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Religious Intelligencer.

SAINT JOHN, N. B., NOVEMBER 3, 1865.

TWENTY DAYS' LABOUR AMONG THE CHURCHES.

We resume the narrative of our recent tour "up the river." We were accompanied from Upper Brighton by brethren McMullin and G. T. Hartley, who, as well as ourselves, were on their way to attend the District Meeting at Wicklow. Our appointment at Peel (immediately opposite Florenceville), had been announced some days previously, and a much larger audience was present than we anticipated. The church in Peel is, we believe, one of several years standing; but has passed through trials and divisions which have left their scars upon it until this day. Peel is a beautiful place, and we have no doubt will continue to increase in population and wealth; and it seems to us important that the interests of our Denomination should be sustained there. We are not prepared to speak of the state of religion there at present; but from what we could learn, one of the first requirements of the place is the constant labour of an exemplary, intelligent, and faithful preacher, who will secure the confidence of the people, and by diligence in his Master's work, show that his aim is to seek their spiritual welfare.

On Saturday morning we started for Wicklow, to attend the District Meeting, which commenced that day at 10 o'clock. For years we had been desirous of visiting this part of our denomination. We had been up as far as Florenceville and Peel several times, and out to Presqu'isle once, into Maine by this route; but had never visited a single church of the twelve or fourteen which comprise the First District. To see and hear for ourselves from these brethren in the upper churches was our wish, and we were now about to be gratified. A ride of a few miles, and crossing the River, brought us to the place where the meeting was to be held. The conference meeting at 10 A. M., was but thinly attended; the afternoon session, for receiving the reports from the churches, was also small in regard to numbers. The congregation in this place is made up from the inhabitants on both sides the river, and sometimes it is found inconvenient to cross. About seven or eight churches were reported, and there are nearly as many more from whom no delegates were present, and no reports were forwarded. We cannot refrain from saying that we felt our heart deeply moved when we learned the almost general destitution of this part of our denomination. Brother Taylor is the only resident minister who has been devoting his time to the churches in this district. Brother Curry has laboured mostly in the Second and Third Districts. Occasional visits have been made by other brethren, but the wants of the people have not been met in any respect, and if ever there existed a harvest field, all white and waiting for labourers, it is this section of our Province. One Wesleyan minister is, we think, all which that body needs to supply the Methodist interest above Florenceville. One or two Calvinist Baptist ministers also, are all that are supplied by that denomination. As near as we could learn, the Free Baptist is the largest religious interest in that section, and we were much impressed with the importance of the field, both as it regards opportunity for an immediate gathering of souls to Christ, and also in relation to planting a permanent denominational interest, which, with proper care, would grow with the country, and yield a noble return in numbers, wealth, and influence, for the labour and care which might now be expended in that district. From nearly every section of this fertile and growing part of our country we heard the cry coming up—"Come over and help us." The reports from the churches, with a single exception, were of a sad character; no pastoral care, no regular preaching of the word, the public means of grace "few and far between," and the ordinances of religion generally neglected. We found in some a disposition to place but little value upon church organization and church privileges. This is owing greatly to the careless and disorderly manner in which some churches have been organized, and the utter neglect which has subsequently been shown them. As an illustration of this, we may state that one church visited by us, and which has been organized for more than ten years, had not so much as a written covenant, nor even a record of the names of the members; and yet this church had had pastoral care from two of our brethren, and had enjoyed a gracious season of revival under the labors of one of them, in which a number of converts were added. We can hardly speak too strongly in condemnation of neglect like this on the part of ministers. It is the duty of ministers to set the churches in which they labour in order; to bring their church covenant before them; to administer the Lord's Supper, and to see that the visible union and fellowship of the church is in proper order. We shall endeavour to bear this matter in mind, and bring it forward again at a proper time and place.

By the appointment of the Chairman of the District Meeting, we preached on Saturday evening, and also on Sabbath morning. A very large congregation was present through the day on Sabbath. Elder McMullin preached at 3 P. M., and brother G. T. Hartley at 6 P. M. It was an interesting and, we believe, profitable day.

