TERMS AND NOTICES.

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☞ 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.

ATTENTION!

Several weeks ago statements of account were sent from this office to a number of subscribers who are still in arrears. From a few of them we have heard and received payment. They have our thanks. But from the majority no word has come. We beg in this way to remind them that we wish to hear from them at the earliest possible date. We have regular payments to make, and the money relied on to meet the payments is in the hands of those subscribers who owe for papers received. We most respectfully and earnestly urge upon them the necessity of immediate attention to the matter. There should be no unnecessary delay on the part of any one.

A GOOD OFFER!

FIFTEEN MONTHS FOR TWO DOLLARS!

As an inducement to New Subscribers, and a help to those friends of the INTELLIGENCER who are disposed to aid us in extending its circulation, the following offer is made:

New subscribers sending their names now (with $2.00 each) will receive the paper till Jan. 1st, 1883. Fifteen months for the price of a year!

The INTELLIGENCER aims to do good wherever it goes. The more families it enters, the more good it may do. While adapted to all homes, it has special claims on Free Baptists, and would like to be a regular visitor to every F. B. home in Canada.

The Conferences of New Brunswick and Nova Scotia have again and again recommended the people of the denomination to subscribe for it, and have instructed the ministers to endeavour to extend its circulation amongst their people.

We now appeal to the ministers to bring the above offer to the attention of their congregations, and make an effort to induce many subscribers.

Each reader of the paper may help us greatly by making the offer known to his neighbour who is not now a subscriber. Let the work be begun at once and vigorously prosecuted, and we are sure a large number of new names can be secured.

WHO WILL SEND THE LARGEST NUMBER?

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., OCTOBER, 7, 1881.

....The editor is attending Conference this week. His absence will account for any deficiencies in the variety or "make up" of this issue.

....When the grand summing up of our work will be made, we shall find that the good we have done in this world was not so much on communities as on individuals.

....We publish in another column an article on Food, from the pen of Dr. Holden, which is well worthy of attention. We differ from the writer, however, on the question that fashionable society will always continue the habit of the wine cup at meals, for we believe the day will come when those who, like Sir John McDonald's lady, will learn they can do much better without its use, and gradually it will be abandoned.

....Mrs. H. M. Hunt of Boston, lectured on Monday evening in the Leinster Street Church in this city—and again in the City Hall, Fredericton, on Tuesday evening. Subject, Temperance. Her lectures are interesting and instructive. She is logical and very practical; her lectures are calculated to do good.

The introduction of temperance text-books into the schools and colleges of the country is one of her objects in visiting the Province at the present time. We hope she will be successful.

....During the week this city has lost two aged and much respected citizens.

Z. G. Gable, Esq., who for many years held a prominent position in the Baptist denomination in this Province and, as a merchant of this city, was highly respected, was buried on Monday last. The funeral services were conducted by Rev. Mr. Hopper.

The remains also of Mr. J. V. Troop, who has been called away at an advanced age, were interred in the Rural Cemetery. Services by Rev. D. D. Currie. Mr. Troop has been long and favourably known as a successful ship owner of this port.

....There is a good deal said about commerce preparing the way for Christianity. The fact is that Christianity prepares the way for commerce. Rev. Mr. Davis, a missionary at Samoa, says it is absurd to talk of commerce preparing the way for Christianity. He added: "it may do so in another planet, but certainly not in the groups of which, during the past nineteen years, have been evangelized by our Samoan natives. On my former visit some of these islands had no trader, and in no case more than one or two. Heathen Nanumea had none for a time. Christian Nanumea has on its shores agents for four large commercial houses, in addition to the store of his Majesty the King of Apemama. No less than thirty-seven stores compete for the trade of these islands, besides occasional vessels from Fiji, Sydney, California, etc. Now the people are Christians; they want clothing, books and other things, and are in consequence far more industrious."

....The *Capital*, although accused of ignorance upon the subject, by the St. John *Freeman*, continues to bear testimony in favour of the successful working of the Canada Temperance Act in Fredericton. In an article on the circus which exhibited there last week, it says:

"There was one feature concerning the circus, however, in which we take pleasure. That is the orderly and sober way in which the crowds of people comported themselves. In days that have gone by, a riot between the civilians and circus men usually wound up a big show; and innocent people were very often seriously injured. In conversation with the writer of this article, one of the managers of the concern said that 'Fredericton had got a hard name among circus people, on account of the frequent rows that took place here. The cause of such rows,' he said, 'he always found were due to liquor.' The days of rows and disturbances in Fredericton is a thing of the past, and the community is now a peaceable and law-abiding one in every respect. May it long continue to be so."

FREE BAPTIST CONVENTION.

