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## SPECIAL NOTICE.

Our terms of *ADVANCE PAYMENT* will be every case in future, be strictly adhered to.  
 Our Post Office address is Rev. E. McLean, Fredericton, N. B.

## Religious Intelligencer.

SAINT JOHN, N. B., OCTOBER 3, 1862.

**ABSTRACT OF BIBLE SOCIETY REPORT.**—We refer our readers to the abstract of the fifty eighth report of the British and Foreign Bible Society, which we have commenced this week on our first page. It is an interesting summary of the operations of that great Institution, which is the glory of British Christianity. We shall publish it entire—we see no part of it that we could omit; and we are sure all Christians who read it, will rejoice at the rapid progress of God's word, and the indications of the whole world's illumination by the lamp of divine truth. Dr. Paterson, to whom we are indebted for this abstract, will accept our thanks.

**BAPTIST MINUTES.**—Our thanks are due to some unknown friend (we presume the Editor of the *Christian Messenger*), for copies of the Minutes of the Eastern, Western, and Central Baptist Associations of Nova Scotia. We shall call some information from them soon for the benefit of our readers. We shall always feel obliged by having sent to us any religious documents or information.

## SECOND DISTRICT MEETING.

It has seldom, if ever, been our lot to attend a more pleasant, agreeable, or perhaps more profitable meeting of our churches than the Second District meeting, held with the Church at Brighton, on Sabbath last. The meeting commenced on Saturday. At the time of our arrival at the place, in company with brother Y. White, who kindly conveyed us from Woodstock, the Conference was opened, and a large congregation was in attendance. Elders McMullin and Sprell were also present. The morning Conference was a season of considerable interest, and closed at twelve o'clock, to meet again at two, to hear the reports from the churches.

This meeting was one of uncommon interest to us. We felt a deep anxiety to hear of the state of the churches—to learn their standing, and the influence which they are exerting on the masses around them. The number of churches belonging to this district is sixteen. Twelve of these were represented by delegates. The meeting being organized, by the choice of Elder C. E. Bell (who had arrived) as chairman, the delegates proceeded to report their respective churches.

From notes taken by us while listening to these reports, we transcribe the following, which may be of interest to some of our readers:

**1st CHURCH, WAKEFIELD.**—The cause now low, and the Church in a scattered state. But little ministerial labour. Conference and Sabbath meetings maintained, but few attend. Have had a prosperous Sabbath school—now closed for the season. The Church needs help, and think they cannot prosper as they should, without a stated pastor, at least a portion of the time.

**2d CHURCH, WAKEFIELD.**—In a low, discouraged state. A deep trial has existed for some time. Main Sabbath and Conference meetings. Have occasional visits from ministers, but want stated labour, and intend to secure it as soon as possible.

**CHURCH AT WICKLOW.**—Number one hundred. Have had the labours of Elder Bell a part of the time. Are encouraged to maintain the worship of God. Have a Sabbath school, and a good interest exists in it.

**2d CHURCH, BRIGHTON.**—Have no regular ministerial labour. During the spring, Elder McMullin spent a few weeks in labouring with them, and an addition of eighteen members resulted. They now maintain Sabbath and Conference meetings, with occasional prayer meetings, but are at present in a low state. Number sixty-two. Have no Sabbath school.

**CHURCH AT WOODSTOCK.**—Previous to July Conference, had the co-pastorate of Elders Downy and White; since then, the labours of Elder Parsons have been engaged. The cause, though not in so interesting a state as at some time previous, is now reviving. Among the encouraging features among them, is the considerable number of young men and women who are taking a proper stand in the cause. The Church numbers ninety-three, and they have a good Sabbath school.

**CHURCH AT UPPER PEEL.**—Had ministerial labour a part of the time last year. Are divided in opinion in relation to the utility of a stated ministry. In a scattered state, although large numbers attend the place of worship. Have no Sabbath school. Temperance cause not flourishing.