On Monday the business of the District was attended to. The chief subject of interest was how to secure ministerial labour and care. It was proposed by some present that a District Missionary Society should be employed and sustained by the churches in the District to which its labours should be devoted. This was more especially urged, as it was understood that Elder Taylor proposed spending a part of his time during the ensuing year in the Second District. [We learn that he has since taken the pastoral care of two churches in Wakefield.] It seemed to be the impression that the Home Missionary Society does not feel the necessary care for those upper churches; it was however subsequently agreed that the Chairman of the District should request the Home Missionary Society to send some brother to labour among them a part of the time. Application, we understand, has since been made, but with what results we are not yet informed.

We should not omit stating that during the meeting on Saturday, we received the letter from Brother J. L. Phillips, which was published in the *Intelligencer* two weeks since. [It was forwarded to us, with others, from Fredericton.] This circumstance afforded us an opportunity to bring the subject of Foreign Missions before the people. After the reading of Bro. Phillips' letter to the friends, the handsome sum of *Forty-six Dollars* was immediately pledged to the Mission, nearly one half of which was paid at once. The brethren in the District are, we believe, a liberal and whole-hearted people, and only need to have the various objects requiring support brought to their attention in order for them to do what they can.

We should gladly have availed ourselves of the pressing invitations to visit the various sections of

that upper country, if we had had time. But the period which we could spend on our duties at home was so limited that we were obliged to decline extending our visit. From what we saw and heard we are most favorably impressed with this section of the Province, both as an agricultural and growing district, and also as a field for missionary labour. Now is the time to plant and sow there; the foundation of extensive religious interests might be laid with but little labour, and which, subsequently looked after, and properly cared for, would be like a handful of corn in the ear upon the top of the mountains; the fruit thereof should shake like Lebanon."

We owe some explanation to the Third District Meeting for our absence, as we had announced our intention of being present at its annual session. The destitution of ministerial labour in the upper district, the importance of setting things in order in the churches, and the necessity of instruction relative to the utility and value of church organization and visible church fellowship, induced us to determine to devote what time we had to spare to this work principally, and to continue our labour in Wicklow for a week longer than we had previously intended. In company with our excellent and valued brother, G. T. Hartley, we remained with the church and friends in Wicklow over a second Sabbath, holding meetings every day and evening. The church seemed to be much revived; things were set in order, and we believe an impetus was given to the cause, and an influence exerted, which will have a salutary effect throughout a large portion of the First District. To the inhabitants of Wicklow, whose acquaintance we formed, and from whom we received the warmest tokens of Christian kindness, we tender our sincere thanks, and assure them that we shall not soon forget our visit among them. On Monday, following our second Sabbath in Wicklow, we left that place with Brother Hartley, our companion and fellow-labourer, who had been with us nearly all the time during our tour, and who is an earnest and successful worker in the cause of God. The high esteem which brother Hartley, by his strict integrity, has secured for himself as a man of business, is a tower of strength to him now, when devoting himself to the work of the ministry.

We reached Wakefield just in time to attend the funeral of Sister Gallop, whose obituary we published two weeks since. In the death of this sister the church has lost a valued member, and the community one whose influence and example were always on a level of religion. We reached Brother Hartley's, at Upper Woodstock, in the evening, where we spent the night, and on the following morning took passage by stage, and arrived at home at 6 P. M. Our tour embraced twenty days from home. During that time we attended thirty-two public meetings, preached fourteen sermons, and devoted nearly every hour, not required for rest, to some department of labour in connection with our life work. The results are with God. Notwithstanding our labour and travel we found ourselves refreshed on our return home, both in body and mind.

HOME MISSIONARY REPORT.

No. 4.
 To the Corresponding Secretary.

