

prayerfully on Christ. Satan is full of subtlety, and to discern his wiles we must see if the thing proposed lead us into disobedience to God. When we lean on Christ the victory is gained.

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Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 5, 1864.

DENOMINATIONAL PROGRESS.

At no former period in the history of the Free Baptist body in this Province, was such progress made in organization and systematizing efforts, for strengthening and enlarging the denomination, as at our last General Conference. The last few years have witnessed a remarkable advance in the sentiments of our people relative to many things in connection with denominational development. Ideas are now receiving embodiment, and the foundation for the most hopeful progress in usefulness and enlargement are being laid. The organization of the Home and Foreign Missionary Societies is an important step in the right direction. We are always a missionary people; we are the fruit of voluntary labour. By it nearly every church in our body was planted; upon it, also, until this day, nearly all of them have been dependent for gospel labour and ministerial care. But the missionary work which has been expended has generally lacked system, has been irresponsible, and has been more with a view to promote revivals in communities, and make converts, than to systematizing the organizations existing, and rendering the churches self-sustaining. The consequence of this has been that a considerable portion of the labour expended has, on the whole, been nearly useless; and it is well known that in several places where large churches existed, and where repeated revivals under itinerant labour were enjoyed, that scarcely a remnant now remains, and the public gatherings of the church have nearly ceased. The revival that our denomination now wants is a little different from that which brought us into existence. It was a revival of faith and Christian life. It was the overturning of formalism and dead doctrines received by tradition, and the planting of new, living, soul-stirring principles, as taught by the lively oracles. The revival needed now, is the systematizing of that faith and Christian life—it is the setting in order the things which exist.

To render our churches self-sustaining, and to employ profitably the men in the ministry, who are adapted to the office they have assumed, should be at present among the first objects sought. This is not only necessary for the spiritual life of the churches and ministers, but also as a converting measure, by exhibiting impartial care, and a disposition to help all alike, in proportion to their claims and necessities. Some ministers in our denomination have devoted years to voluntary missionary labour, for which they have received but little; some churches have struggled to maintain their organization against difficulties that they did not themselves create, and which they could not remove, until they have become so discouraged that little effort can be expected from them until some care and help are imparted to them. The churches employing pastors should be encouraged to continue their arrangements; the ministry sustaining the pastoral office should not desert their posts unless with free consent of their people; the unemployed men should be employed; the unsupplied churches should be supplied; the lay element in every church, which can be brought out with any degree of profit for any department of work, whether as Sabbath School teachers, as Bible readers and exhorters, as leaders in prayer meetings, or as lay preachers, should be laid hold of and encouraged to do what they can. New elements of power might be found and set to work, dormant energies might be revived, new departments of labour opened; all of which being systematized and skilfully directed, would give new vigor to the body, awaken new interest, and bring out much spiritual life hitherto hidden and unknown.

The time has come for our people to shew loyalty to our principles and to the denomination. This can best be exhibited by true devotion to God, and a hearty co-operation in the measures which the Conference has inaugurated for the prosecution of the work at home and abroad. The unmistakable progress of the past is a fair guarantee of a useful and glorious future, if we are only true to ourselves.

BAPTIST GROWTH.

The introductory sermon preached before the Central Baptist Association in Chester, N. S., a few weeks since, by the Rev. S. W. Dicks, is published in the *Christian Messenger*. It is stated in this sermon that just fifty years before an Association was held in Chester, comprising all the Baptist Churches in Nova Scotia, New Brunswick and P. E. Island. In all these Provinces the Baptists then only numbered 1494 members and nine ordained ministers. The first action taken in behalf of Home and Foreign Missions by the Baptists of these Provinces was at that Association, and a contribution was made for the poor heathens, to be sent to the Treasurer of the Auxiliary Bible Society, Halifax, and forwarded by that Society. Amount received, £8 15s. 0d. The Baptists of these Provinces now number, according to Mr. DeBlois, over 25,000 communicants, and one hundred and fifty ordained ministers. All religious bodies have had their day of small things; but time and diligence make great changes. Who can number the Free Baptists fifty years hence?

JUBILEE MEETING IN FREDERICTON.

