TERMS AND NOTICES.

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

Terms: $2.00 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 81, Fredericton, N. B.

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN. N. B., MAY 28, 1880.

— Beaconsfield, relieved of the responsibilities of the British Premiership is said to be employed in writing another book. Perhaps it will embody recent political changes, and account for them.

— There are plenty of people who do not pay a cent to help forward the Christian cause who are all the time criticizing the work done by others and suggesting how it ought to be done. There is not anything much meaner.

— Charles Reade, the well-known novelist has recently been converted. He is now anxious to do Christian work wherever opportunity offers. It is quite probable that his future literary work will reveal the great change that has taken place in his life.

— The statement is made that at one of the yearly idol festivals in India more than a million of dollars was brought in offerings. And this immense sum was contributed chiefly by very poor people. What a rebuke to Christians! What a lesson they should learn.

— The General Conference of the M. E. Church of the United States has been in session for a couple of weeks in Cincinnati. The Conference is held but once in four years, and is a very important body. There are about 400 delegates present—250 ministers and 150 laymen. The Conference has already elected four new Bishops.

— We notice a paragraph going the round of the papers to the effect that "John B. Gough is going to devote a week to temperance work in Philadelphia this summer *without* pay." We hope it is true. A good many people will probably be glad to learn that Mr. Gough can do a little work in a good cause without receiving a large cash remuneration.

— The St. John Evangelical Alliance is to be commiserated. It has a new champion, the *Freeman*. We are sorry for the Alliance, for it is really a calamity to any good institution to be championed by the *Freeman*; but we hope it may survive the infliction. There is ground for hope, since it is only a section of the Alliance that receives the approval of the rum organ.

— Another illustration of what rum does will be found amongst the Nova Scotia news in another column. Rumselling, is of course, a "very respectable" business according to some people. To "crusade" against it is not at all dignified for ministers. It evidently comports more with their idea of ministerial dignity to let the murderous work go on without a word of warning or protest being uttered.

— The last issue of the *Freeman* has an article on prohibition. The *Freeman* does not believe in prohibition; and does not believe that any attempt to restrict the rum trade by law has yet succeeded, or will ever succeed. The wish is evidently father of the belief or non-belief. Will the *Freeman* please make good the assertion that "there are many places in which such laws have worked much positive evil?" Name the places.

— Some of the newspapers have a fashion of using the term "Vice regal" when referring to anything connected with the Governor-General. Even so sensible a paper as the Montreal *Witness* spoke the other day of the "Vice-regal servants" having gone to Quebec. If this sort of thing continues no one need be surprised to hear very soon of the "Vice-regal" cat and dog, &c. Canadian common sense is against such nonsense.

— When in a despondent mood, look on the good things which God has given you in such bountiful profusion, and at the greater good things which he has promised you in the next world, that a cheerful gratitude may take the place of despondency. Don't dwell on the dark side of things, but on life's brighter aspects. He who goes into his garden to seek for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom.

— The *Freeman* is sure that the Canada Temperance Act is a failure in Fredericton, and says "the most rabid and fanatical of the prohibitionists know that it is a failure, and that it is utterly impossible to enforce it." Has the *Freeman's* editor visited the Capital lately? We advise him to make it a visit, and learn how greatly mistaken he is. The law *is* enforced in Fredericton; and it will continue to be enforced. The *Freeman* doubtless knows this full well, but it does not suit its purpose to state the truth in this case. It was ever so.

— The would-be rumsellers of Fredericton have resorted to the last and meanest and most cowardly trick of desperate men. They are sending threatening letters to citizens whom they suspect of giving information of violations of the law, to officials, and to other friends of temperance. Of course these letters are written in a disguised hand, and are not signed by the writers. "One of the Committee" is the signature in every case. They warn the parties to whom they are addressed that "vengeance is on their track," that their "hearts' blood will be spilled," &c., &c. The creatures that write such stuff are not only villains but are wretched fools for supposing that such letters will deter the threatened parties from waging vigorous war against the vile rum trade. Who but rumsellers would be guilty of threatening assassination? They correctly voice the spirit of the trade. But rumsellers are arrant cowards; every one of them.

— How true it is that the many Christians are afraid to "launch out into the deep." It is all through lack of faith. As one writer says shallow faith keeps in shallow water. Strong faith makes for the "deep." There are ministers who, when they preach, are afraid to "*Launch out.*" They hope to catch the children, the women and the needy, but hardly dare expect their preaching to reach sinners of great social influence and position. There is no reason why you should not expect to catch a Dionysius the Areopagite, as well as a woman named Damaris. Paul let down his net in Cæsar's household "as boldly as he did in his "own hired house." Formerly missions were all confined to shoal water—such as the minor tribes in the islands of the sea, or lying on the outskirts of the consolidated nations. Now the voice of Christ is heard, "Launch out into the deep." And so of late years the Christian church is letting down its net among the great nations, such as China and Japan. Already is it beginning to enclose a great multitude of fishes. The net has not broken. But more men are needed.