The constitution of our Society requires that "each Missionary shall report monthly to the Corresponding Secretary," and as I claim to be loyal to the constitution, I shall endeavour to write what I have much or little to report. October is now about past and gone, and I cannot report a single conversion in connection with my labours. I have the satisfaction to know, however, that it has not been an idle month, and I hope has not been lost time to the cause I love. The first half of the month as you know was spent attending the F. W. Baptist General Conference. On my return from that delegation I reached St. John between five and six o'clock Saturday morning, went to Carleton, and returned to the depot in time for the 8 o'clock train, by which I reached the Millstream in time to attend the District Meeting, that commenced at half-past ten that forenoon. After the District meeting I spent one day in Carleton. Thursday I came up as far as Bellisle, and Friday attended the funeral of old Bro. Lake. That night I came in the night boat to Fredericton, and Saturday evening was brought by Bro. Kinghorn to this place. Sabbath the 22d inst., I commenced labours with these Nashua churches. For want of time to circulate that I was here our congregations were not large in either place. I have continued my labour each evening since between the two places, excepting Wednesday evening, when I preached at Upper Hamstead (another column will show where I was Thursday morning). Yesterday I preached once in the lower church and twice in the upper. I have decided to concentrate my efforts, and continue the meetings with the upper church this week. These churches are about four miles apart, and it will save me much labour to do so. Of the state of the cause, I can only say it is low in both churches. I find a few and a very few in each place who are maintaining the Christian course. The interest is increasing slowly, and I hope to see some good result from our efforts before I leave.

Financially I have done well this month—thanks to the friends in the Millstream for the most of it. I have collected \$42.26 in cash. I am in hopes that the friends here will not be behind in supporting the labour expended amongst them.

I have learned—and you will see by the report of the third district in last week's *Intelligencer*—that this district has engaged Bro. Pennington as district missionary. What effect this will have upon your arrangement for continuing me longer in this district you will please notify me. Why our brethren of this district should not carry out the recommendation of General Conference I cannot say. Thus far about all my labour has been spent within its limits. In the published minutes of General Conference for 1864, it was "Voted—That we recommend our District Missionary Societies to unite with the Home Society, and have one general treasury." I shall be sorry if any feelings that may exist in reference to the Home Mission Society shall manifest themselves injuriously to the cause we all labour to advance.

Nashua, Oct. 20th, 1865.

G. A. HARTLEY.

FOURTH DISTRICT MEETING.

BROTHER McLEON.—I hasten to inform you that the Fourth District held its annual meeting with the church on the North Branch of the Oromocto, on the 21st and 23rd inst.

Our first meeting, Saturday morning, was a season of interest and encouragement; many earnest and warm-hearted testimonies were given for Christ and religion. All I think enjoyed the meeting. In the afternoon, the meeting being organized, Elder Thomas Vanwart was chosen Moderator; after which the reports from part of the Churches were heard. The churches of Upper Hamstead, Upper Gagetown, and Oromocto, were reported as sustaining a viability, and a number want ministerial labour. Elders present were Babcock, Vanwart, French, McKennie, and Dobson, with Licentiate Dewitt, Jones, and Smith. Interesting remarks were made by the Elders and brethren upon the state of the cause and the duties of ministers and churches, which it is hoped will stimulate them to increased action. Elder Dobson preached in the evening. Elder Vanwart preached Sabbath morning; E. Babcock in the afternoon; and E. French in the evening. The meetings were interesting, the congregations large and attentive. In the business meeting

on Monday harmony and good feeling prevailed. Thos. O. Dewitt and Solomon Smith were licensed to preach. The next annual meeting is to be held with the church at Lincoln. Brethren John Alexander and Amos P. True were appointed delegates to the General Conference. May the Great Head of the Church bless his people and grant a glorious work of his saving power is the prayer of
 Yours, &c.,
 SOLOMON SMITH, District Clerk.

For the Religious Intelligencer.

