

shouted, "What has he done?" They owned they could not name anything in particular.

"Yes," answered the cynic, "you say he is a man that has good feelings. Now, gentlemen, let me tell you that there are people in this world who get a good name simply on account of their feelings. You can't tell one generous action that they ever performed in their lives, but they can look and talk most benevolently. I know a man in this town that you would call a surly, rough and unamiable man, and yet he has done more acts of kindness in this country than all of you together. You may judge people's actions by their feelings, but I judge people's feelings by their actions."

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., OCTOBER 20, 1865.

MINISTERS AND CHURCHES.

Our readers, especially that portion of them who have given any attention to the subject, are already familiar with the fact that there are a large number of churches without pastors, and at the same time some ministers without pastoral charges. The state of things, in this respect, has become in some sections of the country well-nigh alarming, for not only are professedly Christian communities destitute of the stated means of grace, but there are numerous waste places that might be entered. It is also a fact that many churches are also supplied temporarily, there being no permanent arrangement between the preacher and the people. This state of things is not only true of our own denomination, but of others also. The malady is universal, and the complaint comes from all quarters.

It may not be out of place to institute a brief inquiry into the causes of this evil, and at the same time suggest the means of its removal. In this day of christian activity, when the sphere of ministerial usefulness is so extensive, when the wants of the world are so pressing, and when such all-important interests are pending, there is no room for drones and idlers. The present state of things should not exist. That there is fault somewhere, we all admit.

Many are inclined to lay the responsibility for this state of things at the door of the ministry. It is said that the ministry is wanting in that spirit of consecration and devotion that it should possess; that there is on the part of many an unwillingness to endure all the hardships and privations that are incident to the calling. All this is true, and perhaps even more. A minister in good health continuing without employment any length of time, lays himself open to the suspicion that he does not possess the true spirit of an ambassador for Christ. If a place does not present itself at once, it lies in his power in this day of destitution to make one. It certainly becomes such a minister to look about himself, and see if he does not merit the title of "unprofitable servant."

The blame does not, however, lie wholly with the ministry. A part of it may justly be charged upon the churches. Not a few of our churches are noted for their spirit of covetousness. They demand a ministry that is consecrated and sacrificing, forgetting that it is their duty to be so likewise, and that they are to assist the minister in bearing his burdens. There are members, too, in scores of our churches who are making their hundreds of dollars annually, while their minister, by practising the closest economy, can barely live and sustain his credit. The tendency of this state of things is evident. It is no surprise that many a young man of ability and piety should hesitate about entering the ministry, and that some who have entered it are surrounded by the pressing wants of a numerous family, should seek some other means to gain a livelihood. The covetousness of the churches is doing much towards depleting the ranks of the ministry. We would not, however, be understood as contending that the ministry should ever become a lucrative employment; but that its burdens should, in some degree, be made lighter.

There is also what may be termed an undue fastidiousness on the part of many churches. A minister must have the reputation of being a great preacher, or what the world is pleased to term a smart one, or else he fails to be acceptable. The church must continue without a pastor, until its tastes and notions are fully complied with. It is not unfrequently happens that these very churches which set up the highest standard of ministerial qualifications are the least able and willing to make the proper remuneration to a minister possessing these. This setting a higher value upon the *word* than upon the *treasure* which it contains, is becoming far too common.

The blame, then, lies both with the ministers and the churches. There needs to be a deeper and a more thorough consecration on the part of the one, and a greater conformity to the injunction of Paul, "And we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake," on the part of the other. There should be such a coming together, and such a rising into a higher and more active christian life, that it will be considered even a pleasure to bear one another's burdens, to put shoulder to shoulder, and thus push on the wheel of progress in the effectual eradication of error and vice, and in bringing the world to a saving knowledge of the truth. We should put forth efforts to make the ministry more efficient, to have our churches filled with cultivated and appreciative hearers, by increasing the facilities for education. We should labor in this direction with diligence and earnestness, never losing sight of the great facts that true piety and a divine call are the most essential qualifications of a gospel minister. It especially becomes all who love our Zion to pray to the Lord of the harvest that he would raise up faithful laborers, for the fields are white and the harvest is waiting.