**CHURCH AT LOWER BRIGHTON.**—In a low, scattered state. Number on Church book, one hundred and thirty-two. Have had but about three sermons during the year. Many think stated ministerial labour in the Church necessary, but cannot agree to secure it. Some encouragement has been felt lately in the prayer meetings; but these are attended by only a few. Have a Sabbath school, but not much interest in it.

**CHURCH AT BRIDGEWATER.**—[This Church is in the State of Maine.—Ed. Int.] Number sixty; but are in a scattered, low state. Have no labour from any of our own ministers in the Province. Keep up Sabbath meetings. Need help greatly. Have a Sabbath school.

**CHURCH AT MOUTH OF THE BRIGADIERACK.**—Number about forty, but are a good deal scattered. Elder McMullin laboured a season with them, during which six were added to the Church. They receive but little ministerial labour at present.

**CHURCH AT EAST LEBER B.** [This is also in the State of Maine.—Ed. Int.] Rather a low state at present. Had been in some danger of being invaded by errors. More hopeful now. Number twenty-five. No Sabbath school. [The delegates from this Church seemed to be much encouraged in their feelings.—Ed.]

**CHURCH AT MOUTH OF PRESQUELLE.**—In a low, scattered state. Had no stated ministerial labour last year. Complain much because ministers have no more care for them. Numbers thirty-five; but only from four to six of these meet on the Sabbath, and in Conference meetings. A young brother among them gives evidence of being called to the ministry. They solicit aid and labour.

**CHURCH AT BRIGADIERACK.**—Scattered state, without labour.

We deeply regret and mourn over the low state of the cause of religion in these churches; but there are features, nevertheless, of encouragement and hopefulness. Nearly every one seems impressed with the necessity of regular pastoral care, and the stated

preaching of the gospel among them, as well as the importance of the judicious exercise of scriptural discipline—not only to correct offenders, but also to prevent offences.

After the reports were made, a number of addresses were given, having reference to the state of religion in the district—the causes which have produced it, and the remedy to be applied. We seldom ever listened to more appropriate and pointed remarks on any subject; all of which were listened to attentively, and, apparently, well received by the large congregation that was present.

At seven o'clock in the evening, a numerous congregation assembled to hear Elder Y. White preach to them the word of life. From Luke ix. 28, he preached a well arranged, sound, and practical sermon, which was listened to with deep attention, and much solemn interest. It was followed by a few exhortations, in some of which the people were urged to comply at once with the requirements of the gospel. At a suggestion of one of the ministers present, nearly the whole congregation bowed down upon their knees in silent prayer for a few moments, after which, several united in praying, vocally, that our coming together might be of some lasting benefit to the cause of Christ in general, and to individuals in particular. It was a season of great solemnity. The services on Saturday were all of a deeply interesting character, and, we think, profitable to many who were present.

[Want of time to prepare a further report of the District Meeting for this week's paper, obliges us to defer it until our next. We write at Victoria Corner, Wakefield, on Tuesday morning, at which place we preached last evening. Our appointments for the week are—at Florenceville this evening (Tuesday); Wednesday morning, at 10 A. M., at Tracy's Mills, Presqueville; at 7 P. M., at Bridgewater, Maine; and on Thursday evening, at Third Tier, Jacksonville. May the Great Head of the Church be with us in our labours, and make them of some use in advancing his precious cause.]

