

lawyer also and was converted eighteen months ago.

These two servants of Christ, who undertook to preach the Gospel in our metropolis, scarcely knew a word of the French language; they always employed an interpreter; and yet they produced a powerful and widely extended impression. Wherein consisted their great power?

The first meetings held by the two evangelists were composed almost exclusively of English auditors; afterwards came the French in increasing numbers. There were sometimes 1,900 to 2,000 persons present, and the chapels were too small to contain them.

Large placards were fastened to the walls of the public buildings in Paris, with the following notice:

Invitation to all.

"Mr. Reginald Radcliffe will continue, God willing, his English discourses interpreted into the French. . . . The subject of these discourses will be the great love of God."

A few words upon the form of this meeting. First, a hymn, set to a simple and familiar air was sung. Then, several short prayers, offered spontaneously by the brethren who were disposed. After that, M. Radcliffe read some portions of the Holy Scriptures, which formed the basis of his exhortations. After the reading he addressed the converted in his audience; his usual theme was; "God loved you first he has given you salvation in Jesus Christ; love God; be holy; love one another." Then singing again, and prayer. M. Radcliffe resumed his discourse, and addressing the unconverted, announced to them gently but firmly God's displeasure at sin, the love of God for sinners, and urged them to believe now, without delay, in Jesus Christ, who died for our offences and arose for our justification. He often repeated this text: "He who believes in the Son has eternal life." He has now life: it is not only a promise for the future; it is a present blessing.

When the meeting was over, M. Radcliffe invited those who were serious to remain in their seats. The meeting then assumed a more social character. Brethren went from seat to seat, conversing with those upon their spiritual condition, exhorting them to put their faith in the Redeemer, and praying with them.

Many delightful conversions attended these labors. Every meeting witnessed new conversions among the old and young, the rich and poor, the learned and the ignorant. Indifferent or unbelieving men who seemed hardened for many years against the calls of grace, gave their hearts to the Lord. Christians in their turn were quickened in their piety, and filled with a desire to grow in spirituality. In a word, the impression was great and the effects wonderful, even outside the Protestant circle of Paris. It was truly a Christiana movement. The meetings of these two evangelists have become the theme of general conversation.

Human eloquence has nothing to do with these workings and conversions. M. Radcliffe made no oratorical display. He spoke to large assemblies with as much simplicity as if he were addressing a single individual. No feigned excitement. Every one felt that M. Radcliffe believed what he preached, and that he had made trial of it himself. He is a man of faith, a man of prayer, a child of God, whose whole desire is to lead sinners to the foot of the cross of Christ. One day he repeated these words three times: "God loves you! God loves you! God loves you!" the only words which he had learned to say in French, and the whole assembly were moved.

It was easy to foresee that these meetings would be opposed by those who wish to reduce the gospel to some philosophical formulas, or who even regard religion as a superannuated thing. Rationalists and men of the world were hostile to this movement; but their opposition did not prevent the progress of this good work. The police also interfered; it looked with distrust on the preaching of these Englishmen, and M. Radcliffe was forbidden to preach in some large halls. But we must remember that God for the abundant blessings that he has granted us in these latter times. M. Radcliffe has been obliged to return to this country and his family. He left for England the 3d of June; but he intends to visit France again, and to preach in many churches which have expressed a desire to hear him.

For the Religious Intelligence.

Obituary.

Died at Tusket Village, Nova Scotia, July 4th of cancer in the face, Bro. Jacob Hatfield, aged 63. He experienced religion when he was about 18 years of age, but being very close minded, and of a retiring disposition, he kept the knowledge of it to himself. Some years after, in a revival under Bro. Knowles, he ventured to tell what he hoped the Lord had done for him. Yet even then he could not feel himself worthy to unite with the people of God. Some time after this his mother died, when he made up his mind it would be right for him to show his love to the Saviour, by following him in the ordinance of Baptism. He accordingly did so, and had the pleasure of having his companion to go with him. From that time, until his death, which was some 14 years, he remained a worthy member of the church of Christ, respected by all who knew him. As a father, beloved and honored; as a husband, kind and affectionate; as a man of business, of the strictest honesty and integrity. Thus he passed from earth to a better home, leaving a wife and eight children to mourn their bereavement. May the God of the fatherless comfort and support them. A very large number were present as we laid him away in the narrow house; and the writer improved the solemn occasion by addressing them from 1 Thes. 4th chap. 14th verse.

