

Rev. G. W. McDonald, from Committee appointed in accordance with Resolution twenty-five of the last Annual Session submitted the following Report:

BROTHER MONROE.—Your Committee, appointed to consider certain proposals made by some of the heirs of the late Rev. C. MacMillan, beg to report that they attended to the duty assigned them, and that they resolved that we cannot entertain any proposition varying the terms of the said will.

Ordered, That the Report be adopted.

On motion of Rev. J. Taylor.

Resolved, That the Recording Secretary go to compile and publish the Minutes of this Annual Session, and that he receive thirty dollars for his services.

John A. Owens, Esq., from the Committee on Correspondence, submitted the following Report:

BROTHER MONROE.—Your Committee on Correspondence beg to submit the following Report:

We have had but one letter placed in our hands; that from the Church at Salmon River, asking for the ordination of Brother S. W. Shaw, who is now laboring in the First District. Your Committee would simply say that they are not prepared to make any recommendation in this matter, as we consider it properly belongs to the General Conference as a whole.

Ordered, That the Report be adopted.

On motion of Rev. G. W. McDonald.

Whereas, The Religious Intelligencer is recognized and received by us as the organ of this Conference; and

Whereas, Its Editor, Rev. J. Taylor, has been both judicious and indefatigable in the discharge of his duties as Editor, having conducted his journal to the satisfaction of this Conference; therefore

Resolved, That Brother Taylor be and he be authorized to receive the sum of \$100.00 for his services performed in the interests of this Conference; that we commend him to God and his Grace for Divine support; and that we strongly recommend that the members of this Conference make an effort to have our Denominational Organ introduced into every Free Baptist family in this Province at least; and further, that we give him our most hearty co-operation and sympathy in his important work.

On motion of Rev. J. E. Reed.

Resolved, That Revs. G. A. Hartley, J. T. Parsons and J. N. B. Clark, Wm. Clark, Wm. Peters and B. J. Small, Esq., be a Committee to make arrangements for transit of members of this Body to the next Annual Session.

Adjourned at noon. Closed with prayer by Rev. O. M. Babar.

Met at 3 P. M. Opened by singing, and prayer by Rev. B. Colpitts.

Minutes of Morning Session read and approved.

The following notice was given:

I hereby give notice that a motion will be made at the next Annual Session of this Body, to change Article 2 of the Constitution of this Body, to read: "The Religious Intelligencer shall be published by the General Conference." G. W. McDonald.

Rev. W. Kinghorn, from Committee on Pastors, submitted the following Report: (We omit the report, as the final action of the Conference will be found in the Report of the Conference Executive published in another column.—Ed.)

Major Alexander, from Finance Committee, submitted the following Report:

BROTHER MONROE.—Your Committee on Finance beg to report that there has been paid to the Treasurer of the Ministers' Relief \$26.00, from the several collections.

Ordered, That the Report be adopted.

Minutes read and approved.

On motion of Rev. S. E. Curry.

Resolved, That this Conference do now adjourn until the first Sunday in October, 1881, then to meet with the Church at North Head, Grand Manan.

Closed with prayer by the Moderator.

J. M. LORAIN, Vice-President.
J. W. BURNETT, Assistant Secretary.
Southampton, N. B., Oct. 6th, 1880.

IMPORTANT ANNOUNCEMENTS!

ADVANCE PAYMENT.

Though the *Intelligencer's* terms have been "payment in advance," like many other papers, have to some extent departed from the rule, and have frequently been by request of subscribers, and have been a source of much trouble to the publisher and his assistants. It is a grave mistake, however, to suppose that it is a grave mistake, for a business standpoint to make the slightest departure in any case from the rule requiring advance payment. Subscribers, being permitted to delay their payments, very often do so, and without any intention, neglect their duty from month to month, and then from year to year, till before they are aware of it a large bill has been run up—a bill so large that the payment is not only a burden, but a burden hard to be borne. Pre-payment is better not only for the publisher, but it is better for the subscriber also.

After a careful examination and consideration of the whole matter we have arrived at the conclusion that, beginning with the 1st day of January, we must require STRICT COMPLIANCE WITH THE RULE OF PAYMENT IN ADVANCE.