## ATTENDING TO THE LORD'S SUPPER WHEN "WE FEEL LIKE IT."

Without appending any remarks of our own, only to say that we fully endorse the sentiments expressed, we commend to all our church members the following excellent article, from the *Canadian Baptist*:—  
 "We believe it is a common thing among Christians to attend to their Christian duties when they feel in the mood to do so. Or rather that, there are many Christians who make their own feelings the source of their religious obligations, rather than the word of God. They seem to have no rule, no principle, which must regulate their moods and frames of mind, but they simply follow their feelings. If they do not 'feel like' doing a certain thing, they will not do it. We are aware that there is some little difficulty in the minds of some brethren, who are sincere and true to the whole in regard to this matter. They ask us, are we to perform a professedly religious act in which we have no heart, and can such an act be acceptable to God? Is not prayer offered in a wrong state of mind a mockery? Is not outward worship from a wandering heart an abomination to God? Would you ask us to sit down at the Lord's table when our hearts are full of hard feelings towards those who sit by our sides? The conclusions to which many are led by such questions are clearly seen in their own conduct, respecting, for example, their observance of the Lord's Supper. If they do not feel just like sitting down at that ordinance, they walk out with the congregation. And this they may continue to do for months or even years. This practice we see illustrated even in churches. It is sometimes the case, alas! that an uncomfortable state of things is developed in a church, and that church will put off celebrating the Lord's Supper for months or years, until the members feel like obeying the voice of the Son of God, 'do this in remembrance of me.' Some of our readers will scarcely believe us when we tell them that there are some Baptist Churches, so-called, that pursue this course. They certainly do not deserve the name of churches of Christ who act thus.—We propose very briefly to point out the utter fallacy of the reasoning which often leads individuals and churches so far from the true way.—We admit most heartily that acceptable obedience must include the act and the feelings which prompted it. But the question is, what must be the rule of duty, our state of mind, or the law of God? If the two clash, which must bow to the other? Should it not fill the soul of any professed Christian with alarm and horror even when he finds himself in a state of mind which unfits him to obey the clearly revealed will of God? Let us suppose for a moment that a man should be directed by his own state of mind merely, what must follow? Why this—a man for some sinful conduct or neglect has fallen into a wrong state of feeling, and he purposes to continue still longer in disobedience, until his feelings become right! I have done wrong, and I must do wrong again that I may get right! This reasoning would lead to monstrous conclusions. God has given us a rule of conduct, clear and simple, and whenever we find ourselves in a frame of mind not contemplated by that rule, we should instantly humble ourselves before God. We should fall before him as Joshua fell before the Angel, and never rise until he bids us. The sun should not be allowed to set upon such a state of things. It is in this way only that we can expect a blessing, for God smiles upon his people when in the path of duty. 'They are blessed in—not for their deeds.' If a professed follower of Christ becomes sensible that there is in him any evil way, he must at once seek to be 'led into the way everlasting.' He has no right, in a half-silly, half-idiot mood, to mope along, feeling half offended that the stumbling-blocks are not taken out of his way. David's conduct in the 51st Psalm clearly points out what a Christian should do. He should with his whole soul pray, 'Restore unto me the joys of thy salvation, and uphold me with thy free Spirit, then shall I teach transgressors thy ways, and sinners shall be converted unto thee.' This turning away from the memorials of the Saviour's broken body and shed blood has always seemed to us peculiarly unbecoming in any one who professes to love Christ. 'Do this—as oft as ye do it—in remembrance of me.' Can a Christian afford even once to turn from any thing which is calculated to remind him of Christ; and especially from this ordinance, the last and, in some respects, the most touching memorial of Christ's love for man. Christian brethren, turn not away from the table of the Lord. It is expressly commanded that we should remember him there. If there are obstacles in the way of properly observing this delightful ordinance, let them be at once removed. As for those churches which put off attending to this command of Christ—which can only be carried out by a church—for many months and even years together, we scarcely know what to say. They must be like the mountains of Gilead, on which the dew of heaven fell not. How can God bless them while they continue in open disobedience? This neglect on their part is unlike the neglect of any other duty. A church, as such, may neglect prayer, for example, and yet the individual members may pray; but when a church neglects the Lord's Supper, all the members must be deprived of this privilege. Can we easily conceive of a more serious sin on the part of a church than this? If a church is in an unhealthy spiritual condition, for the Lord's sake apply the gospel remedy. Praise it, discipline it, but do not set aside the positive ordinances of God till it suits you to attend to them."

