

Gems for the Household.

Experience is the keystone in the arch of divine grace. The master passed through it, and so must the servant enter to his reward. I know in whom I have believed, is the assurance of rest in God, the end of doubts and fears, the anchor which finds its place within the vale of divine love, the bosom.

WESTMINSTER ABBEY has some notable epitaphs. This by Samuel Wesley, is on the monument of Butler, the author of *Hudibras*—

"When Butler, needy wretch! was still alive,
No generous patron would a dinner give;
See him, when starved to death and turned to dust.

Presented with a monumental bust!
The poet's fate is here in emblem shown:
He asked for bread, and he received a stone!"

Work.—"Work," said I, "aim your own work and see how sweet it will be; work and see how cheerful you will be; work, and see how independent you will be; work, and see how happy your family will be; work, and see how religious you will be; for before you know where you are, you will be repining at Providence, you will find yourself offering up thanks for all the numerous blessings you enjoy."

JUSTIFICATION.—Hamilton finely remarks, "A justifying righteousness is not a privilege which you buy, but a present which you receive. It is not a result which you can accomplish, nor a reward which you earn, but it is a gratuity which you accept."

CHRISTIAN EXERCISE.—"He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true warfaring Christian. I can never praise a cloistered and fugitive virtue, unexercised and unbreathed, that never sallies out and seeks an adversary, but slinks out of the race when that immortal gale of life is to be run for not without dust and heat."—Milton.

BACKBITING.—The pious John Newton says: "I was once in a large company where very severe things were spoken of Mr. W., when one person seasonably observed, that though the Lord was pleased to effect conversions and edification by a variety of means, he had never known any one convicted of error by what was said of him behind his back. This was about thirteen years ago, and it has been on my mind as a useful hint ever since."

FLATTERY IN PRAYER.—This is told of the eccentric John Randolph. In one of his spells of repentance and sickness, he was visited by a minister, who, at his request, prayed for him and with him. The minister began on this wise: "Lord, our friend is sick. Thou knowest his generous heart has rendered to his country, and how he is among the honored and great men of the earth." "Stop, stop," said the impatient Randolph—"no more of such stuff, else the Lord will damn us both."

Pride, passion, and other vices, in these days go armed. Touch them never so gently, yet like the nettle, they will sting you; and if you deal with them roughly, roughly, and cuttingly, they will turn and taunt you, as the Hebrew did to Moses, "Who made thee a judge over us?"

READING ALOUD.—There is no treat so great as to hear good reading of any kind. Not one gentleman or lady in a hundred can read so as to please the ear, and send the words with gentle force to the heart and understanding. An indistinct utterance, guttural notes, hesitations, and other vices of elocution, are almost universal. Why it is, no one can say, unless it be that either the pulpit, or the nursery, or the Sunday school, gives the style in these days. Many a lady can sing Italian songs, with considerable execution, but cannot read English passably. Yet reading is by far the most valuable accomplishment of the two. In most drawing-rooms, if anything is to be read, it is discovered that nobody can read; one has weak lungs, another gets hoarse, another chokes, another has an abundance of colds, and another has a cold in the head. Many a lady has a way of reading, which seems to proclaim that what is read is of no sort of consequence, and had better not be listened to.

"Love God and Man?" This ancient creed must be outweighed in daily deed.
Or thou art helpless in thy need.
Love God and man, and he asks no more,
He only deeth his God adore.
Who loves his brother evermore.

THE SPECULATIVE AND THE PRACTICAL.—Two architects were once candidates for the building of a certain temple at Athens. The first harangued the crowd very learnedly upon the different orders of architecture, and showed them in what manner the temple should be built. "The other, who got up after him, only observed, 'that what his brother had spoken, he could do'; and thus he at once gained the prize. Such is the difference between the speculative and the practical Christian.

A PHARISEE.—A native New Zealand preacher defined a Pharisee as follows:—"A Pharisee," he said, "is like a bag tied half-way down. The bag is open at the top, but anything put into it would not reach the bottom. So it is with the Pharisee. When he prays he opens wide his mouth, but keeps his heart close shut; he asks with his lips for things which his heart cares not for. Besides, he always talks for effect—for even if God were to grant him the things he asks for, it would only be a waste of good gifts, for they could not get to the bottom—his pride, like the string that is tied round the bag, preventing them; they would therefore do him no good, as they would reach no further than his throat."

