

MARCH 3, 1865.

TERMS AND NOTICES.

For the year, \$2.00 in advance.
 Parties wishing to pay money in Saint John for the year, can do so at the Bookstore of Messrs. BARNES & CO., Prince William street.
 All letters for this paper, or otherwise, should be directed to the Editor.

Religious Intelligencer.

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

ANNUAL REPORTS.

The Rev. C. O. Libby will accept our thanks for full and complete Reports for 1864 of the "Freewill Baptist Foreign Mission Society," "Freewill Baptist Home Mission Society," and the "Freewill Baptist Education Society." The Report on Foreign Missions says: "A new interest in the Foreign work has been manifested by our churches, in their increased and systematic contributions. We have reason to believe that the Mission in Africa enjoys the confidence of the entire denomination, and that it will be liberally sustained in the future. It is gratifying to witness the very favorable operations of the systematic weekly offering collection in many of our churches; and we are confident the churches themselves are fully as well pleased with it as are the managers of the Society."

The whole amount contributed to the Society for the year ending September 30, 1864, was \$2,414.25. The Report speaks of Brother Phillips' visit to this Province as follows: "Rev. James L. Phillips, appointed one year ago, has visited many of the churches in New York and the West, and has raised \$1400 towards his outfit and passage. In July he visited the Province of New Brunswick, in company with two members of the Executive Committee, and attended the Annual Conference of the Free Christian Baptists, which was held at Fredericton. We were cordially received by the Conference, and found the members of that body prepared and ready, by previous thought and conviction, to engage in the Foreign Mission work. They had never done anything before as a Conference, although some of their members were already life members of our Society. The result of our visit, and a lecturing tour of two weeks in the Province by brother Phillips, was the organization of a Foreign Mission Society, auxiliary to this Society, and \$700 in gold raised and pledged. This amount is appropriated, by vote of their Society, to pay brother Phillips' salary in India."

Of the Mission itself, the Report says: "The determination of the Mission consists of the Rev. Jeremiah Phillips, and wife; Rev. James L. Phillips, and wife; and Miss Julia E. Phillips. This addition to the working force of our Mission calls for expressions of gratitude to our Heavenly Father, for the privilege of increasing our efforts for the conversion of the heathen to Christ. It also claims an increase of the confidence of the churches, and demands increased contributions for the support of the Mission." "The work in Africa for the past year has been prosperous and encouragingly successful, under the self-sacrificing labors of brother Beshler, brother and sister Miller, sister Crawford, and the native preachers. With the exception of the expense of exchange, everything connected with our Mission is prosperous and highly encouraging."

The following extract from the Home Mission Report, relates to the providential door which has been opened for Mission work among the slave population of the South. The Report says: "Our mission field, which, till within a year or two past, was circumscribed on the north side of Mason and Dixon's line, beyond which we could not pass and carry a cross, is now extended to the far South of these United States, and our missionaries, under the protection of our Government, can now safely enter upon those cotton plantations, where the petty tyrants and lords of the lash once held absolute dominion, and away their cruel sceptres over millions of the colored population, whom they kept from the tree of knowledge, and shut out from the light of revelation. Our teachers can now enter their desolated palaces, and gather those who had been their slaves into their parlors—where they have been converted into school-rooms and chapels—and teach them to read the Word of God, and point them to the Saviour of the world."

A missionary in Eastern Virginia writes to the Corresponding Secretary as follows: "I have spent one Sabbath on the Wino farm. This farm is situated on the eastern branch of the Elizabeth river, six miles from Norfolk, and was, before the breaking out of the war, the home of the ex-Governor, Henry A. Wise, whose signature to the death-warrant of John Brown caused his execution, but is now the home of a mission family, in which I am quartered. A life-like likeness of Capt. John Brown hangs upon the parlor wall, and the weary missionary sleeps quietly in the old mansion, undisturbed by his spirit, as his words marching on, and God, with lights on in the doctored rebel cause."

This same writer says that the social meetings among the blacks are often very interesting, and develop some excellent traits of negro character. At one of these meetings, one made use of the following language in prayer: "O Lord, bless us, help us, and help us. Help us to love each other, help us to pull and haul together, like Pharaoh's horses of old. Bless our teacher, bless our white brother that has come to preach to us Jesus; bless our President, and, if you please, O Lord, give us the victory over each, and make us a free and happy people."