— The indebtedness of the Cincinnati Archbishop Purcell—who constituted himself a Savings Bank for so many of the people of his flock—amounts to at least $3,800,000. The money deposited with him and interest on it is probably a much larger sum but the creditors who have brought suit against him represent the above amount. The legal question to be settled by this suit is whether church property held by the archbishop is liable for these debts. He admits that he borrowed money and received money on deposit. He also solicited money as a donation for church purposes; and the money so borrowed and received on deposit, as well as that which came into his hands as a donation, was expended in the erection of a cathedral, and also in the building or in aiding the building of churches, asylums, and other religious, educational and charitable institution in his diocese generally. Having thus expended the funds received, he now has nothing but these structures and lots to show for them. If they are not liable for his debts, then the debts will not be paid, unless the Catholics of the country, by voluntary contribution, raise an adequate fund for this purpose, of which there seems to be no hope.

If the church property into which the money was put is held liable half of the Catholic Churches, schools, etc., in Cincinnati will have to be sold to satisfy the claims of creditors.

SMALL BUSINESS.

It seems a most difficult, almost impossible, thing for the United States Government to deal with international questions in a manner becoming a great nation. The matter of the "Alabama Claims" surplus is referred to almost everywhere as most discreditable to the nation; even some of their own papers, as the *Independent*, referring to it as "the nation's disgrace." The London *Times*, in a recent article, expressed the prevailing opinion, and also made a suggestion of an easy way out of the disgrace now attaching to the U. S. Government. It said: "It is not befitting the dignity of a great nation to put quietly into its own pocket the money of which it was constituted trustee for division among private individuals. A course at once magnanimous and satisfactory to the original as well as to the present owners of the money, would be for Congress and the President to expend their windfall in some enterprise which might result in the gratification of both nations alike. There is, for instance, Niagara to be redeemed from sordid associations; there are hundreds of grand projects which no bourse might be willing to father, but by which the two great Anglo-Saxon nations might be benefitted and made glad Let the United States Government only let it be understood that it holds $1,000,000 on trust for some costly international luxury, and it will not be long before projects in abundance will be competing for the opportunity."

Then there was the whimpering, and blustering, and threatening about the award of the Fisheries Commission, and the reluctant payment under protest of the amount awarded.

And there is the matter of the Fortune Bay fishery trouble, concerning which, U. S. Secretary of State Evarts is guilty of a degree of pettifogging that ill comports with the dignity that should characterize the acts of any nation, and which is in striking contrast with Great Britain's manner of treating international questions. The whole matter may be briefly stated thus: Some twelve months or more ago, some American fishermen were fishing on Sunday in Fortune Bay, Newfoundland. Sunday fishing is there prohibited by local law, and the U. States fishermen who were violating the law were compelled to desist. The local regulation was in existence long before the treaty; by it Canadian fishermen were governed; and the treaty simply gives U. States fishermen privileges and rights "in common with Her Majesty's subjects." But the U. States fishermen were determined to disregard the law, and had to be forcibly prevented from persisting in violating it. One of their cod-lines was destroyed, and some other slight damage done, the whole loss amounting, one good authority says, to about $150. But they at once made complaint to their Government, and their Government accepting their exaggerated statement of the case, made a claim on the British Government for $103,000 damages. The British Government very properly refuses to pay the absurd claim, giving good reason for the refusal. And now Secretary Evarts, with the concurrence of the President, recommends Congress to re-impose the duties upon the products of Canadian fisheries as they existed before the Treaty of Washington came into operation. The avowed object is to compel the British Government to adopt their view, and to pay their absurd claims for damages. Rather small business, certainly. It is very like the tricks that the smallest politicians resort to to accomplish their ends. Indeed, one of their own papers says, "it is an unworthy attempt to revive a dead issue for political ends." It is hardly possible that such trickery is approved by the best U. States people; and it is to be hoped for the credit of the nation, that the United States will some time have a government that will represent the good sense and honor of the country, instead of its Yankee sharpness and pettifoggery.

REST IN WORK.

If man is to work bravely and hopefully, and to make the best of his life, means must be found to free him from crushing care. How to free him has been the main problem of sage and priest in all ages of the world. The mere man of nature, unblessed by the light, untaught by the truth, that comes from the higher springs, is overweighted; somehow he carries a burden which, instead of staying him, bows him down even to the dust. The mass of the careless heathen hold life cheaply as a gift hardly worth preserving; while the more thoughtful dream of annihilation as their only heaven. Rest is essential to all vital activity—not rest *from* work, but rest *in* work; and that is the heritage of believing hearts alone. In matters physical they tell us that this heart of ours is always resting and always working. It gets a rest in every beat, as the lungs in every breath. It carries its rest through its work, and it constitutes its reserve of power. It is the rest which makes its throbbings strong and musical, weaving them in with the rhythmic beatings of that pulse of Nature, which sweeps the tide of life through all these worlds.