## CHRISTIANITY ABROAD.

From various sources we glean the following interesting items of Foreign Religious news:—  
 Though there is great distress in England for the want of cotton, the receipts of the principal benevolent societies the past year showed no diminution. The aggregate receipts of the four great foreign mission societies, the Church, Wesleyan, London, and Baptist, were over \$2,000,000; of eleven societies for Colonial and Continental Missions, over \$988,000; of fourteen societies for Home Missions, over \$898,000; of the British and Foreign Bible Society, over \$458,000; of other Bible and Tract societies, over \$140,000; of four religious Educational societies, over \$300,000. The total receipts of these societies were \$266,173, or \$4,830,865.

The Open-air Mission in London is accomplishing a good work. At its recent anniversary, Lord Shaftesbury presided and delivered an animated address, in which he said:

"Of all the evangelistic movements of the present day there was none which more strongly recommended itself to his judgment and his heart than that for the promotion of open air preaching—a practice sanctioned by the example of primitive and apostolic days, and still more by that of our blessed Lord himself. (Hear, hear.) The great characteristic of these open-air meetings was that they were held in places where the people were not to be found in the ordinary way of self-control and self-guidance, and the judgment evinced in making these ministrations acceptable. He congratulated them also on the improved state of the times. Twenty-five years ago the open-air preacher in any of the parks or public places would have been pelted with dead cats, rotten eggs, and missiles of various kinds. Now, they hardly ever met with opposition, scarcely was there a word, or even a look of insult, so evidently was God working and operating on men's minds. (Hear, hear.) He pointed out the additional responsibilities arising from these enlarged opportunities and facilities for the work, adding appropriate exhortations to continued zeal and discretion in its prosecution. The agencies now employed were many and various; and there was the preaching in the theatres. (Applause.) And now they sought to speak 'the word in season' to those who were strolling in various directions. And truly there were no number sermons than some of those which had sounded forth under the canopy of God's own heaven. (Hear, hear.)"

The employment of "Revivalists" was a subject of discussion in the British Wesleyan Conference. Complaints were made against the practice from several of the circuits, and a resolution was adopted adverse to it.

It is stated that the more spiritually-minded in the German churches are feeling the importance of hallowing the Lord's day, and see that they must take a high ground in regard to Sabbath observance, or be content to have no Sabbath at all. The "most live religious journal in Germany" has published the results of the New York Sabbath Committee, and asks for "similar efforts to secure in the German cities a legal or civil Sabbath." Unusual efforts are also made for supplying the German people with a popular religious literature, several societies having been formed for the purpose of circulating cheap religious books.

The Methodists have purchased an old Roman Catholic church at Parma, repaired it, and opened it for public worship. A large concourse assembled on the occasion, 450 persons were within the doors, orderly and attentive, and hundreds remained in the street. Every indication was given of sympathy and encouragement. A Parma Journal, which announced the opening that morning, for the first time in that city, of "an evangelical church," added that "the place was small, the crowd great, and the heat oppressive," so that many were obliged to retire, but it was filled with successive congregations.

The news from India has been for many years highly satisfactory. The Christianization of the country is now making undoubted progress. The testimony of the Indian missionaries fully accords with the general tenor of the missionary reports from Asia. The Brahmins as well as the people think that the worship of the old gods is coming to an end, and that soon everybody will embrace the new religion.

An interesting letter from the Rev. G. Shrewsbury is given in the *London Missionary Society's Chronicle*. He has just made a tour in India, and bears testimony to a general anticipation of a religious revolution among the natives. He says:—

"Another thing which struck me was the notion which the people entertain of a coming change. 'We shall all be Christians soon,' was an expression heard in many places, and there seems to be an expectation, perhaps a hope, of an entire revolution in the religion of the country. It may be that this is only idle talk, perhaps the remains of some tradition which has long been floating about, and it may be wholly ineffectual to induce a reception of Christianity; but such is the feeling; and we have heard many say, 'What is the use of embracing Christianity now, when it will certainly bring so much trouble? Let us wait; by and by all will be Christians, and then it will be easier.' At one place a Brahmin, after stoutly contending for some time against Christianity, said suddenly, 'The worship of our gods is at an end; everybody will now embrace this new religion.'"