This Society asks the churches for \$10,000, to be expended in Home Mission work the current year. We have not time now space this week to make extracts from the Report of the Education Society.

"EVIL COMMUNICATIONS CORRUPT GOOD MANNERS"

This inspired axiom holds good at all times and in all places. He who will take fire into his bosom must be burned. He who will walk in the midst of pestilence, corruption, and death, must expect to contract disease. It is equally true, that our moral associations mould our moral characters, form our principles, and render us good or otherwise, as the associations may happen to be. There is a sense in which most men are precisely what their education and training have made them; and there is a sense in which some men are just what grace has made them. The former have been moulded and formed by external influences. Associations, either of persons or books, or places, or all these, have made them what they are. The latter have been subjects of divine grace; they have come under the renovating and renewing influence of the Holy Spirit; their hearts and minds are changed, and they are "new creatures in Christ Jesus." That associations have much to do with this change, few, we think, will deny. Grace must always reach the heart through some instrumentality; and hence, the necessity of the careful sowing of all associations, inimical to scriptural influences, and the importance and value of those through which religious impressions would be likely to be made.

"Evil communications corrupt" the ear, the eye, the taste, the judgment, and the whole understanding and mind. He who walks with wicked men, will himself become wicked. He who converses with drunkards and gamblers will fall into the same habits. He who drinks in a moral poison from the

novel or a romance, will soon be unfitted for useful study. On this subject we commend the following extracts from a sermon by the Rev. HENRY WARD BEECHER, from the text at the head of this article. He says:—

"Evil communications corrupt good manners," in the matter of conversation. I allude not merely to the habit of profanity which, while being one of the most irreverent and demoralizing, is one of the most unjustifiable, because one of the most careless, of habits. I allude not merely to the habit of using language which is violent, coarse and vulgar. I allude particularly to the habit of jesting which is called "not convenient" in Scripture. There are a great many persons that have not wisely, it seems to me, considered what is the duty of a Christian in the matter of pure conversation. Many persons are accustomed to interlard their conversation as they never would their lives. I have known persons whom I knew to be truly moral, as far as their conduct was concerned, who did not hesitate to make their mouth a passage for indecent stories. I have known some of exemplary habits who filled their shops with ribald literature. I have known men that were apparently good husbands and parents, from whose lips, if I was with them an hour was sure to come, like the spark from the forge of passion, a story that carried it in some hint, some innuendo, and that made things which we would look at with horror a matter of mirth, those making them glow with phosphoric brightness, only that while phosphorus soon ceases to glow, these never go out. In respect to a pure thought, a noble idea, the treasury is often treacherous; but an impression made by obscenity seems to be irrevocable. I call you to bear witness to this fact. Are there not impressions on our mind that were made by bad men in our childhood which you would give all the world to have rubbed out?

Now, I appeal to every member of the church and congregation whether there is not some occasion for reformation in this regard; whether this matter ought not, at least, to be taken into more sober consideration; whether there should fall from our lips anything that we would not have our child hear even in his dying hour. Purity of thought and language—how much that is insisted upon by the apostles, and how wisely and necessarily!

BOOKS AND PAPERS.

The same truth leads us to speak of familiarity with evil books and pictures. I attribute the social corruption of our times largely to the prevalence of secret, or scarcely secret, books, novels, so-called reformatory works, physiologies of the devil, written on purpose to demoralize the community. All that a prudent caution wants to know, is, whether in one form or another, to the young, and at a trifling expense is sent through the mails, with every means and appliance of seduction. And papers owned and edited by professedly religious men, or at least by men that believe they are governed by honor, do not hesitate to make their advertising columns the instrument of infusing this miserable trash throughout the country.

We read that in alien times the devil took on, sometimes the form of a serpent, and sometimes the form of an angel of light. I often think that in our day he takes on the form of a book. There is nothing that is so silent in its influence, that so suits our humors and prejudices, and that is so susceptible of being resorted to and left at pleasure as a book. A book is an omnipresent influence that has no disposition, and yet that has all the power of a disposition. It is one of the most powerful influences for good or for evil. The engine of the world is a book. Therefore, where books are written for the purpose of giving a home to all our fancies and passions, how mischievous must they be!