The Methodist Church at Fredericton held a service on Monday evening in connection with the Jubilee of the Wesleyan Missionary Society, with the design of receiving contributions to the Jubilee Fund, a notice of which we have already given in our columns. The speakers on the occasion were the Revs. Messrs. Heustis, Temple, Narraway, and Dr. DeWolfe. The addresses were interesting and appropriate to the occasion, and were well responded to by the audience in the way of pledges. Cards were passed into the pews, and those disposed to give wrote the amounts on them with their names, after which they were passed back to the Chairman of the meeting, who announced the name of each subscriber and sum pledged. Five hundred and nineteen dollars were subscribed in sums from twenty-five cents to twenty-five pounds. Much credit is due to the Methodists of Fredericton for this liberal response to an appeal for the Jubilee Fund. It affords unmistakable evidence of their attachment and loyalty to the religious body of which they are members, and is commendable in the highest degree.

A GREAT MISTAKE CORRECTED.

A single fact is sufficient sometimes to lead an inquiring mind to grasp an important general truth. A falling apple suggested to the prepared mind of Newton a great law of the physical universe. An isolated phenomenon, coming within the range of careful observation, has often led to important and valuable discoveries. We mention these things simply as introductory to what we have to relate, and as illustrative of the general principle involved. We will first direct the reader's attention to

AN UNUSUAL CHURCH.

We know a preacher who was once stationed at an unusual church. The members individually were social enough in their families and among their special friends, but as church members, compared with what they ought to be, they were quite unsocial. Church interests for some time had been running low, and the question of closing up the house and scattering to other places of worship had been seriously discussed. The congregations were thin, the number in the Sunday School small, and a heavy debt rested like a dead weight upon the hearts of the trustees, nearly extinguishing all hope for the future. They finally resolved to try the experiment once more, and sent word to the Conference that the Bishop might send them another preacher. A preacher was sent, and after learning all the facts in the case, entered with fear and trembling upon his new responsibility.

After ministering to them for five or six weeks to the best of his ability, a young lady called at the parsonage and wanted a certificate of membership for the purpose of removing her relation to another church. He kindly inquired where she thought of joining, and what were her reasons for leaving the church of her early choice. She gave the following in reply: "I have been member of this church four years, and have not been spoken to by a single member. For a long time I attended church and class meetings regularly. My class leader never spoke to me personally, only in general remarks made to all the members of his class. I came here from the country where I had many friends, but being a stranger to all, I have found no acquaintance in the church. I went sometime ago with a friend to the Unitarian church in ——— Street, at her earnest solicitation. Some of the members of that church, knowing that I was a stranger, came up and spoke to me, welcomed me so cordially and treated me so kindly that I went again. I was soon introduced to the members of the church, who seemed so much pleased to have me come that I began to love them. They introduced me to their Sabbath School, to the young people, and to their social gatherings, where all were very courteous and kind to me. I soon became acquainted to them, and having many pleasant acquaintance and personal friends among them, I desire to leave this church and join with them."

The preacher inquired if she was a Unitarian in sentiment. She answered no; said she was as much a Methodist in doctrine and belief as she had ever been, but she liked the people of that church so much she preferred to unite with it. She received her "letter," and cast in her lot with Unitarians. Warm-hearted and social, attentive to the wants of a stranger, though holding and preaching what she believed in her heart to be false doctrines, yet they drew her away through her social impulses, against her convictions, from the cold, unsocial bosom of the Methodist church, to the Unitarian communion. We cite this simply as a fact. It is so part of our present purpose to justify or condemn the young lady in the course which she deliberately chose under the circumstances, to adopt.

The fact, with the explanations, made a deep and a sad impression on the preacher's mind. He could not help thinking of it. There were facts in his own history which helped to illustrate it, and gave to it an additional degree of importance. The subject soon shaped itself into a sermon, and sought an appropriate text. One was suggested: "Ye know the heart of a stranger." In the course of the sermon, the next Sabbath morning, he related minutely the circumstances of the young lady's calling for a letter, her reasons for it, that the letter had been given, and closed with an earnest exhortation to the church to cast off their unsocial habits, which were driving away the young people, and to become social for Christ's sake.

In the evening prayer meeting, the subject of the morning's discourse was frequently referred to. Several of the most substantial members related a portion of their own experience, and gave as a reason why they were members of that church the fact that in other years they had been taken kindly by the hand, and invited to the church, to the prayer meeting, or to the Sabbath School, and that by these means they had been led to Christ and joined the church. They thought that they would never have connected themselves with that church, but for the kind intentions they had received in an earlier period, when the church was religiously social.

