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Religious Intelligencer.

SAINT JOHN, N. B., OCTOBER 5, 1866.

A LIVING MINISTER.

There can be no question but the responsibilities of the ministerial office exceed in magnitude and weight every other calling within the sphere of man. Occupying a position between his fellow men and God—not as mediator, but as an ambassador to persuade men to be reconciled to God—he should deeply feel his important and responsible position; and remember that the eternal destiny of souls depends on his faithfulness and devotion to his work. He should be in strong sympathy with his Saviour, and be deeply imbued with his spirit. It is to be greatly feared that some rush into the sacred office without weighing its vast responsibilities. The following characteristics of a living minister from the *Religious Telescope* are worth pondering:—

There is, beyond a doubt, a most important difference between men who occupy the position of ministers, and it is the duty of every man to examine himself carefully, that he may determine whether he is indeed an ambassador for Christ. No position occupied by man in either church or state is so important and solemn as that occupied by a preacher. His calling, whether he fully comprehends it or not, stands intimately related to all time to come, and a ceaseless eternity beyond. Each sermon may seal the destiny of some immortal soul; and who that deals with matters that reach down into that long eternity should not feel the weight and solemnity of his calling. If by the love of Christ, and that only, he has been constrained to enter upon the work of the ministry, he will feel most keenly the responsibility of his office.

The first characteristic of the living minister is, that he is in possession of spiritual life; that he has been raised from moral death, and quickened by the Holy Ghost. All other qualifications, however necessary and important in their place, fall infinitely below this great work. If this be wanting, though he may have the gifts of tongues of men and angels; though he may understand mysteries, and have all knowledge, yet he will be a sounding brass and a tinkling cymbal. How can he offer a Saviour to others, when he himself has not been saved. We can only realize the preciousness of Christ as a saviour, when we have partaken of his salvation. It was said of Barnabas and Stephen that they were good men, and full of the Holy Ghost and faith. They were living men, commissioned by a living Christ to preach a living Gospel to a lost and ruined world. "God never saved any man for being a preacher, nor because he was an able preacher; but because he was a justified, sanctified man." To offer life and salvation to perishing souls, is but to offer to others what he must have, or perish forever. Many a preacher is now in ruin, who has called on others to seek to escape it. Says a quaint writer: "Many a tailor goes in rags that maketh costly clothes for others; and many a cook scarcely satisfies his hunger, when he hath dressed for others the most costly dishes." What a miserable life the preacher who is destitute of sound inward experience, must lead. Studying the words of life, and warning others to escape for their lives, he is conscious all the while that there is but a step between himself and the death he so earnestly warns against. A living minister is a living man.

A living preacher is a wise man; wise in the great matters in which he is concerned. He may be a learned man, and yet not a wise preacher. He may understand the sciences physical and moral, and be master of different languages, and possess all learning, and yet not be wise in winning souls to Christ. There is a wisdom that is foolishness with God; and there is a wisdom that cometh from God. The latter is sought for and obtained by the living minister. We would not wish to be understood as disparaging learning, but rather favoring it, if it is the right kind; the more the better, if the minister knows how to use it properly in his holy calling. But "a learned minister and a wise minister, are two very different things." The minister may be wise and yet not be learned, but if he is learned and wise, all the better for himself and the cause of Christ. But whether he is learned in the sciences or not, he must have wisdom. To divide rightly the word of truth; to meet successfully the opposition of the human heart; to overcome the powers of earth and hell; to reach the different classes of sinners and lead them away from sin, its deception and thralldom; to minister comfort to the disconsolate, and to reprove and rebuke such as need it; to teach babes in Christ how they may grow and become strong, and to direct older Christians how to escape the wiles of that wicked one, requires wisdom far above the wisdom of the world, and he only is competent who has been taught of God.