MIDNIGHT MEETING IN ISLINGTON.—A midnight meeting was held at Myddleton Hall, Islington, on Friday night, July 27, being the twelfth now held in various parts of London. About 120 fallen young women assembled in answer to the invitation issued. They were mostly respectably clothed; a few bedecked with tawdry finery. An ample supply of light, comestibles, with tea and coffee, was supplied. The meeting opened with prayer. After that was sung the beautiful hymn,

"Depth of mercy, can there be,"
All present joined in singing the hymn. Hardly had the second verse been completed, when a poor young creature burst into tears and fell back into her seat in loud and convulsive sobbing. It was most touching scene. Her reminiscences of early better days had been awakened by the words and the tune, and her distress continued the whole evening. She was conveyed to one of the "Homes" at the close of the meeting. The Rev. Mr. Buckle delivered an earnest address. Many a heart was melted under its affecting references to home and parents, and Sunday school, and the speaker was frequently interrupted by loud sobbing. He closed with prayer. By the time Mr. E. Thomas had concluded the services with another prayer, about twenty women accepted the offer of the "Homes," whilst at least an equal number sought for cards inscribed with the addresses of the same, and stated their resolution to apply for admission.—Record.

AN IMPORTANT REFORM.—Formerly no Christian church in Russia, except the State church, was permitted to receive converts from Mohammedanism or Paganism. Recently the Emperor has authorized the Governor of the Caucasus to allow clergymen of all tolerated denominations to receive any converts after having given the declaration that they did not belong before to the orthodox Russian Church.

Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 7, 1860.

CONVERSION OF SEAMEN.

Among the present signs of the times few are more remarkable or more significant than the great number of Seamen that are being converted to God. A few years ago, and only here and there a sailor was known to profess religion. This was probably from a two-fold cause; first, few were making the spiritual welfare of seamen a subject of prayer and labour; and second, their isolation from all those means of grace through which God generally works. Now Seamen are prayed for everywhere; Sailor's Homes and Bethels are in almost every port; and once on shore, he is brought under influences that hitherto were rarely known; and results go to show that few hearts are more susceptible of religious impressions, or capable of warmer religious emotions than the men whose lives are spent on the deep.

Some ships now sail the ocean all on board of which are Christians; the worship of God is regularly attended to; and thrilling indeed it is, to hear some of those warm-hearted men tell when they come on shore of the preciousness of Jesus to them when on the sea. We have just read an account of a Sailor's Prayer Meeting, at the Sailor's Home, Cherry Street, New York, and we cannot forego the pleasure of making the following extract from it, which we know will be gratifying to our readers:—

"The exercises of the evening were intermingled with singing, prayer, and short relations of Christian experience and were deeply interesting and affecting. Not nearly all could speak who wished to do so. When one had concluded, two or three would rise at once, so eager were they for the opportunity. The most of these who spoke, testified that they had been hopelessly converted within six months, more or less, but all, in a short space of time. Most of them were young men; who confessed that they had fallen into very bad habits. In the midst of their downward career they had been overtaken by conviction of their lost and ruined state, and had been led to embrace Christ as a Saviour, freely offered to them in the Gospel. This was the substance of their testimony."

No pen can describe the earnestness of their appeals to their shipmates to come to Jesus, at once, just as they were, or the animation of their assurances as to the happiness which they should find in believing in him.

One sea captain said, "my turn has come. I have been trying for some time to speak." Addressing the chairman, "here I am, sir, and all my crew are here. We have a nice little vessel. We have just come in from sea. All hands on board are Christian men. We have joyful times. I can assure you—prayers in our little cabin, prayers in the forecastle, prayers at the wheel, prayers all over the ship. O, we have happy times! Shipmates," continued the captain, looking around the room with inexpressible tenderness, "do you know who are praying for you? Why, I was in Wilmington, North Carolina, the other day, and I went into a great meeting of colored people—slaves—and I was the only white man there. And it would have made the tears roll down your weather-beaten cheeks to have heard those people praying for sailors, that the abundance of the sea might be converted to God. All the Church of Jesus Christ is beginning to pray for seamen, and look! what wonderful works of divine grace appear upon the sea. God is doing a great work among seamen in every port—on every ocean—everywhere. Our eyes behold it, and our hearts rejoice."