FLAGG'S COVE, Grand Manan, Oct. 2.—The New Brunswick Free Christian Baptist Ministers' private conference was held Friday evening and Saturday morning. A social conference held yesterday forenoon was largely attended. The first general business session commenced yesterday afternoon at 2.30, Rev. Mr. Parson, Moderator, in the chair. From reports of the corresponding secretary, Rev. Mr. MacDonald, I learn that 344 communicants have been added during the past year, and that the number of communicants has increased from seven thousand in 1871 to ten thousand five hundred now. There has been $25,000 raised for church purposes during the year.

A Sabbath School convention was held last evening, and the report of the agent shows that the denomination has eighty-two Sabbath Schools and between four and five thousand pupils attending them.

Religious services were held in all the churches on the Island to-day; all largely attended.

FLAGG'S COVE, Grand Manan, Oct. 4.—On Monday at 9 A. M., the Conference met, with Rev. Mr. Reud as Moderator and G. A. Hartely as Assistant Moderator. Rev. Mr. Siddall submitted the proposition of union between the N. B. and N. S. Free Christian Baptist Conferences, which was made the order of the day for Tuesday, and Rev. Mr. Downey, formerly member of this Conference, who has been laboring in Nova Scotia for the past thirteen years, was re-admitted.

It was voted that the Recording Secretary, Major Vince, publish 500 copies of the Minutes of this session.

The following were elected members of the Executive Committee for the ensuing year: Rev. Mr. Reud, Chairman; Major Vince, Secretary; Revds. Hartley, McLeod, Taylor, McDonald and Wm. Peters, Esq.

In the afternoon a Woman's Missionary Society meeting was held, Mrs. G. A. Hartley, President. The meeting was a good one, was well attended, and $45 were collected.

In the evening at a meeting of the Home and Foreign Missionary Society, interesting speeches were given. The Home Missionary Society's report for June shows an increase of income and expenditure. The report of the Rev. Joseph McLeod, Corresponding Secretary to Foreign Missions, says an average amount of $800 is raised per year.

TUESDAY'S PROCEEDINGS.

The Conference met at 8.30 A. M. The question of a union with the Nova Scotia Conference was discussed and a committee appointed to discuss the matter with a committee from Nova Scotia.

The Committee on a semi-centennial celebration reported, recommending that the celebration be held in October, 1882.

The Treasurer, and Treasurer of the Board of Managers report the finances in a healthy condition.

It was decided to ordain the Rev. Alfred Trafton and Chas. F. Rideout.

James A. Vanwart, Esq., was appointed Trustee for the Conference in the case of the Marsh Legacy.

A resolution was passed donating part of the accumulated interest in the hands of the Board of Managers to the Home Mission Society.

The committees on nominations, absent brethren, Sabbath and district meetings and finance, reported. —*Sun.*

N. S. CONFERENCE REPORTS.

The following reports, submitted to the Nova Scotia Conference, accompanied the record of proceedings published last week:

FOREIGN MISSION REPORT.

During the past year there has been in relation to Foreign Mission work abroad a vast change of sentiment, and that in the right direction. In the past the appeal for help has been made upon the basis to snatch those born in heathendom from the woes of eternal darkness. It has long been felt that such an appeal was neither in harmony with Divine Justice or Divine Truth. Indeed was a reflection upon the goodness and benevolence of a gracious and wise Father. The reasons for such a conviction are obvious, and need not be set forth. The leaders in mission work, especially in Great Britain (a land that gives over ten million dollars per annum to Foreign Mission work), now appeal for help upon the ground that we are commanded "to go and preach the Gospel;" and leave the issues in a world to come to "our upright and wise Judge." All will agree that not too soon has the change come, from the high attitudes of love to God and duty to our fellow-men, we appeal for help; and also, because the Master has left to the Church of God the glorious duty and privilege of carrying the "glad tidings," "to those who sit in darkness." Another change in advocating missions, is that the "blossom of romance" has given way to the fruit of settled purpose, a holy resolution to obey God's commands, and be faithful to His wise precepts.

In the United States there has been a decided advance during the past year among Mission Societies, in the direction of amalgamation of work and interests. So many Societies needing separate machinery involves an expense that can be ill-spared. If they can unite both at home and in foreign lands it is felt that the cause of God would be the gainer. The mission field opens out a splendid opportunity for the divided Christian Church, to get closer in a common aim and purpose, "the rescuing of the ninety-nine sheep in the wilderness of heathendom," and bringing them back into the sheep-fold of the Great Shepherd. The work of missions is one that directly reveals our deepest interest in the well-being of our Master's Kingdom. Denominational bias has much to do with our zeal and devotion at home, but in sacrifice of time and means, in prayer and sympathy for those who are far removed from us; and in their highest light cannot, as a rule, delight in a name that is a badge this side the gates of death. For the great name to them is the all-transporting name of Jesus.

The work of missions is one that raises the Church at home to a higher plane of spiritual life. It is sometimes forgotten that the Church at home is indebted to missions. Missions supplied an ideal, and when the Church became dull and sank into supine inactivity, that noble ideal, like the eagle, stirred its nest, and fluttered over it, "Go ye into all the world." Missions developed the resources of the Church, in regard to Divine help. The very idea of missions was born with prayer, and the sustaining and the carrying of them on cast the Church upon Divine Omnipotence. Missions broadened and educed and made Christ-like the sympathy of the Christian Church. Thus the Church is deeply indebted to missions.

