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Religious Intelligencer.

SAINT JOHN, N. B., MARCH 31, 1865.

HOW TO PROMOTE REVIVAL.

When Samaria was so straitly besieged by the king of Syria that an ass's head was sold for four-score pieces of silver, and mothers boiled their sons for food, the prophet said, "Hear ye the word of the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." But a lord on whose hand the king leaned answered the man of God and said, "Behold, if the Lord would make windows in heaven might this thing be." Such is ever the language of unbelief, and its punishment is, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

But faith has no *ifs*: God has spoken, and faith takes Him at his word. It seems an incredible thing that God should make windows in heaven, but the kindness of God toward his people appears even in this, that He will open the windows of heaven, and pour them out a blessing that there shall not be room enough to receive it.

This exceeding great and precious promise is often quoted, but far less often realized, and for this reason, it is severed from its context, and the condition which God requires not being fulfilled, the blessing is withheld. God charged against Israel that they had robbed Him. "Will a man rob God? yet ye have robbed Me. But ye say, 'Wherein have we robbed Thee?' In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes unto the store-house, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

"*Prove me now*, HEREWITH." Tithes and offerings were the appointed, and reasonable, and acceptable service of Israel of old, who had been redeemed out of Egyptian bondage by the stretched-out hand of God. But more than tithes and offerings are the reasonable service of those who are redeemed from all iniquity by the precious blood of Christ, "who loved us and gave Himself for us." "Hereby perceive we the love of God, because He laid down his life for us, and we ought to lay down our lives for the brethren." "I beseech you, therefore, brethren, by the mercies of God, that *ye present your bodies a living sacrifice*, holy, acceptable unto God, which is your reasonable service." Let us prove Him now *herewith*, by yielding our members unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God, and see whether He will not empty us out a blessing, that there shall not be room enough to receive it.

The secret of the grace of God bestowed upon the churches of Macedonia, when in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality, lay in this, that they first gave their own selves to the Lord, and unto their brethren by the will of God.

It was not without significance that so many of the mighty works of Jesus were wrought upon the Sabbath day, the day of rest. No real work for God is done but as we rest in Him: "for he that is entered into his rest, he also hath ceased from his own works, as God did from his." Thus, and thus only, can we work out our own salvation with fear and trembling, for only as the will of the flesh is subdued, and every thought brought into captivity to the obedience of Christ, will God work in us to will and to do of his good pleasure.

We say of those who sleep in Jesus, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." But it is no less true of those who reckon themselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. For they have taken upon them the yoke of the meek and lowly One, and have found rest unto their souls; they rest from their weary and fruitless labours, and their works follow—works which, like gold, silver, precious stones, will endure the fire because they are wrought in God.

"Prove me now, herewith, saith the *Lord of hosts*." Everything may seem against us, and Israel may appear but as two little flocks of kids, while the enemy fills the country, but the hosts of heaven do the bidding of Him whose heart yearns over Israel to do them good, and who pleads with them, "Prove Me, prove Me," because it is his nature and property ever to have mercy and to bless; and not to prove Him is, as far as the creature is able, to limit the joy of the Creator.

There is no bound to God's blessing. He will, from the opening windows of heaven, "*empty* out a blessing, that there shall not be room enough to receive it." What blessing can it be which God *empties* out of heaven, but the gift of Himself? What is that blessing which there is not room enough to receive, but the Holy Ghost! This promise was fulfilled at Pentecost; then the infant church presented themselves a living sacrifice to the Lord, and when the day of Pentecost was fully come—that sevenfold Sabbath-rest, counted from the resurrection day of Jesus—the Holy Ghost was poured out upon them, and because there was not room enough in that upper room to receive the blessing, they filled Jerusalem with their doctrine, yea, they became witnesses of the Lord Jesus not only in Jerusalem, but in Judæa and Samaria, and unto the uttermost parts of the earth. When the disciples of Jesus are filled with the Holy Ghost, there is not room to receive it; but as the Scripture hath said, forth from them flow rivers of living water; through them God pours water upon him that is thirsty, and floods upon the dry ground.

God needs a willing people, that by them he may bless the world. When his people are willing the day of his power will have come, and days of heaven will be known on earth, when his will is done on earth as it is heaven, where the angels, his ministers, do his pleasure, hearkening to the voice of his word.

THE DAILY PRAYER MEETING IN NEW YORK.

The gentleman who reports these meetings for the New York *Observer*, writes to that paper as follows:

"Under this head I have now been reporting for the *N. Y. Observer* for nearly seven and a half years. My reports have been confined, for the most part, to the facts and incidents of the Fulton Street Prayer Meeting. You know very well, I did not begin this work as a business, nor have I continued it as such. I began to write because my own heart was so moved by the amazing and wonderful displays of divine grace which were there made known. Accustomed, for years, while laid aside from the active duties of the ministry by a disease of the throat, to write for the press, with which I was connected in the West, it became a moral necessity with me that I should gather up some of the precious things that fell before that meeting and fasten them upon paper as "apples of gold in pictures of silver."

