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Religious Intelligencer.

SAINT JOHN, N. B., JANUARY 26, 1896.

HINDERING GOD!

We dare not limit the Holy One of Israel. His power is infinite. He is all in all; and of him, and through him, and to him, are all things. And yet it is true that in some things he works by man, and will not work without him. He has been pleased to make us fellow-workers with him in nature, in providence, and in grace. In this he has conferred great dignity upon us, and raised us not only to a high honor, but also to an important responsibility.

ready to answer their request if they would ask him, by making them wells of living water. "We to them who are at ease in Zion!" Will they not stir themselves up, and stir one another up, by crying each to the other, in the language of the shipmaster to Jonah, "Awake, thou that sleepest, and call upon thy God."

How awful a responsibility do they assume, who refuse to become co-workers with God in the revival of his work! Their own good, and the good of generations yet unborn, may depend on the way in which they act. It is not merely the immediate and visible fruits of a revival that make it a blessing. There are the impressions which it makes, and which afterward ripen; there are the memories which it leaves, and the standard of spiritual success which it sets up. How sad, if we should stand in the way of the blessing—should dam up the river of God, and prevent it from flowing in amongst us.

EDUCATION FOR THE MINISTRY.

It is sometimes supposed that those who advocate an educated ministry consider education the first great requisite for a minister of the gospel. This is a serious mistake. Any person whether educated or not, who has any appreciation of the work of the ministry, must admit that a Christian minister must be himself a Christian, and that no amount of education can take the place of personal piety. If a church must make choice between an ignorant man who is a genuine disciple of Christ, and an educated man who is not personally a Christian, the choice ought, of course, to fall on the man whose experience prepares him to make known the way of life. But it is better that any church should not be compelled to choose between two such candidates. It is better that every minister be himself a follower of Christ, having experienced in his own soul the work of the Holy Spirit, and that he also be qualified by an ample education to expound the word of God, to instruct the people in all the truths of religion, and to convince men of the truth as it is in Jesus.

The question of education for the ministry is simply this. When a man gives evidence of being called of God to preach the gospel, who has all the natural endowments of mind and heart which the work requires, shall he seek still further preparation by diligent and laborious study? Is it wise for him to learn the Bible in its original languages that he may know the meaning of every part of it,—to cultivate by discipline his powers of investigation,—to store his mind with knowledge of every kind that will increase his power in the pulpit, to acquire facility in reaching the hearts of his hearers as a public speaker? No man can hesitate in answering this question. The more of education a minister has the better. Other things being equal, his power over men increases with his acquisition of learning and intellectual discipline. There is no such thing as a minister too well educated, any more than there can be a lawyer too well acquainted with the principles of jurisprudence or too able in expounding them.

We do not wonder that some of our fathers fell into the mistake of deifying an educated ministry; for they came in contact with ministers whose only qualification for the office was their education, and who gave no evidence of being called of God to the work, or of any personal acquaintance with the salvation by Christ. It was natural that men to whom personal piety was the great requisite for a minister, should think too lightly of education, when they saw it exalted to an undue pre-eminence. But the prejudice was not wisely cherished. The first principle of qualification for the ministry is this: first and indispensable, personal piety and the call of God; then, the best and fullest education within the man's reach. Such a ministry will have power.

But the objection is sometimes urged, that young men, while seeking intellectual culture and discipline in preparation for the ministry, lose the fervor of their religious feeling, and become absorbed in the pursuits of scholarship, to the neglect of their one great work. There may be such cases, for there is no denying that human nature is imperfect, even in the regenerate. But the case is a rare one. For one such, there are many in which the candidate prematurely breaks off his preparatory studies, and hastens into the work of the ministry, imperfectly equipped for it. The truth is that the young men who, in the course of preparation for the ministry, lose their interest in the work, and become indifferent to the claims of Christ are, almost without exception, those whom God did not call, and for whom the work loses its attractions because they have no spiritual qualification for it. With scarcely less exception, they are men who have little or no interest in their studies, and instead of being drawn away from the work of the ministry by the attractions of learning, they are drawn away from the ministry and from study by love of ease or some unworthy motive. It is no loss to the church that they did not enter the ministry. A young man who has in him the spiritual requisites for the sacred office, who, recognizing the call of God, seeks to prepare himself by a thorough course of study, is not likely to forget the great work he has in view, or to lose his interest in the kingdom of Christ, while he is preparing more effectually to serve it.—National Baptist.