The central idea of missions is to continue the "Acts of the Apostles" to spread the Gospel; and mission work is not a second edition of the "Acts of the Apostles," but a continuance, and the glorious results of the mission field, achieved by sacrifice, devotion, and in obedience to the will of God, are indeed in every way worthy to be placed alongside the work of the Apostles. In less than a century one million and a quarter of converts have been made, a result that will bear favorable comparison with the results of the toils and efforts of the first century. But the result named does not cover the fruit of missions and the good accomplished. The educational, civilizing, moralizing influences, that have been cast into the dark life of heathendom, have and are bearing rich and glorious fruit. The missionary is a light-bearer and a light-giver. He is the herald of a kingdom that is the centre to every other kingdom. In the Gospel are the seeds of Divine and human greatness. It is the Gospel to redeem, save, purify and elevate, and it is for all, and designed to attract and draw all the fallen sons and daughters of Adam. And it is our duty to do all we can to spread the Gospel to "the ends of the earth."

During the year we, as a Society, have not been able to put forth any special efforts. The claims of our home interests have precluded us from doing what we may have desired.

The Woman's Aid Society have wisely worked in our denominational field, and we have felt it not to be wise to work upon ground they were covering. If we had a larger area, or more means, at our command as a people, then the two Societies might perhaps exhibit a reasonable result for energies put forth; as it is we find our opportunities and other obligations to Societies, needing our watchful care, debar us from actively, as a Society, prosecuting the work assigned to us. It is not our intention to disband our Society, but to do what we can as opportunity arises.

Your Executive have remitted the funds received to the F. W. B. Foreign Mission Board to be appropriated towards Mrs. Burkholder's salary. As to the work of Mrs. Burkholder, that we shall leave to the Woman's Aid Society to report upon.

With this report your Secretary closes official relations with the Society. He regrets time has prevented him doing more, and hopes one, who freed from so many claims, may do better.

In closing, we hope that the coming year will enable all our Societies to launch out into deeper water, and obtain a greater draught for the Lord. We have many calls, and duty is knocking loudly at the door of conscience. It is hoped we shall earnestly and cheerfully respond, and "Do good by stealth, and blush to find it fame."

Yours in the bonds of Christ,

T. H. SIDDALL.

Sec-Treas. N. S. F. B. Foreign Mission Society.

HOME MISSION REPORT.

In presenting another annual report your Executive are glad to be able to do so with a degree of thankfulness, for the good we have been able to accomplish. But with our joy there is deep regret we have not been able to do more. We could have done more had we had more means. We, like other Societies and people have not "been able to make bricks without straw." Still with our limited means we are not ashamed of our year's work.

Home Mission interest is one vital to our health and prosperity as a denomination. It is an interest that may not call forth the enthusiasm of our Foreign Mission Society, because in general things we are apt to be charmed and interested by the distant and the novel, and in some measure such a feeling influences us in our interest as between the Foreign and the Home Mission. Then some will not, or do not support Home Missions, because they say that the people might help themselves if they would, to whom help is given; forgetting that they once, denominationally, were helped until they could support gospel privileges. It cannot be too often named that as a people we have been built up by sacrifice and mutual help, on the part of both ministers and people. The very essence of the religion of Jesus is based upon and centered in the principle of mutual help. Therefore we are called upon to view the matter in a broader light to be just to our interest, and our devotion to the imperious demands of our holy religion. But can those who seek our aid help themselves? Some can, others cannot, and we seek to help those who can, to draw in those who cannot. Further, often times many in a church cannot do much, while a few can do something; and sometimes some who can help themselves do not, while others are willing to their ability; as a natural consequence the church is deprived of full gospel privileges. What is to be done? The church go to ruins? Would that be right? There can only be one answer, *No!* What then? The Home Mission steps in and is a means of saving the church and many precious souls. It puts the church in the path to self-help and strengthens the denomination. Many of our churches have thus been saved to us by the wise effort of the Society we desire to espouse and press upon your sympathy and support.

Ours is a work of resistance, and a work of aggression; to resist loss and ruin by conserving and fostering the small interests God has given to us; and to press in upon the darkness of sin and selfishness. Wisdom says to us, look well after the outposts if the centres are to be kept strong. The feeding and sustaining influences in a strong denomination are manifold. They embrace every nook and corner of its influence. The broad, expansive, majestic river is fed by a thousand streams and rivulets, each rivulet adds its quota, and swells its growing volume, until it is swallowed up by the vast ocean. All the small interests allied with us add their quota to our strength, if wisely cared for, and plain duty tells us to foster and carefully tend the tender plants. It is scarce needed that we should multiply words urging the claims upon us to extend our Home Mission work; for we have by our history, as a denomination, endorsed in our present position and growth, the wisdom and utility of Home Mission effort.

