

Religious Intelligencer.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

VOL. XXXIII.—No. 32.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 20, 1886.

WHOLE No. 1705

SPECIAL OFFER.

To new subscribers we will send the INTELLIGENCER from the date of receiving their subscriptions till Dec. 31, 1887, for the price of one year (\$2.00).

Those who subscribe before or at the time of Conference will receive the numbers containing the report of Conference proceedings.

This offer is made, simply to help in extending the circulation, and to make the work of canvassing by the INTELLIGENCER'S friends easier.

Please make the offer known from your pulpits, brethren. Those who do not occupy pulpits, can tell their neighbours and friends and solicit them to subscribe.

YET SAVED. There are many persons who talk through the telephone without understanding its mechanism. Even so it is possible for many souls to believe in Christ to the saving of their souls without understanding how it is that he died for them and rose again saves them. It is a blessed thing that we are saved by faith and not by knowledge. It is nevertheless a privilege and a duty that we be "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."—Lutheran Evangelist.

MACHINERY. The aggregate of all the varied machinery of Great Britain now operated by steam-power, it is said, is capable of performing more work than could be done by 400,000,000 able-bodied men, or more than all such now living. Facts like this must not be overlooked in studying the labor questions of modern times. Several things it suggests: 1. Labor must now work more with mind than with muscle. Labor must be educated. Schools of technology must be established. 2. If machinery has reduced the demand for laborers it has reduced still more the cost of living. The purchasing power of wages is greater now than in any other age of the world.

CHIMNEYS. In the year 1200 chimneys were scarcely known in England. One only was allowed in a religious house, one in a manor house, and one in the great hall of a castle or lord's house; but in other houses the smoke found its way out as it could. The writers of the fourteenth century seem to have considered them as the newest invention of luxury. In Henry VIII.'s reign the University of Oxford had no fire allowed; for it is mentioned that, after the students had supped, having no fire in winter, they were obliged to take a good run for half an hour to get heat in their feet before they retired for the night. Helinshed, in the reign of Elizabeth, describes the rudeness of the preceding generation in the arts of life. "There were," says he, "very few chimneys; even in the capital towns the fire was laid to the wall, and the smoke issued out of the door, roof, or window. The houses were wattle and plastered over with clay, and all the furniture and utensils were of wood." In 1689 a tax of two shillings was laid on chimneys.

NEW OIL FIELDS. The recently discovered oil fields in the region of the Red Sea have been carefully examined by Mr. Daley, a Belgian engineer, and promise to be of considerable importance. The entire peninsula of Gimsch, where the oil has been found, is of volcanic structure, and devoid of slightest trace of vegetation or fresh water. The first oil borings were made at a distance of 400 feet from the sea. At a depth of 156 feet, a copious flow of oil was obtained. It is estimated that 3,500 barrels were discharged in twenty-four hours, and the flow has since been maintained at the same rate. The petroleum is of a dark greenish color, limpid. It is mixed with salt water, and discharges carbonic acid gas. By allowing it to stand for some time, the salt water settles to the bottom, and may be drawn off. The surrounding country is quite uninhabited, on account of the absence of drinking water and vegetation. All provisions are supplied from the Suez. The climate, however, is healthy; and the otherwise intense heat is moderated by frequent winds.

CONFERENCE REPORT.

(Continued.)

Sunday.—At 11 A. M. the Rev. G. W. McDonald preached the Annual Sermon using for his text the 4th chap. of Ephesians 14-16.

This Scripture teaches us that ministers are God's gift to the church. "He hath given some apostles, and evangelists, and teachers," &c. He has not changed. If a minister is what God designed him to be, the Holy Ghost has called him. And no human power or institution can make a minister of the Gospel. The same voice which spoke to the church in Antioch, saying, "Separate me Paul and Barnabas," speaks to men now, and urges them into the vineyard. The work of the ministry is not simply the conversion of sinners, but the edifying and building up of the body. This is a wonderful passage, it refers not merely to the saving of souls, but to the drilling, instructing, and then leading the church. My subject is *soul building*.