TRUE COMMUNION.

Communion with Christ consists not in exalted feelings and raptures only, not in unusual experiences of transport and delight, but in simpler and, so to speak, more ordinary exercises. And the evidences of communion are as palpable and convincing, when presented in these simple and regular methods, as in the extraordinary and more exciting interviews.

We have communion with Christ when we live in obedience to his will; when the heart is subordinated to him; when our chief desire and prayer is, "Lord, what wouldst thou have me to do?"—when every act bears the stamp of duty to him, and when all our thoughts and desires are in accordance with his. It is a sure proof of fellowship with Christ, if we love what he loves; if we are deeply interested in those things which interest him; if our affections take hold upon objects which occupy his heart, and we turn with disesteem from all that is offensive to him. If we go to him freely with our trials, and

sorrows, with all our hopes and joys; if we find in serving him an employment that engages all our powers, and a reward that is beyond any temporary or temporal compensation.

We may know that we have communion with Christ if we love his people, and hail every member of the body of Christ as a friend, because of his relationship to the Saviour; if we yearn for the salvation of our fellow-men, and imitate the Redeemer's acts of unselfish devotion to the temporal and eternal interests of mankind, we may know that we have this fellowship when prayer is a pleasure often sought, long continued, inspiring hope, ministering strength, and really bringing us near to our Lord. We may know that we have communion with Christ, when the words of his gospel meet our necessities, and soothe our sorrows, and direct our courses in life; when his precepts are agreeable to our desires and harmonize with our wishes, and suggest our acts, and coincide with our experience. We may know that we have fellowship with Christ when He appears to us as pre-eminently lovely; when His fellowship is coveted; when we mourn any cause of estrangement from Him, and when it pains us to see His cause dishonored, His church enfeebled, or His love despised.

Such evidences of love and fellowship are better than all the excitements of an extraordinary experience, for they prove that Christ is with us at all times; that He lives and reigns in us; that He is not an occasional visitor whose unexpected presence causes much stir and interest while he is with us, yet leaves no abiding impression in our hearts, but a guest ever welcome, always at home with us, and whose constant blessing is as pleasant and beneficial as sunlight or pure air. Such communion all true Christians ought to have with their Saviour. Such communion would make life one continued act of devotion, and give on earth sweet foretastes of heaven.

—N. Y. Observer.

A SECRET OF HAPPINESS.

After the death of the Sultan Abderrahman II., a Moorish monarch who died at Cordova in the year 961, a paper was found in his handwriting, on which were these words:—"Fifty years have passed while I have been caliph. I have enjoyed riches, honours, pleasures; heaven has showered on me all the gifts man can desire. In this long life of apparent felicity, I have kept account of how many happy days I passed—fourteen! Consider, then, mortals, what is grandeur, what is the world, what is life!" An Ecclesiastes in few words.

The Caliph's experience is even brighter than most men's. And the universal yearning of human nature is after happiness, which by the very composition of its name bespeaks the belief of the race in its chance quality. Happiness—thy *hap*, thy fortune; what may or may not happen to thee!

Our secret is nothing stupendous—nothing occult; it lies within everybody's reach, it is worth everybody's while to try. We fear our readers will be disappointed when we tell them to look within, to that heart-world which is the seat of trouble or of joy, and learn to minister to their own happiness by that neglected art—government of the thoughts.

About a fourth of the miseries of human life proceed from apprehension and anticipation of evils which have never arrived; no person can look back over even a few years without perceiving how large a proportion of his pains and fears were mere passing shadows devoid of substance. True, the Almighty Ruler of our spirits may have made use of these to discipline our hearts, but it was only as He overrules evil for good; and it were better, and without doubt happier, for us that such shadows were never suffered to blacken our mental horizon; but that we relied on the Divine promises of help and blessing as real believers. And that this reliance may be cultivated as a habit of thought there is no reason to doubt.