During the past year we have urged the calls of the Society upon those assembled at our Quarterly Meetings, and the results, practically, have been satisfactory. The educational power of such meetings, who can tell? It is impossible to guage the benefits that accrue from the timely addresses given upon Missions. Circumstances have forbade us holding special meetings, but it is hoped that a number of such meetings will be held this fall, when the needs of the Society will be pressed upon the mind and heart of the people.

It is hoped at this Conference some plan will be devised and matured whereby systematic support of our benevolent Societies can be secured. System rules the world, and system ought to govern our gifts for the Lord's service.

Agreeable to a vote of Quarterly Meeting your Executive obtained the services of Rev. B. Colpitts of N. B., who spent three months among some of our churches. On Cape Island he did good service for the Lord and our cause. He proved to be "a workman that need not be ashamed," wise, earnest and God-fearing, he was, in the hands of the Master, owned and blessed in his devoted labours. It is hoped he may soon be able again to spend a few months with us.

Our funds are gone, and the demands upon us are great for the coming year. Friends, it is with you what shall be the measure of our labours. You have the money on which we depend. As an Executive we realize that just now special efforts must be made in many sections of our denominational field. In the past you have generously responded. This year you have heartily answered the call of the Halifax Mission. You have to denominational purposes in Y. and S. Q. M. given the sum of $6,200, an amount that reflects the highest credit upon us. Of course the Halifax Mission, and the partial cost of the new meeting-house amounting to in round numbers, $1,200, is abnormal expense. The $5,000 represents our normal cost of maintaining in this Q. M. our denominational interest this year, but our average is nigh $7,000 per annum, or about $3.07 per head. The $5,000 is about $2.18 per head of our membership. This, as compared with other denominations of larger wealth, is highly creditable to us. But we are satisfied even what we have done can be greatly exceeded. What we need is to draw our entire membership into active labour and systematic giving. Burdens distributed fall lightly and are easily borne. We appeal earnestly to all to support heartily the forthcoming year the interest we represent. There must be given to maintain healthy Christian character. "To him shall be given the gold of Sheba." "The merchandise of Tyre should be holiness to the Lord." Let us all as the good stewards of God's bounteous gifts ask "Lord what will thou have me to do," "what will thou have me to give." Then will we be able with joyous emotions to adopt the language

"All that I have, and all that I am,
Be, Lord, forever thine;
Whatever my duty bids me give,
My *cheerful* hands resign."

T. H. SIDDALL,
Secretary-Treasurer.

YARMOUTH AND SHELBURNE QUARTERLY MEETING.

"For who hath despised the day of small things." Friends, though we have in some particulars to chronicle as our years' work, "small things," yet great and small are the Lord's. It is not ours to "rest and be thankful," but it is ours to toil on and be grateful, "for the droppings before the shower," knowing that He who has given us the small favors, is the same who can grant us the desire of a full heart. Happily, the servants of God, who bear the "heat and burden of the day," are not left in sorrowful disappointment to complain "we have laboured in vain; we have spent our strength for naught." In the husbanding of our forces, in maintaining that which the Lord has given to us, in keeping up the "walls," and tending the fold, in being able to "Hold the Fort," their is cause for devout gratitude to the "Giver of every good and perfect gift." But we have in some measure been able to "lengthen our cords, and strengthen our stakes." Some of our churches have rejoiced in blessed seasons of grace, and our hearts have been made glad in the good and precious work of the Lord. But our main work for the year has been "mending nets," and keeping the enemy at bay. We are conscious of the troubled waters that we have been called upon to wade through, and we cannot yet say the storm has abated, but our cry is, "Oh Lord give us rest!" and as we cry we seek the land in a path of righteousness, bright with hope, and with sure and steady tread, with steadfast eye on the glory of God, we go forth with confident trust, that at "evening time it shall be light," and "to the upright there ariseth a light in the darkness." "Perplexed but not discouraged." "Bent but not broken." "Humbled but not forsaken." Can we not with the Psalmist well exclaim, "Why art thou cast down, O my soul! and why art thou disquieted in me? hope thou in God." And just as Luther found comfort, strength and courage, in the language of the forty-sixth Psalm, let us turn to those precious and soul-inspiring words, and rejoice, that "God is in the midst of His beloved Zion, "She shall not be moved; God shall help her, and that right early." Yes, friends, let us all take hold of Israels' God, our Father's God, who has so many times caused the darkness to break in refreshing light, and the shadows to be messengers of mercy.

"Let Zion and her sons rejoice;
Behold the promised hour;
Her God hath heard her mourning voice,
And comes to exalt His power."

For convenience and according to usage we will review each pastorate within our Quarterly Meeting.

Pastorate No. 1.—Comprising First Barrington and its branches; Oak Park, Port La Tour, and Cape Negro Island Churches; and preaching stations, Village Dale, Clyde Port, Sable River, Lockeport.