And it is the condition of healthy, cheery activity everywhere, that it shall have rest in it as well as motion. We must have rest in our work, and not by escaping from it, if the world and heaven are to see our best. And the principle of the rest must be that through all our most strenuous and eager activity, as we seek the end which is right for us to pursue, and spend our whole strength on its attainment, there shall run the peaceful sense that all which is essential to the higher interest of the being is under the surest charge, and is beyond the touch of earth's perturbation; just as a theme runs through all the manifold variations of a consummate musician; or a base through the infinite chemical mutations to which it may be subjected; or as a hush pervades all the humming and buzzing of gay insect life on a midsummer noon; or, to rise into a higher region, as a perfect peace held the spirit of the Master in holy serenity, while He fought through all the storms of human temptation, and fathomed the depth of the sorrow and agony of the world.

Rest, from the higher point of view, is release, not from tasks, or even toils, but from the sense of the heavy burden and care of life. That is what a man, with a manly spirit, would call rest, and that alone. The rest of idleness or inanity, even our nursery rhyme tells us, brings us nearer to the devil than to God. The earthly image of this rest is sleep. What does the "taking of rest in sleep" imply? It is simply the suspension, for the time, of the burden and strain of life. The heart is busy, the lungs are active, the blood courses along its channels, the nervous flow from brain to limbs and from limbs to brain is constant and strong. The body is all alive. There is a fuller pulse, a richer glow of life in it, than in any but its most intense moments are waking experience; nor is mind or spirit for one moment still. The intellect roams freely, and delights itself in the fields of memory; it builds fairer images than the weary waking eyes can look upon, and roams in braver, gladder worlds. The heart, too, goes forth after its kindred and clasps them. The spirit lifts the veil of the spirit-world and beholds things unspeakable; it is with the dead in their glorious homes, and with the angels, beholding visions of beauty such as eye sees not, heart imagines not, save in dreams. It is all awake, alive; what sleeps is simply care. The burden and the care of personal conscious existence, the responsibility of a free being under a law—these are all that sleep when the eye is sealed in slumber and the veil falls over all the strife, pain, and confusion of the world. The boat drifts at will wherever the currents of thought, imagination, and association may carry it; the care of guiding it, of thinking whither it is drifting, is at rest.

It is an image of the Divine rest which man's spirit pines for—rest, not *from*, but *in* the burden and pain which we are ordained to bear. He longs to bring, not this rest, but some fairer diviner form of it into his waking hours. Rest that he can take with him into the warehouse, the workshop, the home; which will unbind the yoke of care from the neck which is galled by it, and unloose the burden from the spirit which is bowed by it to the dust. The soul taught of God seeks rest in freedom, in the full tide and throng of life. The heathen in the highest mood prays only that he may rest *from* it. Sleep to him is, not the type, but the very substance of the rest of which he dreams. His Nirwana, his heaven of bliss, is the eternal sleep of the conscious, individual spirit; it is motionless, thoughtless, passionless repose—extricated from the pains and miseries of a free, responsible existence, reabsorbed into the pulseless serenity of the life of God. The hope of the believer is that he may find rest in the joyous, energetic play of his faculties, in the free action of his conscious, intelligent, responsible spirit; uncrippled by the anxieties, unweighted by the burdens, which a man must bear, who has taken up the idea, or rather has suffered the devil to indoctrinate him with the motion, that he is to be his own Providence in life.

That is the very essence of care—no knowledge of, no trust in, a Hand that orders all things, independent of our creature will. Care is the working with the feeling that we are respousible not for the work only, but for the results, which are absolutely beyond the control of our hand—tormenting ourselves about matters which God keeps absolutely at His own disposal, resolving to be our own Providence, and to bear the burden both of the tasks of life and their fruits. From this care, the care that wears and wastes the spirit, it is our Father's good pleasure to free us, if we will trust Him. "Rest in the Lord, wait patiently for Him, and He shall give thee thy heart's desires." One thing only you have to care for, care for it bravely, thoroughly. Let the day's work be the largest and the noblest which your powers can compass; what comes of it is God's care, not yours. Whatever it may be, it is God's good gift to you; never doubt it. It is the best that He sees that He can do for you, dark, doubtful as much of it possibly may seem; still it is the best in the sight of the angels, and with the outlooks of eternity. And so "we which believe do enter into rest"—a rest that is a sharing of the rest of God. E. E.

REPLY TO COMMENTS ON "NUMBER FOUR."

The public understand that my letters have been addressed to the Free Baptists of Nova Scotia and that it is their place to raise objections and make inquiries, and not "the prerogative" of the Editor of the INTELLIGENCER. Since he has felt himself called upon to refer to my statements, how chagrined must be his numerous readers to see him forget the dignity of his chair and soil the columns of his paper with such strictures as appeared from his pen on the 7th inst. Some may think that he was justified in taking up the question as reference was made to the F. C. Baptists of New Brunswick; but the references would never have occurred if he had not drawn me aside from my original purpose. So far as my method of composition is concerned I claim the right to make my propositions in my own style and use such illustrations as I think proper to carry conviction to the minds of my brethren; and I will let *them* decide whether my correspondence has not been as candid, logical and readable as the flippant and superficial editorial comments upon it.