SPURGEON IN HIS TABERNACLE.

Being in London, on Sunday, November 6th, I sought Mr. Spurgeon's Metropolitan Tabernacle, and enjoyed the privilege of hearing a sermon from the celebrated pastor. I went early in order to secure a seat, but found an ecclesiastical policeman at the outer gate, who refused to let me in before the usual time. Fortunately, a gentleman passing in to a prayer meeting, was polite enough to ask me to go with him—which I was glad to do. I found about a hundred persons in a lecture room at the rear of the building. The burden of the sermon was, that a blessing might attend the public services of the day. Occasionally I heard a Methodist response, and at the close of the meeting one of Dr. Hunter's hymns was sung.

At the close of the meeting I followed the rest through a private door into the main audience room, and by this means easily found a good seat directly in front of the pulpit. The crowd surpassed anything I have ever seen within walls. The floor was seat, I should think, 3,000 people, while a double tier of wide galleries runs clear around the building. There must have been very nearly 6,000 people present. It was a dark lowering morning, and the fog had so filled the room that it was impossible to see distinctly, and the ghastly light of 300 gas burners did very little to help the matter. There was a hush of reverence all over the vast room, with that lack of reverence which, for some strange reason, is so nearly always shown in churches where there is an unusual crowd. I could not judge well as to the social standing of the people, but they all seemed at least respectable, and not a few elegantly dressed.

The preacher appeared—HUMMING AND BUZZING. At precisely ten minutes to eleven, Mr. Spurgeon took his seat in the pulpit, and spent a few moments in silent prayer. Glancing up, he took a hurried survey of the crowd, and then stepping forward to the railing—of course he stands in no box—called out in a ringing voice, "Let us pray." In a second the humming ceased, and all heads were bowed. The opening prayer was about five minutes in length, and was exceedingly appropriate and full ofunction and fervour. The moment it ceased, the humming recommenced. A hymn was announced, and the congregation requested to sing it to the tune of "Georgia." The preacher listed it out, one stanza at a time, seldom looking at the hymn book, in a manner which seemed to say to the congregation, "I have the words, and you must sing it." And they did sing.

There was no instrument of any kind in the house; but a chorister, backed by about twenty singers of both sexes, stood in the altar and led the congregation. I glanced all around, and it seemed to me that nearly every one had a book and joined in the singing. The effect was overwhelming. All around and above me the voice of praise rolled out like the voice of many waters. The preacher joined with the rest, singing as if he enjoyed it heartily.

THE MORNING LESSONS. Next came the morning lessons, the first being Hannah's prayer, and the second the 13th Psalm. These were read and commented on, verse by verse, the whole being read in the original Hebrew, and by the expository remarks were exceedingly striking, and at times thrusts were made which might have gone home to many present. The talking had ceased, but an incessant coughing was kept up, which for a time threatened to ruin the service. He stopped and begged them to cough less, if they could possibly avoid it in such a fog, but his request was little heeded. As he read on he had occasion to speak of our proneness to honour the great at the expense of the good. "When a great statesman dies," he said, "the mourning is so great that some ministers must needs go out of the way to laud him as a saint, while the poor man who is a saint, goes unknown and unnoticed to his grave." Here was a thrust at Dr. Cummings' to-day in preaching a patronizing sermon on Lord Palmerston. No names were used, but the Apocalypse lived, and was easily recognized as claiming a share of the caustic rebuke which followed. This done, the coughing began again as before. After the reading, another short hymn was sung, during which Mr. Spurgeon called out for them to sing more quietly, and was obeyed most literally.

