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 N. B.

Religious Intelligencer.

SAINT JOHN, N. B., MARCH 4, 1864.

THE FREE C. BAPTIST DENOMINATION OF
NEW BRUNSWICK.

It is generally known that there exists in this Province
 a religious body known as the Free C. Baptists. In the
 census returns they are not separately set
 down as some other bodies, but are included with
 other Baptists. The Free C. Baptists are as distinct
 in their organization and existence as any other religious
 body. This denomination comprises about
 seventy churches, several of these number over one
 hundred each; in the aggregate they make about five
 thousand. Besides these, there are a large number of
 persons who, though not members of the church,
 make up the public congregations. We think we
 are under rather than over the real number, when
 we set down fifteen thousand, as belonging to the
 Free C. Baptists in New Brunswick, including regular
 church members, and others who make up the
 congregations. The number of ordained ministers
 in connection with this denomination is about thirty,
 and three or four licentiates. These churches are
 located principally on the St. John River. A few
 exist in some other places, but far the greatest number
 is in the river counties. In point of wealth the
 Free C. Baptists compare favorably with other denomi-
 nations in proportion to numbers. In the cities
 the older bodies take precedence in wealth; but in
 the country, while it is true that the poor find a home
 in this body, and some of the churches are composed
 chiefly of those who are not tempted with great riches,
 yet there is a large amount of landed property and
 other descriptions of wealth, owned in the denomination.

The doctrines held by the Free C. Baptists are
 strictly evangelical. On the subject of baptism,
 while they do not wish to trench upon others in re-
 lation to their faith, they nevertheless believe that
 immersion in water, in the name of the Father, the
 Son, and the Holy Ghost, by a properly authorized
 person, is the only Scriptural baptism, and that none
 but believers are entitled to this ordinance. They
 believe in the general atonement; that Christ, by the
 grace of God, tasted death for every man. That sal-
 vation for all men is possible, because provided by
 Christ's death. But though in its provision it is free
 and absolute, yet in its application it is expressly
 conditional. On the doctrine of perseverance, their
 treatise of faith says—"As the regenerate are placed
 in a state of trial during this life, their future obedi-
 ence is not determined. Consequently their eternal
 salvation is depending on their abiding in Christ; it
 is therefore their duty and privilege to be steadfast
 in the truth, to grow in grace, persevere in holiness,
 and make their election sure." In the communion
 they are what is usually called "free," or "open."
 They invite to the Lord's table Christians of other
 denominations, both Baptists and Pædo-baptists, who
 are in good standing in their respective churches.
 They are free to commune with all believers. They
 do not admit knowingly those who are not evangeli-
 cal in faith, such as Unitarians and Universalists;
 nor those who have separated themselves from any
 of their own churches through disaffection, or be-
 cause they would not submit to government. But they
 cordially invite all who believe and have the
 spirit of Christ, who are members of other evangeli-
 cal churches.

The elements of this denomination, consisting of
 persons holding the same faith, and corresponding in
 practice, existed in the Province almost from its first
 settlement. Among the early emigrants to New
 Brunswick were a few whose religious principles
 were identical with the present Free C. Baptists. The
 labours of Henry Alline, which were so abundant
 and successful in Nova Scotia, and who paid a visit
 to this Province soon after it began to be settled,
 had no doubt much to do with planting some of the
 more prominent principles of the Free C. Baptist
 body in the minds of the people during the early set-
 tlement of the country. It is well known that al-
 though Mr. Alline was a Pædo-baptist, and in his
 ecclesiastical connection a Congregationalist, many of
 his followers embraced Baptist views in relation to
 baptism, and were open communists in relation to
 the Lord's table. Some of these became preachers,
 and subsequently travelled in this Province, and ear-
 nestly contended during the early years of their
 ministry for the same sentiments and practices which
 have particularly distinguished the Free C. Baptist
 body from others. For years before this body had
 an organized existence, there were pious and devoted
 men who publicly taught its doctrines, but who were
 connected in church relation with other bodies, and
 who probably never contemplated the existence of a
 separate denomination, whose prominent characteris-
 tics would be the peculiar doctrines and practices
 which the Free C. Baptist body holds.

