedly to all the friends. On Saturday I went over to the other side of the harbor with Bro. Smith, the minister of the place, to the monthly conference. Sabbath morning I met the friends in the Port, and in the afternoon went over on the other side again. The reception we met with and the pleasure it afforded me is beyond expression. Oh, how good it is to meet with old friends after one has been away for some time. Nine years ago last June I left them to return to my own native Province. Many have been the changes there since leaving. Many of my former acquaintances have gone down in the briny deep to rise no more until the resurrection. Asking about this young man, the answer was frequently, he was lost in such a gale and at such a time. How uncertain is life! how necessary to be prepared for the other existence. While there have been great changes in this way there have also been great improvements.

On Wednesday we left for Caledonia, for the General Conference, in company with a number of the brethren, and on the way met with a number of brethren from Barrington. Arriving at the seat of Conference, we met with a number more. The Conference, as reported, was very enjoyable. Tuesday, the 14th, we left for Cornwallis in company with a number of the Cornwallis brethren. The next day I began to visit my old friends at Scott's Bay, Canning, Black Rock, Woodville, Bill Town and Centreville as much as I could in the time. I could not get to Hall's Harbor, Mount —, nor Avenport. I would have visited these places if my time had permitted. Tuesday, the 28th, we left our friends in Cornwallis for St. John, to attend our own General Conference. On Saturday, the 9th of October, arrived at home in time to be at the last part of the monthly conference, to resume my labors again in my old field of labor. Many things of interest to me I have had to omit, but I must say it has been one of the best visits of my life. J. NOBLE.

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