Bro. McLEON.—At the request of the friends and those connected with the Sabbath-school at Victoria Corner, Wakefield, I beg to communicate some facts relative to the Sabbath-school interest in this place. Our school opened on the 28th April, and closed on the 22nd of October. We find it inconvenient to continue the Sabbath-school through the winter. At the close in the autumn we usually have a festival and exhortation of some appropriate character. At our close this year a large attendance of parents and friends of the children were present; refreshments were served to the members of the school, and a number of the children gave recitations on appropriate themes. The average attendance of our pupils during the season has been about sixty. The average number of teachers about six. We find that some classes make much more proficiency than others, and in most cases we find this is owing to the interest taken by the teachers. An efficient and devoted teacher will usually inspire the class with ambition and emulation in their lessons, while careless and irregular teachers will make careless and irregular pupils, and render the good, which should be accomplished, rather doubtful. During the season just closed, about twelve thousand verses of scripture have been committed to memory, which we hope may yet bring forth a harvest of holiness in the hearts of those whose memories contain them. I cannot but express my regret at the lack of interest manifested by some good people whose opportunities are ample for the duties which would be required of them in the Sabbath-school. There are few persons who may not accomplish some good in the world, and the Sabbath-school does certainly afford an opportunity for doing something in the right direction, and sowing seeds of usefulness which may never be lost. In conclusion, I desire that our friends in this community may severally and prayerfully ponder their duty during the ensuing winter, and when the time comes for opening our school again, that all, both parents and the young men and women, may be prepared to take hold and aid the work of the Sabbath-school with a zeal and interest that will render it next year larger, more influential, and more useful than it ever yet has been.

Yours, &c., J. McLEON, Superintendent.

Wakefield, October 26th, 1865.

For the Religious Intelligencer.

Mr. Editor.—The Free Christian Baptists of this place, deeply impressed with the importance of the command of the Great Shepherd, "Feed my lambs," organized a Sabbath school in which, during the past year, seventy-eight children have been taught the "Word of eternal life." In order to secure the co-operation of the friends of these children, a "Sabbath School concert" has been held monthly. That this object has been accomplished we need no other proof than the large number of these in attendance on such occasions. The last of the season was held on the evening of the 24th inst. Although the night was cold and dark, the audience was large and appeared deeply interested in the exercises—a short account of which I will give your readers.

After singing and prayer the superintendent, deacon Samuel J. Holder, addressed the children. He expressed his regret that the severity of our winters, and the distance many of the children had to walk, compelled them to discontinue for a season a work which, though trying in many respects he yet loved; and gave the children excellent counsel in reference to their conduct during the time that would intervene until the school was again opened.

A portion of the time was spent in singing by the members of the school. The manner in which this part of the exercises was performed must have been highly gratifying to all lovers of vocal music present. The recitations, however, seemed to be the chief attraction. These were given by the following persons: Miss Susan Hogan, Miss Katie Kimball, Master John B. Hogan, Master Hiram Lasky, Mrs. J. Rude, Miss Jane Williams, Miss Nedra Jones. There were also two interesting dialogues—one by Mr. Phoebe Oram and Miss Cordelia Sweeney, and the other by Miss Mary Ann McLean and Miss Lizzie Orr. After these, the resident Wesleyan Minister, Deacon John Kimball, and the Rev. J. Rude, gave addresses.

At times a gracious influence rested on the assembly. The earnest and affectionate manner, in which Christ's claims were urged upon the children will, we trust, be in vain. And it is a consoling thought, that when those who addressed the School have passed away from earth, these children will probably take their place in the church of Christ; will love Him and "speak, and think, and act for Him," and be willing to die rather than deny Him. ALFRED. Holdsville, October 26th, 1865.

GOOD NEWS FROM INDIA.—In a private letter recently received from our Missionary in India—Rev. J. L. Phillips—he says: "I have been out in the Bazaar several times with the brethren who go daily to preach the Gospel. One evening Mahes was making quite an attack upon the religion of Mahomet, there being quite a number of disciples of this prophet in the audience. During Mahes' discourse, an old Musselman made his way to the rear of the crowd, where Dr. Bachelor and I were seated, and said,—"Our day is past; you Christians will carry the people now!" May the Lord grant that his prediction prove true! The people in the Bazaar are very ready to hear us; and I cannot but hope that we shall ere long see much good resulting from the daily ministry in the streets of this pagan land. I can assure you that it is very precious to feel that you are all praying for us. I hope that in your prayer-meetings, and also at your family altars, the missionaries are remembered."

SUDDEN DEATH IN MR. SPURGEON'S TABERNALE.