Between thirty and forty years ago extensive re-
 vivals of religion took place in various parts of the
 country, and churches were organized without any
 denominational connection, and having no articles of
 faith but the Bible only. In 1833 these churches
 were organized into a General Conference, under the
 name of *Christian*. The number of churches at the
 time of this organization probably did not exceed
 eight or ten; but they rapidly multiplied, and large
 accessions were annually made. It was soon ascer-
 tained that the want of a treatise of faith, setting
 forth in definite form the doctrinal views of the denomi-
 nation; and also, the name of *Christian* only, ex-
 posed the churches to be sadly imposed upon, and
 opened a door for much reproach. Unworthy and
 wicked men, holding the doctrines of Unitarianism,
 sleep of the dead, and kindred absurdities, but calling
 themselves *Christians*, obtruded themselves into the
 churches, and claimed their sympathy and support,
 much to the scandal of the denomination. *Remon-
 strances* against some of the most common errors by
 the General Conference were found quite insufficient
 to save the body from imposition, and about sixteen
 years since the Conference changed its name to "*Free
 Christian Baptist*," and also unanimously agreed
 upon and published a "Treatise of Faith." The
 name of Free C. Baptist had been previously taken
 by a Conference of Churches in Nova Scotia; and
 the Treatise of Faith was also identical with theirs;
 a correspondence by delegation has since been kept up
 between these two bodies, and the *Religious Intelli-
 gencer* is the accredited organ of both Conferences.

With the Freewill Baptists in the States and Canada
 the Free C. Baptists of New Brunswick and Nova
 Scotia have no ecclesiastical connection; but their
 doctrines are the same, and, as an individual, we
 do not hesitate to express our ardent wish that the time

may soon come when the Freewill Baptists of the
 States and the Free C. Baptists of the Provinces may
 become one denomination, having no separate inter-
 ests, to give dissatisfied and designing men the
 opportunity to do evil.

The foregoing condensed facts relative to the origin
 and early history of the Free C. Baptist denomination,
 we deem necessary by way of preface to subsequent
 articles. Much more might be said, and the names
 of the first labourers be introduced, with the early
 struggles of the infant body, and the obstacles it had
 to contend against, in order to maintain its existence.
 But our intention is not to write a history. That
 there is room for this denomination in New Brun-
 swick we sincerely believe. That God planted it, and
 designed it to fulfil an important mission, we cannot
 doubt. And deeply attached as we are to its doc-
 trines, its interests, and its members, and having had
 ourselves, and all our personal interests upon its
 altar, we feel that we are only in the line of duty
 when we point out to our brethren what we conceive
 to be detrimental to the prosperity of the body, and
 suggest such remedies as our observation, experience,
 and study convince us would tend to increase its
 spirituality, usefulness, and enlargement. We ask
 of our brethren in the ministry and our churches a
 candid and intelligent hearing. We speak as unto
 wise men, judge ye what we say.

THE REVIVAL IN IRELAND.

We had the pleasure of listening to a deeply inter-
 esting and instructive address, delivered on Monday
 evening in the Methodist church, Fredericton, by the
 Rev. Mr. Johnson, delegate from the Presbyterian
 churches in Ireland, to the Presbyterian churches in
 New Brunswick and Canada, on the subject of the
 Revival in Ireland in 1859. The large church was
 densely filled by members of all the denominations
 in the city, members of the Legislature and others.
 Several ministers were also present. The address
 occupied an hour and a half in its delivery, and was
 attentively listened to throughout. Mr. Johnson, we
 think, belongs to the city of Belfast; he was person-
 ally present, and an eye witness of many of the
 extraordinary scenes which took place during the
 revival, and could speak from his own observation
 of the results. It is impossible for us to give anything
 like a report of his address, but some few facts em-
 bodied in it we will endeavour to lay before our
 readers.