A living minister is studious. He loves to read and study, because he knows, as no other man can know, the responsibility of his office. He remembers that Christ hears every sermon, and that he will have to meet it again under circumstances very different from those under which he delivered it. He remembers, too, that not only the matter but the motive and spirit from which and in which he delivered that sermon to the world, will be tested by the highest law. How these reflections ought to humble the hearts of such ministers as preach mostly to please those that have not the word of souls at heart, esteeming the applause of men as greater riches than the reproach of Christ. The living minister goes into his pulpit feeling that in his study he did what he could to prepare for his solemn work; and with confidence he looks to God for help. And he is not often disappointed, for God will help him that help himself. His heart grows warm and his thoughts and words are quickened by the Holy Spirit, and he feels that he is talking to the hearts of the people. But the mental sluggard, who loves ease better than good books, goes into the pulpit a sluggish still. His mind is sluggish; his thoughts come slowly; his words are cold and his manner indifferent. Yet, somehow, he manages to fill up the time; and the people draw a long breath of relief, and feel much better when he quits. And immediately they commence talking about farms and houses, sheep and oxen, merchandise and stocks. Not so when the living, thinking minister preaches. Then their hearts are stirred. They grow warm and lively under his preaching, and go home talking about new ideas and living thoughts—about the richness and fullness of the Gospel of Christ.

Another characteristic of the living minister is earnestness. By this we do not mean bawling and stamping in the pulpit. This he may do; but it is no evidence that his heart is in earnest. A truly earnest man is a hard working-man. He not only labors in his study to prepare for the pulpit, but whatever time he can spare from his studies, he devotes to visiting his people. He seeks to become acquainted with his flock, visits indiscriminately the rich and poor, saint and sinner. He is after souls for whom

Christ has died, and feels that the work is urgent. There is no time to idle away. Souls are perishing by thousands. He reasons after this manner: I must work the works of Him that sent me while it is day; the night cometh when no man can work. The harvest is great and laborers few. Time is short, and the Master bids me hasten. I must gather as many into the fold of Christ as I can. Too many will be lost when we have done our best. The living minister is in sympathy with every good work. Whatever will tend to elevate and save men from misery, has his influence and help.

A living minister is faithful in the public administration of God's word. He will not shun to declare the whole counsel of God. With him nothing is more sacred than plain, simple truth. He does not seek to give offence, yet if the truth offends he will not withhold it. Every minister should have the spirit of Christian independence, and withal a spirit of meekness and kindness. He should present the truth plainly, yet with kindness and love; never bowing to public opinion unless that opinion is right. Finally, a living minister is Christ's own ambassador. He works with Christ and for him, and through him and by him, and with him Christ is all in all.

REAL CHRISTIAN UNION.

It is pleasing to find that in America as well as in England Christian people are feeling more deeply than ever that sectarianism is the bane of the Church, and one of the most fatal hindrances to the spread of its benign influence. The idea never extensively prevailed in the New World as it has done in the Old, that only one church organization could be a true church; and yet denominational prejudices have had much power in keeping good people apart from each other, even in that land of religious freedom, where a State Church is unknown. A better spirit has now arisen. The *Christian Intelligencer* of New York reports the meeting in Brooklyn of a large convention of ministers and members of churches to devise some plan of organized Christian effort to reach the masses of the population, and after speeches by the pastors and chief men of various sections of the Church, it was proposed to erect a large tabernacle in a central part of the city, free to all classes, the Gospel to be preached there by the very best preachers of the city. It was suggested that on each successive Sunday, in order to avoid invidiousness, the preacher occupying the pulpit should conduct the services according to his ordinary practice, which it was thought would make the services peculiarly interesting. The necessity for such a combined movement as this was urged upon the ground that, notwithstanding the many beautiful temples in Brooklyn, often called in consequence of the city of churches, the great proportion of the people are outside of evangelical influences, never, as a rule, entering the beautiful and costly structures devoted to the worship of God. It was intended that the new edifice should be very large, but not costly. The subject was referred to a committee, and it is alleged in the report of the convention that "great unanimity of opinion prevailed." And it was believed that much good had been done, "simply by the gathering into one sanctuary of such a representation of the people of God." Should the Brooklyn churches carry out the scheme, it is not doubted that their example would be followed by the churches of other large cities of the Union, and that the Gospel may thus be brought to bear upon tens of thousands of the unevangelized masses. We shall look with peculiar interest to the progress of this commendable effort, which may be regarded as in some sort a development of the music-hall and theatre preaching that has obtained a seeming permanency amongst ourselves in this metropolis.