Thou art gone, gentle brother—beyond the blue ether.
Thy meek, patient spirit hath taken its flight;
We weep o'er thy grave, but the grave does not cover
The loving and loved one now walking in light.

Thou art gone, and how and in the circle deserted,
A hand now is broken—unbroken before;
From children and brothers and sisters departed,
Thy grief in the anguish of sorrow's first fore.

Thou art gone—and thy wife is in loneliness weeping,
Thy babe waits in vain a fond father's return;
Ah, little she weeps that his form is now sleeping
To wake no more until earth's final morn.

Thou art gone, and thy home, oh! how lonely without thee!
The garden, the lake, and the wild wood, how lone!

'Mid scenes now so sacredly dreary, how oft we
Shall miss the dear music of love's tender tone.

Thou art gone—but thy path thro' the dark narrow valley,
Was bright with the beams of thy Saviour's own face;
And cheered with sweet visions of angels and glory,
Thy song in thy sufferings and death's cold embrace.

Thou art gone—but not long shall we tarry in sadness,
Thy bright home attracts us—the grave is less drear;
We soon will rejoice in the triumph and gladness

To praise our Redeemer where love hath no tear.
—Communicated by the Rev. David Oram.

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The Terms of this paper are
1 Copy one year, \$1.50
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Orders for the paper, and letters on business only, to be addressed to the Editor, St. John.
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The Editor does not hold himself responsible for sentiments advanced by correspondents.

REMOVAL.

The Office of the "Religious Intelligence" is removed to the Store of M. McLeod, Drugist & Apothecary, No. 26 Brick Building, Charlotte Street.

AGENT.—Mr. A. D. FOSTER, formerly of Clementsport, is now Traveling Agent for the "Religious Intelligence" in Nova Scotia.

Religious Intelligence.

SAINT JOHN, N. B., AUG. 23, 1861.

Tea Meeting in Fredericton.

A PUBLIC TEA MEETING will be held in the New Free Baptist Meeting House, in Fredericton, on Wednesday the 4th of September next, the proceeds of which is to aid in the erection of the House. Every effort will be made to make the Meeting agreeable to those who may attend. Tea will be on the Tables at 5 o'clock p. m.—The meeting will be continued during the evening.

The Rev. G. A. Hartley, Hon. S. L. Tilley, Judge Wilnot, and several other ministers and gentlemen are expected to address the meeting, on appropriate subjects. A Choir of Singers, aided by a Melodeon, will also contribute to the interest of the occasion. Price of Tickets, Half a Dollar each, to be had at all the Drug and Book Stores in Fredericton.

COMMITTEE.

Israel Atherton, Benjamin Atherton,
Wm. Whitaker, John Rastean,
George F. Atherton, W. T. Atherton,
Henry Graham, Wm. Lemont,
John Atherton, Dow Vandine,
Cyrus Bart.

STEAMERS FROM ST. JOHN.

Arrangements have been made with the Union Line of Steamers, to convey passengers from St. John, who procure tickets for the Tea Meeting, on Tuesday the 3d of September, both morning and evening, and also on Wednesday, and to return any time during the week at one fare—\$1.50, both ways. This will afford parties in St. John an opportunity for a pleasant Steamboat excursion at a small cost. Fare and Tea being only \$2.00.

Tickets for Steamers and Tea also, will be left in a few days at the Drug Store of M. McLeod, Charlotte St. Saint John.

M. McLeod Pastor of the Church.
Fredericton August 15, 1861.

George Muller's Experience.

