

TERMS AND NOTICES.

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JOSEPH McLEOD, Editor.
Rev. G. A. HARTLEY, EDITORIAL CORRESPONDENT, under the letter X.

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Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 20, 1867.

"TEMPERATE IN ALL THINGS."

No. 2.

We hope to see the time, when this principle shall pervade and permeate society, and guide it into paths of peace and holiness, as well as sobriety. Any individual, adopting this as his motto, will enjoy his blessings in his own person only, but will still continue to be cursed by its violation in the mass around him.

Society cannot be fully blessed by obedience to this injunction, until the curse of intemperance is absolutely removed. The unholiness and ungodly indulgence of our lusts and appetites, cultivated and unmastered, as to many of them, by sinful practices, produce disease and often death, in addition to poverty and want, begging and starvation now common in all mixed societies.

Let us imagine, for a moment, that the inhabitants of New Brunswick act strictly upon the principle of "Temperate in all things," or temperance in all things, which is really the same thing, what would be the result?

We would be freed from numberless broils and disgraceful scenes at public gatherings, which to the more orderly society would be a great blessing; we should see closed the many sinks of iniquity, found in cities, towns and villages, and even in more remote country places. The profanity, dissipation, and sin, engaged in, about these places of pollution where intoxicating liquors (poisons) are doled out, at three cents per glass, are enough to curse any nation, or destroy any people. Let a strictly moral and temperate person enter one of these places, and his whole soul is disgusted with what he sees, hears, and even smells; and he feels mortified that he should be found in such a place. We then should have the land purged from these "our country would, we believe, be saved from at least, three-fourths the crime now exposed annually, at our Courts of Justice, and the people spared the infliction of taxes for its punishment and expense of its prosecution, as well as for the support of the criminals. This is no small matter. The people of New Brunswick were astonished, when they saw the amount of money they pay annually for this purpose alone. Another saving to the country, would be the time (and time is this sense is money), spent in selling, buying and drinking the liquors, thus imported: few of us know the time lost in this way. Take all the time lost in the country, and give them honest and profitable labour; and add to this, the time lost by the drinker and drunkard, and we would have a host, who would do much toward improving the country by their labours, and help materially to enrich it, by making an independent living; i. e., free from the earnings of others, they would lay by a surplus to increase the capital stock of the country, and thus add to its material prosperity. Once freed from this host of idlers, our next attention should be to the houses of the drunkard, and here, we need more than mortal pen to portray the blessings that would accrue from the practice of the injunction, "Temperate in all things."

For the Religious Intelligencer.

CHRISTIAN BENEVOLENCE.

No. 2.

It must be plain to every observer that the amounts annually contributed towards the support of the various religious objects, fall far short of the standard of benevolence which the Gospel inculcates, and bear no just proportion to the wealth of our churches, or the demands of the cause we serve. This is a point on which our people require to be thoroughly instructed, but it is the one of all others on which they seem most reluctant to be taught. As long as we dwell on the doctrines and promises of the Gospel, and continue to portray the beauty of holiness, and the rewards and honors which await the Christian at the end of his pilgrimage, they will listen with apparent ease and pleasure; but no sooner do we introduce the subject of Christian benevolence, and urge upon them their imperative obligation to contribute according to their means towards the support of the Gospel at home, or the dissemination of its light and truth amongst the inhabitants of other lands, than their countenance is changed, and we may think ourselves the subjects of a happy escape, if we are not acrimoniously charged with overstepping the bounds of our commission, and departing from the pure and holy spirit of the Gospel, to soil our hands in such corruptible things as silver and gold.

For the Religious Intelligencer.