I do not allude to the French school of novelists alone—a school of writers that in the main are characterized by being almost utterly ignorant, from birth to death, of what are the first principles of purity; a school of writers that are never so busy when they try to be pure; a school of writers that never show how ignorant they are so much as when they attempt to dress up a hero to represent their ideal of what is good.

These mischievous writings that are propagated as cheap literature; that are carried along our thoroughfares and river courses; that are found in public vehicles in all our streets; that find their way into our circulating libraries; or that are published as stories in our daily and weekly newspapers—how do they form the imagination! how do they familiarize men with evil until it has lost the horror which properly belongs to it!

There is no way of getting rid of those things by any wholesome legislation. Therefore it belongs to every Christian parent, to guard his children against them, and it belongs to every Christian adult to guard himself against them.

PERSONS AND PLACES.

I will make another application of this truth that "evil communications corrupt good manners," with reference to the place of resort which we allow ourselves to frequent. It is not wise for men to permit themselves to consort with persons the habitual action of whose mind upon their own is injurious.

For example, are you susceptible? and is there a place where a jealous nature reads who is always suspecting evil, and always rejoicing in iniquity? Turn away from that place. I am not apt to be very much influenced unduly by persons that I am with; but I received a particular friend and family connection, that was of a suspicious nature, by whom I was strongly influenced. I could not be long in his presence without looking at everything in an unfavorable light and suspecting that there was a bad motive behind every good appearance. And I saw that if I would care myself from becoming like him, I must break up his influence on my mind. You must not go into the company of persons that have such an influence upon you, even if they are right and good in other particulars. Your own integrity is beyond price to you.

And if this is so in respect to individuals, how much more is it in respect to collective bodies! A young man says, "Why may I not unite with such a fashionable club? Gentlemen of the highest standing in society go there." Yes, that is true; and if they are persons that exert a uniformly beneficial influence upon you, there is no reason, unless it be with reference to time, and expense, why you should not associate with them. But the clubs gathered for convivial and festive purposes in our cities are made up, as a general thing, of men not altogether angelic; and the temper of the meetings, and of the conversation, and the influence of these clubs are almost always of such a nature as to make them demoralizing, as to lower the tone of feeling.

And if this is so with regard to fashionable clubs how much more is it so with regard to drinking-houses, "shades," and places of resort like these, which the city is filled with. There is one set of men that cannot be injured by them; I mean those that are as bad as they can be already. But they are not always the men that go to such places. Many that go there are persons that want to "see life." They are tender, the callow; they are young men that are ashamed of being thought ignorant of vice, and ambitious of being supposed to know a great deal more than any decent man ever ought to know. They cannot endure tobacco, and yet they smoke for fear that they shall be thought not to be men. They have no natural taste for liquor, but they swallow and guzzle because they want to be men, and because

they think that is the way to make themselves men. There can be no greater contrast than that between the resorts to which they go, and the families from which they go, and to which they return at the midnight hour. I do not care how strong a man's nature is, it is not possible but that evil communications should corrupt good manners under such circumstances. And the same is true of places of gambling and places of unchastity.

This leads me to speak of resorting to places where evil is in the ascendant. I mean theatres. I would be, as much as any man, for the greatest liberty compatible with the moral good of the community. As things are at present conducted, so far as I am advised, I would never without my consent for my child to go to an opera; but I would never give my consent to his going to a theatre, unless it was taken out of the influences that ordinarily surround theatres. I would dissuade my own children, my friend's children and the children of my parish, from having anything to do with theatres as they exist among us.

All places of resort, wherever they are, and whatever their name may be, are to be measured and judged by this rule "Evil communications corrupt good manners." And if you find yourself in the presence of things that tend to lower the feeling and destroy the integrity of the mind, you should absent yourself from them, because it is dangerous to be in the presence of evil.

WHAT AN EXCHANGE SAYS.