I have wanted an opportunity to write you this letter, and tell you how my own soul has been blessed in this work; and how my family have been blessed in the years that have passed. Every child has been converted, as I believe concerning four of them, in answer to prayer offered in the Fulton Street Prayer Meeting, and the piety of the other three was greately quickened by the same power, bestowed in gracious answer to prayer. Two of them, dear William and Luther, "the Young Quartermaster," have gone to their rest in the heavens. Both of these were accustomed to ask prayers for themselves, and oh! how gloriously and abundantly was prayer, asked by them and offered for them, answered in the exceeding riches of God's grace and mercy. One, the first named, the youngest of the two, died in the house where I am now writing. His death was a perfect joy to him. Never shall I forget the smile of gladness which was on his face when I assured him in answer to a question which he asked, that he was dying. The whole house seemed radiant with divine glory, so manifest was the presence of Jesus with the dying believer.

The other was sun struck in battle in South Carolina, fought between his regiment and a body of rebels, on the North Edisto, 30 miles from Charleston. The surgeon-assistant of that regiment was with me here a few nights ago. He seemed to blame me because, as he said, I had under-stated the great facts of the young quartermaster's Christian character. You know how he lived and died, for you have read the little book published of him.

If there is a man on earth, who has, more than another, reason to be thankful for the Fulton Street Prayer Meeting, that man is myself. Often and often have I felt my own soul baptized with an influence from above while in attendance upon that meeting. My whole family have shared in this blessing more or less.

The reports of the meeting through you have gone far out on the wings of the wind to distant nations, and have gladdened many hearts in almost every part of the Christian world. We often find the reflex influence coming back upon the meeting from distant lands. I have always endeavored to give truthful and faithful reports of this place of prayer, which I have good reason to suppose have gladdened thousands of hearts.

The Fulton Street Prayer Meeting is a wonder to many. Thousands have been saved with an everlasting salvation through its instrumentality, and thousands more will be brought in the same blessed way of salvation, being led "into like precious faith."

I have lying before me notes of revivals of religion, of convictions and conversions in answer to prayer, and of requests that supplications may be made for some ready to perish. The meetings are crowded, solemn and tender, as if the presence of the Holy Spirit were felt by all. I have tried often to so daguereotype this meeting as that your readers could see it, and seem to be in it.

AN EXTRACT.

The following extract is from a sermon of the Rev. Dr. Adams, of the Bond Street Church (Presbyterian), Philadelphia, delivered on the day of their national thanksgiving. The statements are interesting to us, so far as they relate to the spirit of Romanism, which is the same in all places and at all times:—

There have been many periods in the history of modern nations when the intrigues and the open deeds of Papacy alarmed monarch as well as subjects. We have had, in our country, an occasional awakening about this Janus-faced sect. But our feelings have been so kindly towards those, who, wearied with old systems, came to make our country their home, that we would not patiently listen to the reproaches, nor believe the revelations which, perhaps, with some prejudice and bigotry have been made against this foreign, uncongenial element.

But the events of the past year have arrested the attention of true men. We could not, at first, account for the sudden extinction of zeal which, in the opening of the war, burned so loyally in the Celtic breast. We could not interpret the silence which so abruptly followed the patriotic thunder of the papal heavens.

At length the oily letter from the chair of St. Peter dropped its soft influence on the waters of our great human sea; then another appeared from the same high source, congratulating the rebel chief, terming him the "most excellent and distinguished." Then we had displeasures of the French Emperor, made to a friend before his studied reticence began to fill the world with wonders; revelations of his early purposes and plans for recovering Louisiana to France, and of his grand ambition to be at the head of the Latin race and the Romish Church. Then his Mexican scheme was born and matured to empire. Then the New York riots burst up from the black depths of Celtic hatred and ingratitude—riots which Priests and Bishops foreknew but did not labor to prevent; which they condemned with mock severity when their failure was seen to act disastrously on their sect. Finally came to light the plot of the Fenian Brotherhood, whose avowed object was to promote civilization, but who really intended to inaugurate an Irish rebellion, and repeat on our soil the horrors that once stained their own green isle with blood. This plot the priests were to condemn, whenever it should be whispered abroad, but they were pledged to help it to its consummation, by every sacred and ghostly aid. Never was a more terrible enginery divined, and well nigh set in motion for the destruction of a people. Never was deeper hatred of liberty, of religion, of generous and confiding patrons, of a nation which had sheltered and fostered beggars and criminals, giving them privileges never granted to her home-born sons. Those who served in our families, and plundered us beyond endurance, boasted that Pennsylvania would soon be theirs. And men in their ignorant rage confessed that they thirsted for Protestant blood. Thus when on the eve of attempting to re-enact among us the deeds of their malign and changeless spirit which filled Spain with martyrs, which more than once spread a cloud of death and horror over the British Isles, which reveled over France at St. Bartholomew, the destroyer is rebuked. God put into the hearts of the people a deep sentiment of patriotism, a love of law and justice, which, forming itself into expression on the eigth day of November, by the silent power of the ballot-box, awed and paralyzed those purposes of destruction. We have not yet seen and felt our whole danger. We have not sounded the depths of Satan.