THE SAME CHURCH BECOME SOCIAL.

The subject, with such illustrations, went at once to the heart of the church. The members remembered their first love, how greatly they had changed from former years. They were convicted. Their eyes were opened. They saw and believed. A general, almost universal purpose was formed to change the base of their operations and become social after a godly sort. All being united in it, reformation was easy. They did change. They became social. When the prominent brethren saw a strange countenance in the congregation, they made their way to the stranger and spoke to him; told him they were glad to see him, as they really were; invited him to come again, to make that church his regular place of worship. They invited him to the prayer meeting, to the class meeting. The sisters went round and called upon the ladies of new families who had begun to attend church there. They called upon each other. They visited the sick. The rich went and called upon the poor. In less than three months an entirely new life was stirred up in the church. The congregations increased; the Sunday School rapidly filled up; the prayer meetings were better attended and more lively; and the class rooms began to be crowded. The members became more hopeful and happy, and their courage rapidly rose for the future of the church. "Behold what a great matter a little fire kindleth."

A monthly social meeting was soon established for the purpose of becoming better acquainted with each other, and especially with strangers who might be present. So far as possible such were specially invited to attend. It was not intended to be strictly a religious meeting, but a social meeting conducted on purely Christian principles. It was always closed with singing and prayer. The preacher was always present; so were the principal members of the church, male and female. They went not out of selfish motives, but to do good by becoming better acquainted with each other, and making new converts feel at home among them. The young people were introduced to those with whom they were not acquainted. The whole thing was a success. Nothing improper was suffered to be introduced. The kindly and genial presence of the older members gave dignity and direction to the occasion, and the younger ones were happily guided and led on by their religiously social intercourse. All parties enjoyed it, and God's blessing seemed to rest upon it. In less than a year the Sunday School increased from 130 to 600 members. Shortly after this happy change took place, an interesting revival of religion commenced, and continued through the rest of the

year. Nearly a hundred were converted, and more than seventy-five were added to the church. Every interest of the church was quickened and improved. The current expenses were promptly and easily paid, and within the two years \$3000 were raised and paid on the church debt.

The above is a plain, unexaggerated account of facts, which are known and distinctly remembered by many persons now living. Some of the witnesses have gone from labor to reward, having witnessed at the time a good profession and afterward died in the triumphs of faith.

These facts are but an illustration of a similar class of facts in thousands of churches. Some are unsocial, cold and selfish as that was; some of the members, having perhaps a zeal for God, but not according to knowledge, are unconsciously but surely either driving their young people away to other communions, or are failing to attract them from the world to their own altars. Consequently they do not prosper. God has somewhat against such churches, and against such members. Reader, are you one of them? If so, we earnestly beseech you for Christ's sake, for the sake of the church, and for the sake of perishing sinners, to cast off that unsocial, repulsive habit, and put on the social, genial and loving habit which mightily attracts sinners to the cross.

Others are illustrating the other side. They are pious, and they are social. They have smiles to dispense around them, a kind word for their weaker brethren, and a cordial welcome for strangers. The young people come to them, feel contented with them, and do not like to depart from them. They have not left their first love, they continue their first works, and God blesses them, and blesses others through them. They prosper. So long as they "walk by the same rule and mind the same thing," they will prosper.

The right religious exercise of the social power of the ministers and of the members will fill a church in a little while, where there are people to be thus won. Members of the church, think of these things. Look around you, and see what is going on. Where are the young people? Do the children love to go to church, or do you have to use authority to make them go? Do they prefer to go to some other church, or some other denomination than your own? If so, inquire the cause. We are in possession of facts which, if known, ought to alarm, and all may be accounted for by the social condition of the churches. Brethren, we must not rest until these things and their causes are inquired into. Some of these facts are before your eyes. Can you not discover them?—*Zion's Herald*.

THE GREAT CHANGE.

