

Gems for the Household.

THE PERFECT PATTERN.—Once, in all human history, we meet a being who never did an injury, and never resented one done him, never uttered an untruth, never practiced a deception, and never lost an opportunity of doing; generous in the midst of the dishonest, pure in the midst of the sensual, and wise far above the wisest of earth's sages and prophets, loving and gentle, yet immovably resolute; his illimitable meekness and patience never once forsook him in a vexatious, ungrateful, and cruel world.—*Christ in History.*

WHERE GOD IS NOT.—“A teacher, when talking to his pupils one day about God being present in heaven above and the earth beneath, asked if any of them could tell where God is not.” “Yes,” said a little boy, “he is not in heart of the sinner, for you know the Bible says ‘God is not in all their thoughts.’”

WHO ARE THE COWARDS?—The captain of a ship says, “I am in the habit of reading the Scriptures to the crew. I have suffered much lately at sea; having been dismasted, and had all my boats washed away, a little to the westward of Cape Clear. I then had an opportunity of seeing who was who; and I found the most unprincipled men the most useless and the greatest cowards in this awful gale, and the Bible men altogether the reverse, most useful and courageous.”

“I never complained of my condition but once,” said an old man, “when my feet were bare and I had no money to buy shoes; but I met a man without feet; and became contented.”

USELESS TO ARGUE.—When Dr. Lyman Beecher was instructing a class of theological students and one of them put to him the question, “What if an atheist should say that there is as much proof of the existence of several Gods, as there is of the existence of one?” he replied, “Don't enter into an argument with him, for quite likely you might fail to convince him but tell him that if his theory is true, and there are more Gods than one, so much the worse for him!”

A WEALTHY WOMAN.—There is something very beautiful in the reply which the poor woman gave to a Christian visitor, who, on seeing the poverty of her room, asked, “Is this all you have got?” “No, not all,” was the answer; “but all this, and Christ!” Happy woman, what a blessed portion was hers! Having Christ, she was unspokeable rich.

A “Respectably” Reared Family.—A gentleman thought it not respectful to bring up his children to work, and lived to see them pursuing the following occupations:—One enterprising son took to horse-stealing, another tended a beer booth for circuses. A daughter entered the profession of model artist, and another son was furnished employment by the State at stone-cutting, under a keeper.

True to the Letter.—The price paid for a newspaper is like seed sown in the ground; it brings back a thousand fold its value. Some people, however, don't believe it. They think a dollar and a half, or two dollars a year, paid for a paper is so much for a luxury, where in truth, it is so much for a prime necessity. A family without a newspaper, children brought up ignorant of the world and its concerns! Is there a family where the light of this ‘full-orbed’ thought has not yet penetrated?—*N. W. C. Advocate.*

ONE of the best rules in conversation, is never to say anything which any of the company can reasonably well have left unsaid; nor can there anything be well more contrary to the ends for which people meet together, than to part unsatisfied with each other or themselves.

DIVINE THREATENINGS.—What are the threatenings of the law but the warnings of divine love. They are a fence thrown round the pit of predilection to prevent rash men from running into ruin. *Wangle.*

The name brethren—O, lovely distinction! When will it swallow up every other? When shall the religious world remember, that all real Christians, notwithstanding their differences, are justified by the same blood, sanctified by the same grace, travelling the same way, heirs of the same glory, children of the same Father, of whom the whole family in heaven and earth is named.

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

The higher you rise, the wider is your horizon, so the more you know, the more you will see to be known.

Take heed of peremptory prayers for any temporal enjoyment, for thereby thou beggest but a rod for thy own back!

When prayer cannot prevail to keep a temporal mercy alive, yet it will have a powerful influence to keep thy heart alive when that dies.—*Gurial.*

Every thing that a man leans upon but God, will be a dart that will certainly pierce his heart through and through. He who leans only upon Christ, lives the highest, choicest, safest and sweetest life.

The greatest sinner who trusts only in Christ, blood will assuredly be saved. The best man in the world who trusts in his own goodness will be lost. “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.” (1 Tim. i. 15.)

SELF-RELIANCE.—Were we to ask a hundred men, who from small beginnings have attained a condition of respectability and affluence, to what they imputed their success in life, the general answer would be, “It was from being early compelled to think for and to depend on ourselves.”

As the sun can not be seen but by its own light, so neither can God be savingly known but by his own revealing.