Co-operation for active Christian service is sure to engender mutual respect for each other amongst the workers; and we cannot but hope that the enlarged intercourse of ministers and brethren in London and elsewhere, during the past few years, will go on still more and more, and by-and-by have the effect of removing every obstacle to perfect Christian union.—True was when we could hardly recognize a man as a Christian who happened to be outside our particular denomination; at length we came up to the basis of the Evangelical Alliance, and discovered good and true men in all evangelical fellowships; and now we are called to go a step further, and to admit with all our hearts that every church is a true church of Christ, of which the Redeemer is the acknowledged head and Lord. The effort making by Dr. Cather and others to call a Congress upon some such basis as this, we greatly approve, and shall be glad, indeed, to learn that a band of Catholic-spirited gentlemen have been found to take upon themselves the financial responsibilities that must be incurred in making the proposal a fact. The great want of this age is a thoroughly united Church, and those who do most to this end will prove to be truest benefactors of mankind.—*Christian World*.

ADDITIONAL MATTERS FROM NOVA SCOTIA.

Want of time, last week, compelled us to omit several things in connection with our recent tour to Nova Scotia, which we had intended to notice. It was a visit of great interest to us; we met old Christian friends, and renewed, we trust, our attachments, and formed some new ones, which we hope will be perpetuated. But highly as we value these, our great interest centered in the meeting which we went to attend; and the spirit of the brethren whom we met in it, and the desire which they manifested to promote the cause of Christ and to increase its strength, greatly encouraged our hope for the enlargement of the Free Baptist interest in Nova Scotia. The union of the two branches of Free Baptists in that Province will, we have no doubt, be the dawn of a new prosperity, and infuse a new vigor and power into all the churches. The cordial Christian sympathy which exists between the Free Baptists of New Brunswick and the Free Baptists of the States, will then be extended to all the branches of the Free Baptist family in these Provinces, and another step taken toward a still closer and more permanent union of all the interests and efforts of the Free Baptists on this whole continent. One in faith—one in practice—one in the grand aim of every earnest body of Christian believers, why should division mar our work or hinder the good we seek to accomplish? Why divide our energies and give the enemy power to injure us? Thank God! divisions are decreasing, brethren are drawing nearer together; no really Christian heart can desire separation; union is the element of religion, while division is the scandal of our Christianity. Earnestly do we pray that the brethren of both parties in Nova Scotia will see eye to eye in the thing which is so needful to increase their power and usefulness.

All religious bodies of any age and standing have found the necessity of having some funds for aiding aged and disabled ministers, whose lives have been devoted to the work of preaching the Gospel. This matter is beginning to press itself upon the Conference of both Nova Scotia and New Brunswick. The case of Rev. J. B. Norton came up for consideration in the Nova Scotia Conference. Father Norton has preached the Gospel for over fifty years, nearly all the time in Nova Scotia, and was the principal pioneer, we believe, in planting the denomination in that Province. Age and infirmity render him at present unable to do much in the ministry, while his circumstances in worldly matters renders it necessary that he should receive aid from some quarter outside of his own resources. His case was put in the hands

of a committee, who reported to the Conference as follows:—

"Your committee, appointed to consider the temporal condition of Elder Norton, beg leave to report:—We recommend that in view of the services hitherto rendered to the denomination by him, and the fact that the infirmities of age render him at present unable to support himself and family, that this Conference adopt means to raise the sum of \$200 annually for his relief."

"And the committee recommend, that as the churches which are to comprise the First District Meeting have voluntarily offered to be responsible for one quarter of this sum, that this Conference urge the other Districts to raise their respective proportions, and that this Conference also decide what the proportion of each shall be. The committee further recommend that the Deacons of the Churches be notified by the Secretary of the Conference, or through the *RELIGIOUS INTELLIGENCER*, to call meetings of the Churches as soon as practicable, to devise means to raise their respective proportions. And also that the pastors and ministers give their influence toward the object desired in their own churches, and other churches which they may visit."

This report was adopted, and the brethren of the First District immediately paid over an instalment of their liability. We hope the matter will not rest here, but that the report received by the Conference will be fully and promptly carried out by all the Churches, and Brother Norton be freed from want and made comfortable during the few remaining years of his life.

Rev. J. I. Porter was appointed delegate to the next New Brunswick Conference, and in case of his failure, Rev. W. C. Weston be his substitute. A vote of thanks, which was well merited, was unanimously passed to the families who entertained the members of the Conference and visitors, for their generous hospitality.

