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 be strictly adhered to.
 Our Post Office address is: Rev. E. McLeod, Fredericton, N. B.

Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 10, 1862.

MINISTERIAL QUALIFICATIONS.

We wish it distinctly understood, that we have no
 controversy with those who claim that the most im-
 portant qualifications for a minister of the Gospel,
 are such as cannot be learned at Colleges or Semina-
 ries, or taught of men, but are only imparted by
 Him who teaches a man never taught—that the in-
 dwelling of the Holy Spirit must be enjoyed, to give
 that power to the preaching of the word which renders
 it "mighty through God." When it is insisted that all
 the literary and theological schools on earth, can
 supply no qualification which can atone for the absence
 of a special call from God to the work of the ministry,
 and a special anointing of the Holy Ghost for that
 office, we unhesitatingly say Amen. We know that
 a humble devoted servant of Christ, whose spirit is
 deeply imbued with the principles of righteousness,
 and who daily draws rich supplies of grace from the
 inexhaustible fountain of heavenly wisdom and truth,
 though utterly unskilled in human knowledge, is bet-
 ter qualified for the Gospel ministry, than any one
 can possibly be with all the learning of earth, and
 destitute of these Divine qualifications. If ministers
 of the Gospel must be deprived of one of these—
 must be destitute of the "anointing of the Holy
 Ghost," or of human knowledge and learning, we say
 at once, let the latter go. Give us the baptism from
 on high—the authority from God—the constraining
 love of Christ—give us the special call to the work
 wherein we engage, and let nothing be adopted as a
 substitute for this Divine qualification. But does
 this special call to the office and work of preaching
 the Gospel, preclude the necessity of such intelligence
 and knowledge as is adapted to our work and calling,
 and which may prove important and valuable aids in
 the responsible duty of winning souls to God? Surely
 not. It is true, the sacred calling has often been
 perverted from its legitimate object, and men making
 the Gospel ministry a mere profession, have studied
 and laboured with reference to success in that pro-
 fession, and substituted a soulless theory for vital
 godliness. What we need, is first of all, a special
 call to the work, and then the use of every means in
 our power for the cultivation and discipline of the in-
 tellect and mind, by no means neglecting at the same
 time the "care and keeping of the heart." If study
 or knowledge—if literary and theological training
 necessarily detracted from spirituality, we should, at
 once exclaim, "away with such study—such training!"
 Though our ignorance should render us the butt and
 ridicule of the world, and make us a by-word in the
 lips of every body, still let us wear the brand of ig-
 norance forever, rather than substitute any other for
 a sole reliance on God, rather than exhibit ourselves
 instead of Christ, or exchange one iota of the im-
 mediate assistance of the Holy Spirit for all the
 depths and heights, and lengths, and breadths of
 human wisdom.

The cultivation and training of every affection of
 the heart is the duty of all Christians—but especial-
 ly is this necessary in the minister of Christ. A
 wicked heart—a heart filled with iniquity—cherish-
 ing hatred, envy, pride, covetousness, or any evil
 thing, can render no acceptable service to God. A
 pure heart and right spirit is the first thing necessary
 in a Christian minister. A special call to the work
 of winning souls must accompany this. Piety alone
 is not sufficient—he must be called of God, which
 implies the possession of natural gifts, and an adap-
 tation to the work. These latter should be cultivated
 and trained by the acquisition of knowledge, and their
 careful and judicious exercise. Consecrated talents
 and intelligence are among the most useful and suc-
 cessful means now employed in spreading the glad
 tidings of salvation by the cross of Christ. Jesus
 sanctified poverty by being poor—money, by paying
 tribute with it—riches, by being buried in a rich
 man's grave—knowledge by increasing in it, and im-
 parting it to others. He was the Great Teacher; but
 in no instance did he commend ignorance, or teach
 that it was an element of his kingdom, or essential
 in his ministers in order to success in their work.

OUR PAPER.