During the prayer-meeting at the Metropolitan Tabernacle on Monday week, Mrs. Coe, between forty and fifty years of age, one of the members of the church, was taken suddenly ill, and died before she could be removed. On Sunday night the Tabernacle was crowded, more perhaps than it has ever before, by an immense congregation, who seemed to expect that some reference would be made to the sad occurrence; and in this they were not disappointed, inasmuch as the whole service bore reference to it. Mr. Spurgeon read and expounded the narrative of the taking of Elijah to heaven, and then announced as his text 2 Kings ii. 11. "And it came to pass as they went on and talked, that behold there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven." He began his sermon by saying, "The Lord preached a very solemn sermon in this place last Monday night. As many of you as were present in Christ Jesus fell asleep in Him within the walls of this building while our friends were meeting together for prayer. It had been her own desire, in fact her own prayer, that, as she knew she would one day fall dead on a sudden, it might not be in the streets, but that if it should be away from her own home, it might be here, where she loved to come to join with us in worship. She was even an earnest one, of whom I might say, as Jesus Christ did of the woman of old, who is for ever to be remembered, that 'she hath done what she could.' She united in our prayer, and serving the Lord, and were we all but as faithful in our studies as she was in hers, we might rejoice in possessing

abounding grace." Mr. Spurgeon then preached a most solemn sermon on the necessity of preparing for death, and the best means of so doing, taking the departure of Elijah as the symbol of the death of believers. The sermon, which contained many powerful and eloquent passages, concluded as follows:—"Now, dear friends, it is meet for us, in parting, to say, 'Farewell for this night till we meet again in the morning; but the death-drops drop no more; and, therefore, let us say 'Farewell' to each other, and let some of us may never look any other in the face again. I hope we can say 'Farewell' truly, and if we will meet again in the morning, when the night is over, and the death-drops drop no more; when the cold, chill frost of midnight shall all have been melted away by the rising sun of immortality. Then will we meet, never, never to part again. We will make an appointment now to meet each other then where our hearts must, and will meet now, at the home of Him who has washed us in His blood, and made us white, and as FARWELL, till we meet in the morning. But what of some of you? You can make no such appointment, for your way is thitherward—not with a chariot of fire to heaven, but with horses of fire to hell—down, down, for ever into the depths of grief. We dare not say 'Farewell' to you, if you will go, you must go alone; if you will perish, you cannot wish your mother to perish with you; if you will live and die without a Saviour, you cannot ask your friends to accompany you to that dreary world of woe. But why goest thou, O solitary traveller? If thou wilt not go, if thou wilt not follow; if thou wilt not see thy child damned—let me say that word with solemn awe, for God's love thou wouldst not see thy child damned, wouldst thou? Then why must thou be damned thyself? But must I? I say, thou. No, sinners; there is no must for *that*. There hangs my Master, the crucified redeemer, and if thou lookest to Him, there will be another must for thee—namely, that thou must be saved. The road to heaven is by the cross; Christ Jesus marks the way to glory by the cross, the blood which flowed from his pierced hands and feet. Trust Jesus, trust Him wholly, trust Him now, trust Him for ever, and then we will meet, we will meet again in the morning, and so—GOOD NIGHT."—*Christian World*.

FEMINISM.

Hitherto we have said but little relative to the extraordinary movement in the United States, under the name of *Feminism*. The whole thing seemed so ridiculous, and void of common sense, that we carefully abstained from making much allusion to it. Recent developments, however, render it imperative that all public journals should speak out on the subject, and that this mad project of the enemies of peace should be exposed. That extensive organizations do exist not only in the States, but also in Ireland, has been clearly proved, and it is more than probable that in Canada also there are large numbers of Fenians. The ostensible object of these misguided men is the "liberation of Ireland." That some attempt to trouble the peace of that country, is quite likely; the facts which have already come to light there, is proof of this; but that something even greater than this is also contemplated, we have no doubt.

The secular press, and political writers, may take what view they please, they may see nothing in it beyond a mad attempt to weaken English authority in Ireland; but we believe there is something more than this designed; and really the extent of the organization, and its ramifications, leave us no alternative but to accept its avowed character, which is anarchy, rebellion and murder.