Nearly everybody likes power; in other words, likes to have something to govern. But the rarest thing in the world is to find a person who has attained to the proper ruling of that undoubted empire, whose possession no man will dispute with him—his own mind. We all would fain be thought to be sole masters of ourselves; yet gats of passion come, and no weak fisher-boat on a mountain-lake is more at the mercy of capricious wind and wave than are we; driven before them helplessly—perhaps wrecked on a lee-shore. And, speaking not of temper in the present instance, but of the very root of all trains of thought, and speech, and action, we have a secret of happiness in the control of the ideas that enter our minds. People are too apt to imagine that these cannot be controlled; that we must receive whatever is presented to us, be it good or evil, beneficial or baneful. As well say that because a cup of poison is offered to a man he must necessarily take it in his hand and drink. We have undoubtedly the power of rejection in both cases.

A distinguished writer upon mental matters (Dr. Abercrombie) speaks of "the remarkable power which we possess over the succession of our thoughts. We can direct the thoughts to any subject we please, and can keep them directed to it with steady and continuous attention. In the due culture of this power consists a point in mental discipline, of primary and essential importance. By the neglect of such culture the mind is allowed to run to waste amid the trifles of the passing hour, or is left the sport of waking dreams and vain delusions, entirely unworthy of its high destiny. There is not a greater source of difference between one man and another, than in the manner in which they exercise this power over the succession of the thoughts, and in the subjects to which these are habitually directed. It is a mental exercise which lies at the foundation of the whole moral condition. He who in early life seriously enters upon it, under a sense of its supreme importance, who trains himself to habits of close and connected thinking, and exerts a strict control over the subjects to which his thoughts are habitually directed,—leading them to such as are really worthy of his regard, and banishing all such as are of a frivolous, impure, and degrading character,—this is he who is pursuing the highest of all earthly acquirements, the culture of the understanding, and the discipline of the heart. This due regulation and stern control of the processes of the mind is, indeed, the foundation of all that is high and excellent in the formation of character. He who does not earnestly exercise it, but who allows his mind to wander as it may be led by its own incidental images or casual associations, or by the influence of external things to which he is continually exposed, endangers his highest interests, both as an intellectual and a moral being. Keep thy heart with all diligence," says the sacred writer, "for out of it are the issues of life." Now, it cannot be too anxiously borne in mind, that this great attainment, in a remarkable degree, under the influence of habit."

A well-regulated mind is the result; a mind that will grow flowers, not weeds; a mind that, from selection of its objects of thought, is able to habitually reject the evil and the painful, and to choose the good and the pleasing. Let no one deem the attainment impossible. God has bestowed on us the ability—our failure in using it is the cause of its seldom recognition.

The other day, in a gallery of pictures, I looked upon one that is much admired, the work of a celebrated artist. It represented a little peasant-boy swinging on a gate, with his eyes glistening and his mouth gleaming in delight. "As happy as a King" was the name which the painter had affixed; and doubtless the child was happy, after the dreary

fashion of childhood. But a man would disdain such felicity, or ought to disdain it. His soul and spirit are of larger growth, and made for nobler joys than even the purest animal excitement. No one will dispute that intellectual delights are of the order next below the spiritual; and how to enjoy in the best way these superior enjoyments is the object of that discipline of the thoughts which we would recommend.

Much may be done in a negative sort of way. Withdraw your contemplations at once from things forbidden, however desirable; for by the bare thinking of them your admiration or wish will be increased, till your happiness is compromised. But, as the mind cannot be vacant, address it to other objects the contemplation of which is safe and agreeable. What scores of vain regrets and baffled longings would be thus stifled in the birth!

We all remember St. Paul's directions for government of the thoughts. The Divine Spirit would never have led him to say, "Think on these things," except the power existed to do so, to turn away from other matters to things "true, just, lovely, of good report." Ah, how deeply is the depravity of our nature stamped upon our thoughts! "Let the unrighteous man forsake his thoughts," saith God the Holy One. Men are responsible for their thoughts, which proves that they have control to choose them.