Without any previous announcement, except a
 slight intimation in our last issue—we present our
 subscribers this week with the RELIGIOUS INTELLIGENCER
 enlarged. We have made this change principal-
 ly, for the two following reasons: 1. We could not
 insert in our former size as much news matter as was
 necessary to satisfy our country subscribers, who
 take no other paper, without encroaching on the
 space intended for religious reading. And this we
 did not wish to do. The events transpiring in the
 States, and the state of Europe also, afford a large
 amount of interesting secular intelligence, on which
 we wish to keep our readers informed. We shall
 now have sufficient space to give all news of interest,
 with religious intelligence also, and other religious
 selections, as usual. 2. The former size of our
 paper did not compare favourably with other weekly
 journals. The size of a paper is an important matter
 in obtaining subscribers. To compete with our con-
 temporaries commercially, it was necessary that we
 should enlarge.

Other reasons, not necessary to speak of, also
 existed, which influenced us in making the present
 change. We hope and trust that it will meet the ap-
 proval of our subscribers, and the public generally.
 Of the future character of the *Intelligencer* we have
 nothing to say, but to refer to the past. We shall
 continue to do the best we can.

The change now made necessarily involves us in
 additional expense. We shall try to meet this by
 increasing our subscription list. Our friends can do
 much to help us, if they will; or, they may do
 much to injure us. Our labours and works are be-
 fore the public; our object is to be approved of God,
 and be useful in the world.

OAK GROVE SEMINARY.

We have received a circular from this Institution.
 It is located at Vassalboro, Maine, in full view of the
 Kennebec River, 12 miles north of Augusta, and
 only three fourths of a mile from Vassalboro depot.
 It belongs to the Society of Friends, or Quakers.
 The price of board at this Institution, including
 furnished room, washing, lights and fuel, will not exceed
 \$3 per week for boys, and \$1.75 per week for girls.
 The fees for tuition are, for common English branches
 \$8.00 per term; higher branches \$4.00; languages
 \$4.00; oil painting, 24 lessons, \$6; other branches

in proportion. The greatest care of the morals of
 the pupils is exercised; tobacco in no form is allowed.
 No papers or publications are allowed unless ex-
 amined by the Principal. A good library, and a
 valuable philosophical and chemical apparatus be-
 long to the school. Augustine Jones, A. B., Principal;
 B. S. Grant, A. B., Associate; teacher of draw-
 ing and painting, Phoebe A. Bailey; James Van Blar-
 com, formerly of Nova Scotia, is Superintendent of
 the boarding house.

OUR CHURCHES.

We hope our readers who belong to our own
 Denomination, will not fail to notice the state of the
 churches in the First District, as reported by our cor-
 respondent "P." in another column. The destitution
 and condition of many of our churches at the present
 time should awaken interest, and call forth effort in
 their behalf. No doubt but several causes have con-
 tributed to reduce some of them to their present low
 state. All of these cannot be removed at once;
 but they should be sought out, and proper remedies
 applied as fast as possible. We fear that the first and
 real cause of the declension among our people is not
 clearly perceived; and that local and minor evils—
 real or supposed—are the principal subjects of at-
 tention and discussion at our Annual Conferences and
 District Meetings, rather than those which ought to
 have attention.

We do not believe that the neglect of Home Mis-
 sions during the last two or three years is the whole
 cause of the present state of some of our churches.
 Other and sadder reasons than this exist—nevertheless,
 we are confident that any church that fails to
 sympathize with, and cherish systematic effort for
 the general good of the cause of Christ, will ultimately
 die.

We subjoin the following communication from the
 Corresponding Secretary of a Home Mission Society
 in the States, on the evil consequences to churches,
 of their neglecting to contribute to benevolent ob-
 jects. It affords an instructive lesson.

A CAUSE OF DECLENSION IN CHURCHES.

Some of our churches, which were once strong,
 prosperous and flourishing, and could easily sustain
 pastors, are now weak, declining, destitute of pastors,
 and cannot raise means to support them. They have
 no regular preaching, and are like scattered flocks,
 dwindling and dying.