Truly these things are significant indeed, and indicate a period at hand which has been long foretold. A remarkable and encouraging feature also of this work among sailors, is that many of those converted belong to foreign countries; Swedes, Norwegians, Germans, &c. Every Christian heart should feel the importance of the spiritual movement among seamen, and be excited to pray that the abundance of sea may be converted to God.

THE REVIVAL IN SWEDEN.

We have before published accounts of the great revival of religion in Sweden. The work is in some respects similar to that in Ireland, and is carried forward with similar power, and is altogether quite as remarkable. From a lengthy account published in the August number of the *News of the Churches*, we make the following extract:—

"From Eastern Gothland a pastor writes, 'There has been here in W., a most remarkable season during this whole month, so that I have never experienced or seen the like.' To the praise of the great holy name of the Lord, I can say with certainty, that more than one hundred and fifty, if not two hundred souls, have been awakened out of the deep sleep of sin, and are seriously inquiring, 'What shall we do to be saved?' It seems as if the seed which Pastor A. during his long ministry had been enabled to sow, was now, after a lapse of more than four years, beginning to grow, and was to bear blessed fruit. It is especially among the young far labourers and maid-servants that the spiritual awakening seems to be most powerful. It nevertheless embraces one and another old hypocrite and even those long abandoned to intemperance, profane swearing, and other vices, whom we thought altogether hardened in their sin. Yes, we can literally say that 'the Lord has visited and redeemed his people.' It is not uncommon, the Lord be praised! for children to fall on the necks of their parents, and servants on the necks of their masters and mistresses, and entreat them to pardon all their secret and open disobedience. The youth who kept company with one another in vice, now make a covenant with one another to go to Jesus, and follow him all their lives. My heart has been deeply moved when I have, many a time, seen a child fall on the neck of father or mother, sister or brother, and pray that they no longer to continue in the service of sin and of the world. With several among both men and women, old and young, the case is very remarkable, resembling what in the Messenger and other Christian periodicals is related from America and Ireland. Just while they are hearing the word, and their hearts are reached by this two-edged sword, they fall down, are seized with almost spasmodic convulsions, and cry and pray for forgiveness of sins, so that even the stones might be moved. In some cases the hands and feet, and even the tongue, has become motionless, and a death-like silence, only now and then interrupted by a passing groan, has lasted for a half or a whole hour, after which they have stood up and continued the prayer which had been broken off, and concluded with the most hearty praises and thanksgiving, that the Lord will have mercy on miserable sinners, and cast all their sins into the depth of the sea. The Lord's ways

for finding souls are often wonderful in our eyes. Let us only with humility give thanks for all that He does, rejoice in hope, and perseveringly pray that His work may advance still more with power, and that the attempts of the enemy of souls to sow tares among the good seed may as far as possible be hindered."

We find the following article in several of our exchanges, and which is taken from a late number of the *London Quarterly Review*. It presents extraordinary results of the awakening, and is doubtless reliable:—

"Scarcely any means have been employed besides the circulation of tracts and the reading of the Scriptures. Owing to a peculiar regulation of the Lutheran church, the Swedish people were only acquainted with a small portion of the Bible, and thus it had the freshness of a new book. Small meetings for prayer and reading, almost entirely by laymen, are everywhere largely attended. The lowest estimate places the number of converts, or as they are termed in Sweden, 'readers,' at 250,000 out of a population of 3,500,000. The morality of these persons is remarkable. Drinking has so decreased, that two thirds of the distilleries have been closed since 1836. In the parish bordering on Russia, where nearly every man was guilty of smuggling, hundreds of persons refused the duties of which they had defrauded the Government. Many sold their property to obtain the money, and others who could not raise the sum at once, discharged the debt by instalments. The perplexed officers of customs laid the matter before the King, who decided that the proceeds should be distributed among the poor. The average number of lawsuits has decreased from 5800 to three, four, and six. In villages once remarkable for their profanity not an oath is heard and the Bible and sermons have replaced low literature to such an extent, that the booksellers only keep religious works. The awakening has pervaded all classes, and is extending among the nobility and the wealthy. Instances of sudden conversions are not infrequent, and the dramatic impulse, had been so irresistibly felt in the midst of secular arrangements or in the streets as to lead the people to fall on their knees and cry for mercy. In other instances, persons have been compelled to retire from parties, overcome with emotion and penitential tears, which contrasted strangely with their splendid dresses and jewels."

