TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., MARCH 10, 1865.

CHURCH FELLOWSHIP.

A learned and distinguished historian of the Apostolic Church, says:—"Though the Church is a society of men, yet it is by no means on that account a production of men, called into existence by their own invention and will, like free masonry, for instance, temperance societies, and the various political and literary associations. It is founded by God himself, through Christ—through his incarnation—his life—his sufferings—his death and resurrection, and the outpouring of the Holy Ghost, for his own glory and the redemption of the world. For this reason the gates of hell itself can never prevail against it. *It is the ark of Christianity, out of which there is no salvation*; the channel of the continuous revelation of the triune God and the powers of eternal life." We are not quite sure that we agree with this writer in the sentence which we have italicised. If he means that there is no salvation out of union with the true mystical body of Christ, which embraces all believers, then we endorse his expression. But if he means that there is no salvation without being a member of some organized and visible congregation of believers, then we do not agree with him. We think men may be in a state of grace, and still keep back from joining a church. Some may not have the opportunity. Some, otherwise disposed to come forward, are held back by a sense of their unworthiness, or a dread of hypocrisy, or a fear of causing "the way of truth to be evil spoken of," by their acting unbecoming the gospel. Different causes may occasionally occur to prevent persons from uniting in the visible fellowship of the saints; but, we make no scruple to say, that if a christian does not belong to a christian church, he is not walking according to God's appointment, and the order of the Gospel, but is living in the loss of privilege and the omission of duty. We know there are some persons who call themselves christians, who prefer rambling, or at least detachment, to union. They fix nowhere, or at least commune nowhere. No church is wide enough, or strict enough, or pure enough, or sound enough, for them; no one is completely modified to their taste. If all were like-minded with these, there would be no such thing as a church on earth. We have no hesitation in saying, that every person professing to belong to Christ, ought to belong to some organized religious body. There is no christian but may find a home among some of the existing denominations. It is not necessary that we should approve of every opinion or usage among those with whom we connect ourselves. It is far better in lesser matters, if we have faith, to have it to ourselves before God; and to exercise forbearance and self denial, rather than for the sake of some trifling difference, to endeavour to originate a new party, or remain destitute of the benefits, and violating the obligations of social christianity. An eminent divine, in speaking of the importance of visible church fellowship, says:—"The christians of whom we have account in the New Testament, are represented not as wandering sheep, but a flock having a shepherd and a fold. Not as stones loose and scattered on the ground, but built up, a spiritual house. Not as separate and solitary plants and trees, but as a vineyard, a garden watched and watered. Not as rivers and rapids in the highways and hedges, but as 'fellow-citizens with the saints, and of the household of God.'" The different schemes of church policy which exist, may embarrass some honest seekers for church fellowship, but he should be careful to guard against an undue attachment to any particular scheme, remembering that others, more numerous, perhaps, than themselves, and equally wise and good, and enabled as well as ourselves, to the leading of the Spirit of Truth, draw a very different conclusion from the same premises. A pious minister, speaking of the several systems under which, as so many banners, the different denominations are ranged, observes, "that there is usually something left out, which ought to have been taken in, and something admitted of supposed advantage, unauthorized by the Scripture standard. A Bible christian, therefore, will see much to approve in a variety of forms and parties, while the providence of God may lead and fix him in a more immediate connection with some one of them." No excuse, therefore, remains for isolation from church fellowship. There are thousands of church members, no doubt, who are not vitally united to Christ, and who will, therefore, be finally lost; but there are no real christians anywhere, who are not, at the same time members of Christ's mystical body, and as such, *ought to be connected with some branch of his visible kingdom on earth*. The church is the monument which God has erected to perpetuate and keep in memory the work of Christ as our Redeemer and Mediator. In its organized and social capacity it is a witness for Christ; in its union and the oneness of its spirit, it testifies to the world that the Father and Christ are one. He then, who deliberately and wilfully refuses adherence to the church, and detaches himself from its care and fellowship, withholds his witness for Christ, and practically bears testimony against him. We urge upon every one who desires spiritual blessing and prosperity—union with some branch of the visible church of Christ. Isolation is disunion, and finally, spiritual death.

A REVIVAL OF RELIGION.

What is it? It is not, says a writer in the *Morning Star*, merely a religious excitement, nor does it consist entirely in many making pretensions to godliness and joining the church. These things always to a greater or less extent attend a genuine work of grace, but they are by no means all that pertains to it. Everything which passes under the name of a revival is not such in its broadest sense. Nor is this at all strange, as every genuine coin is liable to have its counterfeit.