LETTER FROM PARIS.

BY REV. FREDERICK G. CLARK, D. D.

The good in France—Men and Measures.

On my last Sabbath in Paris, I attended twice at the Taitbout Chapel. I observed a custom which was new to me. Quite a number of the male members of the congregation stood a moment in silent prayer before taking their seats. Its appearance was very devout, but I should not favor an attempt to copy the practice. The morning sermon was preached by Rev. Mr. Pressense, one of the pastors. He is a very active executive looking man; he preaches with great simplicity and animation. His theme was the Sermon on the Mount. His contrast between this Mount and Sinai, between Judaism and Christianity, between the natural heart and the soul redeemed by grace, was very refreshing, and proved him to be evangelical to the core. I was really delighted with him. In the evening I heard our old friend, Rev. Dr. Fisch, who was among us in America a few years ago. He preached upon the parable of the virgins in the same evangelical strain with the morning sermon, making some very discriminating remarks upon a timely preparation for death. For some reason I could not understand the French of the evening sermon as well as that of the morning.

I am indebted to Dr. Fisch, and also to one of his right hand men, Mr. T. E. Newell, for much of my information respecting the better side of Paris. Any one can see the evil of such a city, for it is glaring and on the surface, as well as deep and consuming the vitals of society. But it requires a Christian friend to guide one of those scenes which reveal the salt, the real hope of the community.

Paris as a field for Christian labor is more open than other parts of France. There is practically a perfect religious liberty. In 1830 there were only three French Protestant places of worship. Now there are thirty-five. There are also five churches where English alone is spoken, two American, two English-Anglican, and one Congregationalist. These thirty-five places of worship are not all properly called churches. Some of them are still hired rooms; but the evangelical brethren invariably begin with a room which must soon be enlarged, and which afterwards leads to the building of an edifice. Here is the list: There are ten places of worship of the Reformed Church; ten Lutheran; eleven Free Church; one Baptist; two Methodist; one Plymouth Brethren. The Free Church has not the lead in numerical importance, as would appear, for many of its eleven places of worship are very small, whilst many of the Reformed churches are very large. The Free Church, however, exerts in Paris a large influence, by the talent and learning of its pastors, and by the power of several large religious Societies, which are in its hands. A desperate struggle is going on in the Reformed (Established) Church between the Evangelical and the Unitarian parties—and this state of things affords to the Free Church a bright future. All the churches exert a missionary influence. Almost every place of worship has a special missionary (evangelist) connected with it. Many of them visit hundreds of Roman Catholic families. In some parts of Paris they visit everybody, as there is not a door shut before them. They are received everywhere as friends. The general opinion of the working classes of Paris is that Protestantism is the only true and apostolical religion.

An excellent spirit prevails among the evangelical clergy of the different Churches. The Evangelical Alliance embodies most of them in its organization. Of sixty clergymen of all denominations, there are fifty-four who are evangelical and who stand on a footing of full brotherhood. There are six or seven, all belonging to the Reformed Church, who are Unitarian, some with a decided pantheistic leaning. There is no intercourse at all between them and the evangelical pastors.

Mr. T. E. Newell, mentioned above, is an English Christian, long resident here as a manufacturer of paper. He devotes a large share of his efforts to doing good. He is interested in a scheme for educating lay evangelists so that they shall be qualified to carry the Gospel to Parisian homes. He took me to see some of his week day schools, where children are taught the rudiments of common education, singing included, for the purpose of communicating Christian instruction also. These schools are held also on Sunday, but they are not so well attended on this day as on the other days, because pleasure-seeking is the Sunday business of Parisians. It is easy to see that Sunday mission schools, such as we have in New York, would be a failure in Paris—hence the difficulty with which the brethren have to contend in France.