We think our subscribers will see the wisdom of our present purpose, and give us their prompt and hearty assistance in carrying it out. We are confidently depending on them to do so.

ARRANGEMENTS.

In order to carry out the advance payment rule, the first thing necessary is the payment of all arrears now due. An examination of our books shows a very large amount of arrears, and we ask our subscribers who are in debt may know just how they stand on the books we have sent bills to them. For these arrears we ask a kindly recognition, and to them we expect a prompt response.

Business generally has so improved during the present year that there is much freer circulation of money than for three or four years past, and we think our friends, on whom we have relied so long and so patiently, will not find it very difficult to pay now. They cannot fail to see that it is much easier for each one to pay the small amount he owes than for us to bear the heavy burden caused by the non-payment of so many. Regard for the golden rule will have each one to resolve to immediately pay his bill. *We should expect to hear from every one in arrears not later than the close of this month.* LET NO ONE BE SO UNKIND AS TO NEGLECT THIS MATTER.

THE PROGRESS OF CHRISTIANITY.

The following statement (from the *Christian World*) deserves attention and interest, and who are interested in the Kingdom of our Lord to devout gratitude. "There has been a steady march in the progress of the religion of Christ since the first band of one hundred and twenty believers assembled in Jerusalem. The heaven is gradually leaving the whole lump of humanity. And let it specially be noted that Christianity is spreading most in the most advanced and cultured nations. This is not the case with Mohammedanism, Buddhism, Confucianism, and Brahminism. They burrow among the superstitious and the uneducated. We have the word of prophecy that they shall, God's own time, give way before the light of the gospel; and they are giving way in every direction—more so much and so palpable as in this nineteenth century. 'God's' mills grind slowly, but they grind very sure." To those who sometimes think that Christianity is on the decline, and are disposed to look on the dark side of things, it may be profitable to know that there has been progress from the first century until now. According to the Reformed Church *Advocate*, Sharon Turner, with great research and labor, prepared the following statement of the progress of Christianity. At the close of each century the number of believers is given:

First century, about 500,000; second, 2,000,000; third, 5,000,000; fourth, 10,000,000; fifth, 15,000,000; sixth, 20,000,000; seventh, 24,000,000; eighth, 30,000,000; ninth, 40,000,000; tenth, 50,000,000; eleventh, 70,000,000; twelfth, 80,000,000; thirteenth, 100,000,000; fourteenth, 120,000,000; fifteenth, 150,000,000; sixteenth, 175,000,000; seventeenth, 200,000,000; eighteenth, 250,000,000.

During the present century it is estimated the church has doubled its communicants.

There was an unusual number of wrecks in Europe during the last week in last month. The approximate value of the property lost is put at \$25,000,000, of which \$15,000,000 was British.

TERMS AND NOTICES.

The Religious Intelligencer is published weekly from the office of BARNES & CO., Prince Wm. Street, Saint John, N. B.

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Advertisements for insertion should be addressed, Rev. J. Taylor, P. O. Box 81, Fredericton, N. S.

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., DECEMBER 3, 1880.

—THE ONE hundred Jesuits who have taken up their abode in Constantinople are sure to greatly increase the difficulties that beset the Christian Missionaries at work there.

—ONE CITIZEN of the United States was so grateful for the election of Garfield to the Presidency that he gave \$2,000 to the American Mission Society as a thank-offering. He is a modest man, too, for he would not give his name.

—JOSEPH COOK is a success in Great Britain. His lectures are making a strong and good impression, and he has invitations from every part of the kingdom. He has already made so many engagements that he will have to speak nearly every evening till May or June next.

—AN AFRICAN CHIEF—Khahe of Shoaung—has banished the white settlers from his dominion because of their drunkenness, and because they sold whisky to his subjects, contrary to his wish. He did right, and furnishes an example for more "civilized" and "Christian" rulers.

—IT SEEMS that the recent Episcopal Convention of the United States refused to allow extemporaneous prayer in public worship. What were they afraid of? Did they suppose the Lord would not hear any prayer not according to their regulation pattern?