My brethren, said Dr. Payson, through the great change we have been considering you must all pass. Your bodies must be changed. In a few years, all the bodies which now fill this house nothing but a few handfuls of dust will remain. Your mode of existence will be changed. Your disembodied but still living spirits will pass into a new and untried state of being. Your place of residence will be changed. The places which now know you will soon know you no more. Another assembly will fill this house. Other inhabitants will dwell in your habitations. Other names will glitter over the marble of business, and yours will be transferred to the tombstone. And when this world has lost you, another will have received you. After you are dead and forgotten here, you will be alive and capable of exquisite happiness or misery elsewhere. After you are removed from all the objects which now affect you, a new world, new objects, new beings will rise upon you, and affect you in a manner far more powerful than you are, or can be now affected. Above all, when this world and all that it contains sink from your view, God, that Being of whom you have heard so much, and perhaps thought so little—that Being who formed, and now invisibly surrounds and upholds you, will burst in upon and fill your mind—fill it with delightful inconceivable or agony unutterable, according to the state of your moral character. And as it affects you the moment after death, so it will continue to affect you forever; for neither His character or yours will ever change. Long after all remembrance of you shall have been blotted from the earth, during all the remaining centuries which the sun may measure out to succeeding generations of mortals, you will still be bathing in delight, or writhing in agony, in the beams of Jehovah's presence. And even after this world shall have ceased to exist, when sun and stars are quenched in endless night, you will still continue the same individual and conscious being that you are, and will still bear, and through eternity will continue to bear, that stamp of moral character, with all its consequences, in which you are found, and in which you will be unchangeably fixed by death.

On the 18th of February, in company with the Rev. O. R. Bacheier, we attended a large Hindu festival, held about sixteen miles north-west from Dartmouth, rejoicing in a name too vile to be recorded here. The conduct of the worshippers was in perfect harmony with the character of the degraded idol worshiped. Depraved men and degraded women revolved in a day and night of riotous dissipation. The Santals are so fond of mirth, of the dance and of strong drink, that they could not resist the temptation of being present in immense numbers, although they took no part in the diabolical devotions of the day. For the past month, the country has been covered with less than six thousand Santals, men and women, nearly as many women as men, all constantly engaged in the dance. Dula, our Santal preacher, preached to them till he was hoarse and some of them understood Bengali and some Oriya, so that each one of our party addressed them several times at considerable length. By 3 o'clock, however, "grog," that enemy of God and man, in this and every other country, put an end to our preaching among the Santals, by making them all so comatose that they could scarcely stand, much less understand. As we stood on an eminence and looked down upon that swaying, reeling, drunken mass, our brain, too, reeled, and our heart sunk within us, and we instinctively prayed, "Lord, save the people." Save them from idolatry, from drunkenness, and from all sin. Dear reader, can this people be saved? They are, in many respects, a noble people. Plenty of bone and muscle, yes, and beauty, too. They must be saved! O, for men of God, clothed with His strength, to take their stations among the Santals!

VARIOUS PARAGRAPHS.

Papal treasury in England annually receive from the British Treasury £1,500,000 for the support of schools, colleges, etc.

Twenty-two girls and women were killed, June 17, by an explosion of signal rockets at the U. S. Arsenal at Washington.

Hundreds of the people are dying of famine at the Cape Verde Islands.

All private travel has been stopped on Southern railroads.

Dr. Livingston, the African explorer and missionary, concerning whose safety much anxiety has been felt, has been heard from, and on the 24th of February was at Mozambique.

When a soldier gets drunk at the conscript camp, New Haven, a large piece of tin, labelled, in large letters, "Whisky," is placed upon his back, and a bottle swung from his coat-tail, and with these adornments he is compelled to parade the grounds.

In Australia it is summer in January, and winter in July. It is now there when it is midnight in Europe. The long-drawn day is in December. The sun comes from the north, the cold from the south, and it is hot on the mountain tops. The snows are

hundred strong. No one can attend Mr. Spurgeon's service, and not feel that, in God's hand, this minister is wielding a prodigious power, and reaching directly more hearts and consciences than perhaps any other man in England. It is a forcible argument for simplicity and straightforwardness in dealing with souls.

In the afternoon, I attended the service at WESTMINSTER ABBEY.

And heard a short sermon, good enough as to matter, by Lord John Thynne. The service was choral, as are all the Cathedral services. The singing was magnificent; the lofty arches of the Abbey, the monuments on every side, the associations of age, fame, and buried glories, all these were profoundly impressive. But as it concerned religious power, the sympathy of worship, or any of the ordinary objects of public praise, the contrast between this service and that of Mr. Spurgeon was extreme and suggestive.