I. THE INSTRUMENTALITY EMPLOYED. TRUTH. 1. Preach all the truth. The minister must preach the whole truth. Men must not be pushed to children as they preach to men, but must preach the truth.

2. In its entirety. A deaf and dumb boy, when asked what is truth, took a piece of chalk and drew a straight line. When asked what is falsehood, drew a zig-zag line. Yes, truth is a straight line. The truth must be spoken, whether men hear or forbear. God has given us the truth, so that it may reach every condition in life. The man who shrinks from preaching the truth because of influences which may be brought to bear upon him, should be branded as a coward. The man who listens and cannot respect the man who preaches the truth, is not worthy of the name of Christian. Brethren, in the pulpit and the pew speak the truth, not opinions.

II. THE DEGREE OF SOUL CULTURE TO AIM AT.—The measure of the stature of Christ. Not measuring ourselves by ourselves, or among ourselves. But what the Gospel teaches of knowledge, love and holiness. Not what we can lack, and yet be saved, but what is the standard? This is best seen by contrasting children and men. "That we be no more children," &c. Every Christian must have some of the traits of children, and other traits are to be avoided. Let us notice some of the characteristics of childhood which should be avoided by the Christian. 1. *Fretfulness*. In this respect we are not to be children. The Christian who frets is not yet subdued. He has simply commenced, but has not gone forward to learn more of God. There is, 2. *A disposition to have their own way*. Even to the directing of the church. Such trouble was in the church at Corinth, Paul says, "I cannot write unto you as unto spiritual, but as unto carnal." Where there is carnality, there is division. But one asks, where is this carnality? Does not one say, "I am of Paul, and I of Apollus, and I of Cephas, and I of Christ?" One more evidence of childhood is, 3. *Patience*.

"Now ye also put away all these, wrath, anger, clamor, evil speaking," &c. The Christian should lead a life free from *patience*. I do not unchristianize them. Paul does not. They are children. Another evidence, 4. *Lack of discernment*. They cannot discern between right and wrong. See Heb. v. 14. If we are in the light and walking in the light, the light shining in our hearts would enable us to discern between right and wrong. 5. *Timidity*. All these are opposed to the manhood of the Christian. God designs that we be men and women walking in the full light of the truth. But, how are we to come from this state of childhood? The transition must be made. Salvation which is not wrought in you as well as done for you is defective. You reach God's altitude by going down. It must be a complete, eternal, self-surrender to God. Mr. Spurgeon says, "One idea I would correct before I pass from this—it is the notion that ripeness in grace is the necessary result of age. It is not so at all. Little children have been ripe for glory; yea, there have been authentic instances of their ripeness for heaven even at three years of age. Strange things dying babies have said of Christ, and deeply experimental things, too." "Out of the mouths of babes and sucklings;" the Lord not only brings childlike praise, but He has "perfected praise," or, as David has it, "Thou hast ordained strength, because of thine enemies." Many an aged Christian is not an experienced Christian; for his experience, though it may be the experience of a Christian, may not have been a Christian experience of an advanced kind. An old soldier, who never saw a battle, is no veteran. Remember, it is in the kingdom of God very much as it is with God himself, one day may be as a thousand years. God can, as Solomon tells us, give subtlety to the simple, and teach the young man knowledge and discretion. Years with grace will produce greater maturity; but what I want to say is, that years without grace will produce no such maturity. The mere lapse of time will not advance us in the divine life. We do not ripen, necessarily, because our

years fulfill their tale; gray hairs and great grace are not inseparable companions. Time may be wasted as well as improved; we may be petrified rather than perfected by the flow of years. Here it may be well to note, that there is no reason why a young Christian should not make great advance towards this maturity, even while young. The Lord's grace is independent of time and age; the Holy Spirit is not limited by youth, nor restrained by fewness of days. Young Samuel may excel aged Eli; a holy babe is riper than a backsliding man. Timothy was more mature than Diotrophes—Jesus can lead you, my youthful brother, to high degrees of fellowship with Himself; He can make you to be a blessing even while yet you are young; I pray you aspire to the nearest place to Jesus, and like young John, lie on the Master's bosom.