What are the causes of this sad and painful change?
 Is it the war? Certainly not in every instance, for
 the change occurred in some churches before the war
 commenced. In some cases, and we doubt not in
 many, the true cause of this decline is principally
 owing to a want of interest in the benevolent causes,
 and the lack of a liberal spirit in rendering pecuniary
 aid to those causes, especially to the cause of Missions.
 It is God's order that "the liberal soul shall be made
 fat, and that he that watereth shall be watered also him-
 self." Again the wise man says, "There is that
 scattereth, and yet increaseth; and there is that
 withholdeth more than he meet, but it tendeth to poverty."
 The leanness and poverty which are so often com-
 plained of by individuals and churches, are often
 produced by illiberality, and covetousness—by with-
 holding what God requires us to give, and refusing
 to bring our tithes and offerings into his treasury.

In confirmation of the above assertions, we wish to
 refer to a statement which was made to us in a letter
 from a very useful and influential minister in our
 denomination, a short time since. For several years
 he was pastor of a flourishing church which gave
 him a good support. Several years since he resigned
 his pastoral charge in that church, which has subse-
 quently had two or three pastors, and had been des-
 titute of any pastor for some time—when he again
 commenced pastoral labour in the place. He writes
 as follows:

"Indeed I have had a living death for five or six
 years past, while witnessing the slow but sure retro-
 grade and decrease of our religious and denominational
 interest in this place. The beginning of this death
 was the refusal of the church and society to do any-
 thing for missions—Home and Foreign. The last
 year I preached here, we raised \$80 for missions—
 had a regular collection for some benevolent purpose
 every quarter. When I left, this policy was changed.
 They thought they had all they could do to pay their
 own minister's salary—the female mission society
 died—the collections stopped, and after going on in
 this way for six years, the denominational interest
 here is low, very low. They could not raise \$200 by
 subscription to support any minister we have in the
 denomination.

"During the first three years after I left, the people
 said the ministers preached well, but they took no
 special interest in our denominational movements—
 said nothing about missions and took no collections.
 This course gratified a few of our own brethren, who
 claimed to be very spiritual, but who would never
 give their money to aid the cause of God.

There have been some other causes for the decline,
 and I fear the ruin of our church here, but this has
 been the principal cause. Others should take warning.
 Covetousness will spiritually kill an individual or a
 church in a short time, and where there is no special
 denominational interest a church is sure to die."

We trust that the caution of our brother to other
 churches to "take warning" will be heeded. The
 brief history of the above church, we have no doubt,
 is the true history of many other churches—and
 shall not those which survive profit from the sad
 experience of the declining or fallen?

(COMMUNICATED.)

FIRST DISTRICT MEETING.

According to previous announcement, the first
 District Meeting held its session with the church in
 Upper Kent, V. C., one of the most remote in this
 District—situated on the Tobique River, sixteen miles
 from its mouth.

On the Tuesday morning previous, with one of my
 ministering brethren, we started from home. The
 weather was propitious, the companionship most
 desirable—and the drive delightful, at least this was
 our experience; and we believe no lover of the pic-
 turesque and beautiful in nature, would materially
 disagree with us, in making a tour from Woodstock
 upward. As you ascend the river—the road always
 by its margin—is continually presenting new beauties,
 as alternating through forest, and field, over hill and
 vale—by cabin and farm house; ever changing the
 aspect only to increase its beauty and enhance an
 appreciation of its loveliness. The opposite side of
 the river presents a panorama of beauty and magni-
 ficence, unsurpassed by any space of equal length in
 its whole length. While the luxuriant fields of golden
 grain ready for the harvest, indicate a bountiful re-
 turn for the labour of the toiling husbandman,
 Surely, thought we, "our lines have fallen in pleasant
 places" and "we have a goodly heritage." After
 leaving the main river to ascend the Tobique, we
 found the way rough and toilsome, but by persever-
 ance and the blessing of providence, we succeeded in
 arriving safely at the

TOWNSHIP SETTLEMENT.