THE man who is struggling to overcome the corruption of his carnal nature will appreciate the sentiment of the following simple lines.

Weep not for broad lands lost;
Weep not for fair hopes crossed;
Weep not when limbs wax old;
Weep not when friends grow cold;
Weep not that death must part
Thine and the best loved heart;
Yet weep—weep all thou canst—
Weep, weep, because thou art
A sin-defiled man.”

THE LAUGH OF A CHILD.

I love it—I love it—the laugh of a child,
Now rippling and gentle; now merry and wild,—
Ringing out on the air with its innocent gush,
Like the trill of a bird at the twilight's soft hush;

Flourishing off on the breeze like the tones of a bell
Or the music that twells in the heart of a shell.
Oh, the laugh of a child, so wild and so free,
Is the merriest sound in the world for me!

WISDOM FROM THE BIBLE.

Take all the books wise men have made,
They darken while you read;
But if you learn the Bible lore,
You will be wise indeed.
And then, when you have learned the right,
But one need be given;
Do it—and sure as God is good,
You will be sure of heaven.

A WICKED MAN is a candidate for nothing but hell! However he may live, if his conscience were awake, he would turn pale at this question, *What shall I do in the end thereof?*

Religious Intelligencer.

SAINT JOHN, N. B., MARCH 16, 1860

TERMS.
The “RELIGIOUS INTELLIGENCER” is published every Friday at Seven Shillings and Sixpence a year in advance. See terms to clubs &c., on last column fourth page.
AGENT.—MR. WILLIAM CASE, Ambrotype artist is authorized to receive subscriptions for the “RELIGIOUS INTELLIGENCER.”

ARE WE CHRISTIANS?

“Christ Jesus came into the world to save sinners.” In these extraordinary words we have announced the great object of the Saviour's life and death. For this he lived, laboured, died, rose, and now intercedes at the right hand of God. To this all his powers, and time, and influence, and life were consecrated.

In this enterprise he endeavored fully to enlist all His disciples. His first call to Peter and Andrew was, “Follow me, and I will make you fishers of men.” This was to be their work. To this every thing was to be devoted. “He that forsaketh not all that he hath cannot be my disciple.” He gave himself for them and us; and they and we must be willing to give ourselves to Him, to follow Him, and to do His commandments, as He did His Father's commandments. That He remarkably succeeded in instilling His own spirit into the minds of His early followers, is beyond question. “Neither said any of them that ought of the things which he possessed was his own.” They had seen the awful condition of a sin-ridden world. They had found the only way of salvation; and the precious treasure was committed to them. Being baptized with the Holy Spirit, the great truths of the gospel were living realities. “They could not but speak the things they had seen and heard.” Though bonds, stripes, imprisonments, and death threatened on every side, they counted not their lives dear unto themselves, but “rejoiced that they were counted worthy to suffer shame for his name.”

It was the essential characteristic of the early Christians—not of the Apostles only, and a few others—but the great body of men and women who believed in Jesus Christ, to sink all other labours, objects, and aims into insignificance, when compared with the glory of Christ and the salvation of the world. The acts and monuments of the early Church, as they are given to us in inspired records and chisled stones, testify this truth, even long after the Apostles had finished their work. Neither do the cases of apostasy, which from the first were occasionally occurring, argue against the truth of this *entire* consecration, which was one of the main features of early Christian profession, and a principle cause of the eminent success of the first Christian labourers.

Now, if we have fairly represented the feelings, object, and labours of Jesus, his first disciples and the primitive Church, then have we not pointed out the duty of all Christians. Unless the work of redemption is less important than formerly—unless souls have lost their value—hell its horrors—heaven its glories—and sin its guilt, we—in this nineteenth century should be as earnest, as devoted, as completely absorbed in the world-saving men, as Christ and his immediate followers.

So far as Christians are less interested, regarding the salvation of sinners as of less importance, and are more attached to the world, following its customs and maxims, so far have they fallen, and departed from the teachings of Christ and the Apostles.

That such a departure does exist, to a great and fearful extent, we need not attempt to prove. The characteristic of the religion of the present age has not in general been of the primitive stamp. There have been many noble exceptions, but the most of christian professors have been nearly as worldly, as proud, as ambitious, as selfish, and as covetous as worldlings themselves.