A LONG PRAYER. Next came the prayer. It was a long prayer, occupying twenty minutes, but it was in no sense tedious. It could hardly have been better adapted to its purpose—leading multitudes in their prayers to God. At times its simplicity seemed to border on irreverence, but I could well overlook this. The man who prays in such a manner in the year that he prays. The throne, the Mediator, and a great and needy multitude, were before him, and he was pleading for their varied wants. After the prayer another hymn was sung, and then followed the sermon.

THE TEXT AND SERMON. He announced for his text the 7th and 8th verses of the 13th Psalm. He proposed to say the least, would speak of God by method of exalting his "chosen ones," where they were found; how found; how raised up; and where placed. "Or," said he, "if you want a theme after the manner of the novelists, you can state mine, and a grand one it is, 'from the depths of the sea, the kind of orator which I brought up the first head, bespoken on more than half an hour, and was consequently obliged to hurry over the rest of the sermon, some points being barely alluded to. Of course he spoke extempore, and much of his sermon was evidently impromptu. He preached for an hour and a half, and was somewhat abruptly dismissed us with the benediction.

THE SECRET OF HIS POWER. I have read much about what critics choose to call "the secret of Mr. Spurgeon's power," as there must needs be some hidden charm by which he maintains his popularity and power. One says it is his magical voice; another that it is his buoyancy, and a third that it is his "sentimental" style, and so on. It is a marvel to me how any one who has ever heard him can talk about any one special element of power which he has; for it certainly seems to me that he is possessed in a remarkable degree of nearly every element which enters into the composition of the best of preachers. He is hardly ever rebuked, but always animated. He lacks in taste; is coarse, and sometimes indelicate in his choice of words and illustrations; but, perhaps, this is but a slight drawback in the eyes of the great multitude before him, gathered in from all quarters of such a city as London. He is not so far from the mark as the modern pulpit, and that he, perhaps, is judged by a false standard.

Another element of his power is found in his choice of words. He is partial to Saxon. The most illustrious can understand all he says. I have heard men preach who are as learned as the learned, but whose books of their theology—the very idiom of Watson and Butler being frequently adopted. As well might they preach in Chocktat, so far as nineteenth-century hearers are concerned. Mr. Spurgeon is not of this class. He speaks as if he wished to be understood. CHANGE OF TOPICS. It is in his choice of topics, however, that he shows the most skill. He deals with live questions—simple questions often—but questions, nevertheless, which are uppermost in his hearers' minds. He brings resolutely his claims to them as they are—not as the society says. He is not content with the usual topics, but he makes up the sum of most men's lives, and he spends much time on these little matters, which too many never mention in the pulpit. Domestic cares, troubles, and unhappiness—one half of the world—are not slighted by him, and he speaks of them with a few plaudits about "the uncertain vicissitudes of the present probationary stage of existence," but he comes right down to it—the scolding, slandering, forgiving, blessing, giving, praying, helping, and loving, which the masses understand and appreciate. But while not admitting that he has had no greater interests which affect the nation, the Church, or the community, on his mind and heart.

REMARK FOR THE POOR AND FORSAKEN. Still another source of this man's great success is found in the fact that he delights in inviting the poor, the outcast, and the fallen, to his church and to the service. There is a strange power which attends the Gospel when offered to the poor, the most degraded, and the most fallen. From the time that Jesus started Judea by inviting publicans and harlots to enter into the kingdom of heaven, down to the present hour, it has ever been noticed that unwelcome power is exerted by the Gospel on those whom the world has no mercy. It is a reproach to the Christianity of our age—a source of its weakness—that while the abandoned are numbered by the thousands in all our cities, our pulpits are too polite to invite them to Christ, our churches too respectable to receive them, and both pulpit and church too cowardly to rebuke their destroyers. I shall never forget Mr. Spurgeon's appeals, as with uplifted hands, he called on the gamblers, the thieves, the abandoned women, and the murderers, to come to the Saviour, who would not cast away. A thrill ran through the vast crowd as he cried out that innumerable multitudes of those fallen low as any one present could be, now stood before the throne in robes made white in the blood of the Lamb.