The first object that strikes the stranger as remark-
 able in entering the place, are the indications of age,
 thrift, and wealth, by which the farms are character-
 ized, in contrast to what he is led to expect from the
 wilderness of the approaches thither. After you enter
 the settlement you find yourself on one of those flats
 of bottom land, which this river is so justly cele-
 brated, varying in width from a furlong to a mile,
 and in some instances exceeding even this; and rising
 gradually in the rear, it forms a highland reserve of
 splendid timber of mixed descriptions sufficient to

supply their wants, for all useful purposes, for years

to come.
 The farms are in a high state of cultivation, and
 the crops give evidence of an abundant yield. In
 wheat they are especially successful—and from the
 amount sown I should think there was sufficient
 raised to supply the wants of the entire neighbour-
 hood. We remarked much taste displayed in the
 erection of houses, outbuildings, &c., which to the
 stranger are pleasing evidences of an advance in the
 right direction. During the last winter—inside of
 three months, within a space of seven miles, out of a
 population of about two hundred—twenty seven
 persons, principally young men and women fell victims
 to that terrible disease—diphtheria. Surely, we
 thought, they have not been destitute of preaching,
 and that of the loudest and most effective kind.

OUR MEETINGS.

were held in a school house, a large and tasty edifice,
 which was erected for the double purpose of school
 and meeting house, and would bear favourable com-
 parison to similar structures in more favoured localities.
 The CONFERENCE was quite largely attended,
 and of good interest; many told of their hope in
 Christ with earnestness and warmth, and all ex-
 perience it good to be there.

THE REPORT.

from the churches comprising this district were very
 imperfect: out of eight churches, but four were re-
 presented, and these (at least for the clerk to make
 a statistical report) in a most unsatisfactory manner.
 The standing of the most of these churches was re-
 ported low—and urgent calls for ministerial aid.
 A number of warm exhortations were elicited in con-
 nection with the state of the cause, and calls for help—
 by the elders and others; and the prevailing opinion
 seemed to be, that if a proper system was adopted
 to accumulate a fund for the support of the Gospel;
 more of these calls would meet with a response, and
 there would be less spiritual destitution. When it
 is remembered that ministers have *bodies as well as
 souls*, and require carnal, while they minister in
 spiritual things, and a proper provision is made by
 those whom God has made the stewards of his prop-
 erty to provide for such wants—there will be less
 cause for complaints, and more spiritual life and
 vitality in our churches; and we look upon it as im-
 proper, and insulting to the Lord of the harvest, to
 ask for more labourers while those he has already
 sent are compelled to lose a part of their time, en-
 erate their mental energies, and circumscribe their
 usefulness—by engaging in some secular calling for
 a subsistence, while there is a sufficiency of property
 belonging to God in the church, if not withheld by
 covetousness—to keep them all actively engaged in
 the field.

The Elders present were Elders Hart, McMullen,
 Bell, White, Curry and Parsons.

PREACHING.

On Saturday evening Bro. White preached to a
 large attentive audience, and with warmth and ear-
 nestness enjoined upon each the manner and neces-
 sity of becoming new creatures in Christ; he was fol-
 lowed by warm exhortations from many who could
 witness to the truths uttered by an experienced
 knowledge, and who demonstrated their profession
 by living out their religion before the world.

On Sabbath the desk was occupied at 10, 3, and
 6 o'clock, by Elders Parsons, Bell, and Hart, to an
 overflowing house, and earnest listeners. Many
 hearts were deeply moved, and strong convictions
 felt, while these brethren with pathetic fervency
 reasoned upon "Righteousness, temperance, and
 judgment to come." It was a day of unusual soli-
 tunity, and we trust the good seed sown will spring
 up in after days, and bring forth an abundance of
 fruit, to the glory of God. Rev. Mr. Scott, Wesleyan
 Minister, was present with us in our morning service,
 and took part in the exercises. A number of brethren
 and sisters from different parts of the country
 who had come up to the feast, contributed largely to
 the interest of the meetings, by the zeal and ardor
 with which they presented their offerings in the
 Lord's house.

On Monday at 8 o'clock we met for the transaction
 of business, and organized by electing Elders Parsons,
 Moderator, Bro. B. Armstrong, Esq., elected lay
 local, acting as clerk. The business, principally of a
 local nature, was transacted harmoniously, and we
 adjourned to meet with the church at Kent, on the
 last Saturday in Aug. 1863. On Monday evening,
 Bro. Curry preached; his subject, the invitations of
 the Gospel to partake of the waters of life, that it
 was full, free, present and eternal, was fully proved
 both by Scripture and reason, and the congregation
 warmly urged by Bro. Curry and others to partici-
 pate in its blessings hereafter. On Tuesday morning
 we took our leave for home, truly pleased with our
 visit, and we shall ever cherish the remembrance of
 the hospitality and kindness with which we were en-
 tertained, and sincerely pray, that he that rewardeth
 the bestowal of a cup of cold water, will at last say
 to those dear friends "forasmuch as ye did unto one
 of the least of these, ye did it unto me."