A few weeks since, we gave our readers a lengthy notice of Muller's LIFE OF TRUST. It is a most interesting and instructive volume. It is not only a narrative of the Lord's dealings with George Muller in supplying the wants of his Orphan House, and other benevolent works in which he was engaged, and which were wholly dependent on him for support, but it is rich in Christian experience. Mr. Muller records in this volume the dealings of God with his own soul, and the way in which he was led by the Holy Spirit to wait upon God in the use of means to keep his own heart bedewed with the influence of divine grace. We are anxious that this book should be widely circulated; that it should be extensively read, and deeply pondered. Mr. Muller has, in our opinion, brought out the true life of faith, he has given practical evidence of what it is to be "LED BY THE HOLY SPIRIT," and to TRUST IN GOD. Some of his experience is so rich in holy unction, and so full of instruction, that we cannot resist the impression to transfer copious extracts to our columns.

"It has recently pleased the Lord," says he at one time, "to teach me a truth, irrespective of human instrumentality, the benefit of which I have not lost, though now, more than fourteen years have passed away. The point is this. I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the uncovered. I might seek to benefit believers. I might seek to relieve the distressed. I might in other ways, seek to behave myself as it becomes a child of God in this world, and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least, for ten years previously, as an habitual thing, to give myself to prayer, after having dressed myself in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed, and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I therefore began to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon his precious word, was, to begin to meditate on the Word of God, searching, as it were, into every verse, to get blessing out of it, not for the sake of the public ministry of the word, not for the sake of preaching on what I had meditated upon, BUT FOR THE SAKE OF OBTAINING FOOD FOR MY OWN SOUL. The result I have found to be also invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication, so that, though I did not, as it were, give myself to PRAYER, but to MEDITATION, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession, or intercession, or supplication, or have given thanks I go on to the next words or verse, turning all as I go on into prayer for myself, or others, as the word may lead to it, but still keeping before me that food for my own soul is the object of my meditation. The result of this is that there is always a good deal of confession, thanksgiving, supplication, or intercession, mingled with meditation, and that my inner man, almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers though it was not for the sake of the public ministry of the Word that I gave myself to meditation, "but for the profit of my own inner man."

The important testimony of Mr. Muller to the use and value of God's Word in ministering food and strength to the soul of the believer, should not be passed over lightly, or soon forgotten. The neglect of the Bible, and of holy and devout meditation, thereon, is one great cause of the extraordinary weakness and ineffectuality, and lack of strong Christian principle which marks the religion of a large portion of our church members. Another idea is also suggested by the experience of Mr. Muller; that is, the advantage of giving to God the FIRST FRUITS. It is the MORNING of each day that he devoted to obtaining food for his soul. He begins the day with God. How unlike the practice of some Christians, who give to God the time only that they cannot use advantageously for themselves, or at least, snatch from their business or labour, a few minutes only to hurry through some exercise which passes under the name of religious devotion. But we cannot refrain from continuing our extract from Mr. M. on the subject.

"Since God has taught me this point," says he, "it is as plain to me as anything, that the first thing the child of God has to do morning by morning is, to OBTAIN FOOD FOR HIS INNER MAN. As the outward man is not fit for work for any length of time unless we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that as every one must allow. Now what is the food for the inner man? Not PRAYER, but THE WORD OF GOD, and here again not the simple reading of the Word of God, so that it passes through our minds; but as water runs through a paper; but considering what we read, pondering over it, and applying it to our hearts. I dwell so particularly on this point because of its immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow-believers to ponder this matter. By the blessing of God I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I have ever had before. After having now above fourteen years tried this way, I can most fully in the fear of God commend it. . . . How different, when the soul is refreshed and made happy early in the morning from what it is when without spiritual preparation, the service, the trials, and the temptations of the day come upon one!"

Would it not be worth our while, dear reader, instead of sitting down in sloth and mourning our own weakness, to gather up what energy and perseverance we can, and adopt Mr. Muller's plan for the strengthening of the soul? Read, ponder, and digest the Word of God; and set ourselves about it as though we were determined to accomplish something. Alas! against how many Christian professors will a neglected Bible arise as witness in the last day!

Dr. Cummings on the destruction of the Earth.