I do not say that any real spiritually minded Christians act on this miserable principle of selfishness, or that all merely nominal Christians do so; but I do affirm, without any hesitation, that there are hundreds of professors of religion and members of Christian churches in this Province, who respond to the most pressing and reasonable demands of the cause of Christ, mostly in the spirit and language of the first guilty fratricide, who with his hands stained in his brother's gore, replied with sullen heartlessness, "Am I my brother's keeper?" And it requires but little reflection, with the Bible in our hand, to determine whether such a spirit harmonizes with the requirements of the Gospel, or whether those who cherish it can be true and faithful followers of Him who "though he was rich, for our sakes became poor, that we through his poverty might be rich." The thing is utterly impossible. The Spirit of Christ can never dwell with such sordid selfishness in the heart of any man. For as the Apostle John enquires, "Whom hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Under the Jewish economy, the theory of systematic benevolence was admirably carried out. There the tenth of all their increase was regularly appropriated to the service of God. It was something not only inculcated by precept, but established and settled by law. The duty of the people was defined and rigidly enforced. Nobody thought of evading it with impunity. Every persistent violation was met with its fixed and irrevocable penalty. Under such a system, there were few difficulties. The tithes levied were cheerfully paid. The duty was performed, not as a hardship, but as a pleasure, and with a sense of the divine approbation resting upon them, they experienced the truth of the scriptural declaration, "It is more blessed to give than to receive." And how delightful to mark the instances of abounding liberality frequently recorded in their history! And they may properly be considered as a guide to direct us in our contributions to objects of Christian benevolence.

When the tabernacle was about to be erected in the wilderness, it is said, "They came, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings and tablets, all jewels of gold, and every man that offered offered an offering of gold unto the Lord. And every man with whom was found blue, and purple, and scarlet, and fine linen, and goat's hair, and skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass, brought the Lord's offering, and every man with whom was found shittim wood, for any work of the service, brought it. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom, spun goats' hair. And the rulers brought onyx stones, and stones to be set for the ephod, and for the breast-plate; and spice and oil for the light, and for the anointing oil, and for the sweet incense. And the children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring for all manner of work, which the Lord commanded to be made by the hand of Moses." And such was the enthusiasm of the people of both sexes, and of all ranks, in pouring in their voluntary offerings, that it was necessary to issue a proclamation to restrain them. "And they spake unto Moses, saying, the people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary, for the stuff they had was sufficient for all the work to make it, and too much."

The offerings in gold and silver alone, on this occasion, amounted to twenty-nine talents and seven hundred and thirty shekels of gold, and one hundred talents and one thousand seven hundred and seventy-five shekels of silver, which, reckoning according to our currency, would nearly equal the sum of two millions of dollars. To this must be added the immense quantity of wood, brass, linen, and other materials used for the furniture and utensils of the sacred edifice. And all this was cheerfully contributed by a nation that numbered little more than half a million of males from twenty years and upwards, and whose whole population could scarcely have equalled that of our New Dominion. Does the age in which we live furnish one instance of Christian benevolence parallel to this? Should it be looked for? Does God require it? Does his cause demand it? Does our duty lay in that direction? Do our obligations bind us to it? I speak as to wise men, judge ye what I say. Verbum ut sapientia.

Agriculturally, things are favourable. The weather has been such as to enable farmers to secure their grain in excellent order. Wheat is a good crop, and oats heavy; hay, far above the average—in short, the barns are full, with stacks out. Potatoes and buckwheat will be rather lighter than usual; the former, blighted slightly; the latter has been injured some with the rust. On the whole, we have a bountiful return for the labour bestowed.

Our railroad is progressing finely. The engine is now fairly at work, and will soon show us what the "iron horse" can do.

There is something wrong about our goal, or its Keeper, for every little while we hear of the escape of criminals therefrom. Another batch got out and are at large since Friday night last. Till is among the number; so learn. There should be some enquiry into the frequent escape of criminals, especially in this County.

Matters, religiously, are at the present time, so far as I know, quiet—if we except the fact that the people who believe in the "second coming of Christ," that "He is even now at the door," are to hold a quarterly meeting in Jacksonville, soon; and that the Baptist folk hold a quarterly meeting near the same place in October next; and the F. Baptists hold a District meeting in Woodstock on the last Saturday of this month. Yours, truly, ALEXANDER CARLETON, Sept. 16, 1867.

THE BREAD AND CUP.

It was a beautiful idea to make bread the symbol of the body in which the Lord dwelt and suffered, and the grape wine the symbol of the blood which he shed. Through his body he was made known to the world as the "Life," though his blood poured out revealed life sacrificed for sin. It was kind and wise in Christ to leave a memorial of that body slain, that blood spilt, by which he became visibly our Redeemer, Sanctifier. It is a simple modest rite, to take a morsel of bread and a drop of wine in token of this sacrifice, but it is full of meaning.