Says Dr. Abercrombie, "A deep and solemn responsibility thus arises respecting the government of the mind; and it is of the greatest consequence to keep in view in what the voluntary power over the mind consists, and what are the principles on which it ought to be exercised by every rational being. A man may be lamenting his want of faith and confidence in God, of love to Him, of submission to His will, and delight in his service, while he is neglecting that diligent and habitual direction of the thoughts to the character, the works, and the will of God, from which, under the power of the Holy Spirit, these emotions naturally spring. On this important subject a beautiful harmony pervades the economy of the mind. The emotions of the heart, properly so-called, are mental conditions over which we have not a direct power; we cannot call them forth at our will, however much we may desire to experience them, and however much we may feel that in them really consists the healthy condition of the soul. But these emotions are called into action by certain truths, when they have been the subjects of steady attention and serious reflection, adapted to their supreme importance. Now, this is a process of the understanding over which every man feels that he has a power. He can direct his thoughts to any subject he pleases, and withdraw them at his will."

And thus, as surely as the shining of the sunbeams on your body produces heat, so surely will the contemplation of the love of God—the letting it shine into your heart—produce love. "Think on these things," ponder that marvellous beneficence of Christ, who for our sakes became poor and sorrow-stricken, though He was rich with the boundlessness of the Godhead, and happy beyond all mortal's thinking. God the Spirit will help us to harbor such thoughts as these.

How beautifully does the royal Psalmist trace such effect to such cause, where he says, "When I remember Thee upon my bed, and meditate on Thee in the night watches: in the shadows of Thy wings will I rejoice!" Here the bliss of a thorough trust in his Father-God followed upon such a contemplation of His perfections as we have been inculcating. Was it not in David's choice to have thought on other things, and things that might be deemed profitable subjects, such as his State-policy, the administration of justice among his people, the condition of his foreign relations, and other like matters, which generally keep sleep awake on their cushions of down, while peasants sleep? But he chose to think of his God; he directed his thoughts of set purpose to the nature and character of Him concerning whom it is said, "Acquaint now thyself with Him and be at peace; thereby good shall come to thee." And he received more than peace, for, seeing himself overshadowed by the wings of his Almighty and Eternal Friend, David rejoiced. There would not be such paucity of joy in our religion if we but followed David's example.

It is so easy to "mind earthly things!" and from earth come all the clouds that darken our human lives. The sun is in the heavens above: let us in heart and mind thither ascend.—*Christian World*.

For the Religious Intelligencer.

SIXTH DISTRICT MEETING.

The Annual Meeting of the Sixth District was held with the Church at Millstream, Studholm, on the 14th and 16th inst.

The Conference Meeting, Saturday morning, was really a refreshing season. Many earnest and warm-hearted testimonies were given for Christ and religion. All, I think, enjoyed the meeting and felt encouraged to persevere in the service of the Master. In the afternoon the meeting was organized, and G. A. Hartley chosen Moderator, after which the reports from the churches were received and read. Not more than half the churches belonging to this District were reported. A new church which had been organized during the past year in the Erb Settlement was received into the District (Monday), which made nine reported, all of which were by letter, with one exception. While some of these churches breathed the spirit of encouragement and usefulness, others with real Macedonian earnestness, cried "come over and help us." The churches east of Sussex are much in want of help. In the Dutch Valley and other parts of this District ministerial labour is loudly called for. There were present Elders Wayman, Perry, Knollin, Wm. Downey, S. Downey and Hartley. Interesting remarks were made by a number of these brethren upon the state of the cause, the respective duties of churches and ministers, and kindred subjects, which it is hoped will stimulate preachers and churches to increased efforts of usefulness. Elder Perry preached Saturday evening and Sabbath afternoon, and Elder Hartley Sabbath morning and evening. The congregations were very large, and a deep religious feeling seemed to pervade the entire audience.

The business was done on Monday. Some matters were introduced that drew out very agreeable and profitable discussion. All was done in harmony and with the very best of feelings. The next Annual Meeting is to be held with the Church at Upper Sussex, Brethren Hurst of Havelock, and H. Teakles of Portage, were appointed delegates to General Conference.