The missionary efforts of the Evangelical churches of France are full of interest and encouragement. No one can read the printed reports and talk with the brethren conducting the Societies without being convinced that Popery in France is receiving blows from which it will find it hard to recover. Rev. Dr. Fisch has devoted much time, the last year, in visiting the feeble churches and preaching stations throughout the empire. The examples of self-denial which he finds among converts who strive to establish churches are very striking. At Bordeaux the attendance at the Central chapel has doubled. Another chapel had lost all its temporal support by death, but the sacrifices of the poorer ones were enough to make up for the deficiency. At a village near St. Etienne a chapel was lately opened which had been built by surprising sacrifices. The brethren who built this chapel earn thirty sous a day when they extend their labor somewhat into the night. They never taste meat, and live upon bread and cheese. Still, they have themselves paid for a large part of the cost of their chapel. One of them subscribed a hundred dollars, which he pays in annual instalments of twenty dollars, inflicting on himself great suffering and privation for the love of Christ. At St. Hippolyte, in the Cevennes, a church was founded by a poor blind man, who earned a few sous in treading a mill, and who remained for years with almost no helpers. This church now numbers thirty members and a hundred hearers. A church has been formed at Nismes, which is the centre of rationalism. This city is the religious capital of the South, and people now oppose Nismes to Paris, as in other times they opposed Rome and Geneva. The church is increasing almost daily in numbers.

A revival is in progress in the church of St. Jean du Gand, in the very heart of the Cevennes. The town is almost entirely Protestant, beautifully situated on the banks of a river. Although without a pastor, the attendance has been increasing; a good number have been converted and admitted to the church, while many others are under deep conviction of sin. Dr. Fisch preached at this place, and although the work of the silkworms are already begun, the chapel was so crammed that he had the greatest trouble to reach the pulpit, and at last a great many went off weeping because they could not even approach the chapel.

I have not room to tell you the half of what came to my knowledge respecting the movements of Evangelical brethren in France, and the encouragement which God is giving them: what is being done in Paris to reach the different classes: what lectures, public conferences, courses of instruction by earnest Christian men, are being arranged and carried out for the conversion of the French. With all that is wicked and frivolous and disheartening in Paris, it is pleasant to know that the city is not without its ten righteous men, and that Christian efforts are being pushed forward in France as earnestly as in any other part of the missionary field. It is, on the other hand, a painful fact, that owing especially to the temporary suspension of grants from America in consequence of the war, the Evangelical Society of France is in debt to the amount of over twenty-six thousand dollars. The brethren feel this to be a heavy burden, and earnestly ask the prayers and help of their friends in America.—*N. Y. Observer.*

MISCELLANY

Rev. E. P. HAMMOND is laboring in Detroit, Mich. Some of his meetings have been attended by as many as 1500 people, of whom hundreds have remained for personal conversation.

There has been a good work of grace in Somerville, Mass. It is hoped that there have been ninety conversions in the Sabbath-school alone.

Eighteen missionaries are sustained in Boston. What are these to 70,000 persons who are supposed to absent themselves from public worship?

DR. and MRS. PALMER.—A correspondent of *Zion's Herald* says of the residence of Dr. and Mrs. Palmer, in New York, the widely known revivalists: "For more than twenty years, every Tuesday afternoon, those ample parlors have been filled with Christian men and women from all denominations and from all the walks of life. Ministers of the gospel whose names are household words go there, rich and influential laymen, and ladies of the highest culture. Sometimes the meeting lasts from from 2 o'clock till sundown. Thousands upon thousands have gone from those parlors to become blessings to the church and the world."

THE LATE RAILROAD DISASTER.—The persons killed and wounded at the railroad slaughter on the Philadelphia and Trenton railroad on the morning of the 7th inst., were, with one or two exceptions, returned soldiers, many of them recently from Southern prisons. One poor fellow on being told by a surgeon who was on the train that he could live but a few hours, sadly replied: "Is it so? It is a hard case! I am but ten days out of Libby Prison, where I have been fifteen months, and I was so full of hope and joy at the thought of seeing my wife and baby, who has never seen its father. It is a hard case!"

EBENEZER ADAMS.—This celebrated Quaker, on visiting a lady of rank, whom he found, six months after the death of her husband, sitting on a sofa covered with black cloth, and in all the dignity of woe, approached her with great solemnity, and gently taking her by the hand, thus accosted her: "So, friend, I see that thou hast not yet forgiven God Almighty." This seasonable reproof had such an effect upon the person to whom it was addressed, that she immediately laid aside her trappings of grief, and went about her necessary business and avocations.

CURE FOR DRUNKENNESS.—John Wm. Hall, commander of the Great Eastern, Steamship, published the following receipe, by following which, for a period of seven months, he succeeded in destroying a most debasing appetite which he had for intoxicating drinks, and which has been instrumental in reclaiming many others after all other efforts had proved unavailing:—

Sulphate of iron, five grains, magnesia, ten grains, peppermint water, eleven drachms, spirit of nutmeg, one drachm, twice a day. This preparation acts as a tonic and stimulant, and so partially supplies the place of the accustomed liquor, and prevents that absolute physical and moral prostration that follows sudden breaking off from the use of stimulating drinks.

SMALL POX.—Just now there is much excitement from the prevalence of small pox in our cities and large towns. The great safeguard against its ravages is Vaccination for kine pox. Some people speak lightly of this protection, but it is the best of anything ever known, and should never be neglected. It should be repeated once in every eight or ten years, though once may be sufficient for a lifetime.