He commenced by saying that the God of nature
 is the God of grace; and as in nature, so generally
 in grace. Nature has its heat and cold, its summer
 and winter, its seed time and harvest; so also has
 grace. Seasons of declension and revival have always
 existed, one following the other. It is so in the
 experience of individuals, and as churches are composed
 of individuals, it is therefore the same in churches.
 Christians do not generally retain the same lively
 emotions, the same intimate communion with God;
 and when the world or anything else occupies their
 thoughts more than it should, God shuts out the
 light of his countenance, until they begin to cry out
 in heartfelt prayer—"Wilt thou not revive us again?"
 There were two things, he said, that should not be
 forgotten in connection with genuine revivals. They
 must be preceded by the clear and faithful preaching
 of the word, and by earnest, spiritual prayer. He
 illustrated this by the revival under the preaching of
 the Apostles. Previous to the day of Pentecost,
 Jesus had been preaching three years and a half,
 throughout the length and breadth of Palestine.
 John the Baptist had fulfilled his ministry; the
 seventy had traversed the country and preached
 everywhere, the twelve also had been engaged in the
 work; all Palestine, from the North of Galilee to the
 South of Judea, and parts of Samaria, had been
 completely leavened with the word. Then persistent
 prayer was made by the brethren after Jesus was
 taken up from them; they gave themselves to prayer,
 waiting for the promise of the Father, until the day
 of Pentecost was fully come, and the Holy Ghost
 was poured out with miraculous power. It is by
 the word of God that the Holy Spirit works on men's
 minds to produce genuine conversion; by other things
 they may be awakened and stirred, but sanctifica-
 tion is "through the truth." Great earnestness and
 eloquence, and powerful appeals, will fail to do
 what the simple truth is designed to do. Emotions
 may be stirred, and excitements produced, but God's
 word applied by the Holy Spirit can alone convert
 and transform the natural heart to the image of
 Christ. During the thirty years preceding the re-
 vival in Ireland, there had been an unusual faithful
 preaching of the Word in Presbyterian, Methodist,
 and other churches. In the Sabbath-schools also the
 word had been taught, and the people's minds had
 become familiar with the fundamental doctrines of
 the Gospel. The divinity of Christ and the person-
 ality of the Holy Spirit had been particularly insisted
 on from the pulpit; and not only was the suffering
 of Christ dwelt upon, but the design of his sufferings
 to save men. Still with all this faithful teaching of
 the Word, the churches remained cold and formal,
 until the news of the revival in New York and other
 parts of America reached them. The accounts of the
 glorious results of the Fulton street prayer meeting,
 awakened a similar spirit of prayer in some parts of
 Ireland. In the parish of Connor, in Antrim, a few
 young men resolved to unite in prayer for revival.
 God heard them, and the work commenced there.
 This stirred ministers and churches in other places
 to seek for similar results. Some of the brethren
 and converts from Connor were invited to Belfast,
 and they commenced labouring and praying there;
 with all they met, and soon the Spirit began to descend.
 He described the occasion of the revival as
 an extraordinary time. Business was to a great ex-
 tent suspended; all the churches were crowded daily
 three times; meetings would last a large portion of
 the night, the very air seemed impregnated with holy
 awe, and the people seemed to think of nothing else
 but what they should do to be saved. Several in-
 stances were given of the extraordinary power of
 grace to save hardened and great sinners. He did
 not consider the prostrations as a necessary part of
 the work. In some meetings there were thirty, forty,
 and fifty prostrations; persons would fall down as if
 dead, but by no means were these prostrations an
 evidence of conversion. Many so prostrated them-
 selves, but many others were not, and in his opinion
 some of these prostrations were the work of the
 devil, rather than the Holy Spirit.

Of the results of the revival, Mr. Johnson spoke at
 length, and illustrated them by the parables of the
 Sower. There were found the wayside hearers, the
 stony ground hearers, those that received the seed
 among thorns, and those who received it in good
 ground. Three features were particularly observ-
 able. First, the very great increase in Christian ac-
 tivity. Churches felt now that they had something to
 do; and private Christians could pray, and labour,
 and recommend Christ as they did not think of do-
 ing before. Prayer meetings, and meetings for the
 people, were multiplied. Second, the liberality of
 Christians was amazingly increased. Mr. J. uttered
 some timely and very euphonic words on this sub-
 ject. He expressed his utter want of confidence in
 the religion of any man, whatever he might say, or
 however he might feel, if he was unwilling to give
 according to his ability, to support the cause of
 Christ. The churches that shared in the great
 revival had become Mission churches. He referred to
 the great commission, "Go ye into all the world and
 preach the Gospel to every creature; and lo, I am
 with you always, even unto the end of the world."

He then spoke of the great increase in the number
 of Christians, and the great increase in the number
 of churches. He said that the number of churches
 was 1,000, of whom 300 were communicants.
 These Arrians have suffered much persecution for
 Christ's sake, and have continued faithful. The
 Missionary says, "They have been severely beaten
 for their attendance on the means of grace, made
 to stand in water up to their necks 'to wash Chris-
 tianity out of them'; kept in the stocks for days,
 with pepper rubbed into their eyes, and their heads tied
 up in bags filled with the large black or red wood-ants.
 Others had their crops destroyed, houses burned,
 fruit-trees cut down," but have nevertheless held fast
 to the faith.