Monday evening was given to the cause of Missions. The evening was so dark and rainy that we feared the people could not meet. But to their praise be it said that neither rain, mud, nor the darkness of the night hindered a goodly number getting together to a Missionary meeting. Elder Wayman was chosen chairman, and opened the meeting with an excellent address upon the object of the meeting. The claims of the Foreign Mission Society were ably advocated by its earnest friend Elder Perry, while the Home Mission Society were represented by Elders Hartley, and W. Downey. Indeed, it is but proper to say that the claims of both societies were urged and advocated by each speaker, and a general missionary spirit cultivated. Subscriptions were taken up for each at the same time. About \$21 were pledged for the Foreign Society, a part of which was paid down. For the Home Society, \$25 were pledged, which was increased the next morning to \$30, all of which was paid but \$5. Two young ladies were appointed to

solicit other subscriptions and to collect those left unpaid. It is due to the people of Millstream to say that all pledged and paid to the Home Mission Society, excepting \$2, was given by the people of the place, and not by the delegates and strangers, nearly all of whom left Monday afternoon. Nearly the same proportion is also true of the Foreign Society.

Elder W. Downey is the pastor of the church, and lives in the affections of the entire community. He is continuing the meetings, and making efforts for the revival of the cause, of which there are hopeful indications. May God bless our esteemed brother and his people with a glorious work of saving power in our earnest prayer.

G. A. HARTLEY.

Oct. 18th, 1865.

NOVA SCOTIA GENERAL CONFERENCE.

Barrington, Sept. 23, 1865.

DEAR BRO. McLEOD.—Knowing that you and many of the readers of the *Intelligencer* are anxious to hear about our yearly meeting, I take the earliest opportunity to communicate the following:

Our Conference during this Annual Session was convened with the Church at Port Medway, Queen's County.

On Friday, 15th inst., most of the friends who came from different parts of the Province, were in the village. Friday evening had meeting; the writer preached, after which several of the ministry and lay brethren spoke with much warmth.

Saturday, at 2 o'clock, had meeting for social religious Conference, when all the ministry, and many of the lay brethren and sisters took part, expressing much encouragement while mingling once more with dear brethren and sisters in the house and worship of God.

On Saturday evening, Bro. Stuart preached an able sermon. (Bro. Stuart is from the State of Maine, and has been preaching with our church, in Cornwallis, for three or four months with acceptance.) Bro. Marsh preached at east Port Medway at the same hour.

Sunday, half-past ten o'clock, Bro. Knowles preached a good sermon in the village; same hour Bro. W. C. Weston preached in the Baptist Meeting House. The writer preached in the F. B. Meeting House, east Port Medway, same hour. At two o'clock, p. m., Bro. Noble was to have preached a funeral sermon, and the bell rang at the time appointed, but it was impossible to attend the meeting, as the fire which had been for several days consuming the adjoining forest swept upon the village, threatening its entire destruction. At this time the wind had risen to a gale, bringing the smoke and fire directly upon us. Many of the people were much alarmed; efforts were made to save some of the goods by putting them aboard several vessels which were lying at the wharves, intending to lose those vessels and swing into the stream for safety. And indeed this was the only chance of escape for the people, as the two roads leading from the village were enveloped in the flames. O, how ineffable the help of man in such a time as this! But "God is our refuge and strength, a very present help in trouble." Prayer without ceasing was made to God, and surely God gave deliverance in answer to prayer; for while the devouring element had already consumed nine dwellings, a school house, three stores and three barns, the wind changed and the rain began to fall, and continued for half or three quarters of an hour, stopping the fire. The change of wind bearing the smoke in a different direction relieved us from a condition approaching at times well nigh suffocation. More rain fell during the night, placing the village beyond danger. Sunday evening we assembled to hear a sermon by Bro. Stuart; this was an able effort. Bro. West preached at east Port Medway at the same hour.