It may not be improper for us to state here, that a young brother, Mr. Oadiah Cox, youngest son of Oadiah Cox, Esq., of Canning, who was formerly a member of the Free Baptist Church at that place, but who, during his College course at Wolfville, transferred his membership to the Baptist Church there, has recently offered himself to the Baptist Foreign Mission Society of Nova Scotia, to go out to Burma as their missionary. We learned from Brother Cox that he had passed an examination by Physicians, and expected to leave in a few days to take a course of study in Theology and Medicine in Newton Institute, Cambridge, preparatory to going out to his distant field of labour. We cordially commend the self-denial and sacrifice of this young man, and should be glad to see him, as we pray the God of missions to bless him, and make him useful in the work of his choice. Happy, we think, the parents whom God honors in the choice of a son for so noble a work as that of a Foreign Missionary.

The last public service we attended previous to our return, however, was the funeral of Mr. Nathaniel Curry, of Falmouth, a highly esteemed and lamented inhabitant, as well as a Christian brother. Mr. Curry died from cancer in the throat, and was a great sufferer, prior to his death. He left a widow and six young children to mourn the loss of a good husband and father. We visited him on our way through Falmouth to Canning, several days previous to his death, and found him calmly relying on his all-sufficient Saviour. The funeral sermon was preached by Rev. J. B. Norton, an old and warm friend of the deceased. It was an appropriate and forcible discourse for a man of his advanced age.

On Saturday, the 22d ult., we bid a reluctant farewell to our hospitable friends in Falmouth. Our visit, we shall long remember; our friends, we hope never to forget; religion has given us a long list of them. Our humble prayer is, that it may never grow shorter.

THE CLOSET.

Flee to the closet. Are you tempted? haste to the closet. Are you in trouble or trial, in affliction of any kind? speed you to the closet. Go from the closet to the prayer meeting; from the prayer meeting to the closet. Go from the closet to the sanctuary duties; from the sanctuary duties to the closet. No one can pray well in public who does not pray much in the closet. Go to your closet; visit your closet; make the closet a special, a frequent resort. Go to your closet at early dawn, at mid-day, at evening. Commence the day in your closet. Take the Bible, the word of life; meditate therein, get your soul on fire, the fire of God's love. Go from your closet to the family altar, to your daily toil. No one is duly prepared for family, social, or public duties, save from the closet. Make the closet your home, your hiding place, your delight, your joy. Young convert, visit your closet, visit it often. It is your safeguard, your hope. The first step to a downward course is the neglect of the closet.

HOME MISSION REPORT.

(SEPTEMBER.)

To the Corresponding Secretary:
 BRO. HARTLEY—The rapid flight of time has brought us to the commencement of another month, and I am reminded of my duty to make my report to you.

I have labored here at Newtown, and in this vicinity, during the past month; and God has graciously blessed my efforts to promote his glory. Elder John Wallace preaches here once in four weeks. Soon after I commenced to labor, he came, and has been with me considerably. Several have been converted, some backsliders have been reclaimed, and many of God's children have been greatly encouraged. Six have been baptized—five by me and one by Brother Wallace. We also organized a branch church at Havelock: fourteen united at the organization; three have been added since, and more are to come in soon. Our congregations have been very large: yesterday largest of all. Last evening (Sabbath) we held a meeting for social worship, and for administering the Lord's Supper. It was a solemn and glorious season, we trust, not soon to be forgotten by any of us. An unusually large number partook, several for the first time. It was blessed to see old Christians and young converts thus commemorating the dying sufferings of their Lord. Elder Knollin was with us yesterday, and rendered good service by preaching once, and other labor.

For good order in our meetings, and for good attention to the word preached, I have not seen this place surpassed. The brethren from Havelock have been with us quite often, and have been very welcome and useful. I have preached to them twice, and met with them in our Conference.

The people have treated me with the utmost kindness, and have also done what they could for the mission. We have taken up some collections. We held one missionary meeting, which resulted in my receiving for the Mission, \$11.12 in cash, besides some pledges. I intend to leave this week to attend the Fifth District Meeting, and after that expect to occupy some other field. I love this Home Mission work. I thought last evening I should like to have those who contributed to our funds, present in our meeting. They would not think their money thrown away. The people here want more missionary labor, and I think it could be very profitably bestowed; the work seems to be progressing well, and should not be suffered to stop for want of labor. I have received, in cash, during the month, in aid of the mission, \$15.28.

Yours fraternally,

F. BARBOCKE.

Newtown, St. John's, N. B., Oct. 3, 1866.

(To the Editor of the Religious Intelligencer.)

LETTER FROM INDIA.

NUMBER XIII.

