

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is published weekly, from the office of BARNES & CO., Prince William Street, Saint John, N. B.

Terms: \$1.00 a year, in advance.
 All exchanges should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.
 All communications for insertion should be addressed, REV. JOSEPH McLEOD, P. O. Box 51, Fredericton, N. B.

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., MARCH 28, 1879.

—NOT ABOLISHED.—The resolutions in favour of the abolition of Legislative Council of Nova Scotia passed the Assembly unanimously. But they met a different fate in the Council. The "Lords" declined committing suicide. And who can blame them? The resolutions were debated long and earnestly, and when vote was taken they were 13 to 6. What will be done remains to be seen. The Government seems determined to get rid of the Council in some way.

—SUIT FOR SALARY.—For a minister to sue a church for salary is a very rare thing. A case has just occurred, though, and the minister won. Rev. Mr. Landers claimed that the Methodist Church in Rochester, N. Y., owed him \$800. The church declined to pay. Mr. L. took the matter into court and the jury gave him a verdict for \$1,068.99. We would not, however, advise any minister to follow this example, though there are few ministers to whom churches do not owe more or less pledged salary, which has been due for years, and probably never will be paid.

—TEMPERANCE AT OTTAWA.—It is extremely gratifying to know that temperance principles are gaining ground in official circles at Ottawa. Recently, three dinner parties were given on one evening by Cabinet ministers, all of which included temperance was conspicuous by its absence. The three guests who deserve honorable mention in this respect are Hon. Messrs. Tilly, Tupper and Aikens. At least one other member of the Government, Hon. Mr. Bowell, is an avowed total abstainer. It is a hopeful sign when total abstinence principles prevail in such circles.

—THE BUSINESS OUTLOOK.—There is a growing confidence in business circles. It is thought the worst is past, and that good times, though slow coming, will soon be here. The New York Times has collected facts in regard to the business outlook in fourteen of the leading States of the Union, which indicate a general belief in the recurrence of prosperous times. Manufacturing interests are generally flourishing. Foreign markets are enlarging, and a feeling of confidence is being engendered.

—ARCH-BISHOP PURCELL has published a letter relating to his financial troubles. His indebtedness is in the neighbourhood of \$6,000,000. He gives a long history of his life, his early struggles and the burdens he has had to carry during the forty-five years of his episcopate. He states that not more than a million of his indebtedness was received in deposits; the rest of it the accumulation of compound interest. He declares that none of it has been spent on himself, it has been used in paying teachers and supporting students of church schools and in other church work. He acknowledges his lack of business knowledge, and deprecates the great loss inflicted on so many by his mismanagement. He appeals to Catholics everywhere to help him out of his difficulties, promising in return, all he has to give, the prayers and masses of his now closing life. He is now eighty years old.

—IS IT PROTESTANT?—Is the Church of England Protestant? Is a question receiving some attention from some Englishmen just now. The general conclusion—says one paper—seems to be that legally the Church is Protestant, and that in all its legal documents, it is Protestant in its Articles also. In its liturgy the case is somewhat different, more of the Romanism having been left here than anywhere else. Under cover of this High Church party teaches doctrines that are anything but Protestant. Thus the Rev. Order Shipley, who has lately succeeded to Rome, declares that for years he has taught the doctrine of transubstantiation, and Father Newman declares that he has no wish to see the Church of England overthrown while the Catholics are weak, for she is doing Catholic work. He has reason to say so. For while in the letter the Church is Protestant, it is very largely Romanist in spirit and methods.

—MR. GLADSTONE.—In a sketch of Mr. Gladstone published recently in a London paper, we are told that he is a tender father, a devoted husband, a true and good friend, and never worries about domestic trifles. His disinterestedness about money matters is so great that he refused an augmentation of salary when Prime Minister, and left the office impoverished. He had to sell a goodly collection of china which he had amassed (for he is a collector), and soon afterwards his library, which was bought back for him by Lord Wolseley. His readiness to succor all who appeal to his charity is only limited by his means, and he frequently turns from a country walk with his pockets cleaned out, thanks to his distributions of gold and silver among the sick and needy villagers. Some months ago he went out for a walk of about twelve miles, intending to return to Hawarden by train; but in the evening he found that he had given away every thing, and had not money left to pay for his ticket, so he trudged home on foot, arriving so late that his family had become uneasy. Mr. Gladstone does more than give money away, for he has often been known to go and read the Bible to tenants who were "bed-ridden"; and this mission of charity he has always discharged in the most natural, unostentatious fashion, even when he was Prime Minister, and had work enough to occupy all the moments of such a sturdy toiler as himself.

—AS OTHERS SEE US.—It is well sometimes to know how others view us and what they think of us. The *Western* devotes over a column to a review of the ministers of the last Conference of New Brunswick Free Baptists. Lengthy extracts from the Corresponding Secretary's Report of the state of the churches are given, reference is made to the Conference action on the temperance question, and to the education resolutions. Of the movement towards providing home training for candidates for our ministry, our contemporary says:—"We are glad to see that what we have always regarded as the weak point in the economy of our Free Baptist friends, is bravely confronted by their rising ministry with a view to speedy remedy. Prejudices against an educated ministry will die out, and the sooner the better. To the day of miracles has long ago passed away, and to this positive, broad fact, even ministers are now beginning to see. The Spirit has not been promised to supply defects in learning."