Monday, nine a. m., met for transaction of business. Two o'clock, p. m., met to hear the reports from the churches; generally the reports were encouraging, more so than last year. The number of members added during the year is 180. There has been much interest taken in our Sabbath Schools.

Monday evening held our missionary meeting. Several good addresses were given by the ministerial brethren, after which collections were taken in aid of home and foreign missions. Some pledges were taken in behalf of each of those missions.

We purpose to hold missionary meetings at each of our Quarterly Meetings in the future; and while we try to sustain our home, shall not forget the foreign missionary cause.

Tuesday forenoon we concluded the business in connection with this session.

Tuesday afternoon held a meeting for thanksgiving to God for our providential deliverance from the dangers so recently passed.

Tuesday evening Bro. Knowles preached. Meetings will be continued on both sides of the harbour; there are indications of revival. May the Lord bless his people, and revive his Church at Port Medway.

We were very much disappointed that your delegates did not come. We highly prize the help of our Nova Scotia brethren, and were all the more disappointed on that account. JACOB I. PORTER.

LETTER FROM INDIA.

MADRAS, INDIA, July 16th, 1865.

To the Editor of the Religious Intelligencer:

It is with no ordinary pleasure that I take up my pen to write my first letter from our new home. My last to your readers was dated on board the "Eleanore," when we were approaching Calcutta. Having taken a pilot we were nevertheless kept out of the river Hooghly for three or four days by a storm. Besides this there were other delays, so that we did not reach Calcutta until the 22nd of June, making six months and two days from Boston. I hardly need tell you how glad we all were upon leaving the ship for our boarding house. Still I confess to a feeling of sadness upon leaving the crew. There was that wicked man who had done so much to trouble us! How often, in coming days, will that iron visage, with his knitted brow, his blasphemous lips, his flashing, angry eye, rise before me when thinking of our long voyage! O, may the Saviour's blood wash his guilty soul clean from every sin and fit it out for eternal bliss! And how could I leave those seamen, the subordinates of this monster, without a sigh? My own kind Father bless them! With these sailors I have passed many a precious hour in religious services in the forecastle. Their bright eyes and uniform attention, their eager questions, and their hearty responses, all these and more will I long hold in happy remembrance. May heaven sail upon each one of that sailor band!

One week was spent in Calcutta, at this season a very hot and disagreeable city. Our time was occupied in making purchases, and otherwise preparing for our station. The distance from Calcutta to this city is about 70 miles. About 20 miles of this distance we usually travel by water, coming down the river to a little place called Oobdulla. Here leaving the ladies to come on in their palanquins, we proceeded on horseback—Dr. Bachelor and your correspondent—father having taken another route with our goods. This was on Thursday evening, and by making easy stages during cool hours with our ponies, we reached Mysore on Saturday morning, the 1st inst. This being the rainy season, it was no matter of surprise that we rode in a drenching shower. Our ladies who expect to come through from Oobdulla in a single night by several changes of bearers, were delayed twelve hours, and did not reach here until Saturday night. I know your readers will like to know how we were received by the natives. The

first one I met here, whom I used to know in former days, was Mahes, one of our native preachers. He told me find methods enough for expressing his joy. He embraced me, took me in his arms across the chapel, rubbed my arms and legs, as if feeling to ridy himself of my arrival, laughed, cried, &c., to my no little amusement. Upon recovering somewhat from his ecstasy, he told me how long and how earnestly he had prayed for my return to India, and how anxious he had been for us during the long voyage. To hear his words, and to witness his delight, upon seeing the answer to his prayers, was indeed most to move one's heart, and I confess that I could not keep the tears back. I also wept for joy. Do not recollect Dula, who once accompanied Dr. Bachelor in a missionary tour in your Province? Well, he was equally glad to see me, though naturally more reserved in the expression of his feelings. He lives in our little christian village here, just in the rear of the chapel. The women and children too were very happy to see us, and flocked around us uttering thanks to God. Now I cannot say more of them, but hope to do so from time to time.