—THE CAMP-MEETING experiences had at Weirs last summer by our Free Baptist brethren in the United States has given them an appetite for more, so one of the papers says. They contemplate holding an Annual Camp-Meeting, and are seeking a suitable location. A grove in the vicinity of Old Orchard may be the place selected. We hope it may be, for being so near these Provinces it will be an easy matter for Free Baptists here to visit their Yankee brethren when in camp.

—UNITARIANS would seem to be beginning to see themselves as others have seen them for a long time. At a State Mission Conference held by the other day, the President of the Conference, Dr. Bellows, frankly stated that "their body, with all its intellectual richness, was as cold as ice. They had not the heat and life that animated the other organizations. Resolutions were passed pledging the body to more active work in encouraging and sustaining their weak churches. Something more than the resolution is needed. If they will get nearer to Christ they will have 'the heat and life' the absence of which Dr. B. acknowledges.

—JUDGE PALMER has decided that the Canada Temperance Act is not yet in force in Kings County. There has been an uncertainty about the matter that caused temperance men to hesitate to push prosecutions. The blunder was made in the publication of the Proclamation; and the rummellers, instead of regarding the wishes of the people, as any good citizen would do, took advantage of the clerical or typographical mistake to carry on their miserable trade. We are glad an appeal from a prosecution was taken, and that decision has been given making an end of the uncertainty.

—SARAH SCHOOL CONCERTS are very useful affairs when properly conducted. Great care, however, should be taken lest they degenerate into something neither creditable nor profitable to the community. The music, recitations, readings, dialogues, and work of the Sabbath School, and the more the children have to do with, the better for them, and the more pleasing to the right-thinking of the audience. S. S. Concerts that are not chiefly of long songs of the sickly sentimental sort, and "readings" of selections from Mark Twain, Josiah Allen's wife, and Mrs. Caudle, and which exclude the children from participation in the exercises, are far from having the good effect designed in the origin of S. S. Concerts. The character and mission of the school must be remembered and respected in the concert programme as well as in the Sunday exercises.

—HON. FRANCIS HERRARD, M. L. C., died at his home in St. George on Wednesday last week. His death had been anticipated for several weeks. Mr. H. had been in the Legislature of the Province since 1866, spending eight years in the Assembly as a representative of Charlotte Co., and the six years since 1874 in the Legislative Council. He was a man of much strength of character, and devoted himself with great energy to whatever undertaking he had in hand. He was for many years an extensive and successful lumber merchant. For several years prior to his death he was chiefly interested in the development of the Lake George Anti-Monopoly Bill, and within the present year witnessed the successful completion of the work he had undertaken. As a politician he was honest and outspoken, and in the consideration of public questions he was clear of head and ready and forcible in speech. He had many friends, who will mourn his death.

—HERE is an utterance of the Archbishop of Canterbury which is refreshingly broad and Christian when placed beside the utterances of some dignitaries of the same church who seem to believe that all goodness dwells within it, and that the great host of people outside are miserable sinners. He says: "The Church of Christ throughout the world would be deprived of a large portion of its worshippers if we left out of sight our Christian brethren, non-Episcopal congregations at home, and the overwhelming mass of such congregations in the United States of America. Thus, I trust we English Churchmen are learning more and more to realize once again that great idea which was so powerful of old to stir men's hearts and minds, and help each other—that there is a vast community, cemented by their faith and principle, which, as all national and other special differences, joins together the whole body of those who worship God in Christ."

—Two Montreal hotels—the Ottawa and St. Lawrence—refused the other day to receive as boarders the Fisk Jubilee Singers. The objection to them was not that their characters are not good, but that they are coloured people. They are Christians and engaged in a worthy enterprise. In England they were entertained by Gladstone and other distinguished persons. But Montreal's "high-toned" hotels refuse to receive them. How very particular they are in the matter of colour. What a pity they are not more particular in the matter of character. The *Witness* gives them fitting treatment, saying:

"They will gladly entertain any troupe of travelling mountebanks. They will harbor drunkards and gamblers, and with regard to the former, help gamblers, and a party of Christian ladies and gentlemen, who have enjoyed the hospitality of their doors like lepers. Their course was un-Christian and unchristian."