In the sermon preached by Dr. Cummings, in London on the occasion of the death of Mr. Braidwood, Chief of the Fire Department of that city, he alluded at some length to the destruction of the earth by fire. He referred to the changes continually going on in connection with the institutions, customs, manners, and habits of the people, and the world, and then to the change that should eventually take place to the earth itself. This position occupied by Dr. C. as a writer on the prophecies, the extensive circulation of his works, and the high repute in which they are held by many, entitles his views to at least the highest respect. We subjoin the following extracts from the sermon, which we think worthy of the candid consideration of every Christian.

"On the great earth itself a vast change will take place. I am not stating this as a thing that I fancy—not merely quoting some Sybil leaf or a traditional legend—I appeal to the words themselves. Just as there was a flood, we are told so a day will come, when the Lord 'will come as a thief in the night,' (unexpectedly) 'in which the heavens shall pass away, with a great noise, and the elements shall melt with fervent heat; and the earth also and the works that are therein, shall be burned up.' I always rejoice to quote science, not to authenticate the Bible which would be absurd, but because it is always refreshing to be able to quote science as elucidating and bearing out the exact and minute accuracy of the Bible. We are told in the 7th verse of this chapter, 'the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.' Literally translated, 'stored with fire are reserved unto judgment.'

What a thought is that! That the very earth on which we tread is stored with fire, and the incidental conflagrations which occur are to us the visible signs that the fire seems destined to be the great consuming element in our globe, where man is perished, and the red fire gets and triumphs seems to laugh at the helplessness of all the results of human skill and human science. The earth is, in fact—if I may use the expression—just like a lime kiln; charged with eternal fire, repressed not by the worthiness of man, but by the long suffering goodness of God. A core of fire in a crust of deposit composed of dead fossils the remains of extinguished and buried dynasties, constitutes the strong earth on which we tread.

I will quote a passage from a celebrated American geologist, who says: 'Wherever in Europe the temperature of the air, water, or rock has been ascertained, it has been found to be higher than the mean temperature of the climate at the south. It is found that the earth increases rapidly as we descend beyond that point in the earth's crust to which the sun's heat extends. The mean rate of increase is 1 deg. Fahr. for every 45 ft. we bore down. At this rate, at a depth of 60 miles (which is the mere surface of the earth's crust), everything that we can possibly imagine must be in a state of liquefaction or intense white heat.' Lyell, one of the most eminent and accomplished of geologists says: 'When we consider the combustible nature of the elements of the earth so far as they are known to us, and the facility with which the compounds may be decomposed and enter into new combinations, and the quantity of heat which they must evolve during those operations, when we recollect that water itself is composed of two gases, which, by their very union produce intense heat, we may well be allowed to wonder that a single day passes without a general conflagration.'

"This is not the opinion of a theologian, not the opinion of some fanciful speculator, it is the opinion, and not merely the opinion, but the demonstration of the most mature and competent of geologists. In the next place, when the Apostle says that the earth and heavens shall be on fire, to what does he compare it? To the flood. Well, now, was the flood a literal, historic fact, or was it a myth? Unquestionably it was a literal and historic fact. The Saviour's lips repeatedly pronounced it to be so. If the one dissolution was literal, and if the second dissolution is threatened—or I should say prophesied—is not that to be literal also? The flood annihilated nothing; it changed, it desolated, it deteriorated, but it destroyed or annihilated nothing. What is the law that every scientific man knows? Fire destroys nothing; it makes matter enter into new combinations. It was found in that great conflagration which seemed to be permitted just to teach us what a precarious tenure after all is our wealth, our greatness, our property, that the fire took the iron, the stone, the metal, the silver, everything that was there, and threw them into new combinations, but it annihilated nothing. So I believe the last baptismal fire that shall wrap this earth in its flame shroud, will destroy nothing but sin, imperfections, decay, and that everything that God has made, everything that Christ has redeemed, shall emerge from that baptism more beautiful, more glorious, more radiant than before. The last fire will not destroy the earth.