No such revival has ever before been known in Sweden. It may be said that there is scarcely a church or a congregation there which has not felt its power; scarcely a community to be found which has not contributed to swell the number of those who are hoping in Christ. An awakening so wonderful as this may well cause Christians there to rejoice and take courage, and to continue, with increased faith, in their labors for the perishing."

CAMP MEETINGS.

Camp Meetings are becoming very common and popular in the States, especially among the Methodists. About this season of the year many thousands repair to the quiet grove to worship God at the "feast of tabernacles." In speaking of these meetings an eastern correspondent to the *N. Y. Methodist* says:—

"Our churches are now quite generally enjoying themselves, at their feast of tabernacles. Camp-meetings about this year in all directions. They have attained almost perfection in their accommodations and police, and were never more popular. They promise, in fine, to become a fixed fact, a social institution in New-England, as favorite a one as the old Hebrew Festival of Tabernacles. It is thought by some critics that they are losing their early spiritual character, and becoming merely social and recreative exercises—very well conducted, to be sure, but not as morally effective as they used to be, and ought to be. I think, however, that their character this summer indicates well for them. Their social effect should not be depreciated, for it is invaluable. The brotherhood of Methodism is richly strengthened by it. Our people are made acquainted with one another in a manner that is irrefragable in any other form. They get a large amount of instruction by a week's daily preaching; they get rest from their ordinary labors and cares; they get fresh air, refreshing impressions of nature, and usually fresh baptisms of grace. Thousands of them are now in the 'centered forest.' How much better is this, than were they at fashionable 'watering-places,' or sweltering in their work-shops?"

OMISSION.—Our article in last week's *Intelligencer* on the Tea Meeting in Douglass was written during the hurry and confusion of our removal to Fredericton, and we regret that we made an important omission which did not occur to us until it was too late to correct it in that notice. We allude to the excellent Music—vocal and instrumental; which formed an agreeable part of the entertainment. We were indebted to Mr. Jonathan Yerxa, for this. He had his excellent Melodeon there, which was presided at by Mr. Cupples, of Boistown, and which with several young ladies and others led by Mr. Yerxa, contributed much to the entertainment of the company by appropriate Music. All the pieces sung were judiciously selected and adapted to the occasion. The Committee and others are under obligations to Mr. Y. for the arrangements and success of this part of the entertainment.

RELIGION AND DRESS.

We believe that there are many Christian people who are not aware how sinful is the habit of following hard after the world in all its foolish maxims and customs, especially in the extravagance and superfluities of dress.

It is not truly lamentable to see professors of religion followers of the meek and lowly Jesus, still the votaries of pride and fashion. Can it be that they intend always to remain thus identified with the people of the world in all else but their profession? O, how unnatural the thought!—How unlike eternity are the things of time!—"Come out and be ye separate to the sacred junction, and have no fellowship with them." If our religion does not equally affect heart and life we have great reason to suspect its genuineness. If we have yet to go out upon the enemy's ground in quest of happiness, it shows that we have either not yet found sufficient fulness in Christ, or having found, have ceased to make Him the centre of attraction around which all our hopes and brightest interests should cluster. Let us examine ourselves and see whether our thoughts still centre in eternity, or whether they are again elevating to earth. Perhaps they occasionally reach into eternity, but on the whole find this world to afford them the most congenial clime. O, my brother, stop just here. From this stand point let us review the whole matter as it stands between us and God in the light of eternity. We will proceed no farther until we have duly considered ourselves and understand if we can the reason for which we were created, and the relation in which we stand to him who gave us being. It

is true, our natures are very nearly allied to this world, (save the immortal principle within us,) but we must remember that without grace they are wholly degenerate. It is humiliating fact, that man standing at the head of creation as he does the sole professor of intelligence, the only being having an immortal spirit, created in the image of God, should be the only creature of which we have any knowledge, whose nature is plainly unnatural. But is God to blame for this?