—THE HEARTY co-operation of a church will make successful the efforts of any faithful minister, though he be very inferior as to ability. It is related that a layman of a Philadelphia Episcopal

Church once said to the Bishop of the Diocese, "Give us the most successful clergymen you have, and we will pledge him work and support." The request was granted. A clergyman who had signally failed in several parishes was named. A few faithful souls gathered around him, and by that lay co-operation which he had never before enjoyed, built up under his administration a flourishing parish.

(This says the *Centinel*) is a most suggestive incident, and is worthy the earnest consideration of all laymen. Let them but stand round their pastor; anxious, each one, to do what he can to help on the work, and the incident cited above would be verified in fields of labor now almost barren of results for the Master's cause! For the Church is so far unlike a ship, that it never carries passengers! All its members are work-hands; charged with some part in its working.

THE CLOSE OF THE YEAR.

A BUSINESS ARTICLE.

We have entered upon the closing month of the year. December is in many respects the month of months in newspaper offices. With the majority of subscriptions expire, and during the majority of renewals for another year are expected. It is a month of anxiety and also of labour, though the more of the latter there is in the way of receiving and entering subscriptions the happier the men of the quill are. We hope to be made very happy in this way this month.

Of the subscriptions to the *Intelligencer* fully ninety per cent of those which have not already expired will expire during this month or at its close. We are, therefore, expecting to hear very soon from our friends. We thank them for their promptness hitherto, and think they will not be less prompt now.

To those who have fallen into arrears in much or little, we have, within the past month, sent statements of account, asking for immediate payment. From some of them we have heard; they have our thanks. The others should not delay payment a single day longer. We have asked to hear from every one of them at once, and we trust none will disappoint us.

We are expecting in this month to receive more letters, and more paid up subscribers than in any previous December. That this expectation be realized it is necessary that the ministers and other members of the Conference give us the earnest and practical sympathy and co-operation promised.

We think they will do so. It is necessary to that present subscribers remain with us, paying in advance for the next year; and also that each one do what he can to increase the paper into other families. Much of this kind of good service has been done by subscribers, for which we are deeply thankful. We respectfully solicit a special effort during the present month.

It is never well to delay renewals till the year has actually expired. It is better to send the renewal payment a little before the old term has expired. A good many always do so. Some have already paid for next year. We are hoping that all will do so before this month closes. It will prevent any break in the subscription, and possible loss of papers; it will also be a great help and relief to us.

The *Intelligencer* for 1881 will not be less worthy of support than now, and whatever is in our power to do and make it more acceptable and profitable will be done. The editor of a religious journal naturally looks for the sympathy and active co-operation of the great body of his readers. Such sympathy and co-operation we desire. While we labor to give our readers a paper that will do them good, we ask in return their help in prompt payments, prayers, and efforts to increase its circulation.

For all that has been done in these ways—and there has been much—we heartily thank our friends. We would have the *Intelligencer* enter upon the next year in every way better prepared for its work than ever before. The co-operation of its friends in the ways suggested will enable it to do so.

TEMPERANCE LAWS.

Nobody who knows the *Freeman* is surprised at its opposition to temperance, especially to temperance legislation. It is the special champion of the law trade, the only paper in the Province, we believe, that is shameless enough to openly espouse the cause of the rumrunner and justify him in his work of impoverishment and death. Some people, who pretend to know, and probably own by a man that the paper is in part or wholly owned by a man or men in the law trade, hence its advocacy of the thing to which it owes its living. Whether this be true we neither know nor care; but we do know that its treatment of the temperance question is as unscrupulous as it can be. Nor is this surprising to one acquainted with the *Freeman*, for unscrupulousness characterizes its treatment of everything which it touches. Misrepresentation of temperance work and workers is one of its columns. There is, however, in all this very little danger, indeed none at all, to the temperance cause. The *Freeman* may be permitted to enjoy itself in its peculiar way—a way very like that of its peculiar friends (owners), the rummellers.