He says, "if we were on Bro. Minard's side of the Union question we should regret the appearance of Open Letter, No. 4, and would, perhaps, have exercised the editorial prerogative in suppressing it." If he had had such a tender interest in my reputation as a disputant why did he cut out an important sentence in that letter without my consent or direction, thereby destroying the climax of my argument? I would rather a thousand times over that he had suppressed it as a whole.

What a contrast there is between his puerile attack upon my allusion to the comforts and conveniences that fill our homes, &c., &c., and the following beautiful sentiment. "Men that fill our homes with conveniences, with comforts, with various instruments by which our time is redeemed to higher and nobler uses; men that make implements—they give my brain a gift. He that makes a machine, emancipates me. For if matter can not be made to toil upon matter, then men must toil upon it. And just in proportion as you make slaves—the only slaves that are fit for this world—machine slaves—just in proportion you redeem the mind to greater leisure, and to a larger sphere for the moral functions of manhood. And all men that labor thus productively and skillfully are real benefactors of the community."

I am no politician, having long since left that sort of business to small philosophers and third-rate journalists; and Rev. T. H. Siddall must feel himself highly complimented to be the recipient of such sycophancy as, "We can imagine the British in him rising as he reads; we can fancy with what pleasure he will demolish the pretty rhetorical structure. We are sorry Bro. Minard has given him so good a chance. We hope he (S.) will be merciful. He ought to be. He can afford to be." A statesman looks at his country's weal from the broadest platform and that, though humble, was my endeavor in No. 4, and I ask no favors of my opponents other than Christian courtesy.

B. MINARD.

Halifax, N. S, May 11, 1880.

The foregoing was on hand last week, but was not then published for two reasons,—(1) to give place to our comments on Bro. Minard's summary of his Union case, and (2) in hope, for his own sake, that on sober, second thought he would direct its suppression. Perhaps we ought even now to take the responsibility—exercise "the editorial prerogative" if Bro. M. pleases—of withholding it from the public eye. Of course in that case we would run serious risk in incurring another ebullition of the offended brother's ire, a thing not desirable, though we might possibly endure it. But as we cannot be expected to be very much more careful of him than he is of himself, we allow him to have his own way.

Lengthy comment is unnecessary. The letter speaks for itself, and speaks very plainly its own condemnation. He seems to have been greatly nettled by the few sentences of reference we made to his letter No. 4. This but confirms the fear we have had since the appearance of his second letter, that he could not endure any opposition to his pet project—not even the mildest dissent from his views. Influenced by this feeling we have sought—as must be very apparent to our readers—to treat his presentation of the case very mildly and tenderly. We have studiously avoided taking advantage of the many vulnerable points in his letters, and have scarcely done more than ask questions—very easy questions—about his "arguments." And why our few good-natured remarks in the issue of the 7th inst. should have aroused his wrath to such a pitch is nearly a great puzzle as the wretched "15." We are sorry—sorry for him, and sorry for the cause he has been endeavouring to advocate. To get angry is a sure sign of weakness either in the individual or in the cause championed. We choose to assume that it is the cause which is weak; this is the more brotherly view.

Bro. M. appears to doubt that the Editor has any prerogative. Perhaps, though, he does not question the fact in a general way, but only so far as he and his productions are concerned; some persons would entertain such a notion. It has pleased him and served his purpose to harp not a little on the statement that the INTELLIGENCER belongs to another denomination, yet he was willing, even glad, to avail himself of what he would doubtless call an "alien" journal to get his views before the people. He did not deny our right to refuse to publish his letters; but he does deny that it is our right "to raise objections and make inquiries." Some people have strange notions of editorial privileges and responsibilities; Bro. M. is evidently one of them. It is worthy of note, however, that it is only now he denies us the right to express an opinion. At first he declared himself pleased that we had given the matter thought. Why the change? One change was wrought in his mind by the *Morning Star*; what has wrought this change? It cannot be wholly because the INTELLIGENCER is regarded by him as an alien paper. The *Star* is really alien, yet he quotes it in support of his project. It must be because we do not see eye to eye with him in his undertaking. Perhaps this is the proper place to state that the INTELLIGENCER is quite as much the friend and advocate of Nova Scotia Free Baptist interests as it is of those of New Brunswick. Has Bro. M. ever read the whole of the heading of the paper? If he has, he knows that its mission is as much in, and in the interests of, Nova Scotia as New Brunswick. Through all the more than a quarter of a century of its existence it has been true to its mission, and has sought as earnestly to build up the cause in Nova Scotia as in New Brunswick. The readers of the paper know this, though Bro. M. and a few others whose time has been chiefly spent in the United States may not be able to appreciate the fact. We assure them, though, that the INTELLIGENCER does not propose to be shut off from a proper consideration of Free Baptist interests at the bidding of anybody, even the Open Letters' writer. We think we may safely claim to have quite as much interest in the Free Baptists of the Dominion as he has; and we trust he will not think it an impertinence if we claim to have as deep interest in the Free Baptist cause of Nova Scotia, separately considered, and as good a right to discuss questions affecting that cause. Bro. M. has written quite freely and somewhat bombastically about broad views and sympathies and plans. It would give needed force to his theories did he evince sufficient breadth of view and sympathy to take within his generous embrace the people of like faith who dwell within the borders of his own country. It ill-becomes him to talk so largely about world-wide sympathies. And it strikes us, as in the circumstances, a decidedly unseemly thing to propose to carry a small section of Canada Free Baptists into the bosom of a foreign body.