Another characteristic of these young Christians
 is their Missionary spirit. "The zeal and love of the
 first Arrian Christians in bringing others to Christ
 was very striking. When the Gospel was first
 preached here," says the Rev. H. Andrews, "one of
 a family and two of a village only received it. This
 however, became missionaries to their several families,
 and ceased not to labor till the whole of their family
 was gathered in."
 In 1859 the cholera broke out at the mission station,
 when upwards of fifty of the people died. The happy
 death of many, showed that the work among them
 had been inward and spiritual. The missionary thus
 refers to some of these facts:—
 One young man, as the sun was rising, and he

To have the promise, we must fulfil the precept.
 Unless a church would do what it could to preach
 the Gospel to others, it had no right to expect the
 presence of Christ with it. This spirit of missions
 and liberality had been begotten in the churches in
 Ireland, and his visit to New Brunswick was the re-
 sult of the care awakened to look after their people
 scattered abroad. The third result was the spirit of
 Christian union which now existed. Formerly every
 denomination stood by itself. Now, they could
 meet together, and labour together, and love each
 other. Each held as ever their distinctive doctrines,
 but they all felt that they were one in Christ Jesus,
 each with his own distinctive banner waving above
 him, but all encamping under the Tabernacle.

We wish we could give a more lengthy and per-
 fect report of Mr. Johnson's admirable address. We
 wish we had heard anything more excellent. We wish
 him much pleasure and success in his visit and
 labours in this Province, and a safe passage home
 again, under God's special guidance, to the flock of
 his constant care.

THE REVIVAL AT SUSSEX.

DEAR BRO. McLEOD.—Since my last we have had
 some blessed meetings, in which the Lord has greatly
 displayed his power on earth to forgive sins and to
 arrest the careless. The little branch in this place
 has struggled through many dark and discouraging
 hours. But there were a faithful few, who ceased
 not to make supplication to their God, that he would
 send by whom he would, and give them a season of
 revival; but at the time we commenced the pro-
 tracted meeting scarcely any of the brethren could
 believe we should see a time of refreshing from the
 presence of the Lord. Nevertheless, the Lord has
 worked wonders, and this little branch has been great-
 ly blessed and strengthened. Fifteen have been
 baptized, and seventeen added to this branch. We
 held a meeting this morning, which was a season of
 much comfort and strength, as much so as any
 meeting during the series. I have now to leave to
 attend other appointments. I believe the work is
 far from being done here, but as I cannot stay longer
 I have to leave the work unfinished. May the Lord
 carry it on to the glory of His great name. The
 number baptized is large in proportion to the number
 of persons belonging to the F. C. Baptist congregation.
 During the last twelve days I have had the
 valuable assistance of Bro. A. W. Lecman of "Five
 Points," Coverdale, A. C. He is a young man of
 few words, and has no pretensions to a public gift;
 but his deep piety, circumspect walk, exemplary
 conduct, and private labors from house to house,
 render him an important auxiliary in revival services.

I cannot close this letter without stating, that a
 more whole-hearted and liberal people I have never
 met than those in Portage. May the Lord continue
 to bless them more abundantly in the sincere prayer
 of your Brother in Christ, Wm. DOWNEY.
 Portage, Sussex, Feb. 22d 1864.

ARTICLE. N. S.—In a private letter from the Rev.
 Charles Knowles, just received, he says:—"The
 revival at Argyle, of which I wrote in my last, con-
 tinued for some time, and twenty were baptized and
 joined the Church. If labour could have been con-
 tinued longer, no doubt there would have been more
 added to the Church."

A REMARKABLE WORK OF GRACE IN
SOUTHERN INDIA.

The Church Missionary Society has for many years
 carried on Missions in Travancore, Southern India,
 with considerable success. But nowhere in that dis-
 trict have the missionaries met with so great success
 as among the Arrians, a race dwelling among the
 mountains of Travancore. The Arrians, from 14,000
 to 18,000 in number, are a docile, intelligent people,
 much more truthful and moral than the dwellers in
 the plains. They have one vice, which is lament-
 ably prevalent, and that is drunkenness. The jungles
 and hills abound with wild beasts, consequently the
 Arrians are great hunters. They cultivate small
 patches cleared from the jungle, and much of their
 time is occupied in sowing the crops from the
 beasts of the forest. The country is unhealthy,
 owing to mountain mists and the dense jungles. In
 general, the people build their huts in high trees,
 twenty or thirty feet above the ground. There are,
 however, a few villages where the clearing is extensive
 and the people numerous.