The term "revival" itself is suggestive of its true import. As a revival of nature consists in its taking to itself new life, and clothing itself with new beauties, so a revival of religion may be said to be religion *intensified*. The great and sublime truths of the gospel, to which a mere assent has been given, and towards which a cold and speculative indifference had been maintained, are seen in all their force and significance. Sin is viewed in all its heinousness, the love of Christ is magnified, and his atonement is felt to be simple and all-sufficient. Christians have some realization of the value of the soul and of the perishing condition of their fellow-men who are out of Christ, and death, judgment and eternity are regarded not as idle tales, but as realities. The Holy Spirit is abundantly present with his converting, quickening, and sanctifying power.

These intensified feelings and conceptions manifest themselves in the outer life. They are seen in an increase of love among professing Christians. Differences of long standing are settled, hardnesses cease to exist, and a shake of the hand has in it more warmth and affection. Professing Christians begin to look about themselves, and to ask for what purpose they are living. They look to the members of their own families, their friends and neighbors, and inquire whether or not they are doing their duty to those who are still unsaved, and they feel constrained to put forth more direct and extensive efforts for their salvation. The personal appeal is made with greater warmth and frequency, and the prayer of faith ascends not only from the sanctuary, but from even the closet and family altar.

By such a re-possession of Christ in the heart, Christian benevolence becomes more extensive and practical. The love of the world, its riches and honors vanish, and the professing Christian who has been too careful and sparing of his earthly treasures begins to have a realization of the wants of the heathen, the poor, the enslaved and oppressed; and he no longer withholds from them that which is their due. He comes to regard every man as his brother and as having claims upon him. The young man who has had too much regard for the good opinion of the world and has been an aspirant for its honors, dedicates himself in heart and soul to the service of Christ, feeling that the woe is upon him, and is willing henceforth to be counted a fool for his sake.

At such a time as this, a higher type of Christian morality becomes prevalent. The principles of Christianity now exert a regulating influence in all the relations of life. They regulate the intercourse of the family, are manifested in the workshop, and they are exhibited in the transactions of the counter, and of all the marts of trade.

Christianity thus exemplified in the lives of its professors takes upon itself its primitive power. It is no longer a dead form, subject to the scoffs and jeers of wicked men, but a living reality. Sinners are attracted by its influence, pricked to the heart, and are constrained to seek refuge in Christ. The church is strengthened, and the name of God honored.

Such are some of the fruits of a genuine work of grace. And, as we view it, there was never a greater need of such a work in all the churches throughout our land than at the present time.

The means by which the desired work of grace may be promoted are simple and direct. While a revival is a gift of the Holy Spirit, it is brought about by the prayers and exertions of the church. God's time is always. The anxious inquiry of every church and community, especially at this favored season of the year, should be, Why can we not have a revival?

RELIGIOUS INTELLIGENCE.

The Fulton St. Prayer Meeting.—A friend writes us the following interesting account of this noted daily prayer meeting:—

"Being providentially in New York last week, I found time on Thursday, the day of prayer for colleges, to attend the Fulton St. prayer meeting. After the customary opening exercises, a large number of letters from different parts of the country were read, urgently requesting an interest in the prayers of the Christians present, for communities, churches, and individuals. Fervent appeals were then made to the throne of divine grace, in behalf of our colleges, for the city of Washington, and also for the cases for which prayer was desired by the writers of the letters received that day.

"One could but feel touched by the manifest anxiety and interest of those upon whose hearts the Lord had laid the burden of souls. Impenitent fathers, sons, brothers and friends were presented for prayer by their Christian relatives, and commended to Him that heareth and answereth prayer. The reading of the Bible, earnest prayer, solemn exhortations, and hearty singing, with the communications alluded to, made it a most interesting meeting. Let no Christian man, when in New York city, fail to attend the Fulton St. prayer meeting. Go, even if it may be somewhat inconvenient to spare the time, for it will not only encourage the brethren, but you will receive great spiritual benefit, and feel strengthened by this short season of prayer."

Great Britain.—A vast amount of missionary work is done in London every year. Missions are ready for every class. The City Mission Establishment alone last year communicated the Gospel in eleven different languages. Meetings are held in theatres, halls, public houses, among thieves, the abandoned and wretched of all grades of social life, and in fact wherever a hearing can possibly be gained. The good done by these efforts cannot be estimated, and yet the great city is one of awful sin. Many of England's larger cities and towns are full of revival work, and the same is reported of Scotland.

The German Deaconesses.—In the cities on the banks of the Rhine, the scriptural office of Deaconesses has been revived. There are now Protestant "Sisters of Mercy" to the sick, the ignorant and the poor; but, unlike the same class among the Roman Catholics, their hearts and conscience are left free from life-long vows and conventual regulations. They are required to understand domestic duties, care of the sick, and to be competent to teach the young. In the recent war they labored in the hospitals, and are doing important missionary service in Jerusalem, Constantinople and Alexandria. Much good is hoped for in connection with their labors.