SUICIDE INFECTIOUS.

We have for years refrained (says the New York
 Observer) as a general rule, from recording suicides in
 our paper. We have no doubt that the bare mention
 of such cases has suggested the idea so forcibly to
 morbid and unbalanced minds, as to lead to the
 commission of the act. A perfectly sane mind cannot
 appreciate the effect of such a suggestion upon a dis-
 ordered intellect. Dr. Joseph Workman, of the Pro-
 vincial Asylum, Toronto, Canada West, has addressed
 a letter to the editor of the *Leader*, in that city, im-
 timating that a large proportion of the consummated
 suicides are attributable to the publicity of such oc-
 currences in the newspapers. He says:

"I am impressed with this conviction, I have judged it
 prudent to prevent the introduction into wards of any
 newspaper containing the announcement or details of a
 suicide, and I believe this precaution has been high-
 ly beneficial. Nearly thirty per cent. of all the pa-
 tients admitted into this asylum since 1st January
 last have been certified to be of suicidal tendency;
 and in 1861 more than 25 per cent. were of suicidal
 tendency, and many of these persons have been, be-
 fore admission, very narrowly rescued from death. I
 should not hope for the subsidence of the propensity
 had our patients the free perusal of the newspapers at
 the present time. Nearly all this class are able to
 read and write, and I doubt not they would, in per-
 using newspapers, give special attention to the details
 of suicides. No one who has ever given a cursory
 consideration to the force of imitation will doubt the
 terrible consequences."

METHODIST.

The death of the Rev. Joseph Stinson, D. D., ex-
 President of the Canada Wesleyan Conference, took
 place after a severe illness of several months, in the
 61st year of his age, and the 30th of his ministry.
 Dr. Stinson was an able and highly esteemed Meth-
 odist preacher.

We are pleased to learn that the announcement of
 the death of the Rev. C. Stewart, Wesleyan Minister,
 made in several of the papers, is probably incorrect.
 A letter received by a lady in Fredericton a few days
 since, from Mrs. Stewart, says that Mr. S. had been
 very ill of gastric fever, but was recovering.

PRESBYTERIAN.

The Colonial Presbyterian says, that the census re-
 turns show 400 Presbyterians in the County of Al-
 bert, whose existence has not been generally known.

BAPTIST.

The Western Baptist Association is now in session
 at Newcastle, Grand Lake. Parties wishing to at-

tend can go in the "Union" to-morrow, Saturday

for the low fare of \$1.50, going and returning.

CONGREGATIONAL.

St. John, Sept. 18, 1862.
 The Annual Meeting of the Congregational Union
 of Nova Scotia and New Brunswick has just con-
 cluded its session at Sheffield. Doubtless your coun-
 try Correspondent will favour you with a communi-
 cation on the subject of its business transactions, so I
 will confine myself to other departments.

The union comprises ten churches located at Cora-
 wallis, Liverpool, Chebogue, Milton and Yarmouth,
 N. S., St. John (Union st.), Sheffield, Keswick Ridge,
 Cardigan and Florenceville, N. B.: It was brought
 into its present effective organization by the labours
 of Rev. B. Wilson, who continues to be the main-
 spring of its machinery, as well as its chief manager
 and Home Secretary: it is connected with the "Con-
 gregational Union of Canada," and through that,
 with the great "Congregational Union of England
 and Wales." Its object is to promote missionary
 operations in the two provinces, obtaining the men
 from the Congregational College of Canada, and the
 money from the Colonial Missionary Society of Eng-
 land, so that, like nearly all the other denominations
 here; these churches depend largely for their support
 and advancement upon home contributions.