We quote this because we want Free Baptists to know that those who are the denomination think of the matter, and to profit by the knowledge.

For what our contemporary says of the INTELLIGENCER and its editor we thank him; but of course our modesty forbids its insertion here.

THE JUDGMENT SEAT IN THE SOUL.

We learn from the Scriptures of a Tribunal before whom we shall finally stand and pass the test of God's inexorable law. We learn also, that the word He has spoken will judge us at the last day, and that this judgment will be final—irrevocably fixed. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

But this is the language of a book about which many disagree. Very well. Suppose there is controversy in regard to the Bible being true in all its parts—suppose there be disagreement as to some of its doctrines, how much greater would be the disagreement of men upon religious doctrine, if

we had no Bible. In fact, does not all controversy upon the scriptures part to doctrine, rather than to duty. It is not our present object, however, to examine the scriptures as given in the Bible, but rather to suggest a few things concerning the oldest scriptures—God's moral law written in indestructible characters upon the inward soul; for it is here we find the word of God which will also judge us at the last day.

It is really true, that we who are just now passing through this brief life who live in a few years! It is equally true that we shall take out of life in kind what we put into it; but in quantity, like the farmer from the soil, we shall reap more than we sow. If there is one subject infinitely greater than all others, it is that of the soul.

The inward sense of right and wrong we cannot get away from. The silent voice which whispers duty with divine emphasis can never be drowned while man are moral. Obligations to God is the most stupendous thought which follows us by day and nights by night. Whether acknowledged or not, man is at peace with himself, except when at peace with his Maker. Daniel Webster, sitting at a crowded dinner table, was asked, "where was your greatest thought?" For a moment he looked into the eyes of his company, and inquired, "are you here?" When assured that he was present but his friends, said Mr. Webster, "The greatest thought that ever entered my mind was that of my personal responsibility to a personal God." He expanded that idea for ten minutes, and rose and left the table. It is said, men stood and sat in that hushed room, saying to each other, "did you ever hear anything like that?" The greatest difference between Mr. Webster and other men upon this subject is this: he confessed what he believed and felt, while thousands are unwilling to do so, even before their friends. "He that is ashamed to own before men, him will I be ashamed to own before my Father and the holy Angels."

Now, while all must admit that there is a moral law or a judgment seat within the soul, yet Thomas-like, how many question whether this sense is born with us. "Is this faculty we call conscience?" it may be asked, "is this the result of early education?"

The quality of conscience, David Hume ascribed to a shock he received in youth. But this assertion was born at that period in life, when Hume was trying to deny the existence of a Superior Being. Later in life, no doubt he changed his mind. Joseph Cook tells us that Hume was walking out one night upon the heights of Edinburgh with Adam Ferguson, and after gazing upon the constellations, suddenly declared to Mr. Ferguson that "there is a God." Candid reflection always corrects skepticism. No doubt Hume, when looking upon the starry firmament, was of the opinion that there is a conscience which is not one thing, but a north of the equator and another thing south of it.

Personal obligation to a personal God, is an inherent sense born with us. In every age, and in every zone the savage and the civilized have had an inward consciousness of right and wrong. In his normal moral state, man tenaciously clings to the belief that sooner or later wrong doing will be punished, and right action will be rewarded. If we go to the judgment seat in the heart, and there search the oldest Scriptures, we shall unmistakably read in the original hand writing of Almighty God, "whatsoever a man sows, that shall he also reap."

But the unbeliever, ever filled with questions of incredulity, may inquire, "how do I know that conscience is a safe guide?" Obeying scrupulously this inward dictate of the soul, may we not find ourselves after all, in the mysterious future, in some vague labyrinth or in some unknown sea, without any knowledge of the points of the compass, or of moral navigation. What need we fear this? Would not such a state be preferable to that of drifting hither and thither by accidental currents? He who does all in his power to save himself, if lost in the end, escapes the overwhelming pain of remorse; while he who commits himself to the destiny of blind chance cannot escape misery and guilt. The one who takes every precaution against fire, and yet loses his house by the flames, can look back with regret and say, while the careless man who takes no precaution, and loses his property, is self-condemned. So in morals.

Notwithstanding the questions which may arise in the mind, is there a reasonable probability that the Christian may be deceived, either here or hereafter? Let us see if doing itself will not give us light upon this subject.

Nothing exists in itself or alone. Everything we see, so far as we understand it, has its correlative. That is, everything has something to correspond to itself. The wind is not blowing in the air, but for the air. We find an aqueduct, not a fin, there we find a rivulet or river, pond, lake, or ocean adapted to the web foot or to the fin. The stomach has its correlative in food, the eye in sight, the ear in sound. The fox digs his hole upon a plan not his own, but one safe to follow. The migrating bird is never mocked by the north or the south. "The stark in the heavens knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming."