The system was introduced by Dr. Jenner in 1796 and its great value is shown by the statistics of mortality before and after. In England for fifty years before its practice 96 out of every 1,000 deaths were by small pox: while in the first fifty years after, only 35 out of a 1,000 were caused by it! And the statistics of all countries where it is practiced show similar or more favorable results.

We advise all parents to have their children vaccinated, and to be re-vaccinated themselves, and to take special care in procuring matter from a source that renders it above suspicion of being tainted with any other disease.—*N. Y. Observer.*

FUNERAL EXPENSES.—The New York *Observer* has the following:—

A clergyman in this city was last week somewhat surprised by receiving the following note from a gentleman in whose family he had lately ministered:

"NEW YORK, March 8, 1865.

"REV. AND DEAR SIR—Having spent nothing for the useless article of flowers, and disapproving also of the use of scarfs, it has occurred to me that $100 paid to the clergyman who officiated at the bedside of —— would be more appropriate. I enclose that sum to you, which please accept, and oblige

"Yours truly, ——."

This is a sensible as well as a generous man. We happen to know that there were four ministers in attendance at the funeral, and that each of them received the same token of the grateful appreciation of their services. There is no good reason why a clergyman should not receive an acknowledgment of this kind at a funeral as at a wedding. Both are duties which he performs as part of his pastoral work, and not for the sake of any fee or reward. He would marry the poor, and the rich too, without *pay*, and ministers often do. In some parts of the country it is always considered a duty to give the minister a fee for a funeral service. He makes no claim, and to many the suggestion will be unpleasant. But the propriety of the thing is quite as obvious as at a wedding, and even more so, as the services in sickness and death are often many and arduous.

A further innovation has been made in the Presbyterian Church. In the Tron (Established) church in Edinburgh, the Rev. Mr. Nicholson has introduced the practice of chanting part of the service.

The London *Weekly Review* says:—

The contest which has raged for some time in the Reformed Church in Paris between the supporters of M. Guizot and those of M. Henri Barbezat, as candidate for the sixth membership of the Presbyterian Council, has terminated in the election of M. Guizot. We hail this result with unfeigned satisfaction, regretting only that M. Guizot's majority was so small—1,298 votes against 1,288. Readers are aware that the Reformed Catholic or Presbyterian Church of France is divided into two parties, one of which maintains the grand Truth of the Christian faith as contained in a Divinely inspired Bible, and accepted by the Reformers of the sixteenth century, while the other is composed of men who deny the authoritative inspiration of Scripture, hold Arian or Unitarian views on the subjects of the Trinity, and go the utmost length of modern Rationalism. These parties could be linked in no genuine union, and the rupture between them, which reached a crisis last year, was one of the most propitious events that could have occurred in relation to the progress of true religion in France.

☞ THE REV. W. L. THORNTON, President of the English Wesleyan Conference, died suddenly at his residence, on Sunday, March 5th. The London *Watchman* of March 8th, furnishes the following details about the last hours of Mr. Thornton:

"Three Sundays previously he preached twice at Liverpool-road Chapel. It was evident on that occasion that he was suffering from indisposition, but it was remarked that there was a special excellence in the sermons, and that they were accompanied by a peculiarly gracious and heavenly influence. The text was: 'Mine eyes have seen the King, the Lord of Hosts,' Isa. 6: 5. From that day's services Mr. Thornton retired to his home, where he remained under the tenderest care that affection could devise until his death. He does not appear to have apprehended a fatal termination to his illness; he was cheerful to the last, and never relaxed his attention to business. On Sunday morning, March 5th, when he awoke, he said he felt better, and that it was the beginning of a good day. To a friend who called to enquire he sent a kind and cheerful answer, closing with the words, 'My mercies abound.' These were perhaps his last words, for he was immediately seized by the hand of death, and before he could reply, except by a gentle motion of the head, to the anxious inquiry of Mrs. Thornton whether he did not feel better, he breathed his last.

The *Weekly Review* says:—The great body of W. Methodists have to lament the sudden death of the reverend president of their conference, the Rev. W. L. Thornton. On Sunday morning he rose in his usual health. About ten o'clock he was expressing a hope that he should spend a happy Sabbath, but in a quarter of an hour afterwards he was dead. The announcement of the sad event was made in most of the Wesleyan chapels of the metropolis on Sunday night, and from its suddenness and unexpectedness many an appropriate lesson was drawn. There are few records of Mr. Thornton's life beyond those living impressions which he has made, and which will, in due time, belong to the history of the religious community of which at the time of his death he was at the head. In the *Wesleyan Methodist Magazine* of October, 1863, Mr. Thornton wrote a life of his father, Mr. Joseph Thornton, Wesleyan local preacher, of Huddersfield, and he used these words:—"The individual on whom the melancholy task of collecting this notice has devolved is compelled to express his deep and lasting regret that his dear and honoured father could never be induced to write any record of his life." The remark applies with equal truth to the son, and the facts are therefore scanty which his biographer will deal with. There is another point of similarity between the father and the son which is very striking. Joseph Thornton was told one Sunday morning that Mr. Shaw, a brother minister, was very unwell, and unable to perform his duties. Mr. Thornton said to the messenger. "I feel so strong this morning that I can manage both services without assistance." Those were his last words. After uttering them he mounted his gig, and immediately afterwards sank into the arms of the young man who had conveyed to him the message as to the illness of his friend, speechless and lifeless. William Thornton, his son, the president of the conference, on Sunday made a like rapid passage from life to death.