My companion was a "Churchman," and he admitted the same thing. In the evening, I heard

REV. DR. CUMMING.

The second service is usually held in London at half-past six o'clock, which seems a strange hour to an American. Dr. Cumming preaches in a very plain, dispassioned manner; the pulpit being on one side, the audience round the other. He speaks low and feebly, so that I had difficulty in hearing him. His style is quiet, dignified, tender; his matter of discourse not impressive or profound, but very engaging and unassuming. His text was of course from the Revelation—"There shall be no more sea;" and his points were, that in the time predicted, the sea should no longer separate nations, but be a great means of uniting them; there should be no more fighting between men upon the surface of the ocean, nor between fish and sea monsters in the depths beneath. Perhaps the saints would have the power of walking on the sea, and of traversing the globe! Other points were made which like some of these seemed to me quite fanciful. But the language, which was apparently extempore, was chaste and accurate, and such as will probably read better than it sounds to the ear, which is not the case with the sermons of most men. I should say, if I judged from this sermon, that the reputation of Dr. Cumming is built upon his homilies, and that he is a great preacher, but I am informed that he is very popular and attractive in the pulpit; that a reporter attended whenever he preached, and that his books are made up mainly of his sermons thus reported, and corrected by himself.

INTERESTING AND AFFECTING NARRATIVE.

Elizabeth Comstock, a lady of English birth, and a resident of Michigan, is an eloquent preacher of the Society of Friends. For some years she has devoted herself particularly to visiting prisons and hospitals, and with the self-denying spirit of a Fry or a Howard, has ministered to the miserable inmates. She was in attendance at the recent Yearly Meeting of Friends at Newport, and at the close of it was urged to visit Salem, and spend last First Day with Friends there. This invitation she declined, saying there were no hospitals or prisons there, and to these was her mission. Soon after, however, yielding to a strong impression upon her own mind that it was her duty, she announced that she was going to Salem. She attended the Friends Meeting and preached, her subject being "the value of early religious training." Illustrative of this, she narrated the following touching incident:—

Soon after the terrible battle of Fredericksburg, some year and a half since, she visited one of the hospitals in the vicinity of Washington, going from ward to ward, and from cot to cot, comforting and consoling the wounded sufferers. Upon one bed lay a young man with eyes closed, and apparently insensible. The attendant remarked that it would be useless to speak to him, as he had been constantly delirious since his arrival, and had now relapsed into a death-like stupor. But the good lady, full of motherly Christian sympathy, stopped by the bedside, and repeated Dr. Watts's hymn, in her sweet tones:

"Jesus can make a dying bed
 Feel soft as downy pillows are," &c.

As she closed, the young man looked up with an intelligent smile, and seeing the female form, said—"I knew you would come, mother, and speak to me of Jesus." By his side the good woman remained, and he told her the story of his life, and his last accents on earth, "Mother, I am going to Jesus."

But the most remarkable part of our story is to come. As the meeting broke up, and the Friends were leaving, the preacher's attention was arrested by a female face in the throng, and she remarked to a friend, "that must be the mother of the young soldier of whom I spoke." They met, the preacher and the mother, and upon comparing notes, the fact was established, that it was the son of that mother, to whom Elizabeth Comstock, out of her chosen path of labor, to carry comfort to the heart of that Salem mother—*New Bedford Mercury*.

TWO DAYS AMONG THE SANTALS.

We take the following from the last annual report of the Free Will Baptist Foreign Missionary Society. It is a portion of a letter written by one of the Missionaries (the Rev. Mr. Miller), and gives some idea of the character of the people among whom our Brother Phillips goes to labour:—

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black, the eagles are white; the bees do not sting, and the birds do not sing. The cherries have no stones. The trees give no shadow, for their leaves are turned edgewise to the sun. Some of the quadrupeds have a beak and lay eggs.

The weekly papers in Boston have been obliged to advance their prices from 20 to 50 per cent.

The weekly papers of New Jersey have added to 50 cents to their annual subscription price.

The New York *Examiner* and the New York *Chronicle* have done the same.

Since we have made the same advance, we have not had a complaint from a subscriber.—*N. Y. Observer*.

The New York 2 cent dailies went up about a year ago to 8 cents, and we see by the last *Tribune* it has been obliged to raise the price to 4 cents, which in the present depreciated currency is not so much as 2 cents were on the gold basis!