The Religious Telescope, the organ of the United Brethren Church in Ohio and the West, contains the following wholesome remarks relative to revivals and religious papers. We endorse every word of it, and wish our brethren who labour in revivals would see things in this light. Revivals in which no desire for religious reading is awakened, and no increase of interest in the work of God generally begotten, we have no faith in. Please read the following, and for the word Telescope substitute INTELLIGENCER:—

Some of our friends who send us revival notices, have struck the right key. They accompany their notices with lists of subscribers for the Telescope. This greatly increases our faith in the genuineness of their work. Indeed, we always have some misgivings when we hear of a revival where thirty, forty, or fifty persons were received into the church, and a clever report of the subscribers does not follow within a reasonable time. A good weekly religious newspaper should by all means be put immediately into the hands of every new member that is received into the church. You will thus make your members wide-awake, active, intelligent, co-workers in the enterprise of the church, instead of more dead-weights. An ignorant, uninformed church membership is worthless and useless in almost everything as far as the general interests of the church are concerned. They do not know what the church is doing. They know nothing about its missionary work, its schools and colleges, its printing interests, and about the great tide of christianity which is carrying the gospel to thousands of waiting and famishing souls. And they know as little about the necessities of their pastors. They think they can live on the wind, that quartage means a quarter of a dollar, and that any preacher who gets over three hundred dollars a year will undoubtedly become proud, idle, and giddy.

By all means, brethren, as soon as you have received members into the church, ask them to take the Telescope, and thus build up an intelligent, living, active church membership. Do not delay this work. Attend to it while your numbers are warm and pliable. Don't wait until they have relaxed into torpor and sleep. Begin at once to educate your young converts into an enlightened religious life and relationship in the church.

PAPAL AMBITION.

The Abbé Merimond stated at the Catholic Congress of Malines, that the Pope had used the following words to him:—"I intend to break up the Protestant triangle. I have put a Cardinal in London, I will put a Bishop in Berlin, and I will take possession of Protestant Rome (Geneva) for the Immaculate Virgin."

There are many passages of Scripture which show that the end of the present dispensation will be, as sudden and unlooked for as was the flood. No matter how clearly prophecy may point out the event; no matter how concurrently commentators may condescend upon the time indicated by prophecy—there will be no more faith in it a year, or probably a day, before it takes place than there was a hundred years ago. Nay, so callous will men become through the non-fulfillment of foolish predictions, that what is true will probably be less regarded than ever just at the time it is going to come to pass; and any one who may then call attention to the real facts of the case, will be regarded with more contempt than any of the previous fortune-tellers of the Church, as the expounders of prophecy have been, somewhat irreverently, termed. The general security and carelessness respecting prophecy which at present prevails, may, therefore, be perfectly compatible with the truth of those expositions which place the downfall of the Papacy and the commencement of a new order of things in 1865; and though we would by no means pronounce an opinion of our own upon the subject, we think it only right to place before our readers the leading reasons which have led the students of prophecy for the last two hundred years to fix upon that date as one of wonderful events.

There is a period alluded to more frequently than any other in prophetic scriptures, consisting of 1,260 years, at the expiration of which the power of the man of sin is to be destroyed, and a new order of events is to be inaugurated. The chief difficulty respecting this period is to find its commencement, and that has generally by Protestant commentators been placed in the year 606, when the Papacy was established, and about which time also Mohammed began his career as a religious teacher. One or other, or both of these spiritual empires is regarded as that pointed out in scripture, which is to run a bloody and tyrannical course of 1260 years, and then to terminate in sudden and terrible overthrow.

On the supposition that Popery is the system indicated in prophecy, there are certainly some striking coincidences, if we may coin a word, taking place. The agreement entered into last year by Louis Napoleon to withdraw his forces from Rome in two years is to be noted against these—and, not less, the encyclical letter, disgusting all the Kings who have hitherto supported the Papacy. Indeed scripture indicates that that power will be destroyed by the very potentates who had before supported it.

Whatever may be the precise fate of the two tyrannical and persecuting systems alluded to, and whatever may be the precise date of their overthrow, and whatever may be thought of the Lord's second coming, all must admit that:—"The smitten earth already reels, And not far off we seem to hear The Thunder of the Chariot wheels."

—Montreal Witness.

ROMANISM IN THE UNITED STATES.