Feminism is a Roman Catholic movement. There may be a few other mad spirits identified with it, but it is emphatically a conception of Rome, its origin is in the intense hatred which Romanism inspires against British protestantism and British freedom. Its object is to weaken and destroy, if possible, British influence and British power wherever it can. The object, of course, is a mad one, but none the less dangerous on that account. That it can succeed in the attainment of the project it has set on foot, no man blinded with prejudices or hatred to British power, can for one moment suppose. But the attempts of madmen may produce sad consequences through utterly failing of their full intention. Feminism contemplates robbery and murder, themselves being the witnesses; and it is a matter of little consequence to them what nation of the Queen's dominions they attack with fire and sword, so long as they perpetrate vengeance on her Majesty's subjects, and the friends of the protestant religion. There is every reason to believe that assaults will be made upon some parts of the Canadian Provinces; an attempt may be made to establish the "Irish Republic" on Canadian soil, and that extensive robberies of monied institutions may be made, with numerous cruelties and murders. That the unit which has been exhibited by the Catholic population of this Province against Confederation, may have something to do with the Fenian movement, some persons are inclined to believe. To prevent Colonial defence, and isolate as much as possible the Maritime Provinces from Canada, would, of course be the policy of persons contemplating the invasion of that Province. How much these two things have had to do with each other remains yet to be learned. The bitterness which has been exhibited by the *Freeman*, of this city, against the British Government, and its determined opposition to the desire of the Queen relative to Confederation, at the same time covertly apologizing for, and cherishing Fenianism, leaves but little room to doubt that the project of 1848 is unchanged, and that a seat at the Executive Board does not always insure loyalty.

The Fenian organization can no longer be regarded with indifference; great alarm is already felt in Canada; the worst consequences are feared, and it is time that the loyal subjects of her Majesty everywhere should begin to look about and refuse countenance to those who covertly or otherwise seek to nourish the seeds of sedition and rebellion. We subjoin the following from the last number of the *Buletin*, a monthly journal published in Edinburgh. It expresses our views exactly:

Nothing brings out more clearly the incompetency of our ordinary political writers to deal with Romanism, than their articles on such a question as that of Fenianism. What is it all about? I confess they do not know. What ground have the Irish to complain? None whatever, we answer, and left to themselves they would not complain. But wherever Romanism exists, under a Protestant Government, it will, and must be, a source of dangerous and dangerous disturbance. Rome is, under a Protestant Government, a source of chronic rebellion against the source of all legitimate authority—viz, the Pope of Rome. No matter what name the agitation or rebellion therefore takes, it is its true source, nature, and cause. What ground of complaint had the Belgians against the Government of Holland? None. Nevertheless, the priests never ceased to agitate until the union of Holland and Belgium was broken up. And so with Ireland and Great Britain.

No doubt, but the same cause exists in setting forth all other causes as the real ones, and keeping this in the background. For the same reason it is a favourite plan to represent the priests as even sometimes opposed to the agitation, whilst behind backs the true agitators. Our shallow editors are caught as if it were an oracle, crying out, "See how the priests are opposed to the Fenians." "See how they oppose the Whiteboys and the Ribbonmen?" whereas if the priests were removed from the land or made loyal, the whole cause of sedition would come to an end. At various periods of our history, as at the Gunpowder Plot, the Spanish Armada, and the Irish Massacre, all this has become too patent for denial, and the present generation will probably realize, as the past has shown, that the Fenians are a similar judgment before their eyes are opened, and they are forced to admit the truth of God in regard to Popery.

The Irish correspondent to the *Christian World*, writes as follows:—

Two disastrous results have already followed this senseless movement. The Fenians have frightened away thousands of English tourists and their gold, and they have aroused again in Ireland that feeling of insecurity for property which is so fatal to com-

mercial and manufacturing enterprise. The first week of the Fenian arrests scared off covets of tourists, as effectually as firing a gun by the ears of a pack of grouse; they took flight from all parts, and probably their flight too much overdone.