The Arrians worship the spirits of their ancestors,
 before whose tombs lamps are burned. They had,
 before the missionaries went among them, no know-
 ledge of a Divine Being, and but few religious cer-
 monies. In 1818 five Arrians came down to the plains
 to invite one of the Church Missionaries to come and
 teach them. He declined. His district was large,
 and his time fully occupied. The hill country was
 difficult of access. The journey must be made through
 jungles without roads, and fever prevailing every-
 where. Five times the mountain villagers came.
 The missionary yielded, and accompanied by his brother,
 started off. After a walk of thirty miles through
 dense jungles with a hot sun overhead, wading through
 mountain streams, he found some Arrians waiting for
 him. His arrival was rapidly made known to a
 number of villages, and in the evening 200 wild looking
 men were gathered to hear the Gospel. The meeting in
 the open air, with blazing fires around the meeting
 place, continued till past midnight, when the missionary
 commended his hearers to the Divine blessing. The
 people, to induce the missionary to remain, promised
 to give up their superstitious practices, and to con-
 form to the requirements of Christianity. For two
 years frequent visits were made to them, when the
 work became so important and interesting, that the
 missionary removed from the place to dwell among
 these eager inquirers after the truth. In 1851 about
 1200 asked for baptism, and several young men
 offered themselves as teachers, learning half the day
 and tilling their land the other half to provide them-
 selves with food. A suitable spot was selected for a
 Mission Station, within easy reach of 20 villages, but
 were built, the forest cleared, and a school house
 erected.

When last heard from, the Missionary reported
 that the number who had joined themselves to the
 Christians was 1,000, of whom 300 were communicants.
 These Arrians have suffered much persecution for
 Christ's sake, and have continued faithful. The
 Missionary says, "They have been severely beaten
 for their attendance on the means of grace, made
 to stand in water up to their necks 'to wash Chris-
 tianity out of them'; kept in the stocks for days,
 with pepper rubbed into their eyes, and their heads tied
 up in bags filled with the large black or red wood-ants.
 Others had their crops destroyed, houses burned,
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 however, became missionaries to their several families,
 and ceased not to labor till the whole of their family
 was gathered in."
 In 1859 the cholera broke out at the mission station,
 when upwards of fifty of the people died. The happy
 death of many, showed that the work among them
 had been inward and spiritual. The missionary thus
 refers to some of these facts:—
 One young man, as the sun was rising, and he

was departing, said, "I shall soon be where there is
 no night. All that I have learned from you will now
 be realized." A heathen blacksmith was seized, and
 while he, in his pain, tried one moment, to bribe
 his godless Kuli, and the next cursed him for send-
 ing the cholera, his neighbor, an old man, suffering
 from a same dreadful disease, once a heathen, but
 for years a consistent Christian, prayed, "O Christ,
 wash me, forgive my hard heart: Father receive my
 spirit; I am thine." A young woman, who seemed
 to be recovering at one time, thanked the missionary
 for all he had taught her of God, asked for a draught
 of water, and quietly died.

The account of the work of God among these moun-
 tainers forms one of the most interesting chapters in
 the history of modern missions. It is a rebuke to
 the selfishness and unbelief which can see no good in
 Christian missions to the heathen, whilst it gives a
 faint idea of the self-denial and suffering of those men
 of God, who, filled with love to Christ and compassion
 for souls, have freely given up all, and hazarded their
 lives for the name of Christ.—*Montreal Witness*.

WESLEYAN MISSIONS.

The Wesleyan Missionary Society for January con-
 tain an appeal from a missionary at Mysore for a
 chapel, as a public witness for Christianity in that
 town of fifty heathen temples, and where idolatry is
 sustained by numerous priests and great wealth.
 The population of Mysore is nearly 60,000, with an
 equal number of people in its immediate vicinity.
 Out-door preaching is carried on, the congregation
 often consisting of a hundred hearers. In the boys' school there are 120 scholars, in the majority of whom
 are Brahmins, connected with the first families in the
 place. The natives are eager to learn the English
 language; and one of the missionaries states that
 English studies will soon supersede those of Sanscrit.
 The mission in China is meeting satisfactory pro-
 gress. At Canton, there are four preaching places
 with 28 members. There are three schools with 180
 pupils. A station has been opened at a town of 400,
 100 inhabitants, twelve or fourteen miles from Can-
 ton. Within easy reach of that place there are many
 openings for missionary stations, the only want being
 men. From China, as from every other portion of
 the heathen world where there are missionaries, the
 constant cry is, send us men.