Last week we published a brief article from the N. Y. Observer on Romanism in that city. The following from the Boston Recorder gives additional information, which may be read with profit just now:—"The announcement recently made of the alarming increase of Romanism in England is followed by some unexpected developments in our own country. In New York city it is found that the followers of the Pope have not only increased in numbers, so as really to hold in their hands the municipal control of that city, but they have been, in an unnoticed way, using their money for their own denominational purposes. During the last year nearly \$100,000 have been appropriated in this way. The following are some of these appropriations that have been made by the

Common Council of that city: \$3,000 for the College of St. Francis Xavier; \$30,000 to the St. Joseph's Asylum; \$15,000 to the Society for Destitute Catholic Children; \$2,000 to the Industrial School of a "Sister Theresa"; and \$3,000 on engraving a copy of their own resolutions upon the death of Archbishop Hughes. No wonder the New York Methodist asks, "Is Romanism the established religion of this metropolis?"

Of course the delegates from that city to the State Legislature are Roman Catholics, and it is now more than hinted that it is their plan to secure the passage of State Laws conferring additional and peculiar privileges upon priests and institutions of their sect. A large number of the members are pledged to the support of these enactments, and unless most vigorous measures are taken by Protestants the evil work will soon have been accomplished.

But the religious press of that State is awake to the danger. The Methodist, Observer, Christian Advocate, Evangelist and others have called attention to the matter, and petitions against the proposed legislative action are in circulation.

Romanism is a religion of a State, not of a people. Hence it aims at political power more than at the gain of individual converts. Let it once gain that, and its despotism is established, and freedom and progress are at an end. "The wrecks of religious liberty in Europe, the thunders of the Vatican in the days of the Lutheran Reformation, the mad bulls of successive Popes, and the last manifesto of that decrepit Pontiff, Pius IX., are all witnesses to the truth, that the greatest enemy of human freedom in the universe is the Roman Catholic religion. And the grand historic fact with which we, as American Christians, are concerned is this,—that while Italy is shaking off the yoke, and under the banners of Victor Emmanuel, a name of blessed omen, is coming up out of the depths of the slavery of ignorance, superstition and imbecility into which she has been pressed and bound for ages by the ghastly power of Romanism, that same power, crafty, cunning and terrible in its vitality and reach, is now laying its cold hands on the reins of political influence in this free country of ours, to re-establish in the New World the despotism that the Old World is shaking off."

In Boston and other places, as well as in New York, Romanism is gaining ground. In New York the gain is by immigration, and among the lower classes. In Boston the increase is by conversions and among the richer and better educated people; at least, this is the claim of the Catholics themselves. They say that there is no city in the world in which more intelligent and well-informed persons are coming to acknowledge that theirs is the true religion than in Boston. And to continue this work they are selecting their best preachers and most refined and captivating priests, and locating them here to exert their influence.

Let the people here, too, be awake. Let the work of Home Evangelization not be performed in the country towns only, but in Boston, also. Churches should be organized and missionary enterprises faithfully and energetically carried on.

MISCELLANY.

BAQUEST.—The Morning Star says that Miss Ruth Chase, late of London, N. H., bequeathed twenty-five hundred dollars to the Freewill Baptist Foreign Mission Society, and one thousand to the Freewill Baptist Home Mission Society.

FROM INDIA.—The Star contains a letter from the Rev. Mr. Miller, Freewill Baptist Missionary at Bangalore, India. He says:—

"Another sister, who only a few years ago was paying her vows and offerings to a block of granite, was yesterday baptized into Christ in the tank in front of our fine chapel. A great many natives were present—Muslims and Hindoos, to witness the ceremony. All were respectful and attentive during the address, showing the design and signification of baptism."

COLORS LATER.—A few days since the Supreme Court of the United States admitted John S. Rock, a colored man, of Boston, as an attorney and counselor of that Court. But a few years ago, the Chief Justice of that Court declared that "colored men were not and could not become citizens of the United States"; that they could not enter the courts of the United States as suitors even; and that the black man had no rights that a white man was bound to respect. Today he stands in court on an equality, in the eye of the law, with its most gifted and distinguished counselors. These are evidences of progress, and that the world moves.