We are confident it will be news to our readers that we have "soiled" our columns by anything we have written in criticism of the "Open Letters." It is a matter which, together with the charge that we have written "puerilities," we may safely leave to the judgment of our readers, as he does the merits of his letters.

We are more than surprised—we would be indignant were the author of it somebody else—at the insinuation that we "cut out an important sentence in that letter (No. 4) without my (his) consent or direction." We did erase a portion of the letter and inserted a sentence or two; but it was done at his own request and, as we suppose, according to his direction. Immediately on receiving the above we sent to the printing office for the M. S. that it might speak for itself as to erasures &c; but it cannot be found having been destroyed as all copy is as soon as used. We don't think, however, he will persist in denying having given direction as we state. We would be sorry to destroy in an improper way the "climax" or any other part of his "argument." But we have especially good reason to know that he would rather—perhaps "a thousand times over" as he expressed it—the whole letter had been destroyed.

There is, perhaps, but little doubt that the public will learn with deep regret that Bro. M. has given up politics; though why he should refer to it in this connection we cannot for the life of us tell. The loss to the country, who can tell? It is to be hoped that the "small philosophers" and "third-rate journalists" (on whose low plane he seems to think he once was) will be unselfish enough to be glad that he has gone up higher, even though they must be content to plod along in their lowly way. Some men do climb to great heights—in their own estimation. It was always so. Let us endeavour to be content.

If we might be permitted we would in all kindness suggest to Bro. Minard that his irritability is not "dignified," that angry expressions are not an indication either of a strong case or a strong advocate, and that hard words may more correctly be classed "puerilities" than arguments, and that contemptuous references to those who may differ from him do not have nearly as much weight with thoughtful people as solid facts. If he will keep these things in mind both he and his cause may appear to better advantage in the future.

SOME SUGGESTIONS.

No. 2.

In my last I stated the manner in which I thought it would be the best for the churches to elect delegates to the District Meetings, thereby securing their best men for the purpose. In this I wish to state my convictions as to the manner in which the District Meetings should elect delegates to represent them in General Conference. It is a well-known fact that our lay delegations to General Conference are, and have been, in a very unsatisfactory state, and under the present arrangement it is almost unavailable; and this (in my opinion) will not be remedied until the delegates are elected for a longer period than one year. Various have been the ways taken by the Conference to render the lay delegations more efficient, and a good deal has been done in that direction already, but more remains to be accomplished, and when it is effected, the Conference will experience the benefits. It was early seen that something needed to be done with the lay element of our churches, and so (1) the Clerks of the Districts were admitted to seats in Conference, (2) Chairman of the Board of Managers was soon given a seat in the Conference, then (3) it was discovered that if the Chairman of the Board was given a seat there was no good reason why the other members of the Board should not have like honor. They were duly admitted, and the benefits have been great. (4) The next move was to give the Treasurers of the District Meetings seats in Conference. Now these have all been steps in the right direction, and they show unmistakeably that the Conference would like to see the laity take a more active part in the business of the Conference. Yet there remains much to be done ere the delegates from the District Meetings can enter upon this work efficiently, have an interest in the business of the Conference, and be able to work with satisfaction to themselves, and with profit to their several District Meetings. It seems to me that these delegations will never be what they ought to be, under the present system of electing them for one year only. How is it possible for men that are elected for one year only to be efficient members of Conference, men who have no experience of its working nor insight into its business? When the session is ended they have no more to think of, and perhaps may never be elected to General Conference again. Good men and true, evidently, they are, and they feel a great interest in the prosperity of the denomination; but how can they aid much if present for only one year. It will take at least one or two sessions to understand the workings of the Body, but by that time they are dismissed to their homes, and if any of them are returned to Conference, it will be at the end of three or four, or perhaps more years of absence, and they will have to learn over again the nature and manner of the business, and then to be sent back as before. We repeat, no delegation can be efficient in that way. What would our representatives at Fredericton or Ottawa do, if they were chosen for only one year? Some think they do hardly enough now when elected for four and for five years, and we are convinced they would make sorry work of it if only elected for one. So we think our General Conference delegates should have a longer term than one year, if they are to be efficient workers. And when they got some interest in the working of the Conference, they would not want to be dismissed by Tuesday morning or by Tuesday noon, as is too often the case at present. I suggest, to improve this matter, that the Constitution of the General Conference and the Constitution of the District Meetings be so amended that the Districts shall have the power to elect their delegates to Conference for five years; and that this be done after the present manner of electing the School Trustees of the Common School Districts in this Province. To allow the Districts, say next year, to choose one delegate for five years and the rest of their representatives to be chosen for one year; then the year following to elect another delegate for five years and the rest for one year; and so elect year by year, one delegate for five years until the first five years are complete, or until this number of representatives is exhausted. When the five years are ended only one delegate would have to be elected each year, and he would be elected for five years. If some such plan were adopted I think the delegations to Conference would be more efficient than at present. Of course this suggestion is crude, and it may not be the best proposition in the premises; but it is only thrown out as a suggestion, and something more appropriate may take its place. But of one thing I am well assured, viz.: that something needs to be done to help the lay delegates have more of interest in our business, and to make them feel at home in the sessions of General Conference. Some of the brethren are in favor of curtailing the General Conference work, some wish to alter the time of holding the Conference, and a number are for doing something that will lessen the burden on the churches where it is holden, and something in this direction may be accomplished in time; but what is most needed is men to do the business promptly and wisely, and then the burden will be comparatively light. The business of the Conference is an increasing business, so this curtailing cannot be at present, and these burdens cannot be lessened now. We are a young, a vigorous, and a growing body of Christian people, and what is needed in our work is to shape the line of our advance, so that the work may be done in harmony. Adhering to the principles our fathers laid down for us at the beginning, classifying, and connecting our labor, so that ministers and laymen can go hand in hand in the work, laboring together to secure the good of the whole body, we shall be able to work efficiently in that cause that is dear to every Christian heart.