MUMBAI, India, July 16, 1866.

In this time of famine and pestilence, we have much to be thankful for. Our Christian community has thus far been spared from all distress. Not a single death has taken place among us since the present scarcity began to be felt; we only see those precious words fulfilled where our Father promised to guard and deliver his chosen ones. Three years ago this month I was in New York, during that terrible riot, when Copperheads, Roman Catholics and Irishmen held high carnival, and all honest people stood awe-stricken before a mad and blood-thirsty mob. I remember that one Tuesday night, in the very height of the riot, came our Prayer Meeting. Some friends felt serious misgivings about opening and lighting up an abolitionist Church at such a crisis, when gangs of marauders and murderers were moving about our streets; but the Lecture Room was thrown open, and a few disciples met for prayer. Never before did the words of that sweet Psalm, the ninety-first, seem so precious and comforting to those who were present; and the strong and sustaining assurances of that Psalm have imparted courage and comfort to us during these scenes.

In the Southern districts of Orissa the mortality is something fearful. At Balasore, 76 miles south of us, from two to three hundred are dying daily. No longer able to bury or burn the corpses, they are thrown into the river and floated out to sea. The town is full of the sick and dying. And things are worse as we travel southward. Right at Pooree, the residence of Juggernaut, to which thousands of pilgrims flock annually, the famine is sorest and the pestilence most terrible in its ravages. Heaps of dead are to be found, I learn, all around that famous temple of India. The painted block of wood sits there gazing upon the scene of desolation. The people's god moves not to succor or to save his miserable and perishing devotees.

Mr. Mann, a Dep. Magistrate, has just returned from a tour in the neighboring towns, embracing an area of country around us, the diameter of which may be about one hundred miles. He reports some little benevolence on the part of the wealthy natives. We had hoped otherwise, but find heathenism true to itself even in famine times. A very few of the rich give a morsel now and then to the starving wretches who beg from door to door; but there is hardly anything that may be called true and timely benevolence.

Another point Mr. Mann speaks of is the scarcity of young men in the towns and villages. Multitudes of these have fled the district, forsaking their families to famine and death. Hence it is that we see large numbers of young women, with one or more children, coming into this station for relief. Poor creatures! they often sicken and die soon after arriving here. I now have a number such in my Infirmary, and have heard many times the sad words—"My husband has run away and left me."

There are a thousand things more which I want to say, but I confess I cannot. For weeks now my time and energies have been so completely taxed by caring for the sick poor, that I have hardly force enough left to drive a pen across the paper. Yet two months, probably, shall we have our hands full of this work. The next rice crop should be in market by that time. If you will send over some one to do the mechanical work of writing, I'll agree to furnish him with plenty of interesting news. So now I must stop short and run to see a sick man. Do pray for us often.

JAMES L. PHILLIPS.

A MOTHER IN ISRAEL GONE!

Our obituary list this week contains the death of sister Parsons of Woodstock, mother of our esteemed brother—Rev. Joseph Parsons. Early on Monday morning last, after a tedious and painful illness of several months, which was borne with great patience, she passed away from earth to be with Christ, which is far better. Sister Parsons publicly professed religion about thirty-five years ago, and united with the Free Baptist Church. Her unwavering fidelity to the cross, and attachment to Christ and his people were marked features of her history up to her death. The house of Bro. Parsons was always a home for Christian ministers, and those who loved the Saviour, while our deceased sister was the spiritual succor of many. The Church in Woodstock has lost an active and valuable sister; the community in which she resided, a long tried and esteemed member, and a large circle of persons, a warm-hearted and sincere friend. Previous to the death of our sister, she selected the hymns to be sung at her funeral, and the text of Scripture from which she wished her funeral sermon to be preached. The latter was Job xix. 26, 27.—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another." The funeral took place on Tuesday afternoon, very numerously attended. The remains were conveyed to the Free Baptist Church, and at the request of the bereaved family, the sermon was preached by Rev. E. McLeod, who returned (if requested) with other brethren from Wilmamston to attend the funeral. Revs. S. Hart, J. Noble, and Y. White were also present, with Rev. Mr. Milligan (Methodist), and Rev. Mr. Bleakney (Baptist), both of whom took part in the services.

EXPLORATIONS OF THE NILE.