DEPTHS LOWER STILL.—No poverty so great, no wretchedness so low, perhaps, but there may be some lower state. There is a story of a poor woman with a large family who lived in a cellar, and who, in wintry weather, put her children to bed for warmth, but had no better counterpane to give them than she could improvise by taking the cellar door off its hinges and laying it upon them. Under this rude and hard quilt the children snuggled. They were at last sheltered from the bitter night wind, and they were grateful—no grateful, indeed, that one of them said, "Mumsey, what do the poor children do, who have no doors to cover them?" Profound as was their depth of destitution, they imagined that there was a lower one still. And we shall do well not to forget this lesson, humble though it be.

THE APOSTATE.—"O, GALILEAN thou hast conquered," These were the last words of Julian the Apostate, Emperor of Rome (A. D. 361-363). Educated in the Christian religion, on ascending the throne he reformed and restored the Pagan idolatry, and attempted to suppress Christianity by nourishing its internal divisions and abrogating its civil privileges. To falsify the predictions of Christ, he encouraged the Jews to rebuild the Temple of Jerusalem; but balls of fire issuing from the ground, accompanied with a great explosion and tremendous earthquake, dispersed both the materials collected and the workmen. He wished to establish "Galilee" as the legal name of the Christians; the Redeemer he called "the Galilean God"; and thus with his dying breath gave vent to his rage while forced to acknowledge the Saviour's power.

MORAL CONDITION OF NEW YORK CITY.—Efforts are about being inaugurated in New York City, for reaching the masses of destitute citizens with the Gospel of Christ. At a meeting recently held for consultation on the subject, the Rev. Dr. F. G. Clark said:—"As Jesus beheld the city and wept over it, so we must look on the moral condition of our city until the eye affects the heart. There are half a million of souls marred by the ordinary means of grace,—a larger population than is found in many States. They will not come to church; we must go to them. Is there any duty more obvious? If we do not save them, they will become a dangerous power, inimical to all our most cherished interests."

A BEAUTIFUL SIMILE.—Did you ever observe a little spring down in the valley, sending forth its clear though small stream, winter and summer, never dry, never withering its limpid waters, never disappointing the way-worn traveller? And did you not witness the great torrent, after heavy rains, rushing down the valley, swallowing and covering up the little spring? But very soon the noisy torrent was gone, no vestige of it left, save the havoc it made. But the spring remained the same, bubbling up as cheerily as ever, always cool, and fresh, and inviting. So with Christ's gospel. So with his glorious church. Raging tempests have swept over it. Torrents of persecution have flooded it. It was lost, so far as human sight could reach, many a time. But, thanks be to

God, it is as fresh as ever, as sweet as ever, as inviting as ever! It proceedeth from the throne of God and the Lamb.

VALUE OF PRAYER.—A Christian minister, now dead, in speaking of the excellence and power of prayer, said:—

"How can we overestimate the efficacy of prayer? When I was languishing on the brink of the grave—when I was far away in the heart of Europe, a weak, helpless thing, powerless even to whisper, I knew that the people of my charge were bearing me up on wings of prayer. I felt it; I was sure of it. And oh, what help it gave me! How it sustained me! How often I seemed to be kept in life by saying to myself, 'Now, now they are pleading for me at our Father's feet!'"

HISTORICAL ITEM.—In an article on Dutch Baptists, in the Encyclopedia of Religious Knowledge, prepared by the Professor of Theology at Groningen, and Dr. Dermont, chaplain of the King of the Netherlands, occurs the following statement:—"We have seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered the only Christian community which has stood since the days of the Apostles, and, as a Christian society, has preserved pure the doctrines of the Gospel in all ages. The perfectly correct external and intellectual economy of the Baptist denomination tends to confirm the truth depicted by the Roman church, that the reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics that their communion is the most ancient."

NOVA SCOTIA MINUTES.

Thanks to some attentive friend for the "Minutes of the Twenty-eighth Annual Meeting of the General Conference of the FREE CHRISTIAN BAPTISTS OF NOVA SCOTIA, held at Barrington, in September, 1864." It is a neat and handsome little pamphlet printed by R. Huntington, Yarmouth.

The statistics of the denomination in N. S. gives 1992 communicants, and 25 Sabbath-schools, with 1260 pupils. The following is the report on Missions. Your Committee on Home and Foreign Missions submit the following:—

We find nothing has been done during the last year in the Home Mission work. Your Committee are deeply depressed that never in the history of our denomination was it more necessary for this Conference to turn its attention to this important sphere of Christian labor than at the present time.