Madagascar.—The Christian religion is extending and strengthening in all this Island. Two additional congregations have recently been formed in Antananarivo and native chapels erected, making the present number seven. The different congregations number 4799 persons, and the church members 1410. Each congregation has a school connected with it, having an average attendance of 60 pupils. In addition to these is the Central Training School, which has about 140 pupils.

The Madagascar Government still protects the native Christians, and the English are now negotiating a treaty of commerce and friendship, which has for one of its most important features the government protection of missionaries and Christians. There is a great demand for books, which it has been impossible to meet, but a recent supply of printing material will soon obviate this serious difficulty.

Examanga.—In this benighted island, where the natives murdered Mr. and Mrs. Gordon, light is arising, and the seed long buried is springing up. Many of the natives are inquiring the way, and others are hopefully converted. Four chapels have been erected during the year.

India.—The London mission at Bangalore has 16 churches, of which six have for their special object the training of teachers and preachers for mission work, and the bringing of Christian truth to bear upon the middle and upper classes of native society. There are 407 scholars connected with these schools, of whom 48 are Protestant Christians. At the recent annual examination of the Bangalore Educational Institution, classes were examined in Scripture, Ancient History, the History of India, and Geography, giving evidence of careful study.

Efforts are being made to send out Bible readers in Calcutta, Bombay and Poonah. The system meets with great success.

Bible Distribution. The Bible Society is earnestly carrying on its great work of scattering the Scriptures in all lands and languages. The Turkish interference last year almost stopped the sale and colportage of Bibles in that region, but the missionaries look for great good as the result of this persecution. In Italy, Greece, Ceylon and China the work goes steadily on. In South America the progress is slow but on the whole, encouraging. In Mexico the state of the country renders everything uncertain. All books are prohibited from sale unless under license, and it is feared that the sale of Bibles and Testaments will be checked. Meanwhile home distribution is not forgotten, and faithful laborers are constantly toiling in all accessible localities.—*Boston Recorder.*

For the Religious Intelligencer.

Carleton, March 9th.

Dear Brother McLeod—At this time when there is so much being written and spoken about the great political movement of the day, it will be good news to those of your readers who love the Saviour, to hear of sinners being converted. I am thankful to God to be able to say that a gentle shower of saving mercy has fallen on Zion's thirsty hill in Carleton. About a month ago I felt deeply moved to make an especial effort for the revival of the precious cause of Christ, and accordingly engaged in a series of meetings. My determination was, that by the help of my Master I would clear my skirts of the blood of sinners. I have tried to speak plainly and labour earnestly. God has owned our poor efforts, and we have seen good done. The church has been very much strengthened and quite a number of souls have been converted. I have baptized thirteen, and added sixteen to the church. Several others are deeply convicted, and we hope soon to see them converted. Brother Gunter's labours have been much blessed in the city. They have been holding meetings for several weeks, and have enjoyed a good season. He has baptized fourteen, and added twenty to the church.

I have just heard that there is a good prospect of revival in Studholm in the "River Church" where the Sixth District Meeting has just been held. The meetings have been continued with increasing interest and power. Brethern Perry, Wayman, French, Knollin and others were there, and some of them are there still.

I have also heard that there are good tokens of revival at Little River, under the labours of Bro. Dobson.

A letter received a few days since from one of our brethren, Capt. S. B. Robbins, who wrote from Yarmouth, N. S., says, there is the prospects of a great revival at Session Hill. The Quarterly Meeting has just been held there, and he says, "Father Knowles and Bro. West are continuing the meetings. Yesterday there were powerful manifestations of the work of the Lord amongst both Christians and sinners. Old hardened ones tremble under the preaching of the Gospel. Father Knowles is all alive. He says, God is with him and will sustain His cause." He also writes that a revival was in progress at Tusket under the labours of Bro. Sullivan, who had then baptized six.

A letter from our young Brother Shaw, who is laboring as a home missionary in the upper part of Carleton County, says, he has met with encouragement and quite a degree of success during the month.

The following very satisfactory and prosperous report from our Missionary, Bro. Downey, will be read with pleasure.

G. A. Hartley.

Salisbury, March 7th, 1865.

Dear Bro. Hartley—I arrived home to day from a mission tour of nearly six weeks, and am reminded that the time has come for me to make another monthly report of my labours.