A. TAYLOR.

Tracy's Mills, C. Co.

HO! YE "UNION" PROJECT!

Having been solicited to write upon the Union question, under recent discussion, we venture an attempt, assured that if our article proves unfit for publication it will be fit for the waste-basket.

We regret that the N. S. Conference cannot furnish brains adequate to the discussion and arrangement of her own matters without being obliged to call upon talent from another denomination to champion her cause on either side. As to ourself, to speak in plain terms, we believe there is only one side to this question and that is UNION! We intended to have brought the matter up at our last Y. M., but thought it would be better to wait until the coming session, supposing the General Conference in the States to convene in October as usual. We are glad, however, that Bro. Minard has mooted the question, though we are afraid that it may not get thoroughly "ventilated" in time to take decided action before the next General Conference.

We believe Bro. Minard's articles—especially the first—to be, in the main, just right. We discover no "specious" argument or special pleading about them, though special pleading is obviously prominent in some opposing opinions. We do not for a moment suppose Bro. Minard to mean that in the event of the proposed Union we should possess the Yearly Meetings, Quarterly Meetings, Colleges, etc., in the sense in which a man possesses a farm, a horse or a ship, but rather as a State possesses a Nation, a Province a Dominion, &c. As, for instance, Fredericton possesses New Brunswick—*i. e.*, is part and parcel of it. The New Brunswick Legislature would speak of the Dominion as "Our Dominion," not because the few men composing that Legislature owned the Dominion, but because they were a factor in it, had a common interest in her affairs and a mutual share in her varied prosperity. The Fredericton F. C. Baptist Church would speak of the N. B. Conference as *our* Conference, on the above-stated grounds. So would we in the "Union," most emphatically possess several Colleges, Academies, Seminaries, Printing Establishment, Mission Enterprises, etc., just exactly in the same sense as the Free Baptist Denominations possesses them in the United States to-day. We, as a Y. M., as churches and as individuals would in every way stand related to the great body just as the individuals, churches, etc., in the United States stand related to it to-day.

It cannot be ignored that in the "closer union" we should be much more benefited by the "power of numbers" than now, for it is a fact that many in our Province—particularly among other denominations, as well as some in our own—have but a meagre idea of our denominational status in other countries, either as to its extent or influence. An intelligent man recently said: "In a few years there will not be a Free Baptist known," simply because he had little or no means of knowing anything of them outside of his own County. We claim that the "closer union" will open channels for disseminating such necessary information. We are sorry to be compelled to differ with our esteemed brother respecting denominational unity. Take, for instance, the Methodist denomination. There are in the United States four or five distinct denominations of Methodist, differing materially in polity and practice. The M. E., *i. e.*, the Methodist Episcopal Church, the Protestant Methodists, the Free Methodists and Wesleyan Methodist. These all differ in church government and practice. But, be it remembered, that the M. E. Church is a unit the world over, regarding their denomination simply as one church, whether its branches are in Burmah, Greenland or California. They regard no political or national line strong enough to prevent positive organic union. It is not uncommon for some of their ministers, in the presence of a mixed congregation, to mention in their prayers, "Our Church in Burmah," "Our Church in the Sandwich Islands," "Our Church in South America," etc.