At a recent meeting in London of the British Association for the Promotion of Science, Sir Samuel Baker delivered a lengthy and interesting address on the explorations of the Nile. This ancient and historic river is invested with deep interest from its numerous associations with extraordinary characters, and extraordinary occurrences. The greatest and oldest of the world's historians was cradled as an infant upon its banks. The first and proudest of the ancient dynasties owed all its prestige and influence to the wealth of fertility poured down by its waters. Yet even to the Egyptians the Nile was an enigma. Its waters, gulped down by the sand and evaporated by the sun, still retained volume sufficient to inundate the land. To a week almost its waters annually rose and fell, and the Egyptians, whose very existence depended upon it, looked on the stream with awe. It was a mystery, too, which seemed to resist all efforts to penetrate it. For, though the Romans, with that wonderful determination so characteristic of the race, forced their way, under a couple of Nero's centuries, further than any civilized men had ever done since, until within the last two years, and though a trading settlement had been founded by Mahomet Ali Pasha, in one case the way seemed to have closed up again behind the Roman soldiers, in the other the abhorrence caused by the acts of the Turks. Egyptians, and, unhappily, some few Europeans, raised such hatred among the natives as to frustrate all attempts to penetrate into the interior. The course of the river, as a whole, he thus explained. The White Nile is the great stream which nourishes Egypt. Its sources are concentrated in two great lakes upon the Equator which receive the drainage of lofty mountains in a region of great rainfall, extending over ten months of the year. Commencing at these vast reservoirs, the river flows through ten degrees of flat marshes, and arrives at Khartoum, in N. lat. 10 30, as a stream commencing from morasses,

the water impure, full of vegetable matter, distasteful to the palate, and unwholesome. At that point the White Nile is joined by the Blue Nile from Abyssinia, a river of mountain origin, and accordingly of sweet and wholesome water. The effect of the junction of the two streams is the purification of the White Nile water. The main stream commences its course through sandy deserts, loses the vegetable matter brought down from the morasses, and continues northwards until it reaches N. lat. 17 37, where it is joined by its last tributary, the Atbara, a river similar in character to the Blue Nile, but inferior in volume, being, however, the affluent which carries the entire drainage of Eastern Abyssinia to the Nile. From this latter point of junction the Nile flows, unaided by other tributaries, through upwards of fourteen degrees of latitude, or, allowing for the winding of the river, about 1,100 miles, through deserts of burning sand, until it meets the Mediterranean. When he reached the Atbara in June, it was no longer a tributary, but a sheet of glaring sand; along its bed, 500 yards in width, the eye sought in vain for a drop of water. The banks of the dry water-course were about thirty feet in depth; and a thread of green foliage was all that marked the river's course along the yellow dreary desert. For 180 miles there was no change in the glaring bed of sand; here and there were steep banks fringed with trees, and at intervals a deep bend in the river's course broke the monotony by forming pools from a quarter of a mile to a mile in length. Crowded into these deep but insignificant spaces were immense crocodiles, turtle, fish of monstrous size, and some hippopotami, prisoners in the dry season, but set free by the rains. Suddenly the scene changed. On the night of the 23rd of June a sound was heard like distant thunder. The Arab servants rushed down to the river to secure some skulls of hippopotami, which, after shooting, had been left there to bleach, and before they had secured the last the water was up to their waists. The following morning, at the same place, a turbid flood, 500 yards wide and twenty feet deep, was boiling onwards towards the Nile. In Abyssinia, whence these waters came, the rain did not fall in particles, as with us, but in water-spouts or perfect sheets. The rainy season lasted three months, corresponding exactly with the period of inundation in Egypt. From what he saw, therefore, on the Atbara, and from what he afterwards had the opportunity of witnessing a year later at another point, he was satisfied that the extraordinary rainfall in Abyssinia and the quantity of soft mud carried down by the waters, and scooped at one point alone from a valley two miles wide, afforded the key to the formation and annual irrigation of the Delta of the Nile.

(From the New York Observer.)

THE POPE'S PROSPECTS.