But there is something to be feared from a kind of treatment which the temperance question in general and the Canada Temperance Act in particular receives from another class of papers, papers which have reason to believe favor temperance reform, and which, like the *Globe*, in the past year has contained a number of editorials on temperance, many of them admirable, and all of them containing much sound temperance truth. We cannot now recall that it would be a fair inference from its articles that it would at the right time be found lending its aid to the movement of temperance legislation. We were, therefore, a good deal surprised to find it declaring, a few days ago, that:

"We are in great danger of voting for a measure which, when passed, will do us no good, but will add to the measure of contempt, evasion and hypocrisy already applied to the temperance legislation; and to enforce which legislation no police can be found, and no honest public opinion is yet far advanced to support."

We are inclined to believe the *Globe* in the sentence quoted, except itself more strongly than it thought. What is there to indicate that the adoption of a temperance law will do harm instead of good? And who can say that "no honest public opinion is yet far advanced to support" a temperance law? It is a fact that in many places stringent temperance laws are enforced. It is a fact that in Maine a prohibitory law has been in operation nearly a quarter of a century, and it has for many years a license plank in its platform, but it had at last to abandon that, so strong was the feeling of the people in favor of the Prohibitory Law. Within a few weeks we saw in the 71,000 Democrat and Greenback voters in the State are prohibitionists, and in the event of the question being submitted it would break away from party lines, and stand by prohibition. The law has been repeatedly amended by strong, almost unanimous votes in the legislature, and if any sort of man should undertake to repeal it, the law they would soon find how firmly entrenched it is in the hearts of the people. No one should, with these

THE RELIGIOUS INTELLIGENCER.

facts at hand, make so sweeping and unwarranted a statement as that made by the *Globe*. That in Canada there is a very strong temperance sentiment ("honest" too) has been clearly enough shown. Its strength, strongly and earnestly expressed, secured the passage of the Temperance Act. Parliament was disposed to give the matter the go-by, and did so till it became dangerous to longer delay the sought for legislation. And wherever the law has been submitted to the people the strength of the temperance feeling has been shown by its adoption; and wherever it has been adopted it has been so. In view of these facts the declaration that there is no public opinion to support it, sounds strangely enough.

Another danger is the readiness with which good temperance people accept the statement, made by interested parties, that in those places where the law has been declared in force it has prevented the sale of liquor. Now, the fact is that in every County and town in this Province which has adopted the law it has been as well enforced as any law, and better than the law against Sabbath desecration, and in some cases, and some others are. And this in spite of different parties, in its way which have not beset any other law. Some are apt to say that if a drunken man is seen in Fredericton, or Woodstock or St. Stephen or in any place where the Act is in force, it clearly proves the law a failure. They forget that in each of the places named there used to be from twenty to forty open licensed taverns, and that every one of these has been closed by the law. Isn't it worth something to have them closed?

By the way, there is some cause for our hear of these being being in force. Yet the imagination of fines and indictable suits; but it also indicates that the law is not the poor, unless their enemies would have the people believe. It is one of the *Freeman's* favorite "arguments" that the collection of fines prevents the failure of the law; to which he adds that such a law causes hypocrisy and perjury. Does the conviction and punishment of a thief prove that the law against theft is a failure? And if a thief, being permitted to swear, swears falsely, is the law against perjury a failure? However perfect, prevents absolutely and entirely the thing against which it is set.

But men do not ask for the repeal of laws for that reason, except in the case of temperance laws. Unless a temperance law instantly and absolutely puts an end to every man's drinking its enemies cry out against it as a failure. And some well-meaning but impatient and unthinking temperance people fall in with the absurd notion. "It is surprising (we quote the *Freeman's* words) that any man should expect laws prohibiting the sale of liquor to accomplish what laws prohibiting other forms of vice or crime do not. We have laws prohibiting larceny, but secret theft still prevails. Shall we conclude that the laws are a failure? Are our laws prohibiting and punishing murder a failure because they do not absolutely prevent murder? Are the Divine laws a failure because the sins which they forbid still continue? All admit they are not. Why, then, do we expect laws prohibiting the liquor traffic to accomplish more than other laws? All restrain the open crimes which they prohibit. All are powerful educators in right directions. None of them can wholly prevent secret violations."