Who among us has not done much to debase his own nature, thereby alienating himself from his Creator. But glory be to his holy name for having provided a way by means of which our adulterate natures may again be restored. Over the blood of the atonement, he will receive us again though vile indeed we are. Through Christ the impure may again be made holy and even transformed into His heavenly image. To this and much more we have heard of many of you many times assent or rather testify, but how stands the all important matter just now? When we gave our hearts to God was the offering free and full, or was there if we provision made for continuing in some of our former evil practices, or have we since taken back part of the offering and granted to ourselves the coveted indulgence. Now it makes but little difference what the nature of this indulgence is whether it be extravagance in dress, ostentatiousness, foolish jesting and unholiness, or whether it be in some of the grosser sins such as avarice, inebriety, lasciviousness, for they are all allied, all savor of death, all draw the mind away from God and everything that savors of life, and lead it down to degradation and everlasting misery. Thousands we believe, whose prospects for eternity were once as bright as ours, have doomed themselves to eternal perdition by persisting in sinful indulgences, which perhaps seemed to them less dangerous at first than the simplest of these but being inseparably linked with sins of greater magnitude were the first and real cause of their utter ruin and final overthrow.

We have not to journey long in the divine life without being made acquainted with some of Satan's peculiar devices. We soon learn that what are sometimes called little sins, are those against which we have most need to be on our guard as they are always presented to us first. If we would guard well the avenues through which the enemy generally gets access to the mind, and effectually prevent his affecting an entrance we must resolutely shun the very first occasion to transgress. The least departure from God is dangerous, and may we not say that the first departure from Him is fraught with the greatest consequences. When we first learned our duty towards God and understood the relation in which we stood to him, as creatures made for his honor and glory; when we first realized our dependence upon Him as being wholly incapable of any happiness unless what resulted from His favor did not then feel that all our influence and co-operation with His divine will respecting the salvation of others were as much His as our own direct feebly worship? Well just let us look at the result. Here is a young man at our left, bound to eternity, but evidently without any preparation for the judgement. He says he is no worse than other people, his neighbors at least, and no doubt there are thousands to be found as bad as he thought perhaps few gifted with greater degree of readiness for turning their thoughts into words, thereby forcing upon the world the benefit, or rather the deleterious and spontaneous effusion of a corrupt heart, a degraded mind and a polluted conscience. When remonstrated with on the awful state of his soul before God, he tells you that he once thought religion very desirable to have, and even tried to get it, because it was to make people happy and contented.

But as the majority of Christians among whom he now lives, seem much more inclined to seek happiness through channels of pride, annoyance, ostentation, and extravagance, as evinced in their pagan exterior, conversation and general demeanors, than to tread the path of humility and self-denial, in which religion is always said to be found, he concludes that on the whole his case is nearly parallel, the only difference being they maintain a profession, he makes none, while their common object seems to be the same, viz., to enjoy life, and have a comfortable time. Yes, my dear brother, this is the awful result of vague, supine living, and unfaithfulness to God. Sinners are apt to be better judges of Christians than we are sometime wont to suppose. They often have in their minds a higher notion as to what ought to be the standard of our piety, than many who profess it. It is of but little use to urge them to repentance, while there is a manifest incongruity in our own lives. Nothing destroys the effect of character more than vanity and indecision; and nothing adds more to our influence than consistency and fixedness of purpose. If we would induce sinners to come to Christ, we must show that we love Christ ourselves; otherwise we only confirm them in their evil habits and render ourselves doubly accountable to God. We must always remember that we are His living epistles, and that all men both know and read us. We must also remember that our light is God's glory, and it is that darkness He is robbed because men's souls will be lost.

Lord help us all to consecrate afresh to These every power we possess, mental and physical. Take again our hearts with all their affections, and may no object of earth ever again profess any attractions for them, but be forever hid with Christ in God. A. D. F.