Prophecy and Providence, according to human interpretation, unite in predicting important and speedy changes in the Roman See. We have no faith in the confident predictions of those who proceed to indicate, beforehand, the signs and the seasons which the All-wise Ruler of the universe has kept in His own power; but there is quite a concurrent sentiment among those who have devoted most attention to the study of prophecy that we are on the eve of great events connected with the kingdom of our Lord Jesus Christ, and especially looking toward the fall of "that man of sin who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

These views of prophecy receive strong confirmation from the present aspect of God's providence. The earthly props on which the Pope has leaned, have been gradually falling, and it seems now as if they were all about to fall. One Roman power after another has sunk into insignificance. Austria, which was lately the main dependence of the Papacy, in blind devotion to its interests, whose Emperor has long been the favorite son of the Church, has been prostrated before a Protestant king, and placed in a position in which he can do nothing to maintain the authority or the dignity of His Holiness at Rome. The French Emperor, who, like some of his predecessors, has been a broken reed, sometimes piercing more than sustaining the hand that relied on it, is just now compelled to look more closely to his interests and those of his household, than to those of a weak old man, who can do him very little good, and whom, as a spiritual sovereign, he probably never regarded with any respect; the King of Italy (a title full of good omen for the cause of human liberty, but of dark import to the spiritual despot of the seven-hilled city), has been crowding closer and closer around the narrow territory of the Pope, and intimating, too plainly to be misunderstood, that the ancient capital is needed as a seat for his own throne. When the few remaining French troops are withdrawn, what will Pius IX. have to depend on? So far as military strength is concerned he will be helpless. His own people, excepting the large army of priests and monks, who live upon the funds of the Church, are only too anxious to see his throne overturned, and his power, as a temporal monarch, at an end. We do not wonder at the language of his newly made Cardinal, Cullen, who is reported to have said recently: "It is very probable that within six months this crisis may come, and his Holiness be reduced to such a condition, that he may not know where to turn his steps."

It seems to be the general impression among the most sagacious minds in Europe that the temporal authority of the Papacy is soon to come to an end, and that the Pope must content himself with his ghostly power; that he must hereafter rely upon the use of paper bullets and verbal fulminations, instead of bayonets, fire and sword. It will be a glorious day in the history of the world when this false church, so long "drunk with the blood of the saints, and with the blood of the martyrs of Jesus," shall have to meet the truth in single combat, without the arms of temporal power to sustain her pretensions and enforce her decrees. For that day, and for the speedy downfall of the system of error and iniquity which it has sustained, workings of hopeful and praying hearts on earth are waiting, and it requires no effort of the imagination to behold the great cloud of witnesses, holy martyrs, who have perished by her hands, from the days of John Huss to the recent massacre at Buletta, listening for the tidings that her persecution of the saints, is at an end.

As, during the recent war in Europe, the events which, in other times, would have occupied many years have been crowded into so many days, so in this era of the history of the Church, when changes are taking place so rapidly, we may expect grand developments in the advancement of the interests of true religion. A few months may bring about as great changes in the religious condition as the last few months have wrought in the physical map of Europe.

In this connection we publish a letter in regard to the critical state of the Pope's affairs, which we have just received from a French correspondent, who occupies a distinguished post of observation in Europe.

N—N—FRANCE, AUGUST, 1866.

"The important events that have changed the face of Germany, and whose latest results are not yet known, have prevented public opinion from observing what is taking place in the city of the Vatican. But here, also, the situation is serious; and some journals have announced that the Pope is on the eve of publishing a letter or Encyclical, addressed to all the Roman Catholic Governments in the world, in which he will make known some very singular and unexpected resolutions. These details should be

communicated to your readers. I would only add that I will not guarantee their entire reliability."

"1. Napoleon III is fully decided, as I said in some of my previous letters, to carry out the Franco Italian Convention of the 15th of September, in other words, to draw off his French soldiers from Rome before the close of this year. The Generals and officers are making preparations for departure. Already some battalions have returned to their native land; the others will follow at the time appointed. This step has been fully resolved upon by the Provisional Government."

"2. Now what will the Pope do with his cardinals, monastic institutions, ecclesiastical tribunals, etc.? While French troops were standing at the door of the Vatican, with guns on their shoulders and swords in their hands—Pius IX and his acolytes could live in peace, speak fully and securely, and utter beautiful expressions with regard to the Provisional Government, the bark of St. Peter, etc. But when the last French soldier shall have abandoned Rome, what will happen? That is the question."

"3. The poor old Pontiff has sincere confidence in the Immortal Vatican; members of the conclave are bigoted and superstitious. Notwithstanding their infatuation, their blindness is restrained within certain limits. They are obliged to confess to themselves, that the great majority of the Roman citizens are deeply hostile to clerical despotism,—that a popular revolution is inevitable, and that the pontifical French regiments; that the pontifical Zouaves will not have sufficient strength to suppress these national manifestations,—in short, that the Italians will inevitably arrive at the goals of the Roman city, proclaiming entire freedom, and that they will be received as friends and saviors."