That the great revivals of the last two years in America and in this country, has opened the eyes of many to this fact, and affords good hope; that the church is on the eve of a return to primitive simplicity, primitive self-denial, and primitive power, is a matter calling forth heartfelt thanksgiving to Almighty God from all true believers.

WE COME NOW TO THE REAL OBJECT OF OUR ARTICLE.

We address weekly through the columns of this paper several thousands of souls—many of whom already profess to be Christians. We ask such—Are you devoted to the work and service of the Redeemer? Have you really sold all for Christ? Are you on the altar? Or is your religion made up of convictions, desires, fears, intentions, resolutions, promises, and similar ingredients, all of which give you neither confidence nor joy, but leave you probably, as great a slave to fear now, as you were before you took on you the christian profession?

We speak plainly—we speak in love. We fear there are many even among our readers—in the churches with which we ourselves stand connected,—and in others; who talk much of liberty and freedom, but alas! who know but little of the freedom of those “whom the Son makes free.” Have you, reader, really come to Christ—is He your only glory? Do you sometimes comfort yourself in your good feelings—your deep experience—your knowledge of spiritual things—or what you have done for the cause of God? It is good to call to mind His former living kindness; but when we build our comforts on these instead of on Christ, we are in eminent danger of denying Christ and losing our souls.

Alas! how many are contenting themselves with past experience—others with doing duties—living on works, rather than the ripe fruit of Canaan. Is Christ to you a present salvation? This is what is necessary. And if he is, you would cast your last shilling into his treasury if he required it. You would leave your farm, your store, your business, whatever it may be, and go into the backwoods and wilderness, or streets and lanes of the city, or even across the sea itself, to preach Christ, if he should show you that such was your duty. And moreover, if Christ is to you a present salvation, you are really watching and waiting for his will;—praying,—“Shew me thy ways, O Lord; teach me thy paths.”

This was the spirit that animated the early Christians—they were the friends of Christ—all

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they had and were they cast at his feet—to work and labour for him was the object of their lives. This rendered pain pleasure, and toil a delight. Reader, if you are not consecrated delay not an hour, wait not to get better—to feel better; but just as you are without price or plea come to Christ, and give yourself to Him. Remember he says,—“Him that cometh to me I will in no wise cast out.” We shall resume this subject hereafter.

EDITORIAL CORRESPONDENCE.

COVERDALE, A. C., March 14th, 1860.

BROTHER MCLEOD.—The good work of God is still progressing in this place. Our union meetings have been continued daily, morning and evening. It has been really soul-cheering to see the immense congregations that have met, and to witness the tears of penitence that have flowed from so many eyes. Some hearts that at the date of my last letter were bowed down under a consciousness of their load of sin, have been relieved and are now happy in the Saviour, and others who years ago felt the Lord to be their help have come out and publicly avowed their love for the Saviour and the people of God, and now stand in the visible fellowship of the Saints. Last Saturday we held a union Conference meeting, when many of the members of both Churches told of the strength they had received during the meetings. The candidates who came forward and offered themselves for baptism were received by both churches, allowing them to choose their administrator when baptized, and make a home in the Church where they felt to be the most at home.

After the morning service on Sabbath, Bro. Seely and ourselves went together into the water and baptized twelve—four men and eight, six of whom received the right hand of fellowship into each church. It was a day of great solemnity. Rev. Isaiah Wallace preached in the “Five Points” Meeting House in the morning, from Isa. 53 chap. last clause of the 5th verse; and we in the evening in the old meeting house, from Acts xi. 23. A few others have offered themselves for baptism since, and we hope several others will come forward by next Sabbath. Bro. Pennington has an appointment to attend down the River on Sabbath, and we think we would not be doing justice to ourselves, or to the cause here, to leave before the next Sabbath.

Yours in love,
G. A. HARTLEY.

NOVA SCOTIA.

Rev. Charles Knowles writes to us as follows:—“Our Quarterly meeting, held at West Barrington commencing the third Saturday, in Feb., was deeply interesting. There were much good wholesome truth proclaimed, and very much of the ‘Spirit of Truth’ displayed in the meetings. The people of God were made happy, backsliders reclaimed a goodly number of earnest seekers crowded the altar of prayer, some of whom found peace and there were evident signs of a good and great work in that land. Brother Ezra Crowell, a young man of much promise was ordained on Tuesday the 21st inst., and other matters of some importance attended to.

The subject of a union between the Free Christian Baptists and Free Will Baptists of Nova Scotia, shared a large part of the deliberations of the meeting, and I trust some steps were taken in the right direction.