NATIONAL CONVENTION OF COLORED MEN.—A National Convention of colored men has been called by Rev. H. H. Garnet, of Washington, Rev. Sella Martin and others, to be held in New York on the 4th of October. The call says:—

"If we are to live and grow, and to prove ourselves to be equal to the exigencies of the times, we must meet in council, and labor together for the general welfare of the people. Sound morality must be encouraged, education must be promoted, temperance and frugality must be exemplified, and industry and thrift, and everything pertaining to well ordered and dignified life must be exhibited to the nation and to the world. Therefore the strong men of our people, the faithful and the true, are invited to meet in a national convention, for the advancement of these objects and principles."

THE NATIONAL RECOGNITION OF GOD.—An association has been formed in the United States to take measures to secure an amendment to the Constitution to the following effect:—

"We, the people of the United States, (humbly acknowledging Almighty God as the source of all authority and power in civil Government, the Lord Jesus Christ as the Governor among the nations, and His revealed Will as of supreme authority, in order to constitute a Christian Government and form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the inalienable rights and blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity and all the inhabitants of the land), do ordain and establish this Constitution for the United States of America."

PROGRESS OF CIVILIZATION.—We are informed that the State of Maine has a law that "any person who shall, to the acceptance of the Selectmen, place a trough by the roadside, into which a stream of water shall be constantly kept running, is entitled to an annual deduction of \$3 from the amount of his yearly taxes." And by another law, towns and cities are authorized to give bounties to farmers and other citizens who shall plant out and protect shade trees by the roadside.

These laws show a real progress in civilization, an improvement in the human race, in the State that enacts such laws. The placing of a water trough by the roadside is a very small matter in itself, but what a blessing it is to man and beast. The traveller, the teamster, his horses, how often are they refreshed and cheered by this slight provision! In other countries, as on the continent of Europe, it is not unusual to find stone cisterns or reservoirs always filled with running water. These are provided at the public expense, for the benefit of the poor; and a blessed provision they are. It is wonderful that so little of this is done in our country.

To the same purpose is the law to encourage setting out trees by the wayside. In every town there ought to be men with public spirit enough to accomplish this work. It adds greatly to the value of property. A farm will bring more money; a house in the country, in a village or out of a village, will bring a higher price for every tree that stands near it on the road. Yet there are thousands of country towns where no man ever thinks of setting out a tree in the street.

GRAND MANAN.—Rev. J. N. Barnes writes us from Grand Manan, under date of the 19th ult., that fires had been raging on that island very close for the two days preceding; one man at Seal Cove lost his house and nearly all he possessed. The wind at the time of writing was blowing south-west, and fears were entertained that the fire would sweep the whole island.

DEDICATION.—The New Free Baptist Church in course of completion at Seal Cove, Grand Manan, is to be opened for public service on Sunday, 21st inst. We intend complying with the request to be present on the occasion, if the Lord will.

THE NEWS.

AUGUST 5, 1864.

The following relating to the state of the country we copy from the *Globe*:—

In some of the Western Counties of Nova Scotia the drought has been so severe that the farmers are feeling serious alarm for the safety of the growing crops. For the past month, rain has fallen, but in small quantities. In many parts the brooks have dried up, and the cattle are seeking water near the farm-yards. Wells are getting low; and many who for years have had a plentiful supply of water on their premises are now forced to procure it from a distance. The brush and trees are so dry that a fire once kindled spreads with great rapidity, and in the vicinity of Digby and the Nictaux fires have raged incessantly for days, burning up valuable tracts of woodland, fields of grain, fences, and often barns and outbuildings. We have heard of a small village being severely scorched in one place, of a meeting house in another, and of large settlements being in imminent danger from the nearness of the flames. Rain would be a welcome boon to the farmer; but nothing short of a thorough drenching of the soil would be effective. A light shower is sucked up by the thirsty earth with avidity. The grass crop is poor, especially the upland, which is scorched and stunted. The intervals, which suffers least from a drought, is somewhat below the average, and it is feared that much stock will have to be sold off from the inability of the farmers to procure hay for them. The rot is beginning to affect the potato; but it is hoped that it will not strike deep enough to destroy the crop. In some districts the cherries have been dried up before attaining their full growth. French cherries are poor; while the rum species are so small as to be scarcely worth picking.