I don't believe that this earth is to be annihilated. The words here don't say so—we look for a new heaven and a new earth—it doesn't say we look for another heaven and another earth. We don't want another, we only want the old house put in order. 'The heavens shall pass away with a great noise.' You cannot conceive what that noise will be from the specimens which occasionally burst forth in earthquakes and the eruption of volcanoes. A geologist describing one of these scenes, says:—'The lava rolled on sometimes sluggishly, sometimes violently. It swept away forests, undermined vast masses of rock, finally, it plunged into the sea with the loudest and most terrific detonations.' You can conceive therefore, when he speaks of the heavens passing away with a great noise, how true it is. Then, again, he says, 'the elements,' the iron, the stone, 'shall melt with fervent heat.' Now if the Apostle had used the expression shall be burned up, the scientific man would have said, Peter can't be inspired, because he used language incompatible with science. What is oxydation? Only another term for burning a metal. The granite has been burned long ago, the rust on the iron is the iron being burned, the elements shall melt with fervent heat. Out of all is to emerge a new heaven and new earth. 'The earth abideth forever.' The earth which he hath established for ever.' And would it not—I appeal to the deepest sensibilities of every Christian heart—be a tremendous chaos in the orbs of the universe if this earth, on which a Saviour walked, whose air he breathed and consecrated because he breathed it, from whose streams he drank, whose ocean became to his sacred feet a beautiful promenade, if this earth, that has such glorious historic spots as Calvary, Gethsemane, the Mount of Olives, Tabar, Zion, would not be a discord in the great harmony, a blank in the grand restoration, if an orb so rich in all that is brilliant, historic, glorious, should be annihilated and expunged from the universe? No, no! It cannot be, it is redeemed just as much as the dust we commit to the silent grave is redeemed, and it shall be restored to more than its pristine glory and magnificence, and a world that began with a Paradise that perished in an hour, shall end with a Paradise that shall bloom in amaranthine beauty, for ever and ever."

Rev. D. M. GRAHAM.—We learn by private letters, and other channels, that our esteemed brother, the Rev. D. M. Graham, for some years the New York Correspondent to this paper, has resigned his pastoral care of the Free Will Baptist Church in New York City. He has occupied the pastoral relation to that church for about 12 years, during which time his labours have been attended with much success. His resignation is to take effect the first of October. His future field of labour he has not yet decided on. Bro. G. paid a short visit to this Province during the summer of the Cholera, and we should be glad to have another visit from him now.

Great Temperance Demonstration.

A Great Temperance Demonstration was held in the Town of Woodstock on Tuesday the 13th inst. A procession of about 300 Temperance men was formed from the several Divisions and Temperance Societies in the County. These appeared in regalia, and made an imposing appearance. The intelligence, respectability, and worth of the various parishes, were represented in the procession. At 3 o'clock, P. M., a vast assemblage of persons, numbering about 2,000, assembled in the open air to hear addresses. The Sentinel says:

The Chairman, A. K. S. Wetmore, having made a few appropriate remarks, introduced the Rev. J. T. Parsons to the audience who, for a few moments, engrossed its attention happily and effectively. The Rev. R. A. Temple next spoke and his address was one of the most logical and masterly efforts which we have ever heard of in the traffic, and to the appeal for the withdrawal of Legislative aid and legal sanction from the traffic in rum every heart must have responded, as nearly every voice did, affirmatively. Mr. Temple concluded with this sentiment:

INTemperance.—The great Railroad from respectability to Ruin.—MANKIND the only freight—Satan the superintendent.—Grog-sellers the engineers and conductors.—Inane Asylums and Distilleries the locomotives.—Inane Asylums and Poor Houses the Station Houses and Depots.—The Track laid on broken hearts and ruined fortunes.—With the help of a just God and the Maine Law we will annul the charter, discharge the Engineers and Conductors—reverse the Steam—and SAVE THE FREIGHT.

The Hon. Mr. Tilley next addressed the audience. He alluded most eloquently and convincingly to the drain in material wealth, in labour and energy and talent in the Province annually by Alcohol and its tendencies. How it impoverished the country and restrained its legitimate progress. Showed what the large sum of money annually expended for liquors would do in building railroads and churches, and school houses, how it would enlarge the number of the clergy and pay them better salaries, give education more generally and freely to the rising generation; endowing schools and teachers. He alluded to the fears entertained last year lest the pleuro pneumonia should be introduced among our cattle and thence argued, showing that the value of all our cattle bore a small proportion to the amount which the Province paid for its liquors, the greater importance which should attach to the prevention of that great malady which was decimating our population, blasting the best interests of the Province, and draining its resources.