The Baptist missionaries at Delhi, notwithstanding recent discouragements, are cheered by manifest tokens of the Divine presence. Among their converts is a nephew of the ex-king, the only remaining member of the great house of Timour in Delhi who can lay claim to pure royal blood. He is the author of a tract on the *Divinity of Christ*, and has had to encounter much persecution from Mohammedans; one rich Moslem offered a native Christian education in a missionary school. He attends the church service three times every Sunday with his brother, and on that day all public works and labours are suspended. He kneels devoutly down to prayer, and in every respect deems himself like a Christian. In many relations he is a very estimable man, and may prove a great blessing to the Punjab. Being surrounded, however, by various classes of fanatics, he finds his situation a difficult, if not a dangerous one. Many of his subjects, indeed most of them, love nevertheless the government of such a king, and feel comfortable under it, although his proceedings naturally find no favour in the eyes of the priests and grandees, who are thus losing influence and revenue.

Rev. R. S. Macley writes from Fuhchau, in China, under date of June 17th:—"Brother Gibson baptized six converts at his last quarterly meeting for the Ng Kang circuit. A goodly number of inquirers are now receiving instruction at other appointments prepare to baptism. We are trying to devote ourselves wholly to the duties of our high calling. Pray for us!"

Rev. W. Merriam, missionary of the American Board stationed at Philippolis in Turkey, when returning with his wife from Constantinople, was attacked by brigands and brutally murdered. It is reported that the murderers of Rev. Mr. Coffing, the missionary, who was killed in the north of Syria, have been arrested.

According to the calculations of some, about 200,000 Christian Protestants suffered death, in seven years under Pope Julius; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to

1,000,000; within thirty days the Jesuits destroyed 100,000; under the Duke of Alva 26,000 were executed by the hangman; 150,000 by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, assassinated, chained to the galleys for life, immured within the walls of the Bastille, or others of the church and state prisons. According to some, the whole number of persons massacred since the rise of Papacy, including the space of 1,400 years, amounts to 16,000,000.

## Correspondence.

## COUNTRY.

Mr. Farrow.—Your City Correspondent has, by a sort of side-wind, imposed on me the task of writing something about our Union Meetings recently held in this place. A dry detail of business matters would neither interest nor profit your readers; and yet things took place fitted to interest all who seek the prosperity of the cause of our common Lord and Master.

The Congregational Union of Nova Scotia and New Brunswick is but a small craft, and some five years ago she got among the breakers, and was all but wrecked. All the ministers on board made their escape, except the venerable Mr. Stirling of Keswick Ridge. Some went to England, some to Canada, and others to the United States. I had all but arranged for settling down in Ottawa City, Canada; but was earnestly solicited by the Committee of the Colonial Missionary Society to undertake the pilotage of the vessel. To this request I yielded, and through the kind help extended to us by brethren in Canada, we succeeded in getting her off the shoals whither she had drifted, and since then she has been sailing in smooth water and with a fair wind. There was then one accredited Congregational Minister in the two Provinces. Now we have ten, and two young men have been labouring as Evangelists during the past summer.

Our recent meetings were more numerous attended by Ministers, delegates and friends from a distance than any previous occasion; and the proceedings were fitted to animate our minds in regard to the cause of Christ; to induce us to "thank God and take courage." And that, whether we take a retrospective view of the past, or in the exercise of faith, anticipate a yet more powerful influence from heaven to our aid.

The reports from the different Churches were generally of a hopeful character, and some deeply interesting and encouraging. At one station there had been a blessed work in the conversion of souls—some thirty had been added to the church, and the work still progressing. At another there had been a gracious outpouring of the Holy Spirit, and several young persons had been brought to decide for Christ. And at a third, a young man had, in a very remarkable manner, been converted to God, and who is now desirous of entering upon the work of the ministry, and has entered upon preparatory studies with this view. In this we see more than a recompense for all our trials and anxieties during the last five years. "There is joy in the presence of the angels of God over one sinner that repenteth." This joy is ours; and I trust the few drops we have received is but the earnest of an abundant shower.