III. THE PRINCIPAL ELEMENT IN THIS WORK IS LOVE.—1. The truth must be handled in love. There must be, 2. A birth into love. John iv. 7. You know you are a Christian, not because you have great abilities, or knowledge, or faith, but because you love. "The love of God has been shed abroad in our hearts by the Holy Ghost given unto us."

3. The perfecting of love. When men are so strong that everything that is carnal is drawn out, and Christ is not only the ruling power, but the absorbing thought, there is perfect safety. The love of God must get hold of the heroic element in man. Shall we do more for our country than for God? No! No! This is what made Paul a hero. This is what made the martyrs heroic. This makes men do well. 4. The service of love. It is serving God when we love Him. Jacob served seven years for Rachel, and it seemed but a day, his love was so strong for her. A service of love is an active service. When Christ's love is shed abroad in the soul the truth is heard. All that is necessary for the culture of the human soul has been purchased by Christ. Here is the salvation that saves, "The blood of Jesus Christ cleanseth us from all sin."

3 P. M.—Rev. S. N. Royal, Corresponding Delegate from the Nova Scotia Free Baptist Conference, preached from 1 John iii. 14.

The terms in the text are elsewhere used to present the condition of men under sin, death; and under grace, life. "If Christ died for all, then were all dead." The Epistle to the Ephesians 2 chap. vi, presents their present with their former condition, "And you hath he quickened who were dead in trespasses and sins." The text presents before us two conditions. A passage from the one to the other, and a test that the passage has been made. Let us enquire

I. WHAT IS MEANT OR IMPLIED BY THE TERMS DEATH AND LIFE. The primal fact of death is separation. Natural death means separation. Moral death means separation. Death to sin means separation from sin. "Come out from among them," &c. The day Adam touched the forbidden fruit he died, or was separated from God.

This thought should find a place in every heart, and lead us out into the world seeking the souls of men. The master uses the same thought in speaking of the Prodigal, "This my son was dead," or separated, "but is alive again." There may be conditions of sin esteemed in their comparison as greater or lesser sins. Jesus said of some that they were greater sinners than those who had been overthrown. The little girl was dead, to whom the master uttered the Talitha Cumi. Our children who have reached the years of accountability are unsaved. How many fathers have gone out in soul to God, in behalf of their sinful child, etc. The widow's son was dead, being separated from all he loved, but Jesus touched the bier, and then said, "Young man, I say unto thee arise." It is a sad thing to preach a funeral sermon. I am going a sadder thing to-day because I go out among the thousands, who are making shipwreck of life—who because of sin are crying out "O wretched man that I am." "No man careth for my soul." In this they are mistaken, there are many who are interested. Then there was Lazarus. Sin is a horrible thing, how sad when it reaches the Lazarus state. You see all along the shores of time the wrecks which sin has made, and you stand back appalled. Perhaps some say we are not there. Thank God you are not. The embalmed body is dead. There are embalmed sinners. You need reviving and bringing back to life. There is legal death. This is separation. That which has been already anticipated, is, sin in its progress is repulsive. It is repulsive before the eyes of those who do not love sin. There is a reverse to this, dark as is the one picture, I desire not to paint it darker than it is. If death means separation, life means reunion. As there is a union in a body of men, in a nation; so there is between God and the Christian. The first expression of our lips is Father. Union with the people of God all over the world, union with the sanctified on high. This is life. If the other was so repulsive, this is beautiful. It is beautiful in God's eyes.

Monday, Oct. 11. 8.30 A. M.—The meeting was called to order by the Moderator, Rev. J. W. Clark. Prayer was offered by the Rev. J. Perry. On motion

Resolved, that Rev. E. Crowell, Moderator of the Nova Scotia Free Baptist Conference, be invited to a seat with us.