Certain of the country people have been so foolish as to distrust the banks, and remove their money to their own houses, fancying it would be more secure. A farmer, who had £150, in the National Bank at Cork, hearing that the city was to be assaulted and sacked, took his money, and drove his horse and cart, with his money, and brought it out to his thatched cottage, a few miles distant, in a bag of hard golden pieces, which, for greater safety, he lodged in the recesses of his bed-stick across the bank. Now, there was a "bed-stick across bank," and the superior security of the latter place of deposit soon became painfully manifest, for our farmer, going to count his treasure one night, thought the bag of gold felt lighter than it ought, and, behold, only fifty sovereigns rolled forth, and the balance was gone! After tearing his hair, and howling over the loss, he bethought him of the only person who knew of the concealment, and was base enough to charge the wife of his bosom at the nearest police station with the theft.

As long as maxim of St. Alphonsus Liguori remains accredited by the Church of Rome, that a wife may lawfully supplement her husband's deficiencies in the matter of alms-giving or donations to the priest, by taking secretly of his substance for either object (or for the purposes of masses for the dead)—which maxim was known to be largely acted upon in ignorant Ireland—husbands have no reason to suspect their better-halves in such a way as did the foolish farmer above mentioned.

Midnight drillings have been much suspended for the last fortnight. A gentleman's family in Mayo, whose rest was frequently broken by the marching and counter-marching of large bodies of Fenians during the small hours, and to whom the various words of command "through the silent night" had become quite familiar, never heard a stir now upon the roads or in the fields. Various baronies in the provinces have been "proclaimed," and every put, under the provisions of the Peace Preservation Act, which regulates the keeping and carrying of firearms.

It is really startling to find that boxes of pikes were circulating in the midst of a peaceful community, carried about on our railways, and manufactured at our own works. One of the Fenians in Dublin was proved to have made these boxes at the rate of an hundred and twenty each week, as per contract, for which he received half-a-crown apiece. "Koda's" was the name under which the pikes were disguised. Give the bearer fifty rods;—"years as ever," B" is a sample of the little friendly notes used to travel between Fenian "centres." The work for these pikes was simple wholesale massacre of the better classes in Ireland—landlords first. All owners of property were to be exterminated! No wonder that Mr. Barry, the Fenian's Council who appeared for the Crown in the magisterial investigation, said "the evidence would disclose a combination of folly and wickedness not often paralleled in the annals of political fanaticism and crime." A red republic on the most comestocratic principles was to be established sixty miles from the shores of mighty England, and directly in opposition to English power! Not only so, but in direct opposition to all the property and intelligence of the country which was to be revolutionized, and which it was so useless to try and convert to the order of things that universal massacre was to inaugurate the Republican era! Was ever any wider scheme broached, any revolution planned more infamously wicked? Wholesale robbery and murder are the true titles for the Fenian conspiracy.

Truly may the press declare—"It is not a national outbreak, but a class rebellion. It is not a rebellion against England, but the Irishman without a coat against the Irishman who is so fortunate as to possess one. It is poverty against property, ignorance against intelligence, laziness against industry. The design of the Fenians was not to shake off the English yoke, but to parcel out the Irish land by the honours of a patriot they have no claim, but entitled to whatever credit they can derive from their being the most wholesale robbers that the present century has seen."

A statement was made by the Crown lawyer that all the Romanist priests in Ireland were to suffer in the projected massacre; but not a particle of evidence was adduced to prove it. On the contrary, the prisoners looked at each other and laughed when they heard it. And such an ugly fact as the omission of the usual prayer for the Queen and all persons in high station, read in English before noon mass each Sunday hitherto in the Romanist chapels of Dublin, is known to have taken place lately, even in the most fashionable church frequented by the wealthier Romanists; one of whom declared that he would publicly leave any chapel in which it occurred for the future.

"The dimensions and resources of the Fenian plot," says a leading Dublin paper, "will startle many who were not prepared to hear of remittances from the United States to the extent of £25,000 in a fortnight, of 800 men in a town like Clonmel, of two thousand pikes manufactured by men in the city, of the sale of the capital; of rifles and revolvers sold at reduced prices to the brethren, 8,000 in Dublin alone. It seems the rebels hoped to grasp the city when the troops were drained off to the country. Their leader says:—'This year—let there be no mistake about it—must be the year of action. I repeat that the Irish Republic must this year be raised, in a flow of hope such as never beamed about before.'"