Infinite comfort has come to sinful souls through these tokens. Their very simplicity has left the eye free to gaze fully on Christ, they do not fill and feed the imagination, and hold the heart to the token, but point significantly to the crucified one, saying, The body is not in us, but in him all that is glorious, saying, lovely and divine richly dwell. The words of Jesus, "This is my body." This is the blood of the New Testament, are still heard by the saints, and the Spirit adds, "As oft as ye eat this bread and drink this cup ye do show forth the Lord's death till he come." Precious words! Precious atonement celebrated! Precious Saviour commemorated! Precious privilege to take the simple tokens in honor of that Redeemer from whom all mercies and all life to sinners flow!

Jesus would have us remember him that we may be like him, and have peace. With great desire then that Christ, with all his wealth of excellence, should be formed within us, we should come to the Supper. Earnestly we should pray to be delivered from all enmity, prejudice, pride, willfulness, passion, and filled with the same meek, generous, forgiving, patient, long suffering spirit which characterized the Master. O, it is a great and blessed thing to be rid of the "old man" and be filled with Christ; and at the Supper our desire for this should become intense. If we appreciate the design of the ordinance, we shall long for this redemption as we partake.

Weak Christians, overwhelmed with a sense of unworthiness, sometimes decline the tokens. There is something in their feelings to be commended, but they err in action. It is not because we are worthy, but because we are needy, that Jesus offers the tokens. If we partake we confess that we are needy, lost, helpless, yet hoping in Christ, and that Christ is worthy, able to save, full of mercy, and that we desire to honor him as King and Redeemer. But if we decline the Supper, we refuse to honor him, express distrust and so far deny him, and he is grieved with us. As he offers the symbols of his dying love to all of his disciples, he who stands aloof casts a shadow of suspicion upon the Saviour, and sends a pang to his heart and to the hearts of his people. We should be very careful never to do this. Have we sinned, we should come confessing and be forgiven. It is and to have sinned, it is more and not to come at once to the Lord and confess. By avoiding the Supper, we add sin to sin. Christians sometimes refuse the Supper because displeased with certain ones who partake. They ought never to do that. The presence of a sinner should prevent no one from honoring his Lord. Judas was at the first supper. Ought we to be more fastidious than the Master? Shall we refuse to partake because hypocrites pray in form? Shall we forsake our Lord because false men crowd into the ranks? If one ought to forsake the table on account of wrong doers, all ought to, and none but sinners would be left. Shall we thus abandon the Lord's Table?

But the cause of forsaking the Supper is often personal. Some one has offended you, and hence you refuse to honor your Lord. Now this is all wrong. It is no worse to sin against you than against any one else, and you should not resent it before the church. It is wrong to make the Lord's Supper a point to advertise your quarrels or personal difficulties. But this is often done. It is one of the most prevalent failings among the saints. Conscience and reverence for Christ and hatred, personal hardness and passion become strangely mixed, and from month to month the public are reminded that this brother or that has a quarrel with some one. Notoriety is given to private difficulties, public attention is called to discords which ought to be wholly concealed. To make the Lord's Supper the point of issue, the means of advertising, is inexcusable. It grieves the Master, grieves the Minister, grieves the Church, attracts the attention of the world and brings scandal upon the Christian cause to take such a course. Better far be patient, forgiving, "hide a multitude of sins" by charity, and stand up for Jesus, take the tokens of his death, with broken hearts, praying for the sinful, "Lord forgive them, they know not what they do." This will honor the Saviour, exhibit his spirit, and save the holy cause from scandal.—A. N. S.—

DOCTRINES PREACHED IN AN ENGLISH PARISH CHURCH.

A correspondent who signs himself "An Incumbent of the Church of England," writes to the *Cheltenham Examiner*, giving the following account of a service which he attended at the Parish church of Prestbury, near Cheltenham in England. The service may not correspond with any held in our churches in the Diocese of New Brunswick and Nova Scotia, but the doctrines taught are very similar to what we understand are proclaimed in several of our churches, and this being so it is only preparing the way for the full-blown ritualism exhibited in the case here recorded. The writer says:

The first thing that struck me on entering the village was the appearance of the "priest," or vicar, walking through the village in his cassock, with fringed ed bow, towards the church. Had he worn a shawl, had he instead of his college cap, he would have been an exact *fide faciente* of a Roman *papa* of Italy, not of our English *facile* expression. On entering the church I found it was filled, and it was soon crowded; but it was evident that the congregation was not made up of *les bon villageois*, but of visitors from the neighbouring watering place, and wandering young men and maidens who had come to see the show and hear the music.