DEATH OF MR. N. C. GOWAN.—We publish, by request, the following account of the death of Mr. Gowan, who, we learn, was the gentleman that so recently introduced into this Province the temperance organization of the British Order of Good Templars. We abridge it from the Toronto *Weekly Visitor*:

It is our painful duty to record the death of our valued Brother N. C. Gowan, which event occurred at Berlin, at twenty-five minutes past two o'clock P. M., on Thursday last, March 2, from injuries received by the railway accident on the Grand Trunk line, near Petersburg, on the Thursday evening previous. It is a pleasing fact, however, to know that in the midst of all his sufferings he retained full possession of his senses to the last, by which he was able to settle all his affairs and give his numerous friends the assurance that he died as he lived, a true and firm believer in Jesus as his only Saviour, with a sure and certain hope, through Him, of a glorious immortality.

Mr. Gowan was a man whose loss will be felt throughout the length and breadth of Canada and the Maritime Provinces. Especially will the Order of British Templars miss his valuable aid in extending their principles. From the time of his joining the Order he has occupied a prominent position. Twice was he elected Worthy Secretary of the Provincial Grand Lodge of Canada West; and at the meeting of the Supreme Lodge of the Order in Montreal, a few weeks ago, he was elected Worthy Supreme Grand Chief, which office he resigned, when he was unanimously elected Worthy Supreme Grand Secretary, which office he filled at the time of his death. He was one of the ablest and warmest advocates the British Order possessed. We may safely state that there is no one in connection with the Order who has done so much, labored so hard, or organized more lodges than has our deceased brother. In all parts of the country he has left indelible marks of his usefulness. A few months ago he organized a large number of lodges in New Brunswick, Nova Scotia, and Prince Edward Island, and to him is due in a great measure the high standing to which the Order of British Templars in Canada and the Eastern Provinces has reached.

Mr. N. C. Gowan was the eldest son of Mr. Ogle R. Gowan, of this city, and in early life he exhibited a preference for the christian ministry, and became a minister in the Methodist New Connexion Church. Afterwards he became an active politician, although he never obtained a seat in the Legislature. He was Grand Secretary of the Orange body for some years, and frequently lectured on the subject. His being thus constantly before the public in prominent positions, necessarily made him the subject of much criticism; and where is the man who has to pass through such an ordeal, but has his censurers and admirers? Mr. Gowan had opponents to his views as a whole, but all admired him for his determination of purpose and consistency. He, no doubt, made many mistakes in his lifetime; all men do the same. He had his faults; where is the man that is faultless. His private acts of charity were neither few nor dealt with a niggardly hand, as many can now testify. Many an erring brother has listened to his affectionate appeals, and has been brought back again to our lodge-rooms, and many a poor drunkard's family found in him a friend in need. The funeral on Sunday afternoon, was the largest which has ever been seen in our city.

THE FREEWILL BAPTIST QUARTERLY, for January, has been upon our table for two or three weeks, but a press of other duties has prevented us from perusing it. The following are the contents:—1. Renan's Life of Jesus, by Rev. G. T. Day; 2. Missions and the Schools, by Rev. J. L. Phillips; 3. The Presidential Election; 4. The Ground of Reward in Heaven, by Rev. William Wiswell; 5. Webster's New Dictionary, by Rev. G. T. Day; 6. Contemporary Literature, which includes reviews of twenty-five new and interesting volumes, embracing a large variety of literature. We shall probably notice at more length hereafter some of the articles in this number. We should be glad to order this Quarterly for any of our readers. Price $1.50.

"THE COLONIAL MONITOR."—We have received the first number of a new weekly paper bearing this title, just started in this city by Mr. J. R. McCready, devoted to morality, temperance, literature, &c. In his "introductory" the editor says:—

We hope to be the uncompromising foe to vice in all its forms, and shall not spare it wherever it is met. It is rampant and growing. The root of the tree spreads with the expansion of our city; and as now they spread the more abundant are the fruits, and the more luscious they appear to the eye, while the worm of perdition is banqueting at the core. In the olden days of our civic history some vices hid themselves in the day time, and only came out with the owl and the bat in the obscurity of night. *Now* they impudently flaunt their gaudy robes in the faces of the wise and virtuous, as though they challenged their admiration.