I had the pleasure of bringing before the Union a plan of united effort on the part of the churches, of a more extended character than has of late been in operation among us; as carried out by the Free Presbyterian Church of Scotland, and as carried out in the early history of Congregationalism in Scotland, and as being now adopted by the Congregational Home Missionary Society of England. I referred to Cape Canis, Cape Breton, and other places, as requiring united efforts, and as being a long and long and interesting conversation, in which the brethren generally took part. The whole matter was referred to our Missionary Committee to devise some plan of action, who afterwards reported to the Union. A plan has been agreed upon and efforts will be made to carry it into practical operation before next Union meeting.

The Rev. W. H. Daniels, an honorary member of the Union, suggested the commencement of Sabbath School Missionary Societies in connexion with all our churches, and illustrated his meaning by a pleasing example. He stated that he had been invited to a Sabbath School in connexion with Zion's Church in your city. The following resolution was unanimously passed—"That a Sabbath School Missionary Union be formed, to embrace the Sabbath Schools connected with the churches which comprise the Congregational Union of N. S. and N. B." The object of this Union will be to raise money for the support of Evangelists, who will be expected to labour in the more destitute localities of N. S. and N. B. In future a special service will be observed during the meetings of the Union, specially bearing upon the Sabbath School, and a minister shall be appointed annually to preach a Sabbath School sermon.

Two things have occurred in our history during the past year, for which we feel deeply thankful to God. Our immediate wants with one or two exceptions as regards vacant churches, have been met. Two devoted young brethren, who had finished their studies at our College, have this summer received and accepted invitations from two of our churches, which have been long destitute of pastoral oversight, and a third has been supplying, for the summer, a church which has had no regular supply of preaching for some nine or ten years. Other fields require to be taken up, but in the meantime much attention must be given to the consolidation of the churches we already possess. This we believe to be of essential importance. These churches have been long lying waste, that some time must necessarily elapse before we can expect them to be "as the garden of the Lord." This is to be the work not of a day, or a week, or a month, but years of steady and persevering labour. The other fact is, that all our churches have, during the past year, made collections for our missionary fund, and several of them have contributed to the funds of our College. This is altogether a new feature in our history, and one for which we have longed, and prayed, and laboured. "Then that honour and glory, said God, I will honour." Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out you a blessing, that there shall not be room enough to receive it." This I believe is the best way to bring glory to our Father in heaven; and it will be well for all churches to test themselves by it—the willingness and extent of our practical response to his demands upon us to whom we lie under obligations so incalculable, and whose will it is to say with the authority of universal propitiation, "I will be true to you." It is in this respect in proportion as there is increase of missionary spirit—the spirit of missionary prayer—missionary contributions—missionary effort. W. W. Sheffield, September 30.

## TAXATION FOR SUPPORT OF SCHOOLS.

MR. EDITOR.—You will hold me accountable for the following remarks on a subject that is more feared by our legislators, and more talked of by our press, than any other subject that can be introduced.

There is not a man among the members of the House, or belonging to the press, who does not feel satisfied that the system of direct and compulsory assessment for the support of our common schools should be introduced into this Province. The day of railroads has come, and we must have them; cost what they may, they must be built. And who does not see, and feel, that the day of science and literature has also come; that the country that would prosper must educate her sons. In every country, in which the people are intelligent, there is progress and prosperity.

I am often led to wonder why the press of this province has not, ere this, brought its united voice to bear on this subject, and taught the people, yea, school children, into the absolute necessity of the "State educating her sons." We will not waste time for this measure to be brought forward in the Legislature, so long as we hear the representatives of the people declaring that it is a much needed measure, and, with the same breath, exclaiming, "Wee to that man who votes for it." While the people are so manifested, we need not hope for much to be accomplished.

I have no doubt the Government would introduce the measure, could they find men who could muster enough courage to support it. But there, say they, stands the opposition ready to spring into power on any occasion. They will take advantage of the timidity of our supporters and cause our overthrow.