It may save minute description if I say of the "altar" that its resemblance to a Roman one was slavishly exact. The service was of the usual choral and Latin Ritualistic character. The chorists, and even the pew-openers, were dressed in cassocks, while the former wore over them the usual short Romanish frock or surplice. The very chairs in the church were after the exact pattern of those in the French cathedrals, and the offertory was collected by surpliced officials, during the singing of a hymn, exactly after the same model. The officiating "priests" wore green stoles with their hoods upon their surplices; and in this costume the sermon was delivered. And, saying the service was, this sermon, preached by the curate (as I judged, for I knew it was the vicar that performed the service) was a performance sadder still. The text was, "Whom resist stand fast in the faith," and under the latter clause, the preacher endeavored to show that only those who were in the faith—which was expounded to be the Catholic faith—could successfully resist the devil; and it was plainly implied that neither Evangelical Churchmen nor Dissenters could do so.

There was great subtlety in the sermon, and much that was calculated to throw simple Christians off their guard, and to make them think that the true Gospel of Christ was preached. Thus the blood of the Saviour was stated to be the only means of the forgiveness of sins; but then it was artfully added—

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no hand divine beckoning her upward to a purer sphere. There has been a time in her life when heaven was nearer than perdition. If there are voices still calling her to a better life, she does not hear them or she is perverse towards them, for she turns toward the table, raises her arm over the shoulders of the crowd around the table, tosses down a dollar and wins two.

Her beaming eyes gleam once more. For a moment there is a hysterical movement of the toothless jaws and a sepulchral laugh at this unexpected look, and though it is near midnight, she sits down to the table to recover the losses of the evening.—*Exchange.*

"LET THEM DIE"

"If a thousand men die drunk, it don't hurt me—they only injure themselves—they'll get sick of it by and by and stop it. Can't legislate men sober—have no right to."

Such was the declaration of a poor so called reformer, who believes in no law but love, now drifting upon the shoreless ocean which he calls "true reform."

The man is to be pitied, and we said not a word to him, but the thought occurred to us, how quickly the law of love would rebuke his "let them die" doctrine and rush in to save from ruin the ten thousand brothers.

There are many who fold their arms over this crater that the ruin of others do not affect them. So long as the flame does not consume them or the lava, let it burn—it is none of their business how many of their race are swallowed up.

This is a devilish doctrine. It lacks the heart of our common humanity, as much as intelligence and common sense. There is no man who is not injured by intemperance. Its blighting shadow may never cross his threshold, yet he does not go unscathed. Everything which saps public or private virtue, injures all. Every vicious influence set adrift in society, will float and sweep over every threshold. A good principle corrupted, institutions undermined, or a right perverted, renders life, happiness and property insecure, and weakens the safeguards which protect the sanctity of our hearths and homes.

"Don't hurt me." How utterly false. There is not a man in the community who is not injured. His nose, or ear, or hand, is not safe, for incendiaries and thieves swarm from the dens of crime, and make his life not safe from the assassin's knife, or his wife or daughter from the ruffian's grasp. By stage, steamboat or car, his life is jeopardized by rum. He cannot escape it. It penetrates every avenue, lane, and nook of society, and none can flee from its accursing influence. The lake, the river, and the ocean's bed are strewn with millions of property and thousands of dead. The seaweed sways and mingles with the locks of manhood and beauty, and coral builds his monuments beneath the waters which forever bide the dead. By land or sea, rum and death with violence, murder and blood-guiltiness walk hand in hand. Yet intemperance injures nobody!

Children are thrown into the street paupers, and educated in vice and crime. Pauperism presents its baggard form in every community. The people must support the paupers, and try to improve and bring the criminals. An enormous tax rolls back on the people; and yet no one is injured.