The Conference then proceeded to the election of Moderator for the ensuing year, which resulted in Rev. G. A. Hartley being chosen Moderator, and Rev. G. W. McDonald, Assistant Moderator.

W. Peters, Esq., Conference Treasurer, submitted the following report. Balance on hand last year \$315.26. Received during the year \$690.80. Paid out \$361.51. Balance on hand \$329.29.

On motion of Dr. Musgrove, the motion given by Hon. G. E. Foster at the last session to amend article 2 of the Constitution, was taken up for consideration. The Secretary explained

that the object of the amendment was to enable the superintendent of the benevolent societies to become a member of the Conference. After considerable discussion the matter was on motion referred to the Committee on the Consolidation of the Constitution. A communication was read from Rev. E. M. Keirstead of Wolfville, N. S., giving the names of the committee appointed by the Baptist Convention of the Maritime Provinces to confer with a similar committee appointed by this body on the proposed matter of union. The letter was received, and a committee composed of Rev. T. S. Vanwart, W. Peters and Dr. Musgrove, to arrange for the time of meeting the Committee.

On motion resolved, That 3,500 copies of the minutes of this Conference be published. Also, That the clerk of Conference receive \$30,000 for compiling and publishing of the minutes.

The nominating committee submitted a partial report as follows:

On Absent Brethren—Revs. J. Noble, J. Hendersen, J. E. Reud. On Correspondence—Rev. J. W. Clark, George Palmer, George Vanwart, B. N. Goodspeed and James Patterson. On Appeals—Revs. G. A. Hartley, J. McLeod, W. Downey, B. S. Palmer, Esq., Chas. White, Esq., Gideon McLeod, Esq., and Hon. Dr. Foster, M.P.

On motion, resolved, That the corresponding secretary be directed to convey our thanks to the proper officers of each railway and steamboat company for granting free tickets to members attending the present session.

6.30 P. M.—Rev. J. E. Reud preached from Col. ii. 6.—"As ye have received Christ Jesus the Lord, so walk ye in Him."

I. WHAT IS INVOLVED IN RECEIVING CHRIST?

1. Not simply a willingness to receive the Gospel. 2. Not simply to assert to the Scripture testimony of sincerity in the cause of Christ. It is 1. Receiving Christ is to receive His truth spiritually, even as a thirsty man receives water. 2. Receiving Christ is giving up all to Him—body, soul, spirit, time, talents, influence. 3. Receiving Christ is being born again, justified, sanctified, etc.

II. WHAT IS IMPLIED BY WALKING WITH OR IN CHRIST?

Walking implies a certain continuance in a duty. 1. It therefore implies perseverance. And the apostle again in presses on us that this progressive cause must be carried out in the same manner in which it was begun. 2. A continual application of Christ's blood. Faith is not one simple isolated act. It must be continually separated till it is as the air we breathe. It is only after faith that we begin to discover how truly sinful we are, and to realize how much we need the continuous saving power of our Lord. 3. Continual dependence on His grace. The transition from a state of nature to one of grace is called a *new birth*, and the continuance described as a *new life*. A new-born babe must have continuous nourishment to enable it to grow up into full manhood. So must a new-born Christian. He must have continual nourishment, drawing nourishment from Him, and growing by day, never complete, never fully satisfied. His standard is Jesus. His ideal is Christ in all His purity. But with living faith he grows more and more like Him, till lovingly, humbly, at His feet over there, he will see Him as He is: then and not till then will he be altogether like Him. Brethren do not let presumption take the place of faith. 4. Closeness of fellowship. "Abide in me and I in you," you get there in the day of your conversion. Men are telling us that to be in Christ fully means a distinct and separate work; apart from conversion. Not so says Jesus. "Abide in me." 5. Conformity to the example of Christ. God looks for fruit, not leaves and flowers only. 1. *In humility*. In this day of boasting. In this day of glorying in assumed holiness, be humble. Remember Him who "though equal with God, made Himself of no reputation. 2. *Mutual forbearance*. When he was reviled, reviled not again, etc. 3. *In love*. "Walk in love, as Christ also loved us," etc. 4. *In holiness*. "Be ye holy, even as He who called you is holy, while we would not, like others, say 'that we are as holy as our Divine Lord.' But the holiness of our life and conversation, can be like unto his life and conversation. In Christ Jesus—living in Him, walking in Him—growing in Him—until we reach the fullness of the stature in Christ Jesus. Blessed Jesus we thank thee that we can thus know thee, and walk in thee, etc., etc."