The meeting was organized by choice of Rev. T.
 B. Smith, of Union Street Church, St. John, as
 Chairman, and Rev. J. Howell, of Liverpool N. S., as
 Secretary.

The public religious services were of much in-
 terest, in which all the clergymen present took part.
 Sermons were preached by Rev. T. B. Smith, on
 Friday evening; Rawson of Milton, on Saturday evening;
 W. H. Daniels, of Zion's Church, St. John, on
 Sunday morning; and on Sunday afternoon the ordi-
 nation of Rev. J. G. Sanderson was performed: the
 ordaining prayer by the venerable Rev. George
 Sterling, of Keswick Ridge, and the charge to the
 pastor by Rev. R. Wilson. Mr. Sanderson is at
 present labouring at Florenceville. The pulpit of
 the Editor of the *Intelligencer*, at Fredericton, was
 supplied by Rev. Mr. Keene, of Cornwallis, N. S.,
 who has this year been ordained to the ministry.

On Monday evening the one hundredth anniversary
 of the church in Sheffield was celebrated, at which
 a history of the church was read by Rev. Mr. Ritchie
 of Yarmouth, and addresses given by several other
 ministers and laymen. The churches at Chebogue
 and Liverpool have also existed for about the same
 length of time.

Congregationalism has not flourished in these
 provinces; partly on account of mismanagement and
 partly because its principles and order are scarcely
 adapted to such a state of society as has existed in
 most parts of Nova Scotia and New Brunswick.
 Other systems requiring less individual interest and
 ability, because of the power being vested in certain
 officers, who generally have been too willing to use
 it, have flourished more and grown to large propor-
 tions, and there are now to be found in various parts
 of both Provinces, church edifices erected by Congre-
 gationalists, which are either occupied by other denomi-
 nations or not occupied at all. It is the object of
 this Union to bring order out of this confusion, and
 to promote, by the mutual counsel and co-operation
 of the churches, the principles of independency as
 connected with the progress of the Kingdom of
 Christ.

Sheffield is worthy of a visit if any one wishes to
 find the genuine old Massachusetts Puritan stock, as
 it has been developed under difficulties. Shut out
 from intimate association with their fathers and breth-
 ren of New England, they nevertheless have main-
 tained that preeminence in intellect and force of
 character which so happily distinguishes the descen-
 dants of the Pilgrims, and though not blessed with
 any good system of common school education, which
 is the boast and glory of New England, it is easy to
 observe the intelligence which proves that, under
 any circumstances, the sons and daughters of old
 Massachusetts aim at a high degree of cultivation
 and attain to it.

Sheffield has sent forth more men and women of
 note, than any other place of its size in these pro-
 vinces, and it is the prayer of the writer that the
 houses which have distinguished this community in
 the days of the fathers, may continue and increase in
 the days of the children.

After a hearty vote of thanks to Rev. Mr. Wilson
 and the friends in Sheffield, for the generous hospi-
 tality so cordially shown to the members of the
 Union from abroad, the Union adjourned, to meet
 next year in Cornwallis, N. S.

THE LUNATIC ASYLUM.

We transfer the following article from the *Colonial
 Presbyterian* of the 11th inst. We perfectly agree
 with it in every thing that relates to the Asylum.
 This institution is a credit to the Province, and Dr.
 Waddle is "the right man in the right place."

The contribution to human happiness made by New
 Brunswick, in the shape of an asylum for the insane,
 is one of the most magnificent charities in British
 North America. The building, with its 160 feet di-
 rect front, and its wings of 160 feet each, erected at a
 cost of nearly \$200,000, including that of the grounds,
 &c., is one of the largest and best we have seen in the
 Lower Provinces devoted to any object whatever. It
 is built of well pressed brick, and rises tier after tier
 excepted to its own purpose, and all arranged in
 harmonious relations, which reflect honor on the
 architect, Mr. Stead. Its halls and chambers are of
 the most sumptuous kind. Only fancy chambers of
 12 by 8, with lofty ceiling, ample ventilation, and all
 the appliances of comfort for each patient, with
 adjacent lavatories of 12 or 16 feet wide and all, or nearly
 all, together with all other expenses of the institution,
 provided at the public expense. The entire annual
 expense of the institution is, we believe, about \$5000,
 of which \$1000 is derived from fees of patients, and
 from one of the best managed farms of 40 acres in
 New Brunswick.