We had always supposed that when the Union Project should come to be mooted, the matter of difference in nationality would be the only question at issue. And now we aver that in our humble opinion the little national disparity is no barrier whatever to organic union between the Free Baptists of N. S. and the U. S. The hindrance exists only in supposition and not in reality—only in mere prejudice on the part of a few it may be, who do not look at the matter in all its bearings for good. The fact is that many of the most loyal patriots in our Province, seeing and *feeling* how our little Province has been abused and impoverished by the so-called Dominion government (rather mal-government) since the midnight act of those in whom we had placed confidence betrayed our then happy and prosperous little Commonwealth into the unholy Confederation which has nearly ruined us, and is now driving our most promising young men from our shores by scores, not to say hundreds, would hesitate but little to cast their vote for annexation to the United States. Before Confederation, we, in this Province, differed but little in governmental matters and in politics generally, from the U. S. Add to this the fact that many—if I may not say most—of the ancestors of the F. Baptists in this Province came from the U. S., and the denomination started by men from the U. S., it can be readily seen there would not be much prejudice to overcome. Furthermore, it is well-known that for many years we had in this Province a flourishing Q. M., organically connected with a Y. M. in the United States, which ran without the least international or interpolitical friction, the plan being so well liked that it was difficult to get a majority willing to sever that connection in order to form a union of the two denominations in this Province. And in those churches now unerasable marks of the system and order by which they were conducted are apparent.

Let us look up at some other facts bearing on the subject. There is the M. E. Church referred to above, the world over all one, irrespective of nationalities or politics, a standing illustration of our position. Where will you find wider political differences or plainer national disparities than exist within the scope of her grand unity? There are now stronger political prejudices extant than those existing between the North and South to-day, and yet the M. E. Church, yea, and churches of other denominations, work on as one in Massachusetts and in Georgia, and did amid the greatest political and national agitation in modern history. This fact itself is sufficient to confute all arguments yet advanced on that score against union.

It is said: "If it be a union in name only, while there are differences of any kind, there is not only no strength gained, but instead a positive loss must result." Will such reasoning stand the test? Let us see. Is there really in every—or, indeed, in any—national or ecclesiastical compact, "complete union in every way," a "union of hearts, aims and modes?" Is it not true that to-day, in the British Empire there are political parties whose "hearts" are as divergent as the poles, whose "aims" are almost opposite and whose "modes" of work are vastly different? Yet do they not together present an example of the mightiest national unity on the globe? Take again our own Dominion, or you may say the United States if you please, composed of citizens from almost, if not quite, every nationality on the globe, representing as many phases of political thought as there are elective districts in the Republic, both North and South, yet what statesman north of Mason and Dixon's line would argue that there should be a division of the Commonwealth into so many Republics? In brief, are there not in almost every denomination and church more or less differences in doctrine and in the *modus operandi* of their church and denominational work generally, and yet they stand united? How about the Roman Catholic Church? They differ in different countries quite largely, especially in their "modes of work." Yet who will say that they are not most emphatically one the world over, and make the fact of their organic unity very prominent, even ridiculing us Protestants because of our lack of union. Again, some churches in the United States are composed largely of British subjects, as loyal to the crown as the heroes of Waterloo, yet they would not for a moment say that they ought to have a separate church because some over-boastful Yankees belong to the same society. I am therefore fully persuaded that a union of the N. S. Yearly Meeting with the Free Baptists of the United States would prove to be a *more* "perfect oneness" than some of the examples above adduced. The esteemed INTELLIGENCER should remember that it is not N. B. but N. S. that we are dealing with, and it is just possible (though we have no right to presume, not living there and consequently incompetent to discuss the affairs of the N. B. Conference) that there does not exist between N. S. and the U. S. and her institutions quite so much opposite feeling as there may be—judging from what we heard about the "Iron posts" when we were there once—between N. B. and the U. S., yet we challenge the world to produce a higher type of truest patriotism than is everywhere found in little unassuming N. S.

Having spent the most part of nine years in the U. S. pursuing a course of study, we never received even the first slur, or heard reproachful remarks towards Great Britain, but were often congratulated by college professors and others that we were a subject of the Queen, and we never for a moment attempted to conceal that every drop of blood in our veins was British, and that too when American blood was boiling over with the heat of civil war and political agitation.

But I may not be allowed space to discuss the matter further at present, but would simply say that there is in *fact* nothing to hinder the proposed union being effected as soon as possible, all arguments to the contrary are mere supposition and theory, not one of which would be thought of three months after the union was consummated.

It would have been far better for the Free Baptist cause if such an union had been formed soon after the union of the two denominations in this Province. But better late than never. And we sincerely hope that our people in this Y. M. will be too far-seeing to be influenced by arguments that perchance may apply to New Brunswick or England but have no bearing upon us in this Province.