In reply, I would say to the Government, *You can't be overthrown by a better cause.* But, more than this, the subject of education has ever been held above and apart from party squabbles and political strife. That man who would trample beneath his feet the educational interests of his country, to bridge his way to power and emolument, should be regarded

as a traitor to his constituents, and be hurled from his place with universal indignation.  
 Again, we are told, every District, Parish, and County can tax itself now; the law makes such provision. That law should never have found its way upon our statute book. It may be justly called a "stirring kindling law." It is local in its application; the amount happened to exceed seventy-five cents, or tax when no one outside the district pays it, and we are forced by a few who want the school. We say an old man who has long since educated his children to an old bachelor, or one who is childless, we have no right to support a school for others. They see a chance to defeat the measure, and strife stones begin; neither will it end until one half of that district is pitted against the other, and an animosity begotten that does not die out for years.

I hope, for the credit of the Government, that they are ignorant of the evil effects of the present optional law.

Judging from appearances, we are no nearer "compulsory assessment" than we were thirty years ago, when a tax for the support of the poor would start gray hairs from the heads of the middle aged; if the amount happened to exceed seventy-five cents, or tax when no one outside the district pays it, and we are forced by a few who want the school.

However, the time will and must come when our schools will be supported by the whole inhabitants; when each man will have an interest in the school of the district; when the children of the country will be found inside the school room, and proprietors will be found visiting the school to visit and encourage the teacher. I hope, Sir, now that your paper has been enlarged, you will devote a small portion, at least, to the advocacy of improvement and progress in our school affairs.

Yours, truly,

MAGISTER.

## SABBATH SCHOOL ANNIVERSARY.

BROTHER McLEOD.—The parents, teachers and children of the P. C. Baptist Sabbath School of Victoria Corner, Wakefield, met on Wednesday A. M., for the purpose of celebrating their Sabbath school anniversary. About 150 persons, old and young, assembled in their meeting house, and their cheerful, happy countenances indicated that all had been engaged in exercises commenced by an appropriate hymn and prayer, after which many pieces were recited and dialogues spoken by the scholars, with much credit to themselves and teachers. An excellent choir also added much to the interest of the exercises by singing at intervals the fine selections they had made for the occasion. All then repaired to a prepared bower, near the meeting house, where a number of tables were loaded with the very best that the land afforded. It was really evident, that the providers meant to give the little ones and all a feast. The blessing of God was invoked, and soon chicken pies, towering fruit cake, apples &c., began to fall before the invaders. Having returned to the meeting house, a number of good speeches were made, interspersed with singing. The benediction was then pronounced, and all went peacefully to their homes.

This is the first demonstration of the kind ever got up in this place, and there had been in the minds of many much prejudice in regard to the utility of such gatherings. But it was very evident that those who came to this anniversary, these feelings did not carry them away with them, as was even confessed by some before the meeting closed. The school here feels much encouraged, and I am well satisfied that there is nothing more calculated to help a school than a good anniversary. May God speed the good cause. Y. WHITE.

## THE NEWS.

OCTOBER 3, 1862.

**COLONIAL SECURITIES.**—Canadian Government 6 per cent. securities are quoted in the *London Times* of September 30, at 104 to 107½, with business doing at 107. Nova Scotia do. at 105½ to 106½. New Brunswick do. at 105 to 106, with no business doing in either.—*Globe*.

**FATAL ACCIDENT.**—A man named Belyea, residing in the vicinity of Oak Point, took out a gun a few days ago for the purpose of shooting some pigeons, when by some mishap, the piece went off, lodging the whole charge in the unfortunate man's throat, immediately under the chin, and causing instant death.—*Globe*.

**FATAL ACCIDENT.**—On Saturday afternoon while a number of men were bringing a scow loaded with lumber from Spurr's Cove, thro' the Falls, she struck on Split Rock, when a man named Bartholomew Breen fell into the water and was drowned. Breen was a single man and about 25 years of age.