By and by men will get tired of dying drunkards, and intemperance will cease! And with the legalized system of death hanging out our vitals, we must wait patiently until the time comes, and let there will be no more drunkards. Millions will go down to their graves, and the earth be filled with lamentations; but glorious promise! away in the future, there will appear a day when men will get drunk no more—when intemperance will dry up of itself.

And so let us wait and cease our exertions. Governments have ever been wrong in attempting to restrain the vicious by penal statutes. God was wrong, let man alone, and he will come out an angel, and our evil become good.

Let us wait! Niagara will dry up, and the dry up, and cease to run. Old Canada will evaporate. The devil will be chained. The grave will cease to receive its yearly tribute of rotting millions, and death find himself without an "occupation." Only wait long enough.—*Thorton W. Brown.*

[From the Fredericton Reporter.]

THE UNIVERSITY.—The University of New Brunswick commenced another academic year on the 5th inst. The assembled students enjoyed the good fortune of being addressed by his Hon. Judge Wilnot, who alluded in most eloquent and feeling language to his recent journey to the Mother Country. The Judge impressed upon the students the superiority of intellect, as he had seen it displayed during his recent tour, and especially at the Paris Exhibition; and he also addressed to them some sensible and practical remarks as to their individual behavior.

The examination for Matriculation took place on the following day. There were twelve applicants, and all were admitted. The first on the list after the examination was Mr. Thornton from the Academy in Northumberland, presided over by Mr. Crockett. Mr. G. Conter took the scholarship for York, but was subsequently followed by Mr. Byers. Mr. Wilbur and Mr. Crozier got the scholarships for Albert and Victoria respectively.

It is satisfactory that all the students, (whose health permitted them), who were at the University last year, have again returned. This has not generally been the case, for many students have hitherto left after remaining only two years. The Senior class then is by far the largest of any that has ever been at College in this Province; and the whole number of students is larger than at any previous period.

PERSONAL.

We are glad to learn that Rev. J. Noble is now laboring with acceptance at Victoria Corner, and Third Trill, Jacksonville.

The brethren Mills are holding a series of meetings with some prospect of good, in the Palmer Settlement (or Palmerville) Co. Co. May the Lord prosper their work.

Rev. G. T. Hartley, we are glad to hear, was blessed with a most glorious revival in Knowlesville and Windsor. Some sixteen had been baptized up to last accounts.

Elder Pennington, in company with Bro. Noble, has been holding a series of meetings in Middle Simonds—called. We are happy to hear that their labors have not been in vain. Some other brethren have also visited Bro. Pennington.

Rev. J. B. Norton.—Your letter was received just before leaving for N. B. It was too late for that week's issue, and on enquiry we thought it best not to publish it, as you stated in a P. S. that it was intended to reach the brethren during the session of Conference.

HOME AGAIN.

We have just returned home from Nova Scotia. We had a real pleasant trip. We have only time to state now that next week we will endeavor to furnish our readers with some account of our visit. We would also inform those of our subscribers who have recently renewed, that the acknowledgment of their remittances must necessarily be delayed till next week. Correspondents will receive attention as soon as possible.

A CLEVER RASCAL.—The *Hartford Post* of Monday, gives an account of a Methodist clergyman, stationed in Middlefield, who called himself Cullison, but whose real name is John W. Green, who has turned out to be a swindler, forger, and incendiary, and the husband of four wives; one in Western New York with five children; one in Cincinnati, Ohio, with three children; one in Baltimore, and one with him. He has been in this State four years, and by his efforts a church has been built at Middlefield, over which he was made a pastor. In Philadelphia he was sent to the Penitentiary for swindling, for fifteen months, and served his time out. In New York he was sent to Sing Sing for five years for the same offence, but was pardoned out in six months. He served in the army as a chaplain, and robbed the soldiers' letters of money, and got \$100 from Mr. Lincoln on the plea of going

THE NEWS AND THE PRESS.

SEPTEMBER 20, 1867.