CULTIVATING MINISTERS. "Frenema," of the N. Y. Observer, has written a letter from the "Fireside" on cultivating Ministers. We make some extracts. "It is not pretended that ministers out of the pulpit are of as much account as ministers in the pulpit, but there is no profession or pursuit in life where good men are more conducive to success, and bad men more injurious, than the clerical. Hence the importance of making the subject a matter of attention at the outset of the educational life of a minister. College and seminary life is not favorable to the cultivation of good manners. The hardening of young men in the walls of a common dormitory, their study, and their sleep, eat and drink, without coming in contact with society, always tends to make students indifferent to the requirements and gentleness of cultured life. Many of them become brutal and unfeeling, and their habits, if they were not so when they entered."

If I had the regulation of the interior of a school for young prospects, I would first exclude the use of tobacco; not a professor should teach in any chair, not a student should recite within its walls who made use of this vile weed. It is the bane of the usefulness and lives of many of our most brilliant ministers, and is now ruining others who will read and despise these words. Their friends know that they are going down, but they will not believe it. If banishing tobacco from the seminars, we should at once banish a large amount of filth. Then we should have a taste for cleanliness which is inconsistent with incessant spitting. In the next place, I would provide suitable persons to perform all those services for students which are done for them in genteel families, and by those relieving them from mental odors, would lead them to cultivate the graces as well as the sterner virtues of life. And I would have every room carpeted, and furnished with more than the absolutely necessary furniture—there should be some of those comfortable and delicate appliances that go to make up the actual enjoyment of a place in which, for two or three years, a student is to find his home.

Doubtless you sneer at some of these suggestions, and I think I hear you saying, "That is the way to make dandy ministers, dilettante preachers, but not strong preachers." But hold! is a man less manly for being a gentleman? Is dirt in order to godliness? Does health require the sacrifice of decency? If there is any good man worthy to be despised, it is a Miss Nancy, and we want none of them in the supply. But the cultivation of good manners does not make a man a fool, and a Miss Nancy is next door to a fool. No, we need a race of strong men, of men who can be courteous as well as strong; who can, like Paul, adapt themselves to all situations in life, as a true gentleman can, and who are otherwise equally well equipped to tell upon every man's success, and more upon a minister than any other man's. The rudest people feel their power, and are proud of a minister to whom they love to look up with admiration as well as reverence. And if the rude appreciate and honor a minister, how much more are they mighty for usefulness where society justly require that the minister shall be an ensample to the flock in manners as well as morals.

St. John Protestant Orphan Asylum.

The Chairman and Directors of the Saint John Protestant Orphan Asylum, in presenting their annual Report to the donors and subscribers, would acknowledge the hand of an overruling Providence in the prosperity of the institution during the year that is now brought to a close. In former years much anxiety was felt by the Board in the continuance of the institution from the scarcity of means placed at their disposal, and with all the zeal and assiduity evinced by Mrs. H. Kincaid, who generously undertook to relieve them of this anxiety, the liberality of the donors to the demand was not more than sufficient to preserve the institution from the starving point, leaving nothing to make good the daily wear in the clothing, and the repairs necessary to the building, furniture, &c.

Through the exertions of a few ladies and the liberality of the citizens generally, the Ladies' Committee, placed in the hands of the Board \$3,500, the proceeds of the Protestant Orphan Bazaar, with the request that \$2,800 should be invested, and the balance to be repaid to the institution, making suitable alterations in procuring necessary furniture and in replenishing the clothing, &c. In compliance with this expression from the Ladies' Committee, after having made the investment, the Board was enabled to make the alterations which have been conducted so judiciously under the direction of the Asylum; they would, however, have not been able to have carried on the daily working of the institution had it not been for the Ladies' Committee, who generously and with untiring zeal, have superintended the establishment through their monthly visiting Committee.