Rev. J. E. Reud then read the report of the Committee on Temperance.

1. Our denomination is as heartily as ever in sympathy with every legitimate effort being made to secure the suppression and prohibition of the liquor traffic.

2. We rejoice at the growing evidence that ere long the entire prohibition of the traffic will become a question of active and practical politics.

3. We humbly pledge our moral sympathy and support, and our personal influence and aid to all officers of law, and others who are endeavoring to enforce the C. T. Act.

4. We are pleased with the success which is attending the present attempts to enforce that Act in some sections of the Province, and believe the Act is proving itself of great value to the cause of Temperance.

5. We recognize the valuable services the cause is everywhere receiving from women—our zealous co-laborers.

6. We earnestly appeal to the local Government to enforce the regulations made by the Board of Education of this Province for the temperance education of the pupils in our public schools, by making use of the text book on temperance compulsory. We reaffirm our resolution of the past two years.

Resolved, That in the opinion of this Conference it is desirable that an opportunity may be given the people of Canada to vote simultaneously upon the question of the complete prohibition of the manufacture, and sale and importation of intoxicating liquors in the Dominion, and that the officers of this Conference be empowered to petition Parliament in accordance therewith.

Afternoon.—The Conference resumed business at 2 P. M. The Moderator, Rev. G. A. Hartley, in the chair. After prayer was offered, it was resolved on motion of Rev. Dr. McLeod: That the order of business be suspended one hour. The nominating committee submitted the additional partial report:

On Finance.—Thomas O'Donald, G. J. Worden, George L. Good, G. L. Slipp, J. Kimball. On Sabbath.—Revs. T. W. Carpenter, J. Robertson, and Messrs. Ethelbert Savage, Cyrus Burt, G. B. Storey. On District Meetings.—F. C. Bloodworth, Chas. Chase, J. Smith, H. A. Hayward, J. L. Belyea, A. Bunnell, S. Richardson. Deceased Brethren.—Revs. C. T. Phillips, E. B. Grey, B. Colpitts. On Education.—Revs. G. A. Hartley, J. McLeod, C. T. Phillips, A. Taylor and Dr. Burnett. On Temperance.—Revs. J. W. Clark, W. DeWare, H. Hartt, A. Traflet, Jonas Taylor.

Rev. J. Noble, from the committee on absent brethren, reported:

Your committee on absent brethren find in looking over our list of ministers, 6 are absent. Rev. E. Sipprell, one of our oldest ministers, should be excused on account of his age. Rev. John S. Jones should be excused, and our sympathy and prayers should be for him in his present infirm state of health. Rev. S. H. Weyman, we learn, is in poor health, and should be excused. Rev. J. H. Erb, who is in Texas for his health, no doubt is with us in heart. We are glad to learn his health is so far improved that he can labour in that climate, and that doors are opening for him to be useful there.

As we are not sufficiently informed as to the cause of Rev. J. J. Barnes' absence, we express no opinion thereon. Rev. S. W. Shaw has now been absent two years without reporting, and should be censured by this Conference.

The report was adopted, and the recommendations therein carried out.

The committee on nominations submitted the following report:

Officers of the Home Mission Society.—President, Rev. F. Babcock; Vice-Presidents, Revs. J. Gunter, C. F. Rideout, H. H. Cosman; Corresponding Secretary, Rev. W. J. Halse; Recording Secretary, Rev. W. Downey; Treasurer, Rev. G. A. Hartley; Executive, Rev. W. Kinghorn, W. Peters, D. W. Clark, J. Kimball—with secretaries and treasurer.