A party arrested in Fredericton the other day, for having been engaged in the brutal practice of dog-fighting, pleaded that he did not think the amusement was contrary to the City Bye Laws, as one of the City Constables held the stakes.

**SUSSEX AND STEDHOLM AGRICULTURAL SOCIETY.**—The next annual Show or Exhibition of the above Society will be held on Tuesday next, 7th inst., in the vicinity of the Sussex Station.

A small dry-dock, connected with Mr. R. B. Davis's furniture factory, on the south side of the Madunakki, with a large quantity of furniture stuff, was destroyed by fire on Saturday night week.

We are glad to learn that in most of the shipyards a degree of activity prevails unparalleled, at this season, for many years. At one or nearly all of the large yards have contracts—some of them for two or three ships—so that there is every prospect of a busy fall and winter for our mechanics, with the prospect of remunerative rates for the builders, who are working on a positive certainty, and not, as is too often the case, on mere speculation.—*Globe*.

We regret to see that a decided opposition is being manifested in Canada to the great Intercolonial Railway. In the Eastern section of the Province, this opposition is caused by a fear of the consequences which would result to French Canadian ascendancy. It is assumed that the proposed line, when completed, will lead to a union of all the British Provinces, and the introduction of a new political system, under which this ascendancy will be destroyed. Mr. Dorian, an influential member of the Government, opposes the scheme on this ground alone. He has actually placed his resignation in the hands of the Governor-General, and is consequently highly lauded for his patriotism by the French press. In the Western section, the opposition originates from a fear of the burden it would entail on the Province, mingled with a little jealousy of the Eastern section. To calm the agitation existing on the subject, the Hon. Mr. Macdougall recently stated that the Administration had simply agreed to submit the question to Parliament, and to take the opinion of the representatives of the people upon it. It is, therefore, very questionable, after all, whether the Canadian Government will be able to fulfill the pledge it has entered into with the Lower Provinces on the subject.—*CA. Witness*.

**CHIME IN HALIFAX.**—According to the report of the City Marshal, there were 2,058 persons brought up before the police court for breach of the penal laws, between the 15th October, 1861, and the 12th September, 1862. Of this number 1,282 were for drunkenness; 165 for larceny; 276 for assault; 114 for breach of the license law, and 22 for various other offences.

A new steamship company has been formed, who will establish a line between Montreal and London, monthly, bi-monthly, or tri-monthly, as encouragement may be offered. This is to be called the White Star Line. The *Mavrocordates*, which is the pioneer of the new line, has just arrived in Montreal. She is an auxiliary screw of about A. 1. twelve years' standing, and is expected to make the voyage home in 14 days, and the out in 16.

Two of Her Majesty's ships, the *Melpomene* and the *Spithead*, have arrived at Halifax from the West Indies, with a large number of cases of yellow fever on board.

ELDER HARTY has returned from Nova Scotia, and was present at the District Meeting in Brighton, on Sunday and Monday.

Colonel Hayward died on Friday last, at his residence, in Lincoln, County of Sunbury, having completed the allotted term of three score and ten years.

Colonel Hayward was first elected to serve in the House of Assembly in 1827; and as member for his County—Sunbury, where he always led the polls—sat there till his defeat in 1856, a period of nearly thirty years.

The funeral of Col. H. took place on Sunday forenoon, 28th ult., when great numbers from all parts of the surrounding country, from Fredericton and St. John, attended the body from the house of the deceased to the burial place.—*Head Quarters*.

A comparative statement of Revenue collected at St. John in the months of August and September 1861 and 1862:—

	1861.	1862.	Increase.	Decrease.
Railway Imposts.....	\$8,888 45	\$15,825 65	\$6,937 20	
Imports.....	49,776 27	64,971 73	15,195 46	
Exports.....	12,828 70	8,819 11		\$4,504 59
Bay of Fundy Lights.....	3,185 55	2,693 80		1,092 75
S. & D. Seamen's Fund.....	1,068 68	682 02		386 66
	\$75,744 65	\$81,980 30	\$6,235 65	\$5,980 00