The C. T. Act is the most beneficent law ever given to this country. That it has no defects, we do not affirm; no law is in every respect perfect. But that it effectually stops the open sale of liquor, and makes the secret sale a rare and rather dangerous thing, we do affirm. We write what we know.

During the last three years nearly four hundred people from North Georgia have been converted to Mormonism, and emigrated to Mormon country. Their colony is steadily growing, a party of the best being sent at present to start from Virginia. This year 940 bushels have already been received and distributed by the City Mission Society.

Dean Stanley is in favor of permitting Non-conformists under certain restrictions, to use parish churches for their own religious services at hours which would not interfere with any regular service of the Church. He has ascertained that it would not be illegal to do this, and he has tried it in Westminster Abbey.

Two years ago Mr. Moody suggested to the farmers of Northfield, Mass., that they send apples to Boston to be distributed among the poor, and they sent 225 bushels. Stimulated by this, other towns did the same, and 1,400 bushels were sent. This year 940 bushels have already been received and distributed by the City Mission Society.

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Frequent inquiries are made, concerning the ministers, which we find ourselves unable to answer. The information will be interesting to the churches. Please write at once. Let no brother take it for granted that we know his parishes and address.

REV. HENRY HART went to Grand Manan last week. He did not know when we saw him, whether he would make engagement with the churches.

Since Conference he has been up the Tobique river visiting the churches. He says they are anxiously looking for help. It will be seen by reference to the report of the Conference Executive that it is proposed to supply missionary labour to that District.

THE MINUTES of the Nova Scotia Conference have been received. Those of the New Brunswick conference are we presume, being mailed to the churches this week.

REV. W. DOWNEY, who has been several years in Nova Scotia, is intending to return to this Province very soon, we are informed. His labours in N. S. have been greatly blessed, and we trust on his return to N. B. he may be equally successful here.

REV. JACOB GUNTER has been in quite poor health for a couple of weeks, and has been confined to his home in Fredericton. He is some improved this week. We hope he may soon be able to engage in his work again.

REV. B. COLPITTS gave us a call on Monday. He was en route to Nova Scotia. He does not know how long he may remain in that Province. We hope his visit may be blessed.

ALL SORTS.

Halifax has given about \$5,000 to the Starvation Relief Fund.

SENOR AGUIRRE, a Roman Catholic priest in San Pedro, Mexico, has become a Protestant.

Rev. G. W. M. Carey (Baptist) of this City is, it is said, likely to accept a call to the pastorate of a church in Liverpool, England.

A forthcoming Lutheran Almanac will show an increase of 87 pastors, 307 congregations, and 11,129 communicants in the Lutheran Church in the United States the past year.

It is stated that the preparations to cause emigration to Canada on a great scale are going on in England under Sir Alexander Galt's management.

Iowa has been for some time the resort of people who seek divorces. But the recent of the Legislature of that State will repeat the laws under which they are so easily secured.

A new Dictionary, which was begun or suggested by Archbishop French nearly a quarter of a century ago, is approaching completion. So far the editor has filled two tons of paper, and the work is expected to cover 7,000 pages. It will be the weightiest volume ever published.

The *Richmond Christian Advocate* says: "An illiterate priest was describing the glories of Paradise to a dying Frenchman and wit in such wretched grammar, that the sick man besought him to go to the devil, lest the bad syntax might give a prejudice against the better land."

Two years ago Mr. Moody suggested to the farmers of Northfield, Mass., that they send apples to Boston to be distributed among the poor, and they sent 225 bushels. Stimulated by this, other towns did the same, and 1,400 bushels were sent. This year 940 bushels have already been received and distributed by the City Mission Society.

Dean Stanley is in favor of permitting Non-conformists under certain restrictions, to use parish churches for their own religious services at hours which would not interfere with any regular service of the Church. He has ascertained that it would not be illegal to do this, and he has tried it in Westminster Abbey.

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