At the suggestion of the Ladies' Committee your Board procured the services of Miss Miller, as a teacher exclusively for the children, that the Matron who had previously instructed them might devote her time entirely to the management of the house. Of the children and the confidence of the Board, and June and December were ample evidence. On taking office the Board had some little difficulty in procuring a suitable Matron; this, however, was successfully overcome in securing the services of Mrs. Mason, whose excellent management has won the regard of the children and the confidence of the Board. At the beginning of the year there were twenty children in the Asylum, twelve boys and eight girls; of these one boy died of congestion of the lungs, one was returned to his mother on the Board being satisfied that she was able to take care of him, and two more adopted by individuals under the sanction of the Board. Of the girls one has been adopted, and two apprenticed. There have been four admissions during the year, two boys and two girls, making the present number seventeen, viz: ten boys and seven girls, the actual cost for their maintenance, including clothing, schooling, &c., was \$1,000, &c. &c. will be found returned to the Treasurer's account, amounting to fifty-six dollars each. The utmost economy is used in every part of the establishment with due regard to the health of the children, and in calling upon the community to assist them by their benevolence, the Board know not where they can curtail their expenditure.

ST. JOHN PROTESTANT ORPHAN ASYLUM, IN ACCORD WITH JOHN BOND, TREASURER.

Table with financial details: Paid Ladies' Treasurer, \$708.57; For House Supplies, \$205.94; Orders for Orphan, \$205.94; Building—Furniture, \$205.94; Wages, \$205.94; Teacher, \$49.99; Matron, \$49.99; Invested in Savings Bank, \$100.00; Cash on hand, \$185.11; Total, \$1876.99.

By the Treasurer's report it will be seen that the necessary repairs and alterations, and the introduction of hot water, &c., exceeded the sum placed at the disposal of the Board from the Ladies' Bazaar. The liberality of individuals, however, has enabled them to meet all demands. The Board would take this opportunity to cordially thank the Ladies' Committee, for their assistance during the year, and to express their hearty approval of the management evinced in the Institution. To the Medical Gentlemen who have so kindly and gratuitously given their services, they return their grateful thanks. And to the Proprietors of the several newspapers who have kindly and liberally assisted in connection with the Institution, they tender their grateful acknowledgments.

In conclusion, they would remind the donors and public generally that the Institution is open to visitors every Thursday from 2 to 5 P.M., and they trust are permitted to express their hearty thanks to the Board of the Asylum, may lead to the continued liberality of our appreciative and discerning public.

W. SOUTH, Sec. P. O. Asylum. Jan. 5, 1896.

BURNING OF SACKVILLE ACADEMY.

Our paper last week contained the main particulars, as far as can be ascertained, of the destruction by fire, of the buildings of this popular Institution. We join with our contemporaries in expressions of deep regret at the loss which this inflicts upon the Wesleyan Body, and the discomfort which must accrue for awhile to the students and those connected with the Institution, by being so suddenly ejected from their comfortable home by the calamitous fire. But the burning of this Academy is not only a loss to the body to whom it belonged, and whose liberality will be mainly taxed to rebuild it. The Sackville Academy was an institution to which all denominations were more or less indebted, not only because that some of the youths of all the religious bodies have been educated there, but because its influence on the popular mind in favor of education was salutary and good, and it has done much for education.

the actual teaching and training of the young persons who have shared its advantages. Every healthy institution of learning in a country contributes to its intelligence and prosperity, and becomes a part of that country's wealth. This is especially true of the Wesleyan Academy at Sackville, and we learn with satisfaction, that ere the ashes of the late buildings were cold, it was decided to set about the work of rebuilding forthwith. The students were accommodated in the College and private families, and the classes will suffer little or no loss in their studies by the calamity.

Dr. Pickard and the Rev. Mr. Nicholson have been in St. John several days, soliciting funds for rebuilding. A meeting was held on Monday evening in the Centenary Chapel, which was largely attended; and addresses in favour of the object were given by the deputation from Sackville and other gentlemen; and we learn that much liberality was evinced in this meeting, and by the St. John people generally. Rev. Mr. Butcher has visited Fredericton to solicit contributions in that city; while other deputations have proceeded to Halifax and other wealthy Wesleyan communities; and from the liberality and zeal of a Wesleyan body no doubt exists but ample funds will be obtained to re-build without any delay. The whole loss, we understand, by the fire, to be about \$25,000, against which there was an insurance of \$12,000 only.