The Rev. James Walker, of Fiji, gives an interest-
 ing account of a tour among the islands. At one
 place there is a training institution for native minis-
 ters, where 17 young men are pursuing their studies.
 The troubles in St. Domingo have fallen heavily
 upon the members of the mission at Puerto Plata,
 and the Rev. Mr. Walker, who is now in the hands
 of the Spaniards, has been obliged to leave the place.
 The destruction of the mission premises
 will be a great loss to the Society.

The Wesleyan Missionary Society sent out in No-
 vember the Rev. Messrs. A. B. Gardner, C. B. Sykes
 and J. Davis, to Western Africa and the Revs. J.
 Hudson and S. Norrington, to Madras. In Decem-
 ber, the Rev. W. Cleaver sailed for St. Vincent, and
 Dr. Porter Smith, medical missionary, for China.

A WORD TO OUR FRIENDS.

Our thanks are due to the friends who have inter-
 ested themselves in behalf of our paper since the
 current volume commenced. We are gratified to
 state that we have received a respectable addition to
 our subscription list. A large number of old sub-
 scribers have also promptly renewed. Those whose
 terms have expired, but who have not yet renewed,
 would do us a great favor by remitting at an early day.
 Our friends should bear in mind that the cost of
 publishing a newspaper now is much greater than
 three or four years ago, while our annual subscrip-
 tion remains the same. We hope those who feel
 interested for the *Intelligencer* will not relax their
 efforts to extend its circulation.

Our Terms are as usual.—ONE DOLLAR AND FIFTY
 CENTS A YEAR IN ADVANCE.

NEW PUBLICATIONS.

BLACKWOOD'S MAGAZINE.
 The January number of this Magazine has been
 sent us. The contents are interesting as usual, con-
 sisting of the following Articles:—Captain Speke's
 Journal; Tony Butler; The Mind and the Body;
 Chronicles of Carlingford; Winchester College and
 Commoners; Letter from Poland; A Song of Pro-
 verbs; The European Crisis.

We would direct the attention of our readers again
 to Blackwood and the British Quarterly, published
 by Messrs. L. Scott & Co., of N. Y. These works
 contain the choicest reading of the kind, and together
 represent every phase of intelligent British mind.

Messrs. J. & A. McMillan are the agents for New
 Brunswick.
 THE SOLDIER'S REVIEW. Boston: Published by Henry
 Hoyt, No. 9 Cornhill, 1863.

This is another excellent little volume of 210 pages,
 for juvenile readers, illustrating the excellence and
 value of true religion. Mr. Hoyt is the publisher of
 a number of valuable books; not only such as are
 especially adapted for Sabbath Schools, but also for
 family reading, and that are calculated to promote
 vital piety in the heart. For sale by J. & A. McMil-
 lan, St. John.

OBITUARY.

Died at Barrington, on the 2d Feb., 1864, in the
 76th year of her age, Mrs. Elizabeth, widow of the
 late Captain John Osborne, of Barrington.
 Sister Osborne experienced and professed religion
 when a young woman, and lived what she presented
 until the day of her death. My acquaintance with her
 began when I first professed religion, and I have
 been blessed to enjoy her sympathy and counsel all her
 days. She was one of those mothers in the Church
 who was always ready to rejoice with those who
 were rejoiced, and to mourn with those who mourn.
 There are but few among us who had a greater zeal
 for the prosperity of the Church, or mourned more
 deeply over the downfall or backsliding of its mem-
 bers. The Resolutions were not only adopted, but
 by the Rev. Mr. McLeod, Rev. Dr. Brooks, Rev. Mr.
 Heustis, Hon. Mr. Kinnear, Rev. Dr. Spurgeon, Rev.
 Mr. Sterling, Rev. Mr. Pittsford, and Rev. Dr. Hurd.
 The meeting was closed by the Hon. Mr. Justice
 Wilnot, who presided on the occasion. We deeply
 regret that our present space does not permit us to
 give even a synopsis of the eloquent speeches delivered
 on this truly Christian and catholic occasion.—*Fredericton Reporter*.