The Sentinel also reports Mr. Tilley as saying that: "THE VALUE OF THE DEALS EXPORTED SINCE THE BEGINNING OF THE PRESENT FISCAL YEAR, IS NOT EQUAL TO THE AMOUNT OF OUR LIQUOR BILL FOR 1860."

Should not facts like this open the eyes of the people? If the mere cost of the Liquor was all it would be bad enough; but add to this the idleness, the pauperism, the crime, the cost in a thousand ways, growing out of the use of the article; and we have a still more important item than the former: while the moral effects can only be fully known in eternity.

It must be, that a Demonstration of this kind will produce much good. Facts like those stated by the speakers at Woodstock must have influence on public opinion, and ultimately the effect will be powerfully felt. The populous and thriving County of Carleton has done well in taking the lead in these great Temperance Demonstrations. May she prosper.

DEATH OF MRS. CHARLES CHURCHILL.—It is with no common feelings of sadness and regret, that we announce the death of sister Churchill, wife of Bro. Charles Churchill, of Woodstock, which event took place on Tuesday, the 13th inst. We had not heard of her illness until the tidings of her death reached us. Although unwell for some time, no danger was apprehended we learn, by her family or friends, until a day or two previous to her death. During the few visits made by us to Woodstock, we always found a home under the hospitable roof, and in the Christian family of Bro. Churchill; and there had an opportunity of becoming acquainted with some of the excellencies of our deceased sister, and we formed a high estimate of her Christian character. She was a member of the Free Baptist Church in Woodstock. We need not say how deeply we sympathize with her bereaved husband and family. Brother Churchill has truly lost a wife, her children a MOTHER, and the church an EXEMPLARY and EXCELLENT MEMBER. May the meek and quiet spirit which ornamented her character, rest upon those she has left behind. We feel that by her death, we too have lost a friend. Will not some one acquainted with the history and experience of sister C., furnish us with an obituary.

DISTRICT MEETING.—The First District Meeting of Free Baptist Churches, will be held with the Church at Indian Land, commencing on Saturday the 31st inst., at 10 o'clock, a. m. The preachers appointed to attend, are all those laboring in the District, with Elders McMullin, Bull, and Doucet.

NOVA SCOTIA CONFERENCE.—It will be seen by a notice in another column, that the G. Conference of Free Baptist Churches in N. S., will be held at Port Medway, commencing the third Saturday in September next.

LOVELL'S GENERAL GEOGRAPHY.—A copy of this valuable work has been sent to us for review. It is published in Montreal, and especially adapted for the British Provinces. Mr. Forester, Superintendent of Education in Nova Scotia, in a notice of this Geography, says:

"Altogether I have no hesitation in recommending it as the best Text Book on Elementary Systematic Geography that has ever appeared on this continent, and I hope to see it in general use in all our schools."

We shall notice it at more length hereafter.—It is for sale at Messrs. J. & A. McMillan's.

DR. PETERSON.—Dr. Peterson, late homoeopathic physician of this city, has received a Captain's commission in the 19th Regt. of Infantry, U. S. Army (regular service) and will leave this week to take command of his company. Dr. P. was formerly a cadet in the West Point Military School.

Local Correspondence.

THE OROMOCTO SETTLEMENT.

MR. EDITOR.—Knowing that you take a lively interest in whatever pertains to the welfare of our province, and in the condition and progress of our people in both temporal and spiritual matters, I proceed to lay before you some impressions received during a recent visit to the Oromocto and its branches.