EFFECT OF THE IRISH REVIVAL.—The Catholic press, among ourselves, as well as elsewhere, and also a portion of the secular newspapers in some places, have endeavored to misrepresent the character and fruits of the Irish Revival. The following from the British Ensign, is evidence of such conclusive character as we trust will set the matter at rest:—

“Time tries all,” and “By their fruits ye shall know them,” are old and accepted mottoes for judging both of men and of things. Sensible persons, when first the news of the Irish Revival came to this country, heard and wondered; the marvellous reports which followed of reformation, in individual cases, from drunkenness, profanation, licentiousness, and kindred vices, were denied by skeptics; and garbled statistics were even used to show that these evils had increased fully tenfold where the gracious developments of the SPIRIT were most abundantly vouchsafed.

What has been the result? We learn from our Irish exchanges that the usual return of the prisoners committed to take their trial at the Assizes for the County of Antrim has just been made to the Crown Solicitor; and the form is simply filled up with the word “mad”—that there is no one for trial. The *Derry Sentinel* declares that such a result “is mainly owing to the revival Movement in this province.” “In Derry, and in many other parts of Ulster, the additional religious agencies which were commenced this summer are steadily continued. Churches are well attended. Some may have lapsed into careless habits; but in many, religious principle has become deeper, and right habits are becoming stronger.” The river of Christianity flows on with deep and silent course.” Such is the testimony of our contemporary; but we have another of a very valuable character from Mr. Russell Armstrong, Q. C., assistant barrister at the Coleraine Quarter Sessions. Referring to the small number of cases on the calendar he said:—“How is such a gratifying state of things to be accounted for? It must be from the improved state of the morality of the people. I believe I am fully warranted now to say that to nothing else than the moral and religious movement, which commenced early last summer, can the change be attributed. I can trace the state of your calendar to nothing else. It is a matter of great gratification when we see the people of this country improving; and I trust that no temptation of any sort will arise by which they can be induced to forsake the paths of rectitude.” Such confessions of good results, from quarters in which nothing but hostility has been manifested in the future cannot fail to cheer the hearts of those good men who have resolutely stood the brunt of oblique calumny, and scorn. Eternity will reveal the cases of countless myriads, now unknown, who in course of this movement have been turned “from darkness unto light, and from the power of SATAN unto God.”

THE BIBLE IN SPAIN.—Some of our readers may remember the accounts previously published of the apprehension of a man in Spain by the name of Martin Escalante, for distributing the Bible in that country. He was subsequently sentenced to nine years penal servitude for this offence. We rejoice to learn, however, that the National Protestant Society of England has addressed Lord John Russell on the subject, and his Lordship informed them that his attention had long before been called to it, and that her Majesty's Minister at Madrid had received instructions to take such steps as would lead to the release of Mr. Escalante. He has been liberated on bail, and there is reason to believe that he will eventually receive a free pardon from the Queen of Spain! A free pardon for selling Bibles!

Correspondence.

For the Religious Intelligencer.

TO THE INHABITANTS OF WICKHAM.

MY DEAR BRETHREN AND FRIENDS,—Having learned of late that appointments have been made in my name or by my directions, in your neighborhood for me, and that when the appointed time arrived I was not on the ground to address the people; I therefore adopt this method of addressing you, not on either one of the subjects for which said meetings have been called, viz: Religion and Temperance, but for the purpose of informing you that any and every appointment for me, or in my name, made in your Parish since the first Thursday in February, A. D. 1860, have been unauthorized by me, nor did I obtain any knowledge of such appointments being made until the time had expired. I wish, moreover, to state to my friends in Wickham the true cause of my absence on the occasion referred to, viz: February 2d, on which I was to (by request) deliver a lecture on the importance of immediate action being taken for the suppression of the Rum traffic.

On the Sabbath preceding the 1st Thursday in February I had an appointment to preach in the Free Baptist Chapel in Jerusalem, which appointment I attended. On the evening of said Sabbath there were indications of a revival of religion, I therefore felt it to be my duty to tarry a little longer with the people there, and with the advice of the brethren I announced meeting for the subsequent evening, and at that meeting it was quite apparent that the Lord was about to answer the prayers of his children, and again by their advice I appointed meeting for the next (Tuesday) evening. Wherefore I saw that unless I discontinued the meetings in Jerusalem I would not be able to attend to my appointment in the Wickham Temperance Hall. And considering it my duty to attend the special work of the ministry, I therefore made it my business to visit one of your inhabitants and make known to him the circumstances, and after telling him that it was not probable, nor did I think it possible for me to be present at the meeting, I obtained the promise from him that he would state the reason of my absence.