CONCERT AND RECITATIONS.—The most interesting and the most numerous attended public exercise which has ever been given by the Fredericton Free Baptist Sabbath-school, was one last Thursday evening. Our Church was literally jammed some time before the exercises commenced; and during the exercises, which lasted about two hours, the large audience listened with quietude, and apparently with much satisfaction. The exercises consisted of singing, recitations, and dialogues. The former was under the management of Miss Atherton, who presided at the melodeon, and it was highly praised by those competent to judge. The recitations, &c., were under the care, as usual, of Mr. E. C. Fozz, and were very excellent. A collection of \$12.30 was taken up for the benefit of the school.

THE NEWS AND THE PRESS.

JANUARY 26, 1896.

The Freeman scents the fact intimated by its last week, that there is a "Catholic party" in this Province; and as unfortunately that no such party exists, all ranks of that—most profanely many Catholics of all ranks and classes are Confederates." The statement of the Freeman are ready to admit with some limitation. Their number is not very great; but the probability is, will increase. It is well known that liberal principles for the last few years have been taking hold of all classes of mind, and that in all civilized countries men have been looking at things from a new standpoint. Hence the extraordinary changes which have taken place in Italy, France, and other Catholic countries—not even excepting Spain and Portugal. The day is past when his Holiness could put his foot upon the neck of Kings, when a Pope's Bull founded the Cabinets, and gave tone and direction to all political—as well as religious—sentiment.

The Catholic mind is in a state of transition; hence, the far excited by the removal of the French troops from Rome. Many Catholics in this Province, as elsewhere, are beginning to ignore the right of the Church to control their political action, or to dictate their sentiments on either local or general politics. On matters strictly religious they adhere as firmly perhaps as ever to Rome; but the advent of liberal principles has entered into their minds, and inspired them with a courage to think and act on matters strictly secular, independent of the arbitrary dictation and dominion of the clergy and church. Even the editor of the Freeman himself, does not seem to be so anxious to act in concert with the wishes of his "ecclesiastical superiors" as formerly. This transition, which is evidently going on in the Catholic mind is one of the hopeful signs of the times.

But a "Catholic party" does exist, notwithstanding, in this Province; the object of whose leaders seems to be to exercise an influence and control over the party in power, for purposes best understood by themselves. It is also true that Mr. Anglin holds the political leadership of this party, and that it includes in its ranks some other classes, not Catholic, among whom are those of the "Watch Committee" type; but we would by no means intimate that all those whose object is to Confederation belong to that party. The Freeman would feign make us say so; but by the "Catholic party" is understood that party represented and led by Mr. Anglin and the Freeman. Had it been to the advantage of this party politically, to have voted for Confederation, they probably would have done so. If Mr. Tilley and the liberal Government had been as willing to come under the dictation of Mr. Anglin, as the men now in power were, they might have been in office still, and Confederation might have been carried out.

To hundreds of men in this Province it is a matter of some importance who fills the Executive, so long as they are respectable and intelligent men, having the confidence of the people, and governing the affairs of the country with an enlightened and liberal policy, and for the best general good of all classes. Whether Mr. Smith or Mr. Fisher is Attorney General; Mr. Tilley or Mr. Gilmour, Provincial Secretary, is not with them the great question. They would as quickly and as persistently oppose a Government with Mr. Fisher and Mr. Tilley in it, if these gentlemen allowed themselves to come under the dictation and control of Mr. Anglin and his party, as they do the Government of Messrs. Smith and Hatheway. When the Catholics of this Province became almost a unit on a great constitutional question upon which Protestants of all shades and of all degrees of intelligence are divided; when their votes are controlled from the altar and by the clergy; when the Government in power is awed and dictated to by the representative and leader of this class, it is surely good evidence that a "party" does exist. But it is most unfortunate for that party and for the Government they support, that they have chosen a leader, all of whose antecedents have been in hostility to British interests, and whose energies and talents have always been most sedulously devoted to render the rule and government of the mother country odious in the eyes of the world.