I dated my last report from Johnston (Perry neighbourhood). The first part of this month was spent in that neighbourhood. We there enjoyed a most gracious season of revival. *Twenty seven* were baptized, twenty-six of whom were added to the church. I shall not soon forget my visit to that place; they are a warm and liberal hearted people.

Feb. 28th—I commenced a protracted meeting at the "Narrows." The church in that place had been very low, and very few meetings had been held for some time before; but we had not had many meetings before the Lord began to manifest himself in our midst and a work of revival began, which at first gave signs of a very powerful work, but the political excitement of the community and other causes conspired to prevent the good that might otherwise have been done; however we were permitted to see quite a number converted, *eleven* of whom were baptized; ten of these and one who had formerly been baptized were added to the church. This church needs ministerial labour in order to maintain its standing in the community. Washademoak Lake would be a good field of labour for some of our ministers and the churches are disposed to support the Gospel among them. They would like to have Bro. Thos. Vanwart make them a visit, and I think they would engage him all the time. There are three churches, and they could support a man at a moderate salary, and are disposed to do so. Will not some of our ministers visit them soon?

I am exceedingly worn down by my continuous labours, and have come home to enjoy a few days of quiet, and rest, and shall then return to the Narrows and spend one Sabbath, and then proceeded down towards St. John river, making a tour through Henderson, Shannon and London settlements; unless you have some direction for me to the contrary.

During the month just ended I have held fifty-four meetings, have baptized twenty-four persons, and collected for the funds of our mission $36.60, and received some pledges. We still beg an interest in your prayers. Yours as ever, W. Downey.

Gary.—We are pleased to state that the religious interest we noticed some weeks ago as existing in Gary, has been increasing. Brother Knight has spent a portion of his time there since, and during the last two or three weeks has been aided by Bro. Solomon Smith, and the result has been very gratifying. In the Victoria settlement several have sought and found the Lord. On Friday last, at the request of these brethren, we visited Gary, and baptized seven persons on the profession of their faith. May the Lord continue his good work.

LABRADOR.

The following very interesting description of Labrador, is from a Report made by Mr. Edward A. McLardy, and published in the *Home and Foreign Record*. Mr. McLardy was a missionary sent over by the Presbyterians of Nova Scotia:—

Labrador proper, drained by rivers which flow into the Atlantic, extends from Blanc Zablon, lat. 52 deg. N. lon. 57 deg. 9, W. to Cape Chudleigh, lat. 60 deg. 37' N. long. 65 deg. W. Alt territory included between a straight line drawn from Blanc Zablon to Cape Chudleigh, belongs to this district, and is under the jurisdiction of the Government of Newfoundland. The length of the curved line along the coast between these two points is not less than 740 miles. The northern part of the coast from Cape Chudleigh to Cape Webuck, is the proper home of the Esquimaux. This tribe of Indians are said to have received that name which means "eaters of raw flesh" from the other Indians their neighbours. They call themselves "Innuit,"—*men*,—and the rest of mankind Kabloonat "inferior beings." The Esquimaux are thought to be only a single tribe of a race which is scattered over the whole coast from Greenland, round Baffin's Bay as far as Behring's Straits. The several tribes speak dialects of the same language which has received the common name of Karalit. A hundred years ago the Esquimaux lived in the deepest darkness, practising all the crimes of heathenism, but by the self-denying labours of the Moravian Brethern, upwards of 1100 of the 1500 of the tribe, have been brought under instruction, many of whom seem to have felt the power of the truth. Their mission was undertaken in 1769. Since that time they have established four settlements, Hopedale, Nain, Okkak, and Hebron, at which there is a total of 125 houses, 244 families, and 1153 individuals of the Esquimaux tribe. Nain and Okkak have each four missionaries, Hebron and Hopedale 3 each. The total number of the Moravian brethren on the Coast is 28. The spiritual oversight therefore of this extensive district is entirely in the hands of the devoted Moravians.

Immense numbers from Newfoundland flock to Labrador towards the last of June, and remain there during the whole of the fishing season which lasts three or four months.—In each of the harbours, rude houses and fishing stages are erected, and when fish are abundant, they present a scene of bustling activity. It is impossible to state with accuracy the number of persons who have a temporary home upon this coast. At each of the harbours there is a population ranging from 20 to 100 souls, and it has been estimated that there are not fewer than 20,000 or 30,000 persons engaged in the prosecution of the shore fishery alone. Besides these, there is a large number of men in vessels, called green fish catchers, who come from Newfoundland, Nova Scotia, and the States. I was told that not less than 1000 sail passed through between Indian Island and the mainland, on their way north during the past season. These vessels had at the very least an average of ten men on board, so that in all there were 10,000 of a floating population besides those living upon the coast. It is thought that from a third to a half of these people belong to the Roman Catholic Church. The rest adhere to the different Protestant denominations, but in what proportion is unknown. The most of those with whom I came in contact, were either Episcopalians or Wesleyans. But to their honour it may be recorded, that they hail with joy the preaching of the gospel by anybody who was willing to tell the story of the cross, and on the Sabbath the preacher need never want a congregation."