Aforesaid flag was to be of stars and stripes, sufficiently proving the land of its nativity; four stripes for the four provinces, and thirteen stars for the thirty-two counties of Ireland. The "Fenian" was to be the life-blood of the best in the land, and the "beating" glory about the banner was to be from burning homesteads. "All crops should be burned, and cattle hounded upon the lands where sedition had been made; all landowners were to be indiscriminately massacred." What purpose was to be so severe for the projectors of such crimes?

FEMINISM AND THE PRESS.

A New York paper of high respectability says:—"A Fenian 'Congress' has been in session at Philadelphia, and George Francis Train has given them one of those random, incoherent, ranting talks, full of sound and fury, and signifying nothing, for which he is famous. It is not very clear what the Fenian organization means to do, but the police have put down the gathering rebellion in Ireland, and the English Government has given sufficient evidence of its determination and its ability to maintain the integrity of the United Kingdom. Every attempt at insurrection made in Ireland, every attempt to land military stores, arms or Fenian recruits, on the coast of that island, will be promptly and effectually resisted. The Fenian project is manifestly impracticable and hopeless, and nothing could be more absurd and wicked than the agitation kept up by the leaders of that party in this country. They cannot hope to effect their avowed object, the 'liberation of Ireland' from British rule, for they have neither men, arms, ships, nor money. Recent events have proved that the Irish at home are not ready to revolt; and the idea of invading Ireland from this country is really too absurd for serious consideration. Many years did the first Napoleon, with his great military and splendid navy, and almost inexhaustible resources, wait in vain for a favorable opportunity to throw his forces into Ireland."

The only effect of the Fenian agitation is to unsettle the minds of an impulsive race, and create discontent and ill feeling. The best friends of the Irish, including nearly all their religious leaders, discourage this insane attempt to involve their country in civil war. We are not disposed to question the wrongs of Ireland; they are manifest, gross, and ought to be redressed without delay. But the Fenian project is not always the best means of obtaining national rights. It should always be the last resort of an oppressed race, when all hope of obtaining relief through other means has been abandoned. The condition of Ireland has not materially improved during the last half century, and there are signs that the British Government will act still more liberally in the future. Ten years more of peace will effect a wonderful change in the fortunes of Ireland, while six months of war would set them back a hundred years, and perhaps permanently scatter the hopes of the Irish people. If they wish to live at peace in the land of their fathers, in the enjoyment of true liberty, they should liberate themselves from the clutches of political demagogues, and earnestly and manfully endeavor to compass the necessary reforms by peaceful and legitimate means. We are sorry to see them made the dupes and tools of men who will use them only to betray them.

QUARTERLY MEETING.

The first quarterly meeting of the Free Christian Baptist Conference of Nova Scotia, will be convened with the church at Clark's Harbour, Cape Sable Island, on the third Saturday in November next, 2 o'clock, P. M.

JACOB J. PORTER, Secretary.

Oct. 17th, 1865.

THE JESUIT REVIVAL IN ST. JOHN.—We clip the following paragraph from the *Montreal Witness*.

A private letter to the *Minerva* states that the Jesuits have just preached a retreat in St. John, New Brunswick, with extraordinary success, and caused a great religious revival. At the last service in the cathedral, there were no less than 6,000 people present. For the space of a fortnight, fourteen priests were incessantly occupied, from five o'clock in the morning until ten at night, receiving confessions. Eight thousand persons have confessed themselves, and received the Holy Sacrament.

SPAIN—TWELVE YEARS AGO AND NOW.—Manuel Matamoros the Spanish Protestant writes to a friend as follows:—

"Twelve years ago the name of Spain scarcely occupied a place in the conversation of those who dedicated themselves to the service of the Lord. At that time our country gave no signs of love for evangelical truth; but now, beloved sister, in spite of all the grave difficulties, on account of which Spain has been cast aside, we see her bosom agitated by the Christian faith, producing effects which encourage our souls to render many thanks at the throne of Jehovah. Now, after a fierce persecution, which has left behind it the ruin of many families and the loss of health to many of the persecuted, after Spain has been the theatre of desolation and malice, no want of valour characterizes the conduct of the Christians of that time. 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