We sincerely wish our new contemporary success in his campaign against iniquity.

AGRICULTURE.—The Genessee *Farmer* for February and March has been upon our table for some time. Many of our readers are well acquainted with this excellent monthly agricultural journal. From an examination of the numbers before us, we think it fully sustains its former character, and the small price it comes at should give it a large circulation in the Provinces. Single subscriptions $1. Clubs of five, 80 cents each.

THE NEWS and THE PRESS.

MARCH 31, 1865.

The *Globe*, in a late issue, contains a leader on the recent elections, and makes some most extraordinary and unjustifiable statements. The *Globe* says:—

The people, the whole people, whether right or wrong, have gone against the Scheme in the most unistakeable manner—with a vehemence and a decision such as they never exhibited on any previous occasion in this Province.

Now this paragraph is decidedly unfair and *untrue*. "The whole people" have *not* "gone against the Scheme." True, a majority of the Counties have returned representatives opposed to Confederation, and majorities therefore stand against it; but does not the *Globe* know that in many of these Counties the great bulk of the intelligent and moral portion of the constituencies declared by their votes in favor of the Scheme, and that the Confederate candidates were high up on the polls, some of them receiving as many votes as elected the representatives of the same constituencies the last election? Had the *Globe* said that a *majority* of the people had declared against the Scheme, there would have been a plausibility about it; although even then such an assertion admitted of serious doubt. Hundreds of votes were cast without any reference to Confederation; and hundreds of men thereby helped to defeat the Scheme, which in their hearts they would wish to see carried. It is well known, and admits of no dispute, that nearly the whole Catholic vote, which was cast against Confederation, was controlled from "the altar," and no choice was allowed. This was the "clerical influence" that was used, and from which the *Freeman* seeks to divert public attention by attacks upon the religious papers, and the insertion in his paper of unfounded insinuations and reports relative to Protestant ministers canvassing, and so forth. For ourselves, however, we are not more astonished at the result of the elections, than we are at the course which the *Globe* has pursued throughout the whole contest. We subjoin, from the *Morning Telegraph*, a comparison of the returns from the different Counties, which of course sets the statements of the *Globe* relative to "the whole people," in quite another light. The *Telegraph* says:—

Our contemporary has appealed to the returns; we, too, appeal to the returns. Let these decide. The statement which we annex has been prepared with some care. It represents the highest vote polled in each County of the Province, both for and against Confederation. Where a straight ticket was run, we have taken the vote cast for the highest candidate on each side. In other Counties, such as Albert and Kent, where there was comparatively little opposition (in the former to the Confederate candidates, in the latter to the Antis), and numerous candidates for the suffrages of the majority, we have struck an average, the correctness of which no person acquainted with the localities will dispute. In this way we have arrived at the following results:—

	For Confederation.	Against.
Victoria	568	570
Carleton	631	1507
York	1226	2115
Sunbury	634	490
Queen's	740	902
Charlotte	988	1570
St. John County	1763	2181
" City	1393	1517
King's	1056	1405
Albert	942	346
Westmorland	1338	1935
Kent	275	1164
Northumberland	2256	nil.
Gloucester	173	1091
Restigouche	633	nil.

The totals are as follows:—

For Confederation	15,492
Against Confederation	15,947

The majority against the Scheme, according to the above statement, is only 455 votes. This, certainly, is not a tremendous majority. It scarcely justifies the *Globe's* shouts of triumph.

UNION.—On Friday last, Dr. Tupper, on behalf of the Government, presented the following Resolution for adoption to the Nova Scotia Legislature:—

Whereas, under existing circumstances, an immediate Union of the British North American Provinces has become impracticable;

And whereas a Legislative Union of the Maritime Provinces is desirable, whether the larger Union be accomplished or not;

Resolved—That, in the opinion of this House, the negotiations for the Union of Nova Scotia, New Brunswick, and Prince Edward Island, should be resumed, in accordance with the resolution passed at the last session of the Legislature.

Should such a Union as this transpire, and which is perhaps not improbable, the people of some of the River Counties, especially York, would be well recompensed by the abolition of the Seat of Government in Fredericton, for their determined opposition to Confederation, which would have secured the privilege of a Capital city to Fredericton for, at least, a long time to come.

The Halifax *Chronicle* says:

We have said on the platform and in this paper, that we are entirely in favor of a Legislative Union of the Maritime Provinces, and will give Dr. Tupper or any body else who sincerely labours to bring it about, our support in the House and out of it. Should there be any disinclination on the part of our sister Provinces to hastily take this step, then let us prepare the way for it by adopting a policy calculated to bind us all together. A precedent was established some years ago, which proves that mighty good may be done by a free interchange of thought, even should there be at present an indisposition to go further.