We are living quite near the mission premises, in a pretty comfortable house, or *Bungalow*, as we call them here, being a brick building with a straw thatch. This being the only house to be had in the city, of course we were not long choosing. Father is with us now, but will go to his station, about fifty miles away, when the rains are over. I have engaged a good Bengali Pandit to teach us, and we spend several hours with him daily. I find that the language comes back to me very readily indeed, and hope to be able to preach soon. I have addressed our native christians several times already. Next time I hope to say something about our work. Pray often for us. We need your prayers.

JAMES L. PHILLIPS.

For the Religious Intelligencer.

ANDOVER SABBATH SCHOOL FESTIVAL AND CONCERT.

Bro. McLEOD.—It is generally through the newspaper that we receive information of what is transpiring in other sections of the country, and it is more generally through the religious journal that we learn of the prosperity and advancement of God's cause in its various branches, in this world of ours. With this view, it is probable that it has become customary of late to publish accounts of Sabbath School Concerts and Festivals, so that others may know what is being done in this department of christian labour. Furthermore, I apprehend, that one great object of their publication is to stimulate others to action in the same good work. Truly, this object is laudable, and deserves the support of every one that wishes to build up a good state of society in our midst: for if their publication has an influence to stir up the people to seek the moral benefit of the rising generation, a great advancement will be gained; or in other words, if the publication of these Sabbath School exercises excite others to a hallowed ambition that leads to the good of society, and the best interests of the cause of religion, then we should welcome their details, and admire the spirit that led to their execution. There is danger, we know, that their publication will induce a spirit of pride and worldly popularity that would not be subservient to the best interests of society, and be a stain upon our holy religion; but avoiding the danger, let all aim for the good, and the effect will be an advancement of social progress in the right direction. With this view, dear brother, I send to your excellent paper an account of a Festival and Concert held in Andover recently.

On Thursday, the 6th inst., at 2 o'clock, a large number of the friends of Sabbath Schools, with the children in this community, had collected at the School, near Mr. John Henderson's, to partake of the bounties of Providence provided by the liberality of the ladies, and to engage in the exercises of the occasion. We were soon called to order, and without confusion or any kind of disorder, after grace was evoked on the repeat, partook of a rich and ample feast, which, for variety and profusion, is not very often excelled, and which certainly showed the skill and beauty to which articles of food may be applied in passing through the delicate hands of the ladies. The young men and girls had beautifully and tastefully decorated the house with evergreens, and as we sat in this sylvan bower, and partook of these blessings of life, and mused on the goodness of God, our heart overflowed with gladness to the giver of every good, and a tribute of praise was evoked to these ladies who were the immediate cause of so much joy on this occasion.

After the repast, and the children had enjoyed themselves in innocent amusement for a while, we were again called to order, and in the absence of our Superintendent, Mr. G. F. Hammond was called to the Chair. The chairman, in opening the exercises of the concert, made some excellent and most judicious remarks in relation to the beneficial influence of Sabbath Schools in general, and of our own in particular, to the best interests of the community around us; and then followed the Recitations:—

1. Heaven, or the Better Land—by Miss Philena E. Taylor and Miss Melvina Hammond.
 2. The Treasure—by Miss Amanda Hammond.
 3. The Truth—by Miss Isabella Ervin.
 (Singing.)

4. Gathering Apples—by Miss Emma Bissett.
 5. Remember thy Creator—by Miss Jane Hammond.
 6. Faith in God—by Miss Jane Ervin.
 (Singing.)

7. The Beggar Girl—by Miss Mary A. Henderson, and Miss Mary Ervin.
 8. Charlie and the Robin—by Miss Alice A. Taylor and Miss Charlotte Hammond.
 9. My Bible—by Miss Sarah Wright.
 (Singing.)

10. The Sabbath School—by Elijah Wright.
 11. The Boy on the Burning Deck—by Miss Rachel Ervin.
 12. The Good Boy's Resolution—by Benjamin U. Taylor.
 (Singing.)