CONTROVERSIES.—Through pressure of other duties, we have neglected to notice, heretofore, the decided improvement which has been made in our contemporary, the Colonial Farmer. It has abandoned its quarto form, which is always awkward in a newspaper, and now appears in the popular style of a single sheet of four pages. Its typography is also improved, and it is generally well filled with agricultural matter.

We notice also that the Morning Telegraph has been enlarged, and put on a new dress. For the last two or three weeks we have received the Weekly Globe instead of the Evening edition. But as it does not reach us until Thursday, its utility to us is very much lessened.

Mr. Anglin in the Freeman of the 20th inst., very "farcely" denounces the INTELLIGENCER and its editor, and lavishly bandies his usual terms of "lying boldly," "falschoods," "calumnies," &c. &c. We have no wish to retaliate. A cause defended by such epithets, must be a rather suspicious one, and lacks honorable defenses, to say the least.

"Colonist."—The Evening Globe of last evening has been shown us. It contains a letter signed "Colonist," which will receive our special attention herewith.

The public installation of the Rev. T. F. Fowler at the Pitt street Baptist Church just organized, will come off in our next meeting-house on Sabbath next, 3 o'clock, P.M. All the Baptist churches of the City and Portland will be represented. There will be a collection taken up to replenish their building fund.—Visitor.

A Public Meeting of "Tilley Section" Cadets of Temperance, was held in the Institute on Friday evening last, and was very successful. The weather was somewhat unfavorable, but the house was filled to overflowing. The recitations of the young lads were very good indeed, considering the novelty of their position (to them) on the platform before a large audience, it was excellent. The rendering of the pieces was in some instances good, while the "Loyal Orators" eminently brought down the house. Mr. Tilley then addressed the meeting, alluding to his former and more intimate connection with the Cadets and Cold Water Army, and the pleasure with which he now recalled those times. He dwelt on Temperance in a financial point of view, saying that he knew from past experience that in no other way could the people of the place be so easily roused. He developed many startling facts in this connection, among others that we sent last year out of the Province for intoxicating drinks about \$700,000, and for Tobacco over \$280,000, and that over 1800 men spent for liquor alone a sum sufficient to build a Railway from Nova Scotia to Maine. Mr. Wetmore then followed, and Mr. Skinner closed with a short address. The meeting on the whole was very interesting, the entire audience remaining to the close although considerably after ten o'clock.—Morning Journal.

DEAD BODY FOUND.—On Wednesday a dead body, minus the head, was found in the harbor, and taken to the dead-house, where it was supposed to be the body of the sailor who fell from the ship John Bangan, in attempting to get on board the ship John Bangan, some two months ago.—Telegraph.

FREDERICTON.—The election for Mayor came off on Saturday last, and resulted in the success of John A. Beckwith, Esq., by a majority of 53 votes over Mr. Dowling, the opposition candidate. George N. Perley, Esq., was induced to allow himself to be nominated, in consequence of promises made to him by Mr. Dowling, but which were not fulfilled. So he informs us. He, however, made no effort on Saturday to secure votes, as the contest lay between the two others. The history of the recent election for Mayor is most disgraceful to certain parties, and reflects much discredit on the city. The present incumbent will, we believe, discharge the duties of the office well. His election is regarded by some as a Protestant and Confederate victory.