Your Committee are also deeply impressed with the importance of us as a denomination identifying ourselves with the Foreign Mission enterprise. True, we cannot do much; our numbers are small, and our means limited; yet if we can do no more, we can at least exhibit our sympathy for and co-operation with those noble devoted servants of Christ who with faith and practice identify with our own, have unfurled the Gospel banner amid the darkness and superstition of our own India.

We would therefore recommend our brethren to co-operate with and contribute to the funds of the Nova Brunswick Free Christian Baptist Auxiliary Mission Society, which co-operates with our Free Will Baptist brethren who have already established a Mission in Orissa. And we furthermore recommend that contributions be solicited in this Conference to aid in sending the Gospel to those benighted heathen who claim, with us, the protection of England's flag, and acknowledge the authority of the same Sovereign.

GRAND MANAN.

A CHAPTER OF ACCIDENTS.

Died at Grand Manan, on the 14th ult., Mr. Samuel Small, in the 80th year of his age. Brother Small was born in Washington County, Me., and came to the Island with his father, at the age of three years, and was a resident until his death. He professed religion under the labors of Elder Taylor, was baptized by him, and joined the Free Baptist Church at North Head some eight or nine years ago, of which he was a member until his death. He had been failing in health for some months; but was exceedingly ill for a few days before he died, during which time his suffering was very great, which he endured with much submission to the divine will. He died in hope of a blessed immortality. The funeral service was preached from Philip. i. 23. His widow, only eleven months younger than himself, the Sabbath before her husband died, fell on the ice and broke her hip, and at this time there is but little hope of her recovery. She has a good home in Christ, which supports her in her great affliction. She also is a member of the Church in this place.

Their son, our much esteemed Brother, James Small, who has held the office of deacon for some eight or nine years, and has deeply interested himself in the welfare of the church and denomination of which he is a member, six weeks after his father's death was in the act of hauling a load of wood with his horses, the load upset, and he was thrown off, and one of his legs was caught under the wheel, and badly injured. He has been confined to his house for some weeks, but is now improving a little; also, his sister, a christian woman, from Lubec, Me., who was attending on her mother, when she heard of the accident to her brother, and was on her way to see him, fell and put her wrist out of joint, and has since returned home.

We deeply sympathize with this afflicted family, remembering that when the Lord loveth, He chasteneth, and scourgeth every son that he loveth.

"God moves in a mysterious way, His wonders to perform; He plants the forest on the sea, And rides upon the storm."

Last winter it was a time of salvation, and many souls were brought to the Lord on this Island. This winter it is a time of sickness and death. There has been a large number of deaths here since the year has come in. In the last week four have died. May the living lay it to heart, and be prepared for the Lord's coming.

J. N. BARNES.

SERMONS.—We have preferred giving the sermon on our first page—notwithstanding its length—entire in a single number of our paper, rather than dividing it, and running it through two or three weeks. We wish to furnish our readers with one sermon a month, and prefer giving them the whole of each at once, so that the interest in reading them may not be lost by having only detached portions weekly. The sermon we publish this week is by one of the most eloquent and popular ministers in England; it is an able and scriptural production, on one of the most thrilling subjects in the gospel, and we hope will be read in every family into which the paper goes.

ILLUSTRATED FAMILY PAPERS.—We are pleased to learn that, in consequence of the increase in the price of the Tract Journal and the Child at Home, published by the American Tract Society, they have been discontinued by the agent in Fredericton, Mr. C. W. Wetmore, that in place of them, arrangements have been made by Mr. G. A. Perley, and Mr. Wetmore, conjointly, to supply the British Workman and the Band of Hope Review, published in London, and both largely and beautifully illustrated. The former of these is nearly as large as the "Tract Journal," and the latter is about the same size as the "Child at Home." The price of the "British Workman" is 34 cents, and the "Band of Hope Review" is 16 cents per copy. The illustrations are beautifully executed, and of an instructive character. Both papers are published monthly, the same as the American ones.

The reading matter is of the best kind, and is exceedingly interesting and instructive. We recommend our friends who wish to procure papers of this kind for families or Sabbath schools, to send their orders with the money to either Mr. Perley or Mr. Wetmore.