Rev. T. H. Siddall has been the only minister on this pastorate. He preaches in Barrington four times a month, Port La Tour twice a month, Village Dale twice a month, and Oak Park occasionally. He attends a Bible-class at Port La Tour, twice a month. A number of special meetings were held in Barrington, and two were baptized. Brother and Sister Rufus Crowell still are doing good service at Oak Park, and their labours are greatly esteemed by the people. It is hoped another year that this large pastorate will be divided, and two ministers be supported. Efforts are being made in Barrington to obtain a meeting-house worthy of the people and our cherished cause.

Pastorate No. 2.—Cape Island Church at the Centre, Rev. P. M. Brown is engaged one-quarter of his time, and his labours have been helpful and are esteemed; and at Clark's Harbor, Rev. T. O DeWitt spends all his time with one of the out-stations. Last spring Rev. B. Colpitts, of N. B., spent seven weeks with the Centre Section, and his labours resulted in a glorious and blessed revival, thirty-seven being baptized and added to the Church. Rev. P. M. Brown baptized five of the number named. Scarce too much praise can be given to Bro. Colpitts for his earnest and unstinted labours. Such an ingathering amid the clouds that hovered and still hover over the Churlin, is a matter for devout gratitude to our gracious Father. We regret this Church is still under the clouds, but we hope that soon rest and peace may compass one of our strongest and best churches. Let us amid its difficulties aim, "to be just and fear not."

Pastorate No. 3.—Comprising Second Barrington, Bear Point, Shag Harbor, and Woods' Harbor. Rev. T. H. Siddall preaches twice a month in Second Barrington, and has a Bible-class once a week. Rev. W. C. Weston spends quarter of his time with Bear Point, and Rev. P. M. Brown quarter each with the other two places.

At Second Barrington a number of special meetings were held by Rev. T. H. Siddall, which greatly helped and blessed the Church; four were baptized. Three were added to the Church, and one to First Barrington.

At Bear Point a special season of grace was enjoyed last spring, and six were baptized and added to the Church by Revs. W. C. Weston and P. M. Brown. There is no valid reason why this pastorate should not another year, have only the labours of one minister, and it is expected and hoped that one only will occupy a field that needs the time and energies of one servant of God.

Pastorate No. 4,—comprising East and West Pubnico, Argyle and Glenwood,—still has the valued labours of Rev. Wm. Millar. There is nothing special to report except all is going on well, and peace reigns in the land.

Pastorate No. 5.—Comprising Tusket, Pleasant Lake, Plymouth, and Little River. Rev. J. W. Freeman was called to this field, and he has done excellent work, and is greatly beloved. Soon after entering upon his labours, he held special meetings at Little River, and a rich blessing was vouchsafed to minister and people. The Church was revived, and sinners converted. Eight were baptized, and added to the Church.

Pastorate No. 6. Comprising Yarmouth Town, and Chebogue Point. Yarmouth Church at last is lifting up her head, and treading in the path of duty. During the year, Revs. J. F. Smith and W. C. Weston have occasionally spent time with them. For the last three months Rev. Wm. Downey has preached there twice each Sabbath, and the Church has been greatly helped and strengthened. During the year special meetings have been held, and much good done. We pray that this Church has again entered upon a path to be crowned with abundant prosperity. We hope the friends will strive not to let the pulpit be vacant; and it is an incumbent duty upon us to aid them in every possible way. Rev. Wm. Knollin preaches twice a month at Chebogue Point.

Pastorate No. 7.—Comprising Brooklyn, Session Hill, and Sanford Churches. Rev. Wm. Knollin preaches at Brooklyn, Session Hill, and Sanford; and the Rev. W. C. Weston preaches twice a month at Sanford. There is nothing special named in the reports. This is a valued field, and one that another year calls for special effort. We hope to report next year, that all the churches have been abundantly blessed. Our brethren have wisely maintained our interest, and with us are praying for a rich shower of grace.

Pastorate No. 8.—Comprising Beaver River Church, and its out-lying stations. Pastor, Rev. J. F. Smith. This Church has again been blessed with a gracious revival, and five were baptized, and six added to the Church. This Church has in every way been strengthened and helped by the labours of its pastor.

Pastorate No. 9.—Comprising Carleton and Kemptville, and the preaching stations around. Pastor, Rev. W. C. Weston, of all except Forest Glen—Rev. S. K. West still has the oversight. Our brethren have striven amid formidable difficulties to dispense the word of life. In keeping up our interest they have done good work. Another year special effort should be put forth, in this languishing field. The Home Mission Society would do well to consider the call of this once flourishing district. We are glad to report that in Kemptville they have got well under way a new meeting-house.

Thus we have gone over this part of our denominational field. The review calls to mind many suggestions; a few only can we name.

I. The imperative need of maintaining intact and developing the pastorate system; on this depends much of our future prosperity.