The impressions I had relating to that section of the country and its people, were not of a flat ering character; compared with those of other sections they were most unfavorable, having been received from reports, which I can now say, were very disparaging. The present season is perhaps a time when, owing to the depression in the Lumber Market, that section of the country shows to much disadvantage, lumbering being the chief and with some only occupation; and yet its present features, as a country, of thrift and wealth far exceed my most liberal expectations. Allow me to state some of the features which that district presents. The village and settlement at the mouth of the Oromocto has a good situation both for business and Agricultural pursuits. At the village there is not much either progressive or retrograde movement manifest at present. As at all other country villages there seems to be weeks of time spent in doing nothing, which, though perhaps unavoidable at this season of the year, has evidently its natural results. The settlement extending inland from the village appears to have every desirable facility and good resources for farming business, but the attention and time of the inhabitants seem to be divided between the farm and lumbering business, often the greater part given to the latter; this has also its natural results, which are but too plainly evident in the irregular and disorderly appearance of some of the farms which appear quite capable of producing a more regular, reliable, and a better return for the labor spent on them, than the lumber produce for the same or even a greater amount of labor, but on which, for the want of attention, the products are limited. Some of the farms have most of the time and labor of the Proprietors, and the contrast in their appearance when compared with the others, is such as not to escape the notice of the most casual observer. The district is well supplied with schools and places of worship; but of the state of religion I am not prepared to judge.

A ride of sixteen miles over a comparatively level country, through woods and fields, brings us to the open country, on the "branches," where it is found that instead of a country of barren, rocky waste, fit only for lumbering, and quite "played out," at that, instead of winter eight months in the year, and frost during eleven—there are fields of wheat, rye, corn, oats and potatoes, equal in quality to any I had previously noticed this season, while in point of forwardness the crops will compare favorably with those in any other part of the country. The valleys of the North and South Branches, with the extensive flat district at "The Forks" where the steamers unite, and the slopes of the surrounding waters form not only a beautiful but a very productive farming district, or rather a district having every natural qualification for being made productive. Extensive meadow lands producing large quantities of hay, a strong sandy soil on the low grounds, and a rich loam soil on the higher grounds adapted for any crop, with a very easy, and what may become a very important water communication with the St. John, gives that district every desirable facility for farming operations. But as in other parts of the Province, the way in which the people engage in lumbering prevents the blessings which the earth is waiting to bestow. The same may also be said of the district on the Rushagornish and branches.

One thing which is noticeable on all the branches of the Oromocto, is worthy of naming, which is, the culture of Fruit Trees. Several attempts at raising orchards may be noticed in each district, all of which signify fail, and that mostly for three very good reasons. First, the trees were never grafted; the fruit is consequently comparatively valueless, and the trees seldom bear oftener than every second year, sometimes twice in three years. Second they are set without due regard to distance, or order, or locality. Third, they are never trimmed or dressed.—There can only be one more conclusive reason why an orchard cannot be raised, and that is, to set no trees at all.

The engagement of the people on the "Branches" seem to have in the cause of religion and education impresses strangers favourably. A meeting house is in course of erection in a beautiful situation on the South Branch, which, from the size of the district, appears to be large, and appeared as if being finished in very appropriate, not to say elegant, style. Two large school houses have recently been erected on the South Branch, and one designed for accommodating a superior school, and to be built by assessment, is in course of erection on the North Branch, all of which are of good models and commodious. These things speak well for the people. As to the state of the churches in that place I am not able to express an opinion, not having had the privilege of meeting at worship with either of them. I have reason, however, to believe there are some souls walking humbly with God.

A most productive theme presented in this, and not only this but in every other district in the Province where, lumbering forms one of the occupations of the people, is, "The injury done to society by Lumbering." There is not a chord in the moral or social system of any community engaged in that business, which does not suffer injury from it. The young and the middle aged men of all classes spend their winters in the woods where their mode of life tends to begot in their habits, which, if contracted, as is often the case, classes them in point of civilization in the same caste with the Indians. The mode of life is similar, and the result under the circumstances very natural; and few who betake themselves to the woods in the winter and stream-drifting in the summer, especially when the "spare time" is spent as it is both winter and summer, can ever hope to contribute anything to the happiness of any family, or to the social or moral progress of any community. And this is only a part of the worst evil. The female portion of the community, by being de-