NOVA SCOTIA, Sept. 1st, 1860.

SPECIAL MISSIONARY REPORT.

MUNQUART, Sept. 3, 1860.

According to previous arrangement I started on Monday 27th ult., for the purpose of attending the first District meeting, which was held with the church in the parish of Kent, about three miles above the mouth of the Munquart Stream. The day was unusually fine—and a drive through the delightful country extending upward from Woodstock on the eastern side of the River, could not fail to be appreciated and enjoyed by a lover of the beautiful in nature. The road for the most part laying upon the margin of the River, not only affords the traveller a view of the beautiful scenery upon its banks, but also carries him through one of the most fruitful of the rural Districts, for which our country is so justly celebrated, fields of waving grain already ripening for the harvest, greet him on every hand, and every thing seems to indicate an abundant return for the labour of the husbandman.

On arriving at the place of meeting I found that the business had all been disposed of on Saturday, and the most of the messengers had returned home. Not being present when the reports of the churches were brought in, nor having access to the Secretary's minutes I am unable to give you a statistical statement of the condi-

tion of our churches in this district, but learn from my brethren that they were generally represented, and were considered in a state of health and progression. The want of pastoral care, and ministerial oversight, no doubt has been one great cause why our churches in this district have not been more prosperous and useful, and I sincerely trust that the system we have adopted for supplying our destitute churches with spiritual labour, will have the effect to remedy this evil, and if all our Elders are as zealous in the performance of their duty,—as those are, who are appointed upon this circuit I am satisfied it will be the case. The ministers in attendance were—Elders McMullin, Orser, Sippell, Sisson, Bell, Downey, and Curry, also Licentiate, Stephen Rideout. The conference on Saturday was quite largely attended, and very interesting. On the Sabbath a large concourse of people assembled, filling to overflowing a barn that had been temporarily prepared for the occasion. Bros. Bell, Downey, and Session preached to them the word of life with demonstration of the Spirit and with power. May the good seed sown on that occasion bring forth fruit abundantly to the honor and glory of God! On Monday afternoon, the ordinance of baptism was administered, by Elder McMullin, an aged Bro. who for years has been a professor of religion, but had hitherto neglected the performance of that duty, being the candidate. In the evening I had the pleasure of meeting with the people here for the first time—and speaking to them in the name of my master. It was a time of especial interest; saints were enabled to rejoice, and sinners were deeply impressed with the necessity of giving their hearts to God. At the close of the meeting quite a number of unconverted persons by rising expressed a desire to be prayed for. The prospect looked so encouraging for revival, that Bro. McMullin and I concluded to remain here and labor for a few days at least, the rest of our preaching brethren being obliged to return to their respective fields of labour. Accordingly we continued holding meetings in this and the adjoining neighborhoods, through the week and on the Sabbath, generally two meetings each day, which have been quite largely attended, and the interest steadily increasing. Some have already professed conversion, and one young sister on the Sabbath publicly dedicated herself to the Lord by following him to his ordinance, and I have strong hopes that this is but the first fruits of an abundant harvest. May God work like himself, sinners be converted, wanderers reclaimed, and the cause of my master advanced—and I am content to labour on until my work here is accomplished, and he calls me home.

Your Bro. in the Gospel,
J. T. PARSONS.

CANADA CORRESPONDENCE.

CORNOUB, Aug. 28th, 1860.

Our papers continue to furnish us with the particulars of the progress made by the Prince of Wales. With you the excitement is past, while we are in its midst. Perhaps it would please you to know something of the reports which have been circulated far and wide concerning New Brunswick and its people. The following is from the special correspondent of the *Toronto Globe*, and is a brief

DESCRIPTION OF ST. JOHN.

St. John, the commercial capital of New Brunswick, is a beautiful city of about 40,000 inhabitants. It is situated at the mouth of the Saint John River, a magnificent stream, navigable a distance of four hundred miles, or within fifty miles of its total length, extending within eighteen miles of the St. Lawrence. The city is built on sloping ground, rising gradually from the river. The streets are much wider than those of Halifax, the shops better, and the houses a great deal cleaner. Built, except in the best streets, principally of wood, they are kept decent by the use of paint, the benefit of which the citizens of Halifax have not yet realized."