II. The need of entire consecration of those called of the Lord to minister in holy things to the Lord's work. Our cause demands this; the power of God crys out for it.

III. On the part of ministers more confidence in each other, more self-help, more deep-seated love and willing sacrifice. And on the part of the people, greater esteem for denominational rule, and order, and surrender to the plain teachings of truth and righteousness. And further, more sacrifice for God and His glory, being willing cheertully to support His cause and ministers.

The Sabbath-schools in the Quarterly Meeting we maintained, speaking proudly, with an excellent degree of efficiency. It would be invidious to single out any particular school where so many are worthy of special remark.

Temperance continues to take a deep hold of our people, and is to-day strongly entrenched in the heart of our churches. It is hoped that the good secured by the "Canada Temperance Act" will widen and grow, and although the Act is in jeopardy, we have faith in an overruling Providence, and in the wisdom and good sense of those who are called upon to navigate our deservedly acquired boon into a peaceful haven. We hope this Conference will by resolution make our opinion known to those who at Ottawa strove to destroy the virtue and good of the Act.

Home Mission work has been prosecuted with a fine degree of prosperity. Bro. Colpitts spent three months at Tusket, Yarmouth and Cape Island, and his labors were productive of great good. We had hoped he would have been able to spend more time with us but he felt he could not. The opening year has a big demand upon us and we want means. Let us in this Conference do great things for the Lord and ourselves. The Halifax Mission drained our people, but now we have breathing room again, and let us do our duty and help our needy interests.

The call for laborers in the vineyard is great, we want men who with us are ready for work and sacrifice. We have faith that if wise means are used our folds will not be neglected.

The Womans' Aid Society continues the good work it watches over, and is deserving of our ardent support and sympathy.

At our last Quarterly Meeting held at Shag Harbor, Aug. 20th, the following resolution was passed.

Whereas, We believe the time has come when for the strength and advantage of our denomination we should consider the propriety of a closer union with the F. C. B. of N. B. and the F. W. B. of the United States and the Dominion, for purposes of mutual help and benefit;

And Whereas, We believe it would be to the mutual advantage of each Conference named to labor together in mission, educational and general denominational work, without trenching upon the rights belonging to each Conference, except in so far as each Conference agrees to yield to a platform clearly marked out and understood as a basis of action and co-operation;

And Whereas, We believe that such action and co-operation can be had in a convention composed of delegates from the Yearly Meetings of all the F. B. Conferences within the bodies named;

Therefore Resolved, We recommend the next General Conference to consider the proposals as named in this aforesaid preamble, and at once put the matter in a practical shape by defining how possible to combine and upon what basis, also by definite proposals to the forthcoming Conference in N. B., and further resolved by a delegation thereto.

The above resolution was unanimously carried.

Also the following resolution was passed.

That Whereas, The various charges in report of Committee have been regretfully sustained;

And Whereas, We believe we are obliged to take action in the matter;

Therefore Resolved, That Rev. T. O. DeWitt be suspended until the forthcoming General Conference and further resolved we recommend Elders' and General Conferences to take into consideration the report above named.

The above was an amendment to the following resolution:

"*Whereas*, The charges against Bro. DeWitt have been sustained by the evidence produced by the report of the Committee;

Therefore Resolved, That Bro. DeWitt be expelled from the Q. M.

Fourteen supported the amendment and seven the resolution.

In closing we find that during the year only 67 have been added to our churches. A number that ought to arouse and quicken us to more active service. We pray we may leave this Conference and return to our various fields of labour with a zeal and ardor for souls that will cause us anew to offer ourselves to the Lord, and His blessed service. We further pray that divine wisdom will be imparted to us as we consider the important questions relegated to this Conference. And at the close may we feel we have not hurt the "oil and the wine," and although wounds may still be open, yet in the path of righteousness we have striven to tread, leaving the issue in hands that will not fail to cause all things to work together for our good and His glory.

T. H. SIDDALL, *Assistant Clerk.*

OUR DENOMINATIONAL LITERATURE.

(A paper read at the Educational Meeting of the Nova Scotia Free Baptist Conference, Sept. 10th, 1881, by Licentiate Edwin Crowell, B. A.)

Last year, some nihilistic critic of another denomination claimed that the F. Baptists had no right to an independent existence since among our doctrines there was none to which we could lay an exclusive claim. That every one of our prominent tenets of faith was to be found in the Credo of some other evangelical body was maintained as a reason why we who hold those views should find our places in the other bodies and not add another to the already too long list of religious parties. The reply was simple and forcible. The F. Baptist creed embodies what we believe to be the essential gospel truths, and no other denominational faith includes all those truths. We who could not be otherwise than restive in a harness which galled us severely in some particulars, find in the scheme of our choice a perfect adaptation to our wants. We have unified the vital parts of all creeds—those parts which are true for ourselves.