The Wesleyans have for some years sent one of their young men to the coast during the summer, Rev. Mr. Allen, formerly of Nova Scotia, was their missionary on the coast, during the past season, and a fortnight spent in his company at Indian Tickle passed away very pleasantly. The spiritual oversight therefore of the thousands to whom we have referred devolves upon three men of whom only two are permanently in the field. Truly the harvest is great, but, alas! the labourers are few. Three times the present number particularly in the summer season would fine ample employment. But from what quarter are these labourers to come? The fact that all the Protestants upon the coast are either Episcopalians or Methodists imposes weighty obligations upon the Church of England and the Wesleyan to put forth greater efforts on behalf of their adherents.

THE NEWS and THE PRESS.

MARCH 10, 1865.

THE ELECTIONS AND DEFEAT.

Our columns this week contain a list of the candidates in the Counties in which the election has already been held, with the whole number of votes polled for each. The returns, of course, are greatly in favor of Anti-Confederation, and ostensibly declare the voice of the people (?) against the Union of these British Provinces; and against the great national public work—the Intercolonial Railway—which would not only have brought millions of dollars into the country for expenditure, but would have opened a great thoroughfare or highway through these Provinces, and united by iron rail these vast territories, now containing four millions of inhabitants, with all their immunities and resources, and which are capable of sustaining a population to be counted by tens of millions. The numbers declare against the measure which was submitted to the judgment and opinion of the people for decision, and by the numbers the country must abide. But do these numbers include the majority of the intelligence and morality of the Province? Have these numbers been obtained by the unbought suffrages of the people? No man, we venture to say, can be found who would presume to make such an avowal. Notwithstanding the numbers, and the large majority of representatives returned in opposition to Confederation, it is well known that not only is the largest amount of intelligence and moral worth included in the *minority*, but far the greatest share of true British feeling, loyalty and patriotism, with every other material that renders a country great and respected. We would be sorry to detract from the intelligence and moral worth of many who are found in the opposition ranks from conscientious motives—men who fail to see the advantages in the union of the Provinces which others predict. But it is well known that these form only a small number, compared with the hordes who, actuated by other motives, and influenced by other issues, gave the measure their most strenuous and bitter opposition. Combinations the most unnatural—elements the most heterogenous—have been brought together, and sinking all distinctions, have fought side by side in opposition to the progress of the country; and for the attainment of objects foreign to the real one at issue, have sacrificed the rare advantages offered to the country for the country's good.

But will the seeming defeat have the effect of quieting the agitation, and resolving the intelligent judgment of the country back to its former chaos on this great subject? Nay, it cannot! The leaven has been cast into the public mind; the agitation has only been begun; the sentiment existing on the subject in circles of influence and power at home, and the certainty that British opinion relative to Colonial dependencies, and especially in relation to these Provinces, will demand a change in their constitution and government, should assure every thoughtful man, who is not blinded by personal and party issues, that the policy avowed in the recent canvass by the men who will shortly assume the management of our public affairs, will never meet the wishes nor approval of the English cabinet. They are pledged to an anti-union, anti-railway, anti-progressive policy, which the growing intelligence of no country will long abide, and which, in fact, has ceased to find a parallel even in priest-ridden Spain or Portugal!

Lessons of intrinsic value have been suggested by the elections just held. The unity of the Roman Catholic population, and their bitter and determined hostility to Confederation, indicate something below the surface of a character distrustful and dangerous, especially when viewed in connection with the well-known hatred of nearly all Irish Roman Catholics to British influence and British law, and the newly-organized and dangerous association of conspirators against British power and Protestant institutions, under the name of the Fenian Brotherhood. Are the Irish Catholics in New Brunswick more intelligent and better capable of forming a correct judgment relative to the future of these Colonies, and what will be for their best interest, than the intelligent, industrious, sober and moral natives of the Province? Surely not. Are the conductors of the *Morning Freeman* and the *Evening Globe*, and the other writers for those journals (among whom, we understand, are several Romish priests,) more loyal and patriotic than the editors of other journals, and the Protestant ministers of the country, *nearly all* of whom are on the side of Confederation; or are the former gentlemen more capable of judging what is best for the country? Is Mr. Hatheway an abler statesman than Mr. Fisher, or Mr. Anglin more loyal and a greater patriot than Mr. Tilley? The great bulk of the intelligent Protestants of the Province, and especially the *religious portion*, are in the minority in nearly all the Counties. The elections have been carried by Bishop Connelly's "*Eighty Thousand*," whose suffrages are at the disposal of their ecclesiastical leaders; and among them, of course, must be distributed a large share of the spoils of victory, consisting of the offices of the country. Our readers will learn in a few months how far these prognostics are correct, and will also find out, perhaps, the price for which the Union of the Provinces was sold.