In parts of the United States also the drought has been severe. Fires have been burning in the woods too; and several of the papers assert that the dry weather has been unprecedented for years. English papers, too, tell the same story; while our own Province is not suffering so much as the neighboring one.

The Little Falls correspondent of the *Sentinel* says that a young man named Lizon was drowned in the river near St. Paul, Chicago, on Sunday week, while bathing.—The same writer says that recent rains have revived the crops and the hopes of the farmers, but the hay crop will be below an average.

FROM THE NORTH SHORE.—A correspondent writes:—The hay crop in Westchester is to be far below the average, on account of the protracted drought. The crops present a very beautiful appearance. They are now, however, much in need of refreshing showers. We have lately had many indications of rain, but we have often been disappointed. Mr. Haidow is proceeding rapidly with his vessel. He expects to have her ready for sea by the 1st of September, she is a fine vessel, upwards of 600 tons burden. The Messrs. Barberie are about to lay the keel of another vessel. It would be a matter of great importance to the county if these gentlemen persevere.

in this branch of business. Few parties were in the woods last winter procuring lumber, which has caused a general glut in this part of the Province. It is anticipated that there will be a greater amount of business in this branch of trade during the approaching winter. Mr. Doherty, from Richibucto, during last year put up an excellent Saw Mill, which has in the amount and in the quality of work far exceeded his most sanguine expectations. Mr. Doherty has the good wishes, in his undertaking, of the best portion of the community. Dr. Jack and Mr. Bennett are expected to lecture on education in Campbellton, next week.

FROM WESTERLAND.—A correspondent remarks: The drought has injured the crops generally. English hay will be less than an average crop, but other kinds which this country produces in large quantities have a good appearance; grain, generally, except buckwheat, looks well. Potatoes also appear thrifty, but if the long period of dry weather which we have had continue much longer, neither grain nor potatoes will be an average crop.—*Col. Pres.*

The people of the North Shore Counties are crying out about the evils of the Municipal Act, and some of the inhabitants are annoyed at the desecration of the Sabbath by the North Shore Counties, which, such as Chatham, and discharge and take in freight and proceed to sea on the Lord's Day.—*Globe*.

Our Canadian visitors are expected to arrive here by the Steamer on Friday afternoon, and extensive preparations are being made to receive them. It is stated that the Hon. S. L. Tilley, and several other members of the Legislature, will accompany them to-morrow morning, to welcome and accompany them to this city. Great benefit to the Province is anticipated from the visit, and we sincerely trust it may be realized. If it encourages the movement for a Union of all the Colonies under one general Government, and which will be abundantly satisfied. Fredericton is making arrangements to entertain these distinguished strangers, and Halifax is busily at work in the same cause.—*Witness of Wed.*

The Hon. S. L. Tilley and G. N. Skinner, Esq., M. P. E. I., left in the steamer on Thursday morning to meet our Canadian visitors at Eastport.

His Excellency the Lieutenant Governor of New Brunswick arrived at Halifax in the steamer *Africa* on Wednesday night. He will reach this city on Saturday.

E. AND N. A. RAILWAY.—The following are the traffic reports of the month of July, 1864, compared with the corresponding period last year:

	1864.	1863.
Passengers.....	\$7,990 67	\$8,435 18
Freight.....	1,210 48	1,206 07
Mails and Sundries.....	1,186 50	1,206 07
Totals.....	\$10,387 65	\$10,847 32
Increase.....	\$2,657 54	\$10,847 32

REVENUE.—The following is a comparative statement of the revenue collected at St. John for the Quarter ending 31st July, 1863 and 1864:

MESSRS. WILLIAM PARKS & SON are about to attach a large store and machine room to their Cotton Factory. The new erection will be three stories high, 90 feet long, and 50 wide. It will be built of brick, and will add greatly to the appearance, as well as to the storage capacity of the mills.—*Press*.

THE COUNTRY MARKET presents a very fine appearance at present in vegetable and other farming produce, which is sufficiently supplied with butter, which sells at from 22c. to 23c. per roll, and at 20c. to 21c. in firkins. Beef is quoted at 6d., and 5s. 9c.; new potatoes are abundant and good, at 75c. to \$1 per bushel.—*Id.*