But what has this to do with literature? Just this. The arguments which have been wrought out in the furnace heat of theological controversy, the grandest thoughts of the greatest men ever lived, as far as they have been preserved, the sermons, essays, commentaries, which expound the Sacred Word, these, in the degree in which they represent our views, are, to that extent, our own; a grand and noble literature has become our legacy from the ages. Let us then roam fearlessly over the wide domain knowing that every point of our treatise of faith has been vindicated by men of world-wide renown. Nor must it be thought that we belittle ourselves by going back through the centuries to find our most worthy champions. Had any of our doctrines been so obscure that Benjamin Randall and his compeers were the first to discover them in God's Word, we would never have attained our present status, although a separate existence might be ours. The identity of our faith with eternal and revealed truth forces itself upon the candid and unprejudiced enquirer as a fact. This is the basis of a Free Baptist denomination. This will ensure it success.

A century's growth has given but little time for the development of a literature comparable to that of senior organizations. But let us not, therefore, consider ourselves children. We are not like a British Empire, which developed in nineteen hundred years from barbarism to the rank of the foremost nation on earth in civilization, literature, and art, but resemble rather the fatherland of the most of ourselves, and our denominational name—the United States, which took the tried elements of other civilizations, and combined them in a short period into a vigorous and puissant nationality. In building our ship, we have not been forgetful where there were approved models, whose better features might be united; nor have we clipped the timbers with stone axes, nor burnt out the hold with hot coals, but we have availed ourselves of the means which others had provided, and, in a manner, have entered into the fruit of their labours. Truly in the religious literature extant we have a goodly heritage, and all Free Baptists, old or young, may investigate the records of the religious polemics of our world with profit; for while they may become more liberal in sentiment, and feel a happy freedom from the bonds which restrain the thought of a member of almost any other community of Christians, they will find the balance of argument, of evidence, historical and scientific, in support of their own creed. Whether the subject of our research be Church government, the freedom of the human will, the mode of baptism, or any of the other questions upon which there may be agreement to differ; or, indeed, any of the grander questions on which all Christians unite, we may ransack the records of Church History with confidence. Roman Catholics, Episcopalians, Presbyterians, Wesleyans, and Baptists, in turn become our allies, and furnish to our hands the support of their strongest men. St. Augustine, Calvin, Sherlock, Hooker, Knox, Wesley, Chalmers, Stanley, and hosts of others. Surely then, if a man would be valiant on our side for the cause of God, it behooves him to be intimately acquainted with the great thoughts of these great teachers—God's servants. Ordinary powers of mind and language may be sufficient to explain the meaning, and make more general the knowledge already attained, but they can hardly add to or improve upon the light we already have.

The question now naturally arises. Have Free Baptist writers added anything to the religious literature of the world? All who know anything of the matter will admit that much has gone forth through the Free Baptist press, but is it literature? A complete definition is beyond the scope of this paper. Worcester says, "Literature is the results of knowledge, learning, and imagination, preserved in writing." With the imaginative or poetic side we have little to do. If our writers have contributed anything to the wealth of pious and theological thought stored up in the standard works to which we have access, we may justly claim a place in literary circles. The name and style of literature in its highest meaning is conceded to very few newspaper or magazine publications; but as a factor in diffusing denominational information the demand of the newspaper for recognition is imperative, and we shall best understand our own position by a comparison with others.

The Rev. Stopford Brooke—an authority, says: That literature must have *style* and *character*, and be written with *curious care*. That which, by its strength and beauty of expression, is calculated in all times to find intelligent and cultured readers is *literature*; and I think you will excuse my dwelling on this point, when I say it is in order that all those who would produce a lasting impression upon men by their written wisdom, may be induced to attend to the conditions by which that wisdom may have its due effect.

One of our reading deacons seemed somewhat astonished lately, when I interrogated him thus: Had he ever read any noted book by a Free Baptist author? Did he know of any such, and where they could be purchased? If anything more erudite than Prof. Butler's commentaries had ever fallen under his notice? Now, probably, his patience was considerably tried with me, as yours will be, if I continue to extort such *apparently* humiliating confessions. But only *apparently*. It would be no reproach to a thorough-paced Calvinist of to-day, that he could not better the arguments of Calvin or Jonathan Edwards on Predestination. No more is it to us that we have put forth no theologian to outshine the brilliancy of the fame of the grand champions of the cardinal points of our faith, or to remedy their fancied deficiencies. It has remained for our comparatively modern comprehension scheme—the Free Baptist organization—to give up the disputations of hard questions, and the solutions of Gordian knots, and turn its attention to practical work; and with no uncertain sound to proclaim unequivocal hostility against the devil and his emissaries of wrong-doing in every shape. We have been satisfied for our Treatise of Faith to be an Eclectic Magazine of the best of all creeds, God's Word pointing out that best. The pioneers of our denomination were men who shook off the shackles that bound their faith, and whose recorded history, so far as written, is a thrilling literature, and still lives in the lives of their imitators and followers.