The Polls.—We give as far as we can ascertain the names of the Candidates in the Counties in which elections have already been held, with the number of votes received by each. Those whose names are in *italics* are elected;

KENT COUNTY.

Cale,	860
Desbrisay,	920
McPhelim,	748

CARLETON COUNTY.

Lindsay,	1517
Connell,	1476
Harding,	931

YORK COUNTY.

Allen,	2115
Hatheway,	2020
Fraser,	1942
Needham,	1799
Fisher,	1226
Street,	1046
Dow,	866

ST. JOHN COUNTY.

Cudlip,	2147
Wilmot,	2124
Coram,	2097
Anglin,	2064
Gray,	1763
Skinner,	1749
Scovil,	1735
Quinton,	1709

ST. JOHN CITY.

Wetmore,	1527
Troop,	1506
Tilley,	1393
Watters,	1227

WESTMORLAND COUNTY.

Smith,	1935
Landry,	1736
Botsford,	1732
Gilbert,	1625
Steadman,	1337
Palmer,	1327

ALBERT COUNTY.

McClellan,	553
Lewis,	463
Ryan,	390
Duffy,	256
R. Palmer,	223
Peck,	398
Styles,	294

VICTORIA COUNTY.

Costigan,	570
Beveridge,	568
Tibbits,	329

SUNBURY COUNTY.

Glazier,	684
Perley,	559
Clowes,	490
Hamilton,	478
Miles,	12

Gloucester County.—Young and Meahan have been returned—both anti-Confederates.

The polling in Restigouche and Kings takes place on the 14th, Charlotte 16th, Northumberland, 18th, and Queen's, the 22d instant.

Singular Meeting at Blissville.—A very singular exhibition occurred at the South Branch of the Oromocto on Saturday evening. Messrs. Hatheway and Allen rode all the way from Fredericton—a distance of thirty miles—through a heavy rain, to address a public meeting which had been called for them at the Parish Hall for that evening. They arrived in proper time, and the audience was present, including Mr. Perley, one of the Confederate candidates. But after waiting an hour or more, Mr. Allen first, and after him Mr. Hatheway announced that they would not speak that evening, in consequence of the gentleman who had invited them there not being present, and immediately retired from the Hall. It was then announced that a gentleman favourable to Confederation, who was present, would address the people. But this would not do—the *antis* must not hear, they must be drawn away, and the Confederate address hindered, if possible. Notice was immediately given at the door that Messrs. Hatheway and Allen would deliver their speeches at Mr. H——'s, a private house about a mile distant, and which was engaged by the Anti-Confederates as an open house, and which, we learn, was well supplied with liquor! The friends of the opposition, of course, retired, and the lights—*three tallow candles*—were immediately extinguished! Messrs. Hatheway and Allen having parted with their opposition hearers, entertained the others at Mr. H——'s with doleful details of the ruin which Confederation would bring upon the country if adopted; and we are credibly, and we believe, truthfully informed, that they interspersed their speeches with angry references to the editor of the Religious Intelligencer; and Mr. H. went so far as to say that he would attend our service on the following day, and interfere with our religious exercises by confronting us on the subject of politics! *But he did'nt come!* We learn that the meeting broke up early on *Sabbath morning!* The whole proceedings suggest several things:—1. Why did not Mr. Hatheway and Mr. Allen speak in the hall where they came to speak, and where the audience was assembled? 2. Why did they not say before they went out of the hall, and before it was announced that a confederate speaker would occupy the platform, that they would speak at Mr. H——'s? 3. Why was the *tallow candles* so suddenly extinguished? 4. Why did they, and especially Mr. Hatheway, denounce the editor of this paper? And last, but not least—Why did the few *Free Baptists* who were present, and among them a *licentiate* from one of our churches, listen to the abuse of one of their ministers? The answer we shall suggest to this last enquiry is—*they do not read the* Intelligencer. We have no objection to our brethren listening to both sides; nay, we wish them to get all the information they can; we have no objection to being abused by Mr. Hatheway, if he thinks it will suit his purpose to do so; we have travelled and laboured too much, and are too well known in this Province, for it to do us much harm with those "whose friendship and favour we value;" nevertheless, we are a little disappointed that those who would be glad to have us kneel at their bedsides in the hour of sickness and death, could laugh and cheer at the abusive rantings of a politician, who can owe us no ill-will only because we gave him in the recent election our open, honest, and conscientious opposition.