I regret to say, however, that no such information was imparted to the people upon that occasion, and on account of that being neglected much dissatisfaction was then, and has since been manifested.

And now for the satisfaction of my friends, as well as for my own personal benefit, I do say positively that on account of me being engaged in the work of the Lord, in Jerusalem, I could not attend my appointment in Lucknow Division Hall of the 2d of February, and for no other cause, which I have every reason to believe will be satisfactory to those who have Zion's welfare at heart. And I would reiterate, that any meeting, notice that, or any announcement either for preaching or lecturing, I am not responsible for. And I will take this opportunity of expressing my thanks to you all for assembling in the manner you did for the purpose of hearing what my views are on a question of vital import to you and to your children after you, and only regret your disappointment and my own, as well as the injustice which we all have suffered by the gentleman omitting his duty, viz, making known to you what I have here recorded.

Yours very truly,
BENJAMIN F. RATTRAY.
Hampstead, March 13th.

For the Religious Intelligencer.

QUEEN'S COUNTY TEACHER'S INSTITUTE.

Messrs Editors,—The Semi-annual Meeting of the Teachers' Institute of Queen's County, according to previous appointment) was held in the Temperance Hall, Gagetown, on the 6th inst. The chair was occupied by H. A. Vradenburg, senior Vice President of the Institute. The meeting, although not so numerously attended as anticipated, was one of much interest and encouragement, and from the reports of the Teachers, and the matter brought up for discussion, it was quite evident that good has already been effected by the organization of an Institute. Noticing desirous of occupying space in your valuable journal with any lengthened remarks of my own; as directed by the Institute, I now forward for publication the following address and resolutions unanimously adopted:—

ADDRESS TO MRS. FISHER.
To Mrs. Fisher, widow of the late Henry Fisher, Esq., Chief Superintendent of Schools:—
Madam,—The Teachers comprising the Institute of the County of Queens, upon their assembling together for the transaction of business, at their semi-annual meeting, were deeply impressed by the absence from among them, of one, for whom they had entertained sentiments of the most affectionate respect. The members of the institute refer to their late President, Henry Fisher, Esq., Chief Superintendent of Schools, our lamented husband, whose loss, as a member of their body, is not only seriously felt by them, at apart from which, has caused to be engendered in their minds feelings of the most sincere sorrow.

The members of the Institute beg leave to express their appreciation of the fervent zeal, and indefatigable exertions in the cause of Education, connected with the high and noble christian principles, which were in so remarkable a degree proposed by their President, and which necessarily elevated him in their esteem, and endeared him to their memory.

The members of the Institute, impelled by a sense of duty and justice, desire to convey to you their assurance, that the attacks recently made some of the Provincial journals, on the expressed opinions of the late Mr. Fisher, by a person in this County calling himself Robert Bates, are felt as an insult to this body, and with the slightest foundation, as we believe Mr. Fisher to have been incapable of cajoling the gentlemen, insulting the Ladies, or speaking glibly of the Word of God.

In view of the above circumstances the members of the Institute beg to assure you how truly their sympathies are enlisted in your behalf, in the heavy bereavement which by the dispensation of a wise and unerring Providence has befallen you, and thus deprived you of a fond and loving husband, and your family of its natural guide and protector.

(Signed) HENRY A. VRADENBURGH,
Senr. Vice President.
Jagetown, March 6, 1860.

Whereas, an Educational Journal called the “Weekly Tribune” has been originated and published in the city of St. John, by Messrs Freeze & McInnis, both zealous Teachers, and as such a paper or journal is likely to be a valuable auxiliary in the cause of Education: Therefore resolved, that the members of this Institute do hereby pledge themselves to support such journal, by

subscribing themselves, in their power, and also by canvassing its interests in their several localities.

Resolved, that the several Vice Presidents and members of the Committee be required to hold Teachers' Meetings in their several localities during the semi-annual recess, and that the above officers keep a record of the attendance of Teachers and other gentlemen, together with the public feeling manifested at such meetings, which record shall be reported at the next semi-annual meeting of the Institute.