13. Our Superintendent—composed by a Scholar—by Miss Mary A. Tansbolen.
 14. Speech by Mr. Charles Wright.
 (Singing.)

15. Speech by Mr. John Henderson.
 (Singing.)
 16. Speech by the writer, and a vote of thanks to the Ladies.

Singing a closing piece, and prayer by the writer, ended the exercises.

A. TAYLOR.

Andover, V. C., Oct. 7th, 1865.

HOME MISSION SOCIETY.—Rev. Joseph T. Parsons sends his monthly report, and speaks of a growing interest on the Island of Grandmanan, where he is labouring at present. He also sends his financial report for the first quarter, which, we are happy to inform our friends, shows that he has collected a little over enough to pay his quarter's salary. We hope all friends of Missions will remember our Missionaries in their prayers, that their labours may prove successful, and we hope all who can will aid the Society in sustaining them financially. So far the people have done nobly, and we hope there will be enough received to enable the Society to add another missionary to the list.

D. W. CLARK, Treasurer.

Our absence from home during the last three weeks has prevented us from attending to some communications and other matters which are on hand. We have just returned, and all will be attended to as soon as possible.

OUR VISIT TO THE DISTRICT MEETINGS.—We write this paragraph in Wicklow, a few miles above Florenceville, which place we have come to attend the First District Meeting. We find it quite impossible to furnish our readers at present with any account of our tour in this County, or our visit to the District Meetings, our whole time being taken up with attending meetings and preaching. Our ramble abroad among the churches, in this part of our denomination, has so far been exceedingly pleasant, and we hope not without some profit.

THE NEWS AND THE PRESS.

OCTOBER 19, 1865.

At a very full meeting of the Barristers' Society of this City, the following address was presented to the Chief Justice. Its sentiments will meet with a cordial response in the public mind generally:—

ADDRESS.

To the Hon. Robert Parker:—

The members of the Barristers' Society of New Brunswick beg leave to offer your Honor their sincere congratulations upon your Honor's appointment as Chief Justice of the Province, Her Majesty's Bench.

They feel that in placing at the head of the Judiciary a gentleman who has, by his integrity, industry and ability in the performance of his duties as a Puisne Justice during the last thirty-one years contributed so much towards the well deserved reputation of the Bench of this Province, Her Majesty has paid a just compliment to yourself and conferred a substantial benefit upon the people of New Brunswick.

They trust that in the dignified position in which you are placed the reminder of a life devoted to the service of your country, may be spent in comparative ease and comfort.

They pray that that life may long be spared for the discharge of your duties in health and happiness.

J. H. GRAY, Q. C., Chairman.

Geo. J. Bliss, Secy. Bar. Society.

REPLY.

Gentlemen of the Barristers' Society:—

I thank you for the congratulations you have so kindly offered me on my appointment to the Chief Justice of this Province, an office high and responsible, which I have on no occasion directly or indirectly sought for myself, and which at this time I would willingly have declined, not because I am at all insensible to the honour and credit which attend it, but because I do not deeply feel the expressions of confidence and good will of the public among whom I have so many years laboured, but because at my advanced age I greatly distrust my ability to discharge the duties satisfactorily, and can look forward but to a very brief period for their continuance even in my best estate.

Your address, Gentlemen, has a peculiar value, because as a body the Bar are the most apt persons alone able, properly to appreciate the services of the Bench, and never indisposed, I believe, on reflection, to make allowances for the failures and defects which must not unfrequently attend the best efforts of the most conscientious and painstaking Judges.

I, gentlemen, have lived to witness not only the great increase in your numbers, but the growing influence which you now exercise in the affairs of the Province, compared to that of forty years ago, when I first entered the Assembly as the only lawyer in that popular body.

Under any circumstances thirty-one years, the time which has passed since my first appointment to the Bench, is a long judicial life. You know that in my case the labours have never been light, and of late, with the growth of the country, have become more and more arduous; but they have been attended with this happy alleviation, that the utmost harmony and mutual confidence have generally prevailed among the Judges, to which the high character and eminent qualities of no one have more conduced than those of