"4. These contingencies are evident even to a fatalistic clergy. Well, our great question returns:—What will Pius IX. and his counselors do? Will they consent to give the hand of reconciliation and friendship to Victor Emmanuel and his statesmen? This is scarcely probable, and would not be wholly honorable after all the many contrary declarations. Will the Pope go into exile with his Cardinals? This would be a painful resolution. Would Pius IX. expose himself to the plots and attacks of the revolutionists, by remaining obstinately on his throne, and would he court the danger of being violently destroyed? The course of self-immolation of martyrs are not the order of the day in modern Rome. Yet again, what will he do?"

"5. Some Roman correspondents pretend that the Pope, in invoking the traditions of the middle ages, has resolved to tender to Napoleon III the *Vicé-royauté*, or the temporary government of the Roman Provinces, such as was exercised over the Kingdom of Naples by the illustrious Emperor Charlemagne. The French monarch would then be *King of Rome!* The Pope would content himself with exercising spiritual sovereignty, under the protection of France!"

"But suppose that Pius IX. should be disposed to adopt so desperate a resolution, would Napoleon III respond to his appeal, and would he accept the temporal crown of Rome? I greatly doubt it; for he would gain but little by it, and would place himself in a very complicated and dangerous position!"

PROTESTANT ASSOCIATION.—We learn from the Montreal *Review* that a meeting of Protestants was held in that city last week with the view of considering the necessity and propriety of forming a Protestant Association for the British American Provinces. The attendance was not large, but very influential. After some discussion the following motion was adopted:—

"That this meeting, deeply sympathizing with the position of the Protestants of Canada, recommend that the objects contemplated by the Protestant Educational Association of Montreal be prosecuted with vigour, and that in the event of their failure to secure just rights and liberties, an appeal be made to the Protestants of the other Provinces of British North America."

We are sure that any appeal of this kind will meet a cordial response in the Sea Provinces.—*Free Witness*.

THE Second District Meeting held at Williams-town, closed its Annual Session on Monday last. It was a most harmonious and profitable session, a further account of which we shall probably give next week. We leave Woodstock this (Wednesday) morning, in company with Brother G. T. Hartley, with appointments before us at Presqu'ile, Peel, &c., to attend the District Meeting commencing near Tobique on Saturday next.

THE NEWS AND THE PRESS.

OCTOBER 5, 1866.

(From the Royal Gazette Extra, October 2.)
 PROVINCIAL SECRETARY'S OFFICE,
 Fredericton, Oct. 1st, 1866.

His Excellency the Honorable Arthur Hamilton Gordon, C. M. G., the Lieutenant-Governor, having left this Province to assume the Government of Trinidad, His Excellency Major-General Charles Hastings Doyle, the Senior Military Officer in command, did this day, in conformity with Her Majesty's Commission and Instructions, take the required oaths as Administrator of the Government, at the Council Chamber, and was thereupon pleased to direct to be issued the following Proclamation:—

By His Excellency Major-General CHARLES HASTINGS DOYLE, Administrator of the Government and Commander-in-Chief of the Province of New Brunswick, &c. &c.

A PROCLAMATION.
 The Administration of the Government of this Province having devolved upon me, in pursuance of Her Majesty's Commission and Instructions, I do by the Presents publish and make known that I have this day taken the Oaths of Office and assumed the Administration of the Government of this Province, of which, at all Her Majesty's Subjects in this Province, and all others whom it may concern, are to take notice and govern themselves accordingly.

Given under my Hand and Seal at Fredericton, the first day of October, in the year of our Lord one thousand eight hundred and sixty six, and in the thirtieth year of Her Majesty's reign.
 By His Excellency's Command,
 R. FULTON.

CIVIL APPOINTMENT.—HARRY MOODY, Esquire, to be Private Secretary to His Excellency the Administrator of the Government.

A change has occurred in the Railway Commissioners. Mr. Thomas takes the place of Mr. Lawrence, as Chairman of the Board; Hon. James Steadman and C. H. Fairweather, Esq., are the new members.

We had a crowded market last Saturday. Potatoes in abundance sold from 55 to 65 per bushel. Lamb, price five to seven cts; butter, from 21 to 24 cts;