Resolved, that the Annual Meeting of this Institute be held in Mr. McDonald's School House, in the parish of Cambridge, on the 1st Saturday in October next, at 10 o'clock, A. M.

I Remain, Gentlemen, yours, &c.,
JOS. L. MULLIN, Sec. and Treasurer.
Cambridge, March 1, 1860.

OBITUARIES.

DEATH OF ELDER CHARLES UNIAK.

A letter just received from brother S. Whitney of Cornwallis, N. S. brings to us the melancholy news of the death of our esteemed brother and fellow labourer, Elder Charles Uniak. This event took place at his own residence on Tuesday morning the 6th inst. He had not enjoyed good health for several months, indications of decline were very apparent, and the typhoid fever setting in, terminated his life after three weeks sickness. He was aged 31 years, and has left a widow, one son, and one daughter, to mourn their sad loss. The letter of brother W. which conveys to us the news of his death contains the following noble tribute to his memory:—

“Brother Uniak was a faithful man of God, much and deservedly esteemed by all who came within the sphere of his acquaintance; especially with the church here with whom he laboured, and in whose affections he lived, and by whom also, he will be long remembered.”

It was our happiness to form an acquaintance with Bro. U. nearly two years since, during a visit to Cornwallis, this was renewed again during his attendance of our General Conference in the Province last summer, and rarely have we met with one of equal simplicity of piety and true devotion to the Master's service. His early life (we are informed) was remarkable for integrity, industry, and morality. Religion gave these a lustre, and if his abilities as a preacher were not as great as some others, his consistent and unblemished life, commanded the admiration and confidence of those who knew him. He was ordained to the work of the ministry about eighteen months since; since which time he has laboured principally with the Church at Hall's Harbour, where he lived and died. The following is communicated to us as evidence of the esteem in which Brother U. was held by the people among whom he laboured:—

“On the 9th of February, the brethren and friends here (Hall's Harbour) gave brother Uniak a Donation visit, from which he derived the sum of \$25 0s. 9d., nearly one half of which was in cash; the balance was in good substantial for himself and family. This was intended to express (in a small degree) our sympathy with him. We had a very profitable and agreeable season, some excellent speeches, solemn and delightful singing, and closed with fervent prayer and thanksgiving to God.”

The late illness of brother U. was severe, accompanied with considerable aberrations of mind, but when himself, patient and resigned to the will of God. His funeral was attended by a very large and solemn congregation, to whom Elder Norton preached from Heb. xi. 4. Elder Sullivan was also present. We sympathize with the bereaved widow and children of our departed brother, and commend them to Him who is the God of the widow, and the father of the fatherless.

THE LATE MR. R. HAINES.

It is sometimes a melancholy satisfaction to those who are bereaved, as well as a deserving tribute of respect to the departed ones themselves, to make some record of their virtues, and commend them as examples to others. The late Mr. Richard Haines of this city, who departed this life on the 19th of January, aged 63 years, leaving a widow, who deeply feels her bereavement, and other relatives and friends, was one whose excellence and many virtues endeared him to those who knew him. Mr. H. was a native of England, but long resided in this country. Few persons know what it is to pass through so severe a trial as he did. Many may remember the terrible calamity which occurred in the Falls of the St. John in August 1838, by the upsetting of a boat filled with men, women, and children, of whom twenty-three were drowned. Mr. H., his wife, and five children, were in that calamity, and he only of his family escaped. Mrs. H., and all her five children were drowned. While this bereavement was altogether beyond the ordinary kind, Mr. H. recognized the hand of God in it, and instead of murmuring he bowed submissively to the Divine Will, and sought grace to sustain him in the trying moment. A record in his large family Bible written by his own hand at the time, shews the resignation of his heart, and the humble manner in which he sought grace to bless his good the melancholy bereavement. Mr. H. subsequently married again. His widow still survives him. His devotion to the cause of Temperance was warm and earnest. A high testimony of the honor he was held in by the Division to which he belonged, is evidenced by the following Resolution:—

“At a recent meeting of Victoria Division of the Sons of Temperance, it was unanimously resolved, on the motion of brother W. H. A. Kears—

“That the members of Victoria Division, do most sincerely deplore the loss they have met with in the death of their late brother, R. Haines, and most deeply sympathize with his widow and her sudden bereavement; and the Recording Scribe is directed to forward a copy of this resolution to Mrs. Haines.”