In a few days the electors of Carleton County will be required to elect a man to fill the seat in the local Legislature, vacated by the Hon. Charles Connell. There are, we believe, three candidates in the field—Messrs. Hartley, Leary and Kilburn. The contest will probably be between the two first mentioned. Mr. Hartley is fully competent to represent the intelligent constituency of Carleton. He is a young man of education and refinement, possessing good business talents, coupled with a Christian character; he is also thoroughly acquainted with the wants of the County, particularly the newly settled districts, having been Deputy Surveyor for a number of years. He is deserving of the support of the moral and Christian-loving portion of the constituency; and from personal acquaintance, we believe Carleton cannot do better than to secure his services. Mr. Leary cannot be supposed to have so thorough a knowledge of the wants of the County, his business confining him principally to Woodstock. In this contest, however, we do not see merely a trial of the personal popularity of the candidates, but the test of an important question, Mr. H. is a thorough temperance man, the people's friend, and a lover of morality—in a word, a Christian. Mr. L. is a liquor dealer, and consequently, not the people's friend, a moralist, or a Christian. All understand that liquor selling is antagonistic to friendship, morality and Christianity. In this contest we have on the one side temperance, morality, and Christianity; on the other, liquor selling with all the evils connected with it. We believe the moral fitness of candidates should be taken into consideration. Men who are engaged in a traffic so ungodly and so full of destruction, are not the men to represent the constituencies of New Brunswick. We hope Carleton County will bear this in mind. Setting aside altogether any feelings of personal friendship for either of the candidates, and then weighing them with respect to their moral fitness, Mr. L.—to use the words of a contemporary—will be found "to kick the beam most indignantly." Let Christians and the friends of Christianity assert their right by electing a man of their own stamp. From the knowledge we have of Carleton, we are strongly inclined to believe it will give a good account of itself on polling day, notwithstanding the powerful rum influence that will most certainly be used.

As was anticipated, Mr. Tilley was returned with a handsome majority. The following is the vote polled:—Tilley, 1402; Wilson, 610; majority for Tilley, 792.

The following are the members chosen for this Province to represent New Brunswick in the House of Commons at Ottawa:—

Restigouche has elected McMillan;	
York " " Fisher;	
Carleton " " Connell;	
Sunbury " " Burpee;	
Queen's " " Morris;	
Charlotte " " Bolton;	
St. John " " Gray and Tilley;	
Albert " " Wallace;	
Kent " " Tennant;	
Northumberland " " Johnson;	
Westmorland " " Smith;	
King's " " Ryan;	
Victoria " " Costigan;	
Gloucester " " Anglin.	

The election returns, as far as reported, in Ontario and Quebec show 87 Government supporters to 17 opposition. Dr. Arcey Moge has taken the temperance pledge.

A SERIOUS ACCIDENT, the result of a dangerous experiment, occurred on the evening of Saturday, the 7th inst., to a man named McCreigh. This unfortunate individual undertook to demonstrate to some children the effects of fire upon gunpowder. In doing so he procured a flask filled with the dangerous material, placed a lighted cigar on the hearth and began, as he intended, to pour out the whole contents. The cigar, however, was extinguished by the children, and the gunpowder, blowing the flask virtually into atoms and burning and lacerating the unfortunate, but imprudent, man's hand and face fearfully. The room was also considerably injured.—*News.*

FIRE IN WOODSTOCK.—A most disastrous fire took place in this town on Wednesday last, which, in its extent and results, proved one of the great fire of 1860. About two o'clock, P. M., some one lit a candle and discovered breaking through the barn connected with the residence of Mr. John Dalton, Main Street, the two engines, Nos. 2 and 3, were both early on the spot, and commenced the work. The fire was so effectual service that they ever did before on a like occasion. Had there been a supply of water on the ground when the engine first reached the spot, the fire would have been confined, undoubtedly to the building in which it originated. The want of ladders, and the want of hose, were also grievously apparent. However, the firemen and the whole community made noble efforts that the loss has not proved more extensive than it has.

The following persons are sufferers to a greater or lesser extent. Mrs. MacKachian, dwelling, born, and school house—insurance on school house, \$500; John Leary, dwelling house and barn—insured for \$500; Dr. Smith, dwelling house and out-buildings—insured on buildings, \$1,500, on furniture, \$800; Alfred Goring, dwelling house; James McKimley, barn; Alanson Pearson, livery and harness shop, ten buildings. Besides, many persons live in close proximity to the fire, were losers to a considerable extent, owing to the damage occasioned by the necessary removal of their furniture.

To the loss of the school house, the Free Baptist Church, the Bre