The fate of the murderers of Captain Benson is at length determined. The Colonel of Thursday says:—"We are authorized to state that His Excellency, the Lieutenant Governor decided on Tuesday last to allow the law to take its course in the case of Dowey, who is to suffer the extreme penalty on Wednesday next; and to commute the sentence of Douglas to imprisonment for life, with hard labor. It was impossible that Douglas could be executed, when two Judges before whom the case was argued, had given the opinion that the evidence against him was not sufficient to convict; and the Chief Justice, who tried the case, and Judges Dodd and DeLarue, before whom it was argued, while sustaining the legality of the verdict, declined to express any individual opinion upon it, of approval or disapproval. On the other hand, the Executive advice of the Lieutenant Governor, being given, the evidence against the guilty accomplice, Mr. Benson, convinced that Douglas was guilty of the murder of Capt. Benson, could not advise any less punishment than imprisonment for life. The hand that committed this cruel murder will soon be cold in the tomb, and will be protected by the life-long imprisonment of the other. We believe that His Excellency's decision will meet with almost universal approbation.—Halifax Paper.

The Nova Scotia Parliament is summoned to meet for the despatch of business on the 22nd of February. The coming session will be an anxious one, especially to the friends of education.—Id.

ANNEXATION TO THE UNITED STATES.—ITS BENEFITS.—The following is well worthy of the consideration of Provincials who are eager for annexation. It is from a Boston correspondent of the Halifax Express. He says:—

- Before two prudent business men conclude to make a trade, it is the usual custom, I believe, to sit down and estimate the gain or loss that is likely to accrue from the transaction. Now supposing that the Nova Scotia business men prefer to enter into a Union with Canada, but to try "isolation," and to be left out in the cold for a season, and then finally conclude to sell out to Uncle Sam, what would you gain by the transaction? This is an important question, and I think it can furnish you with some data that may help to answer it satisfactorily. Well then you would gain: 1. Free trade for your fish, coal, minerals, and other produce in all parts of the Union. 2. A Republican form of Government. 3. Two States, about as many as any Members of Congress, as the States of New York and New Jersey. 4. Perhaps half a dozen of Federal offices. 5. A paper currency, worth just now, about two-thirds of your own. 6. A liberal share of our national debt which, under the authority of our great Financier Mr. Jay Cooke, would confer upon you a great public benefit. Now, for these inestimable blessings of Self-government, Yankee Free Trade, and paper money, what would you have to pay? Well, you would have to pay: 1. From five to ten times higher duties on all imported articles than you now pay. 2. Three times as much for clothing, and the necessities of life as you now pay. 3. Three per cent. on everything you manufacture. 4. Ten dollars a year for keep, or to sell Spruce-beer. 5. A dollar a year for a gold watch. 6. Two dollars a year for a piano. 7. A dollar a year for a carriage. 8. A stamp duty on all receipts, Notes of hand, bills of Exchange, Contracts, Deeds of Sale, Wills, &c., &c. 9. According to the estimate you raise at present to pay expenses of government, interest of public debt, public works, schools, roads and bridges, and what not, you would have to raise in addition to the above, by direct taxation, a public debt of the United States, could not possibly fall short of fifty million of dollars, the interest of which you would have to pay in gold, derived from imports. Now let us consider for a moment, what this sum would do for you, if united with the other Provinces. Less than half of it would build you all the Railroads, with double tracks, and all the public works you would be likely to need for the next half century. It would give you unbroken communication with Canada and New Brunswick, all the year round. It would make Halifax the great port of entry for all the Provinces, and cause a large portion of their products to pass through it to the markets of the world. Annexation would give you Yankee free trade, heavy taxation, but no public works. Union with your sister Provinces would give you free trade with them, with the Mother Country, with her other Colonies, and with all other countries she trades with. It would give you moderate taxation, and all the public works you can desire. I see that the British Queen invites you to go for Union, and promises to protect your fisheries and to stand by you until you can take care of yourselves. If you take her advice, I venture to predict, that in less than ten years from next March, you will have our protectionists begging to trade with you on your own terms. The Ottawa correspondent of the Toronto Globe says:—"There is a growing feeling of indignation here as well as in the West at the coercive measures promulgated at Washington, which are obviously of a political character, and with a view to annexation. The mainly self-reliant tone generally evinced at the prospect of the abrogation of the reciprocity treaty is creditable to Canadians, and was to have been expected. There are 750,000 barrels of flour stored in New York city, and 11,000,000 bushels of cereals.