Here are about 200 patients. What a sad tale of
 suffering, for, as Dr. Forbes Winslow points out
 in his book on Insanity, the sufferings of this
 class are intense—often borne in silence. And
 here, from the sickle, the merchant, once great
 and highly esteemed, the professional man, learned in
 various arts and sciences, noted politicians, the en-
 gineer, skilled in a noble art—Ross, who planned the
 Victoria Bridge at Montreal, lately died in an asylum
 for the insane—the poet, the young wife, the hopeful
 daughter, the aged mother: here they are all found
 afflicted by a mysterious Providence and cared for
 by a humane people. New Brunswick has done one
 good. She has sought to minister to misery diseased,
 and has effectually done so. What peace, order and
 comfort are here found. How little can be seen of
 the dark side of insanity, how much is done to check
 the evil and develop the good, and how well it is done
 by the Superintendent and his assistants. We admire
 the power of man in controlling and using the sub-
 powers of nature, in penetrating into and studying
 the laws of matter and mind, in guiding and govern-
 ing his fellow men. But how shall we deal with the
 human mind when reason reels and lunacy is ascend-
 ant? Have its very aberrations laws, and who have
 discovered these? It is to this grand, arduous and
 noble task that the officers of this institution success-
 fully devote themselves. We own our provincial
 shortcomings in other matters; we own to ignorant
 legislation often; we own to selfishness and self-seeking,
 but we are proud of the noble charity. And
 we believe the institution constantly increases in effi-
 ciency. But time and space warn us for the present
 to conclude; and we do so by quoting a paragraph
 from the *Halifax Morning Chronicle*, in which some
 features of the management are noticed, to which we
 cannot now refer.

"Every where we saw order, taste, and a delicious
 care to secure improvement, health, comfort, and

happiness. There was neither sight nor sound to
 shock us. We could not in the obscurest corner—
 and even the cellars were well lighted—have scraped
 a handful of dusty litter; we heard not a moan in all
 those mournful chambers. There were of course a
 few sad traces of that mental madness which sent its
 victims here; but as a general rule one would imagine
 himself in some quiet Castle of Indolence rather than
 under the same roof with over two hundred maniacs.
 Madmen were at work every where; happily and profit-
 ably at work, some with a method in their madness
 not possessed by many sane servants, were hewing
 among the turnips, and the glossy skin of the horse
 in the stable made us almost wish that all groans
 had taken out a certificate from Dr. Waddle. The
 floor of the stable in which cattle had rested over
 night was nearly as clean as the deck of a frigate.
 In fact everywhere we turned we recognized the proof
 of mastery skill and superintendence. Happiness
 and peace indoors, industry, economy, landscape
 gardening, and scientific agriculture were visible
 without. One might be tempted to style the Doctor
 an enthusiast, were it not that enthusiasts are rarely
 so successful in so many departments as he appears
 to be."

THE NEWS.

SEPTEMBER 19, 1862.

THE INTERCOLONIAL RAILROAD.—The Delegates
 who met at Quebec on the 10th inst., to deliberate
 on the construction of the intercolonial railroad, have
 agreed upon a scheme for building it; the outlines of
 which are, that Canada is to assume five-twelfths of
 the cost, the other seven-twelfths to be borne by
 Nova Scotia and New Brunswick. It is supposed
 that this road will cost £3,000,000, and that the
 whole interest will be about £120,000—making
 £50,000 to Canada, and £35,000 each to the other
 Provinces. The question of route has not been
 settled: this has to be referred to the Imperial Gov-
 ernment; but, of course, the decision will be in-
 fluenced by the Colonial councils. It is probable
 that, soon after the route is fixed on, the Legislature
 may be called together for the necessary enactments
 for the prosecution of the work. It is to be hoped
 that no obstacles may occur to delay this enterprise,
 which promises to be of such incalculable value to
 the Colonies.

MELANCHOLY END.—A Coroner's court last week
 investigated the circumstances connected with the
 death of a poor unfortunate woman—the