Now, if God does not so miraculously make the laws of the air and the animal and the vegetable, and the mineral, vegetable, animal and intellectual worlds, can it be possible that we, intelligences created in the image of our Creator, can be deceived in strictly adhering to that Divine law written by the finger of God in ineradicable words upon the tablets of the heart? Can it be that we are to be mocked by the stars, and misled by the wandering spirits within us? Can it be that this original law, which is immortal, and is not subject to change, is to be so easily forgotten, and that this inward sense that we shall never lose, and that we shall never lose as a consequence of death, but that we shall ever live as conscious existences and preserve our identity—can it be possible that this belief has no correlative? No! "In due time we shall reap if we faint not." Physical gravitation is no more a reasonable thing, than moral gravitation. If we are in sympathy with the great centre of the spiritual world, we shall be held evermore in his embrace. On the other hand, if we are in sympathy with the world of sin, we shall be held evermore in its grasp. He who chooses the way of light which lighteth every man that cometh into the world, hath reason for alarm and fearful forebodings! It is folly to wait for the final verdict, hoping for light and pardon, and still abide in darkness and guilt. If conscience condemn thee, God is greater, and He will condemn thee also; and as God is greater, so will the condemnation be greater.

The judgment seat in the soul is not a chimera; neither is this brief life a meaning less thing or a "gigantic joke." Our present existence is a narrow sea, the rapid flight of years is the voyage across it, truth is the gulf stream which bears us heavenward, and eternity is our destination. The body is the ship, the soul the precious cargo, and the faculties of the mind the hands on board. The will is the captain, feeling the mate, reason the pilot, and conscience the compass. God is our arm, Christ our polestar, and the Heavenly Hosts our constellations. Out of the Bible and the heart we have the only safe guide, and the only safe teacher. The perils of this voyage are sin, and the insidious currents which carry us upon their rocks are our daily temptations. But all are so plainly laid down in the chart, that none can mistake the right course for the wrong one.

To any one who reads these lines we ask, where will you spend eternity?

—THE Provincial Lunatic Asylum Report is just to hand. It will be noticed more fully next week.

—We have received the Fortieth Annual Report of the French Canadian Missionary Society. For we are indebted to the Society of the Rev. Wm. Williams, formerly of Sheffield, N. B.

—We shall be glad to hear from Passamaquoddy again and often.

A TOUR IN NOVA SCOTIA.

To go, or not to go? was the important question on the bright morning of Wednesday last. We had promised to go "down east," but pressing duty seemed to say, stay home at present. While absent between the "two demands," Rev. Wm. Downey, laid hands upon us, and in a voice commanding, in tones majestic, as one in authority, declared he had come for us. We rejoiced. He redeemed us from ourselves, and became our bosom companion, guide, protector, and friend. Our "mutual friend," is a racy guide, he knows the points of interest, and, by the people along our passage, treated as a familiar friend. The Acadians smile in glee and say, "he is one good fellow." Leaving Tuxet just after the "break of day," the sun had got out and was to work, nothing of moment transpired until we came to Bel Brook, the well-known French Settlement. Here our guide called special attention to the character of the dwellings in contrast to the large and commodious churches, parsonage, and manory. The dwellings for the people bore the marks of poverty. The ecclesiastical property betokened prosperity and wealth. True, here and there was a decent residence, but they formed a striking contrast to the majority around them. Pointing to the "Home of the Sisters," our guide gave us a quotation of one of the Acadians, who, like the famous "Captain Cuttle," expressed his opinions in language more forcible than elegant. Speaking of the retreat, he said, "I was a prisoner here. Mr. Editor, it is not remarkable, both in this Province and in New Brunswick, that even a stranger can discern the fruits of the Catholic Church in the poverty of the surroundings of the devotees. Why the very next settlement that we passed through, a Protestant community (Free Baptist to wit), in its full life and healthy surroundings spoke volumes to the most careless observer. We receded from the Catholic settlement, we came to a standstill before a large tab filled with the most interesting passing birds. Winter and Summer, our informant told us that the vessel was filled sometimes by the French boys, sometimes by the French women. No doubt some future blessing in the Church is anticipated for such a self-denying act. Be it so. Whatever the motive, it is pleasing to note the character of the sacrifice for the benefit of the dumb brutes. Slowly, but approaching Glenwood, a driving settlement, came up to view. The Free Baptist Church stands in clear outlines of size, dignity and utility. For a mile around the Free Baptist interest is distinctly marked. The Free Baptist and Free Baptists hold the sway. Occasionally, one of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly designated "pirates," by Bishop Simpson, tries to invade, but the foundation is too well laid. After enjoying a good dinner at our guides "Half-way house," the residence of Bro. Spimey in Argyle, we pursued the "even tenor of our way," to the language of a New Brunswick M. P., and passed through Pubnico, a well-known fishing settlement, another stronghold of Free Baptist settlement. We heard that Rev. D. Grant is engaged half his time here. The people are preparing to build a new and substantial Meeting House. Leaving Pubnico, we entered the "Nine Mile Woods," where we witnessed some of the kind, properly