Or Dit.—It is rumoured that a prominent Roman Catholic canvasser on the anti-Confederate side in Fredericton, not known in public life beyond his business and a seat at the Council Board of that city, is to be an applicant for the office of Auditor, vacant by the death of Mr. Partelow, as soon as the new Government is organized, and that the *ablest* member for York has pledged him his "powerful" influence and support. This is the beginning of the end, we suppose!

Doubtful Compliment.—The *Evening Globe*, in its issue of Tuesday, assigns the Intelligencer a prominent place in political matters; and indirectly admits it to have influence in controlling public sentiment relative to political parties. Our contemporary, however, in one respect makes too much of a little. Our articles on the Government were not particularly relative to their politics, but, as the *Globe* itself observes, their *personnel*, and the principal cause of our objection was removed before the late House was dissolved.

York County.—We intended to have devoted an article this week to the York County election, several features in which we cannot let pass without animadverting upon. We must however defer it until another time. The rejection of Messrs. Fisher and Street in York has not been by the majority of wealthy, intelligent, and moral people of the County. That some of this class were conscientiously opposed to Confederation, and others of them deceived by the most ridiculous canvassing stories and outcry about taxation, we admit; but the seven or eight hundred Catholic votes, with the six thousand dollars in rum and money beside, were what deprived York and the whole Province of the services of two able men.

We learn that the Bishop of Fredericton has appointed the Rev. Canon Coster his Commissary General, and that as such he had been sworn a member of the Madras Board.—*Pres.*

Mr. Cardwell, Colonial Secretary, declared in the Imperial Parliament that a bill was in course of preparation to provide retiring pensions for deserving ex-Governors of Colonies.

What Our Contemporaries Say.—From an article in the *Colonial Presbyterian* of last week, written by the editor, describing the scenes at the hustings, in St. John on nomination day, we make an extract or two for the information of our readers in the country:—

SPIRIT OF THE ANTI-CONFEDERATES.

The immense mass of people, numbering probably 4,000, who stood for a period of six or seven hours in front of the hustings, gave a fair hearing to Mr. Cudlip, who made an excellent speech; they heard Mr. Anglin for over three hours, altogether, in his very able and powerful address; but the moment that Charles Skinner—a fellow-citizen, a young man of character, education and moral worth; a professional man of good standing for his years, and formerly a tried and useful member of the House of Assembly—essayed to open his mouth, that moment they resolved to drown his voice by their rude, irrational, unmanly and cowardly bellowing and shouting. In vain did Mr. Anglin himself crave a hearing for Mr. Skinner; they listened to Mr. Anglin while he spoke, but soon forgot to listen to Mr. Skinner. And if they were unjust to Mr. Skinner, they were still more unjust to Mr. Tilley. He stood near to Mr. Anglin during his long speech, occasionally making a note of it, and waiting patiently until his turn came. But when it did come, no sense of honor, fair-play, justice or generosity filled the breasts of a small but troublesome section of the vast audience. The feeling was shown all through Mr. Tilley's unvarnished and *telling* address, but it was particularly shown when the crowd utterly refused to hear Mr. Tilley's reply to Mr. Anglin's last short speech. To see such a man as Mr. Tilley—we are no worshipper of his, or of any other man—to see him complimenting men by appealing to their reason, while they by their noise rather claimed affinity with the irrational creation, was a sight and scene not to be forgotten. It was, in itself, a solemn warning. It stirred our blood intensely, as we thought of the possibility or probability of having our rights and interests controlled by such a rude ignorant mob. Their own party in the vast crowd were utterly ashamed of them; some of them cursed them to hold their tongues, and let "them get all the information they could," but they utterly refused to do so. There are many educated, good and true, and enlightened men on the anti-Confederate side in the City of St. John, and not a few men of narrow and non-progressive views, but one thing is certain—the rowdy element, in all its rude intolerance, is a grand feature in the anti-Confederate camp. A moderate man who believed Confederation at all safe or feasible, would give a thousand votes, if he had them, to be free from the tender mercies of such enemies to free speech and free discussion. It may be true that *all* parties use mobs when they can—bribe them or cajole them when they can; and that Mr. Anglin may have been as rudely dealt with on former occasions as Mr. Tilley was on Monday. Let the men who are parties to such a policy be as infamous as such conduct proclaims them to be; such facts can never wipe out the shame and disgrace of Monday's proceedings at the hustings.

THE CANADIANS!