Mr. H. was a member of the Presbyterian Church, an orderly and consistent member. His Pastor, the Rev. Mr. Ferrie, bears the following public testimony to his christian character, and real worth. Mr. Ferrie says:—

“Having for several years known him as a Church member, I can safely say he was a man fervent in spirit and full of delight in his Saviour, with whom I have no doubt he now is, where sin suffering and sorrow are forever unknown.”

(Signed) HENRY A. VRADENBURGH,
Senr. Vice President.
Jagetown, March 6, 1860.

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General Intelligence.

BRITISH AND FOREIGN.

The Royal Mail Steamer “America” arrived at Halifax on Monday morning. The “North American” at New York on Tuesday. Dates are to the 1st inst. The news is important, a synopsis of which we give our readers.

The following is a compressed report of Mr. Gladstone's Speech of four hours, in introducing Budget:—

The year 1860 had been marked out by public expectation as one when taxes might be reduced, because £2,146,000 of interest on the debt, and the increased duties on sugar and tea, and the income-tax would have been taken. There had come the commercial treaty with France. There are, however, disturbing circumstances. The revenue, estimated at £69,460,000, has yielded £70,570,000; and, for these circumstances, the expedition to China being among them, there would have been a balance in hand. In the meantime, Spain has honoured bills due from her, amounting to £50,000.

Coming to the charges of the current year, Mr. Gladstone said that the estimated funded debt stands at £26,200,000; and this it is proposed to reduce by £2,438,000. The consolidated fund, commonly so called, stands at £2,000,000, exhibiting an increase of £40,000. The army and military, including a vote of credit for the Chinese expedition, amounts to £15,800,000. The navy and packet service stand at £13,900,000. The miscellaneous estimates might be taken at £5,000,000, exhibiting a decrease as compared with the estimates of last year of £325,000. These and other items make a total of £70,100,000. He anticipated the customs of next year would yield £22,700,000; the excise duties, £19,170,000; stamps, £8,000,000; taxes, £3,500,000; income-tax, (that was one half-year outstanding,) £2,400,000; and the total £69,770,000, while the total charge upon it would be £70,100,000, leaving an apparent deficit of £330,000. The deficit must be met irrespective of remission of taxation. It would be easy to return to peace duties on tea and sugar, if the House would agree to an income tax of one shilling in the pound. How is the deficit to be met? Were they to stop in the progress of commercial reform? If so, they might stop for ever. High taxation is a reason why they should stop. The country is richer than it ever was, and better able to bear the war taxes on tea and sugar; and it has paid an income-tax of 1s. 1d. in the pound during the last half-year without a murmur. (“No n!”) He meant his observation generally. There is some murmuring, for he had received a letter, saying he ought to be hanged. “What did he propose? The Government asks Parliament to remove the tea and sugar duties, as they now stand, for fifteen months. He now came to the commercial treaty of France, which he recommended for adoption to the House. France engaged to reduce the duties on English coal and coke, flax, and pig iron, in 1861. On October 1, 1861, France would reduce duties and take away prohibitions on British productions mentioned, on which there was an *ad valorem* duty of 30 per cent.

There is a provision that the maximum of 30 per cent. should, after the lapse of three years, be reduced to a maximum of 25 per cent. England engaged, with a limited power of exception, to abolish immediately and totally all duties on manufactured goods, to reduce the duty on brandy from 15s. to 8s. 2d., on wine from 5s. 10d. to 3s., with power reserved to increase the duty on wine if we raised our duty on spirits. England engaged to change upon French articles, subject to excise, the duties to the same amount which the manufacturer would be put to in consequence of the changes. The treaty is to be in force for ten years.

Having vindicated the policy of the Government in regard to the treaty, and contended that it is not an abandonment of free trade, he stated generally the results of the treaty. The reduction of the duty on wine, which will afford relief to the consumer, will be £280,000, entailing a loss of £515,000. The reduction of the duty on brandy from 15s. to 8s. 2d. will afford relief to the consumer would be £1,737,000, entailing a loss to the revenue of £1,119,000. France is a foreign country, but it is a country divided from England by a narrower channel than that which separates England from Ireland, and there are no two countries to which nature has given such a diversity of soil, products, climate, and there cannot be found on the face of the world two countries so well constituted for carrying on a beneficial and extended commerce. (Loud cheers.) England has gained a great advantage, even