THE NEWS AND THE PRESS.

MARCH 3, 1865.

Before this paper goes to press, three counties—Kent, Carlton, and York—will have pronounced their verdict at the polls, on the great Constitutional question which is now before the people. Before all the numbers of this week's issue shall have been deposited in the Post Office, the Counties of St. John and Westmorland will also have decided on the question; and before the whole of this week's edition can reach our subscribers in the country, the City of St. John, with the Counties of Gloucester and Albert, will also have passed verdict; and on Monday next, Sunbury will declare at the polls, either for or against. It is impossible to tell at the time we write (Wednesday) what the result of the elections will be. Sufficient evidence, however, exists, to convince us that some of the Counties of this Province are fast drifting into corruption and bribery, and that no decision on any question, however great the interests it may involve, can be fairly and honestly decided at the polls by the independent suffrages of the people. Money and run are the power; and those who can command the most of the former, will distribute the most of the latter, and are the most likely to be the successful party. The morning papers of the city represent the conduct of some of the crowd on nomination day in St. John, as most disgraceful. Organized arrangements seemed to have existed under the patronage of one of the candidates, for disturbing the speakers on the side of Confederation, and preventing them from being heard. Scarcely less disgraceful was a portion of the proceedings in Fredericton on nomination day, where a prominent candidate on the opposition ticket exhausted himself—notwithstanding repeated heavy ablutions of brandy and cordials—in personal attacks upon one of the candidates on the other side. Are these the methods necessary to be adopted in deciding upon a question of such important interests as the one now before the people? Are the men who are the patrons and leaders of the disturbers of the peace, to be entrusted with the interests of the moral, sober, and religious people of this country? We confess, that we are amazed! We wonder how loyal men of New Brunswick can support an avowed traitor and enemy of the Protestant institutions of England! We wonder how moral and professedly religious men can cheer and support the ravings inspired by intoxication! We wonder at some men, whom we know—but we forbear! We care not what side of politics men are on; if they are not sober men, and have some claims to morality and virtue, they cannot have our support; and we would much rather be in a minority utterly defeated—than enjoy a triumph purchased by rum, or obtained by the physical force of a disreputable mob.

The following Candidates were nominated on Monday:—

COUNTY SAINT JOHN.
 Joseph Coram—nominated by John Berryman, George Carvell, John H. Heuts, John Wilson, Junr., Timothy W. Anglin—nominated by L. H. DeVeber, Geo. Carvell, Chas. Ketchum, T. City Crookshank, Robert Duncan Wilnot—nominated by John Smith, T. City Crookshank, John M. Robinson, Charles N. Skinner—nominated by John McLaughlin, Alexander Lockhart, Robert Stevens.
 John H. Gray—nominated by John Walker, Z. Ring, Chas. R. Kay, David Vaughan, Zach. Adams. James Quinton—nominated by Richard Thomson, Robt. Stackhouse, John E. Turnbull, Benj. Vaughan, J. E. Littlefield.
 William H. Scovil—nominated by John Fisher, Thomas McAvity, Archd. Rowan, J. E. Littlefield, Jas. De W. Spurr.
 John W. Cutlip—nominated by Alexander Barnhill, John G. Campbell, John Wilson, Junr., Robert Douglas.
 FOR THE CITY.
 Charles Watters—nominated by Henry Vaughan, James Smith, Alexander Jardine.
 Samuel L. Tilley—nominated by T. W. Daniel, John McLaughlin, James Harris, Henry Vaughan, Jacob V. Troop—nominated by L. H. DeVeber, Geo. Carvell, John Smith, S. K. Foster.
 A. Rainford Wetmore—nominated by William O. Smith, Henry McLaughlin, John Berryman, Thomas M. McLaughlin.
 YORK COUNTY.—It is reported that the four anti-Confederate candidates for the county have been elected.

KENT has elected Mr. Cain, and Mr. Debusay, the former leading the poll, both on the Anti-Confederate ticket. Mr. Cain is a warm friend of the Government, and fairly disposed towards a careful examination of Confederation. The defeat of Mr. McPhelim is quite unexpected.

CARLETON COUNTY has elected Mr. Connell and Mr. Lindsay by large majorities on the CONFEDERATE ticket.—