We may be allowed to add, if you please, that in the event of the "closer union" proposed, the U. S. Churches and ministers would have a sympathy for us which they cannot now feel, and a responsibility to co-operate with us in various ways much to our advantage.

Let us remember, dear brethren, that it is not a *political* compact we are seeking but *religious*, and in the interests of the spread of truth, and the eternal well-being of mankind, we should lay aside undue national feeling, and unnecessary preference thinking of Him who even left the robes of heavenly royalty to unite with sin-degraded humanity to provide hope of salvation. Let us follow his example and we shall forget all national barriers to a grand union of "hearts, aims and work," having in view only what will glorify God most and redeem the world the quickest.

J. F. SMITH.

Beaver River, N. S., May 14, 1880.

THE CANADA TEMPERANCE ACT.

Yarmouth County is now fairly moved about the above Act. The local act has done good service, but it has done its work. We want something it cannot give us, and that we find in the "Temperance Act." A year ago a movement was begun to educate the people about it and agitate for it. The work is now bearing fruit. As Free Baptists we are committed to prohibition; our position in the past has been firm and plain on the temperance question. The duty of to-day in Nova Scotia is to "go forward." Free Baptists will not shirk the responsibility. Let us all "to the work," and do it heartily and earnestly. Let us keep the entire destruction of the vile traffic ever in view. There must be no compromise, no quarter. Sure death to trade is the demand; sure death ought to be our motto. To get prohibition we must use the "Canada Temperance Act." It aims at that. It goes part way to our desired haven. It is every way superior to our local act. In character, restriction, defence, and penalties it is superior. It is based upon a principle that looks to the extinction of the traffic, whereas our licensing law is only an act to regulate the traffic.

I believe this County is ripe for it "and the fields white for harvest;" so let us thrust in the sickle.

On Monday evening last at Tusket the Act was submitted to the members of the Reform Club and unanimously adopted. Rev. T. H. Siddall, and Philip Hilton, Esq., were appointed delegates to the forth-coming Temperance Convention and instructed to vote to have the Law brought into operation.

In Yarmouth on Tuesday evening last a large and most enthusiastic meeting was held by the Reform Club to consider the matter. Rev. Dr. Day, Rev. T. H. Siddall, G. Lavers, Esq., Amos Crosby, Esq., and Joseph Burrell, Esq., taking part. On the platform were the Revs. Mr. Teasdale, Robertson, Clark, Lathern, and Brown and the leading temperance men of the town. After a long discussion, it was moved by G. Lavers, Esq., seconded by Rev. T. H. Siddall, and passed, "that in the opinion of this meeting it is advisable to adopt the Canada Temperance Act."

W. A. G. Temple, Esq., presided at the meeting. He is an excellent chairman, and an accomplished speaker.

On Friday evening next at our Social Club at Little River the question is to be discussed, and I have no doubt the decision will be favorable.

So the campaign has fairly begun, and go on it will and must. S.

DENOMINATIONAL.

CARLETON.—Twelve persons were recently baptized, and fifteen added to the church in Carleton. This church has decided to rebuild their house of worship, changing the site to a higher and better location. Hard though the times be, yet trusting in God for his blessing, and upon the sympathy and good-will of their friends, the work has been undertaken. H.

BEAVER RIVER, N. S.—*Dear Bro. McLeod*:—The revival spirit within our church seems almost as prevalent as in midwinter. Last Sabbath in the Cedar Lake section of the church I baptized ten persons and extended the right-hand of fellowship to eleven. There are three or four others whom we hope will follow next Sabbath.

Wishing for much prosperity, I remain in gospel bonds, Yours, &c.

J. F. SMITH.

May 18, 1880.

HARMONY, N. S.—The Lord has visited Harmony Church, Queens Co., N. S., in mercy. Lord's day May 9th, I had the privilege of burying seven of our young people with Christ in baptism—4 young brethren and 3 sisters.

The six preceding weeks the different congregations and ministers, (C. C. Bap. and Meth.) united in special effort. We have been refreshed and are hoping for more. The interest in our meetings seems good. Yours,

S. NASON ROYAL.

YOUNG PEOPLE'S FOREIGN MISSIONARY SOCIETY.—Last Sunday afternoon this Society in Plymouth, N. S., held a most successful meeting, Miss Nettie Purdy, President, presiding. The meeting opened by singing "From Greenland's Icy Mountains." After prayer and reading the Minutes of last meeting, officers were elected for the next six months as follows: President, Miss Nettie Purdy; Secretaries, Miss Hannah Sims and Miss Hattie Sims; Treasurer, Mr. Frank Johnson. A number of excellent recitations were given. Miss Bertie Sims recited a piece entitled "Building a Home for the Soul," and Miss Nettie Purdy, "Your Mission." These pieces were rendered with excellent taste.

The choir, led by Superintendent, Byron Sims, who takes a deep interest in mission work, g