The next extract is from the same source, and is headed

SPLENDID ILLUMINATIONS AT ST. JOHN.

"If Halifax exceeded St. John in her decorations, St. John surpassed Halifax in her illuminations. True, gas was not so extensively used, and fewer lamps were hung out. But St. John possesses a great advantage in the height of its buildings, in its squares and in the straightness of its streets, which everywhere permit a very extended view to be taken. King-street is a beautiful street. The shutters of all the stores had been taken down, the goods were arranged in the windows with care and taste, and the interiors brilliantly illuminated. No business was done—wherever the Prince goes there holiday prevails. There are some dry goods stores in this street, which, I think, excel anything in Canada. One, for instance, owned by Mr. McTavish, is built of stone, and is four stories in height. It was hung with a number of Chinese lamps—all of the prettiest rays of illuminations that can be desired. At the junction of King street with Prince William street, it widens and forms a very large square, larger than the Hamilton Gore, and is surrounded by high buildings. Every window was lighted. Prince William street runs right and left, and was likewise brightly lighted. Not a window was in darkness; through them all issued a stream of light. The private houses of gentlemen not situated in the business part of the city, were ornamented with great care and expense. A beautiful Elizabethan cottage of Mr. Crookshank, in Sydney-street, was studied over with Chinese lamps, some of them revolving, and in doing so made to show various colours. The trees in gardens to were hung with lanterns of a similar description. The Court House was ornamented with a large crown in gas, with the letters V. A. on each side. A very handsome arch erected close by and illuminated must not pass unnoticed. At the opposite side of the square to that on which the Court House stands, a large tower is erected, probably eighty feet in height, and coloured in imitation of stone. Wings issued from the sides, and upon them, between the turrets, blazed crowns and Prince's feathers. The Royal Arms, and "God save the Queen," were produced in gunpowder, and a number of fire-works besides let off. In Queen's Square, not far distant, a similar process was gone through. These squares add much to the beauty of St. John. They are planted with trees, and have each a large fountain in the centre. The turrets, blazed crowns and Prince's feathers, were very pleasing appearance. Had the moon shone a little less brightly the success would have been greater."

Let this suffice of praise. Permit an extract or two not quite so flattering:

"So far so good—but it was too bad to make him and his suite walk a distance of two hundred yards upon yielding, drifting sand to the wharf where lay the Forest Queen, ready to convey him up the St. John River to Fredericton. A very high wind was blowing at the time, and I see no reason to believe that the dust it raised was more polite to His Royal Highness than to others. It got into the eyes, grated in the teeth, and choked

up the nostrils. Then again a guard of Volunteers from St. John, under the command of Capt. Armstrong, formed for a certain distance only, (as great as their numbers would permit) a line through which the Prince and his suite had to pass, but as soon as he had passed there was a rush of spectators down the bank, and during the rest of his progress toward the boat His Royal Highness found himself literally among the people. Fortunately there were not many of them, so that he was not actually crushed, but a considerable increase in dust was the consequence."

Referring to the attendance of the Prince at the Cathedral in Fredericton, the same correspondent says:

"The Bishop, bearing the pastoral crook, met him at the door, and conducted him to his pew; the organ meanwhile playing, 'God Save the Queen,' and all the congregation joining to their feet—more out of curiosity than respect, as was evidenced by the fact that many stood upon the seats. The Fredericton people say that the ill-mannered ones are their 'country cousins,' but I must leave them to settle that matter as they may."

Perhaps it would be only fair to give a part of the description of Fredericton.