NON-INTERCOURSE.—From all we can gather, there
 is a disposition on the part of the American Govern-
 ment and people to withdraw, so far as they are con-
 cerned, all commercial and other advantages and
 conveniences from Canada, even though they should
 thereby injure themselves. Letters to this effect have
 been received, and we are informed, say that reciprocity is
 undoubtedly doomed, and that the privileges hitherto
 accorded to Canada, of importing goods in bond
 through the United States, and transmitting mails via
 Portland, will be withdrawn. This privilege has
 been advantageous to the United States, as well as to
 Canada; but, in the midst of so many sacrifices as
 the war with the South has required, the loss of such
 advantages will only be a small additional privation
 to them. The stopping of exports from Canada, of
 cattle and anthracite coal as military and naval stores,
 is another measure showing the setting of the cur-
 rent of public opinion in the States; and all these
 injuries are justified by American officials, in conver-
 sation, as deserved retaliation for the unfriendly
 attitude of Canada towards the North, as evidenced
 by her press, her participation in blockade running,
 the arrest of her Consul-General, &c. Upon these
 important points, we have not space to-day for re-
 mark, but we will return soon to this interesting
 subject.—*Montreal Witness*.

We have from Tabiti another remarkable illustra-
 tion of the power of the written word of God. About
 1843, under Louis Philippe, the French fleet invaded
 and conquered the island, and forced Queen Pomare
 to receive Popish missionaries. It then seemed as
 though all must be lost there, as the Protestant mis-
 sionaries were driven away, and the natives were
 the Bible, and the Queen and the better class had
 firmly refused to become Catholics. And now after
 so long an interval the French Governor of the island
 has requested Louis Napoleon to allow Protestant
 missionaries there, which request is granted. A Mr.
 Tabita for the most part have held on firmly to the
 vital doctrines of Christianity. It was so in that long
 night in Madagascar; it was so for twenty years in
 the Caucasian converts in Russia; and it has been
 so for twenty years in Spain.

THE NEWS.

MARCH 4, 1864.

SABBATH SCHOOL CONCERT.—The Fredericton Free
 Baptist Sabbath School, intend giving a Concert in
 the Free Baptist Church, on Monday evening next,
 commencing at half past 7 o'clock. It will consist of
 Recitations, Dialogues, Singing by the Choir, and
 singing also by the children of the School, accom-
 panied by a Melodeon. The pews will be free, and
 the public are invited to attend. A collection will be
 taken up for the benefit of the Sabbath School.

THE DORCHESTER MURDER.—The young man Hicks
 now in Dorchester jail for shooting Mr. Hill, has
 made statements implicating his uncle, Mr. Tingley,
 who has been arrested and committed to jail. The
 Fredericton correspondent of the *Freeman* says:—

I saw yesterday the information of Amos Hicks,
 the young man charged with the murder of Hill at
 Dorchester. He swears that his uncle, Zachary
 Tingley, repeatedly urged him to shoot Hill; that he
 Hill presented a pistol to him and told him he would
 resist any attempt to put him off the land. When
 Hicks returned his uncle upbraided him for not hav-
 ing taken this opportunity to shoot Hill. He told
 him, he would see him all right at the law, enable
 him to clear a farm, and give him a horse if he shot
 Hill. On the day of the murder his uncle gave him
 a bullet, told him to load his gun and to shoot Hill.
 He did load the gun, putting in that bullet, and did
 go and shoot Hill. Hill told him he would not leave
 the land. Hicks said he was not to shoot him then,
 and going to a tree about 13 yards from him then,
 he fired, and deliberately shot Hill. He then re-
 turned to his uncle's, and his uncle's wife asked him
 if he had shot Hill. The son and daughter asked
 if he had, and the evidence he true they all seemed
 to have been fully aware of what was intended, and
 to have all been accomplices. Having got some din-
 ner Hicks took the horse, which was to be his, and
 according to the directions previously received from
 his uncle rode to John Tingley's. He told John
 Tingley what he had done. When the Sheriff and
 his posse came to this house in quest of him, he was
 shown into a bed room as a hiding place, but when
 the Sheriff said he would search the house, he knew
 concealment was useless, and he went out of the bed-
 room into the kitchen and was arrested.

The *Chesapeake* case has been argued before Judge
 Ritchie in Chambers. The Judge evidently regards
 the seizure as piratical—it is piracy clear. The
 seizure was made by the British ship, and the