We have been under the impression that the people of Upper Canada were mainly of English, Scotch and Irish extraction; of the same stock and inheriting the same traditions as ourselves; and that the people of Canada East were a simple-minded, polite and chivalrous race. As our Queen rules over various nationalities, we have been accustomed to think that it is not a British, a humane or a Christian practice to inculcate a hatred of races or nationalities, or to proclaim that our kindred or our fellow subjects in Upper or Lower Canada were either a body of sharpers and scoundrels, or a miserable set of mendicants only fit to tenant almhouses or hospitals. We have visited Quebec, Montreal, Toronto, Hamilton, Kingston, etc. etc., and have been pleased with the energy of the Canadians—their schools, colleges, universities, press, manufactures, banking institutions, railroads, canals—all commanding our admiration. But to listen to several of the Anti-Confederate orators on Monday, one would suppose that the Canadians were our natural enemies, and a most miserable set of people, who were just ready to devour the Lower Provinces! Will any person of common sense be deceived by such misrepresentations? If so, he must, indeed, be very gullible, for the very persons who thus caricature a splendid country and a great people, may in the next breath be heard declaring that we will be swamped by Upper Canada, owing to the enormous increase in her population—yet that these same prosperous people, who can utterly eclipse our manufactures will not pay their full share of customs and other duties! So far as Canada or the Canadians are concerned, we know no reasons why we should not feel proud of our fellow-subjects. It is not statesmanlike to be unable to learn or forget anything. It is bad taste and bad policy to refer to the old troubles of Canada. The policy of England has been one of conciliation, and no patriotic New Brunswicker can wish to open up sores which time has healed, or to contravene the wise policy of our Sovereign and her ministers.

The Defeat.—From a leading editorial in the *News* of Monday we copy the following:—

The result of the contest for the representation of the County of St. John in the General Assembly of the Province shows that ignorance has gained a temporary triumph over intelligence, that misrepresentation has been accepted by the majority of the people instead of truth, and that opposition to a sound constitutional change has stood in the way of the march of progress. But considering the means employed by the wire pullers of the Antis to gain a temporary success—for it can only be considered as temporary—the gain after all is not forgidable as many boasted it would be. It is a gain which the increasing intelligence of the people will ere long overtop. It is a gain which the expenditure of money, however large the amount, cannot render permanent, much less increase. It is a gain which no distortion of truth, no misrepresentation of facts, no exercise of authority over the consciences of men, can render lasting. Many of the people whose votes on Friday contributed to give to the opponents of progress, the friends of isolation, the lukewarm supporters of British connection, the secret advocates of annexation to the shattered American Republic, and the revilers of the men whose tact, energy and talent have contributed to enlarge the political privileges of the people of this "free and favored" Province, to enhance its commercial prosperity and to develope to some degree its abundant resources, will regret ere long that their votes and influence were used to clog the wheels of the car of progress. They will not fail to see that the scheme presented for our acceptance was one which would give to us in the Councils of the "new nation" all the power and influence which we could possibly expect to exert. They will see that it reserved for us in a way that no project to which the slightest reference has been made by the Antis could do, the exercise of full control over our own local affairs, and that it secured for us from the general funds more money for local purposes than we at present are in receipt of without any additional taxation. They will understand that it secured for the Province the construction of two great public works at a cost which sinks into utter insignificance when compared with what it will be if they are attempted out of Confederation, granting for the sake of argument that our Canadian friends would be willing to negotiate for the construction of the great Intercolonial highway without union, and that capitalists will be induced to aid in building the road in the American frontier, or that a government could be found in this Province strong enough to carry the road as a provincial work. They will note, too, that their votes were like so many blows at the strength, perpetuity and power of British rule on this continent, and the stability and permanence of our connection with the good old Parent State, under the folds of whose flag—which has been for ages the sacred emblem of freedom and the terror of despotism and vassalage—we have so long reclined in contentment and security.

Some Important Statements Made.—The *Telegraph* of Monday contained the following:—

The friends of Confederation held a meeting in the room of Judge Ritchie's building on Saturday evening which was very largely attended. From the enthusiasm manifested a stranger would not have known that the party had suffered a defeat. When Mr. Tilley arrived the demonstrations of the meeting knew no bounds. Cheer upon cheer made the building re-echo again and again. Coming upon the platform he presented as smiling a countenance as if he had been the winner instead of the loser. He made a brief, cheerful speech, saying that he would rather be defeated with so large a portion of the intelligence of the city at his back, than be at the head of the poll representing the ignorance and passion of the opposing faction. Now that he was freed from public life he would use the time at his disposal for enlightening the public mind on this great question, and he believed that in six months a great change in public sentiment would take place. He would now state in relation to the Inter-Colonial Railway what he could