It is a small place, with a population of about five thousand inhabitants, and is beautifully situated upon the St. John. Traversing nearly the whole length of the city, on the borders of the river is a beautiful Esplanade—nearly as wide as that which Toronto would have possessed for pedestrian purposes had it not been covered by wharves, houses, warehouses and railway tracks. But Fredericton has few wharves, and those of small size. As the Legislature has not yet seen fit to build a railway to compete with the water communication of the river, no round houses, or steam horses, obstruct the river, or destroy the beauties which nature has most bountifully bestowed hereabouts. The Esplanade is covered with green grass; adorned here and there with rows of gigantic willows. The street is plentifully supplied with trees, and nearly all the houses, (I think I may say all of them) are situated in the centre of well-wooded grounds. The weather portion of the inhabitants reside here; the houses of the Provincial Secretary, the Attorney General, the Bishop of Fredericton, the High Sheriff, and other dignitaries, together with the splendid cathedral and the buildings in which the Legislature holds its meetings, all fronting the river, and giving the street quite an aristocratic appearance. The river is about half a mile wide; so that the objects on the opposite bank can be distinctly seen. The shore rises gradually, but ascends to a considerable height. White farm houses stud the landscape, and the different gradations of colour, as the vegetation varies, from bright yellow to darkest green, with the blue, smoothly flowing at the foot, the dark pine on the summit, and the clear sky overhead form a scene of striking beauty and grandeur.

I had intended to give extracts from other correspondents, but feel that the space at my disposal will not justify them. Let us turn, then, to Canada.

It will not have escaped your notice that there was one important omission in the reception of the Prince at Quebec. 'The members of Parliament were absent.' And yet it was to be their guest that the Prince had left England, and they had been summoned to meet him by his Excellency. The explanation is a good one. The Governor, it would appear, without consulting his ministry, had seen fit to depart from the programme, and permitted the civic authorities to present the first address, which they had the bad taste to give first in French and then in English. What need of the French at all? The Legislature, feeling that a slight had been put upon them, declined taking a part in the proceedings, His Excellency also, instead of conducting His Royal Highness to the apartments prepared for his reception at the public expense, took him to his own residence, where he remained from Saturday till Tuesday, when he was conducted in state to the Parliament building. Entering the Reception Room, and taking the seat prepared for the purpose, the presentations began. And first came the Anglican and Papal hierarchy. All the Bishops—and they make a goodly number—had a separate introduction. After the Bishops came the Judges of the Superior Court, who were followed by the "honorable gentlemen and gentlemen," our law-makers. The Speaker of the Upper House then read an address, to which the Prince replied, and proceeded to confer the dignity of Knighthood upon that gentleman, who knelt before His Royal Highness, and received a gentle tap with a sword, first upon his left shoulder and then upon his right, was commanded to resume the more erect position in the well-known formula: "Rise, Sir Narcisse Belleau." After this interesting ceremony was completed, the Speaker of the House of Assembly presented an address, and was also transformed into Sir Henry Smith. How comes it to pass that no such honours were conferred in the Lower Provinces? Probably they are to be confined to the Representatives of the Parliament whose invitation brought the Prince to this country. By the way, I am reminded of the complaint made in New Brunswick that the British Press speaks continually of the visit to Canada, as if the other Provinces were ignored. This is not improper surely, since it was Canada which invited him. I admit that the Lower Provinces are not known as they ought to be. Probably they will reap the benefits of this visit to an extent not yet anticipated. Important as Canada is, it is not British America, and myriads of them the fact for the first time, thanks to a Canadian invitation.

The Prince attended a Ball in the evening. On Wednesday he visited the Laval University, where he received addresses from the Roman Bishops, and from the members of the University. Thence he passed to the Ursuline Convent, and again was welcomed with an address. In the evening an accident occurred, which was less serious than it was feared it would be. A platform, crowded with people, gave way, and two persons had each a leg broken. Complaints are made that no accommodations were provided for the gentlemen of the Press, except so far as the Government were concerned, and that the civic authorities did nothing worth noticing. The Prince left Quebec for Montreal on Thursday about noon. The steamers lay over at Three Rivers, for the night, as was arranged, and came up to Montreal at the appointed time; but the weather did not accommodate the forty or fifty thousand persons assembled to bid His Royal Highness welcome. The landing, therefore, did not take place till the next day. A heavy rain made the streets very muddy, but in other respects circumstances were in favor of the reception. The programme was followed in opening the exhibition, and the Bridge, addresses having been accepted and responded to previously. The last stone was laid and the last rivet driven by

the Prince, but why he should do so, or to do so, death in this town, so to a person the letter

The inscription

Th

On

On

On

On

On

On

On

On

On

On

On

On

On

On

On

On