Officers of Foreign Mission Society.—President, Rev. T. O. DeWitt; Vice-President, Revs. E. Sipprell, T. Connor, S. H. Weyman; Corresponding Secretary, Rev. Dr. McLeod; Recording Secretary, Rev. A. C. Thompson; Treasurer, W. Peters; Executive, Rev. J. Perry, J. A. Vanwart, Rev. C. T. Phillips, J. E. Owens, E. C. Frewer, Rev. T. S. Vanwart, Gideon McLeod, W. G. Gaunce, with secretaries and treasurer.

Resolved, That Revs. J. McLeod, J. T. Parsons, G. W. McDonald be the committee to arrange for the ordination of Mr. A. B. Boyer.

At this stage of the Conference the Rev. Dr. McLeod submitted a report on Foreign Mission Work. The report is here omitted, as we find it published in the RELIGIOUS INTELLIGENCER of last week.

The ordination committee made the following arrangements which were carried out: Reception of the reports of the Treasurer and Corresponding Secretary of the Foreign Mission Society; hymn, by Rev. Dr. McLeod; Scripture reading, by Rev. J. E. Reud; Prayer, by Rev. C. T. Phillips; Sermon, by Rev. J. Perry; Ordination prayer, by Rev. G. W. McDonald; Hand of fellowship, by the Moderator; Charge, by Rev. J. Noble.

Resolved, That Tuesday evening be devoted to the interests of Home Missions, instead of our usual Mass Temperance Meeting.

Dr. T. W. Musgrove read the following report:

Mr. Moderator:—Your committee appointed to consider the official letter from the Baptist Convention of the Maritime Provinces, held in St. John's, N. B., in August last, beg leave to submit the following report.

1st. That this Conference heartily receive the communication, and cordially welcome the delegation from the Baptist Convention of the Maritime Provinces. 2d. That we have heard with pleasure, the desire of the Convention for the union of the Baptists, and F. C. Baptists of the Maritime Provinces, and heartily reciprocate the desire for union, and we shall rejoice if it be the will of God that such union be consummated. 3d. And that as an earnest of our desire, we comply with the request of our brethren for a conference on the subject by appointing the following committee to meet the delegation from the Baptist Convention, who are requested to form a joint committee, and, if possible draft a basis of Union which shall satisfy the respective bodies.

Committee—Revs. A. Taylor, G. A. Hartley, J. McLeod, D. D. W. Downey, Geo. W. McDonald, J. Perry, F. Babcock, J. Noble, and Messrs. J. A. Vanwart, T. W. Musgrove, M. D. W. Peters, and Rev. Dr. McLeod. Vice: afterwards added Revs. J. E. Reud, C. T. Phillips, W. Kinghorn.

We also recommend that the Revs. S. N. Royal and E. Crowell, of the Nova Scotia Free Baptist Conference to meet the joint committee, and aid in its work in expectation, that if the union should be effected the Free Baptists of Nova Scotia may also be united with us.

Rev. J. E. Reud read the following resolution:

That a committee of 7 be appointed to arrange and recommend to Conference a better system of contributions to the Foreign Mission Work.

The committee appointed are Revs. J. E. Reud, W. Downey, A. Taylor, H. Hartt, and Messrs. J. A. Vanwart, Dr. Musgrove, W. Peters.

The election of the Executive of Conference resulted as follows: Rev. C. T. Phillips, Rev. Dr. McLeod, Rev. A. Taylor, Rev. J. W. Clark and W. Peters, Esq.

Your committee on absent brethren find in looking over our list of ministers, 6 are absent. Rev. E. Sipprell, one of our oldest ministers, should be excused on account of his age. Rev. John S. Jones should be excused, and our sympathy and prayers should be for him in his present infirm state of health. Rev. S. H. Weyman, we learn, is in poor health, and should be excused. Rev. J. H. Erb, who is in Texas for his health, no doubt is with us in heart. We are glad to learn his health is so far improved that he can labour in that climate, and that doors are opening for him to be useful there.

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