"UNION MANIFESTO."—We have received a document, under this title, published at Halifax, and bearing the signature of a great many of the leading men and merchants, and others of that city. It sets forth the views of the signers on the subject of Confederation, and is certainly an influential document. The following are extracts from it:—

3rd. We believe that a Union of the Provinces will strengthen the tie that connects them with Great Britain, and will indissolubly unite and consolidate them for all time coming, with the British Empire.

5th. If the project of a Union of the Provinces were rejected in Nova Scotia, and with it the terms for securing an intercolonial Railroad, we see no prospect of it ever being constructed.

7th. In case of a disturbance of the public peace between Great Britain, or any of her dependencies, and the United States, from any cause whatever, we consider the Union of British America a chief means of our preservation as an integral portion of the Empire. But as a preventative against the calamities of war, nothing in our estimation is so essential as compliance with the recommendation of the British Government, to unite with each other, and thereby, in the language of Her Majesty's Principal Secrstary of State for the Colonies, "secure for their posterity throughout all future time the advantages which they enjoy as subjects of the British Crown, by establishing as complete and perfect a Union of the whole into one Government, as the circumstances of the case, and a due consideration of existing interests will admit."

10th. The subject of a Union of all the Colonies has, at various times, engaged the attention and secured the advocacy of nearly all the leading public men of Nova Scotia. A project has at last been worked out by men of diverse sentiments, of adverse politics, of various religious beliefs, representing all classes and all creeds—Her Majesty's Government have had it under consideration, and already stamped it with their approbation—the British press has ranged itself almost unanimously upon the same side.

The *Royal Gazette* of Wednesday contains a Proclamation further proroguing the General Assembly to Thursday, April 6th. We presume that next week's *Gazette* will announce the exact day on which the Legislature will meet "for the dispatch of business." This week's contains also the following appointments:

Charles Watters, Esquire, to be Clerk of the Crown in the Supreme Court, *vice* A. R. Wetmore, Esquire, resigned.

Daniel Ferguson, Esquire, to be Deputy Treasurer and Controller at the Port of Chatham, Miramichi, *vice* John T. Williston, Esquire, deceased.

Deputy Surveyor W. C. Layton, to be Seizing Officer for the following Parishes in the County of Northumberland, viz.—Northesk, Derby, Blackville, Nelson, Chatham, Glenelg and Hardwicke, which includes the District recently held by William Parker, Esquire.

The Sheriffs are re-appointed, with the addition of Alexander T. Paul, Esquire, for Charlotte, in place of Mr. Jones, deceased.—*Telegraph.*

TERRIBLE ACCIDENT.—It is with much sorrow we have learned of the accident on the evening of the election day resulting in the drowning of two young men, sons of Mr. Taylor, of Blissfield. It appears that soon after the polling closed they started for home with their two younger brothers, and crossing the river the whole four got in through the ice; the two younger ones securing their escape, and the older ones passing under the ice, and thus got drowned. We sincerely sympathise with the family on this terrible bereavement.—*Chatham Times.*

MELANCHOLY ACCIDENT.—George Smith, of Salmon River, Chipman, Q. C., left home on Tuesday, the 7th inst., to shoot game. Not returning, the next day his father became alarmed, and went in search of him. He found his son's remains about a mile and a half from home. He had evidently shot himself accidentally while crossing a brook. He was eighteen years of age, and had only returned home a short time from the sea, having followed it for several years. He was much respected, and leaves a large number of relatives and friends to mourn their loss.—*Presbyterian.*

WRECK AND LOSS OF LIFE.—We learn from the Halifax papers that the captain and crew of the barque *W. Bennett*, belonging to this port, which was wrecked off Sable Island on 19th December last, had arrived in that city. The men had been on the Island since that date. Two of the boatmen on the Island were drowned in rescuing them from the wreck. The lost barque belonged to the estate of the late N. S. Demill, Esq. At the time of the disaster she was bound to New York with a cargo of oats and potatoes from Prince Edward Island. The unfortunate vessel is a complete wreck, the lower rigging and a few stays being nearly all the property saved.—*Telegraph.*

SUDDEN DEATH.—Miss Minnard, a young lady from Richibucto, who was paying a visit to the family of Mr. W. J. Hamilton, of the Cumberland Hotel, at Amherst, was apparently well at nine o'clock on Monday evening last. About half an hour afterwards she was seized with a fit and though medical assistance was immediately called in, all efforts to restore her to consciousness proved fruitless; she was a lifeless corpse at a few minutes after eleven o'clock the same evening. Epilepsy was supposed to be the cause, as the sufferer had, on a previous occasion, had an attack of that kind.—*Sackville Bordorer.*

The Halifax papers of Tuesday say—"The derelict ship *Bessie Hatheway* of St. John, N. B., is ashore at Black Point, Ragged Islands."

EFFECTS OF THE STORM.—A storm of