In the grand questions of slavery and intemperance, we have a pure record, and our founders may justly claim to have led the thought of the age in those mighty struggles. As a religious body we stand pre-eminent to-day, in the historical records of the United States, as the only undivided and distinctly out-spoken opponent of slavery. No other denomination of equal size is a total abstinence body. And if we can be content to be the *heroes* for the present, and let *others record* our deeds of honour, the time may come when the poetic truth, which has already found expression in actions, shall manifest itself in beautiful words. Even among the Roman Catholics, where infallibility is rampant, the saintly dead, worthy of the rare honour, are not often canonized in less than one hundred years after their death. The fame of England's greatest poets has been *post mortem*. Our time is yet to come.

"The heights by great men reached and kept,
Were not attained by sudden flight."

We prefer the freshness and liberty of youth to signs of premature age. Diamonds are the products of the ages.

Now, in fact, our denomination was occasioned by circumstances unfriendly to intellectual vigor and culture. It was, in part, a manifestation of the revolt of vital religion against the hair-splitting logomachy, which had usurped the place of real piety, and its maxim was, In religion, deeds not words. Yet while I hardly know where to turn for one of ourselves to shed lustre on his brethren by eminence in the higher ranks of literature, it would be unjust to suppose that the causes are either incapacity to use the pen well, or a tendency to ignore its power. The *F. W. Baptist Quarterly* over a score of years ago had a number of able and scholarly contributors; the English General Baptists have had men of power to lead their thought and names of high reputation appear amongst them; the literary standing of the organs of our denomination, as far as those in America are concerned, has been conceded ever since their establishment, and is now maintained in a way that compares favorably both in Editorial and contributed matter, with any of their religious contemporaries. I have heard the RELIGIOUS INTELLIGENCER much extolled by men of culture outside our denomination, and I would consider that any one denying a high literary and moral character to the *Morning Star* would thereby stultify himself as a critic. That these and all other N. B. publications have their faults is undeniable, but they are as commendable as this, that no one can read them without being benefitted, very much I and no Free Baptist can lay claim to an intelligent knowledge of his own spiritual home without using the advantages which they give at so trifling an expense.

Now it seems to me that culture enhances any man's power for good. The fact that uneducated men have been the instruments of great blessing, shows, as was well said by the Rev. A. F. Galley in the last *Morning Star*, not that ignorance is an aid to spiritual life and success, but that success has been attained in spite of a measure of ignorance, with training, scientific, or literary, our local celebrities might have become men of wide renown with a correspondingly increased influence. In our past, we seem to have attempted an experiment similar to Dr. Tanner's feat of living upon water, and we may consider it a wonder that we still live, since we have been so indifferent, to the instrumentalities for sustaining vigor and health. In this respect, I refer more particularly to our history in N. S. and N. B., believing that we would be worse off than we are, were it not that the spirit of the times has been contagious, and a common-sense view of the conditions of success in Gospel work is triumphing over the results of that hasty and short-sighted policy, which expected ministerial strength to be compatible with illiteracy. We, similar to the mode Tanner proposes for himself, have been surrounded by an atmosphere of electrified air, whose occult vivifying and educating influences have been irresistible. Something like this has been our state, and if our reflections on this subject are worth anything they should stimulate us to set ourselves right in this matter. The effect of our free schools upon the general intelligence of the land cannot be ignored. The leaders of religious thought must acknowledge this force, and be prepared to direct its energies. The promotion of moral activity, aside from the precept and example of the clergy, falls largely into the hands of the religious press. Here, two departments of work appear; the former, the production of the newspaper, the latter, its circulation, which depends largely upon the intersted ness of the clergy. Reading the papers leads to reading books, and he who becomes conversant with our every-day religious news will seek acquaintance with historical and theological works, containing stronger spiritual nourishment. A thoroughly trained clergy will provide a literature of the proper kind.

In order to provide writers and readers, give the children good books; and, if you would have them loyal to the denomination,—Free Baptist books, bearing in mind that the quantity is not so important a consideration. The light and heat we get from the wood and coal in our stoves are but the light and heat which Nature stored away there long ago. So in the young mind liberally, and with faith in the future. It is said that the pure and lofty style of the Hon. Joseph Howe was due to his assiduous study of the Bible and Shakespere. Have not all of us fallen in with men of a few books but those thoroughly their own; and we have been especially aware of their immense power when those books inculcated wrong principles. In hurrying to an end, let us remember that one reason in our choice of books should be their adaptedness to our peculiar needs. That fitness is found in our papers. Their articles, selected or original, are put there for you, chosen for you; and you may thus have wisdom at a cheap rate. If you aspire to literary fame or to usefulness with the pen, begin by writing for the papers, and a critical public may deem your name worthy a place on the scroll of honour, where genius is duly recognized. Free Baptists owe a duty to their children which they can pay by educating them in the freest manner, and delivering them from the prospect of a social servitude. The time has been when only members of the Episcopalian, Presbyterian, and Roman Catholic Churches, could aspire to high political position even