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TERMS AND NOTICES.

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JOSEPH McLEOD, Editor.
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Religious Intelligencer.

SAINT JOHN, N. B., NOVEMBER 13, 1868.

BURDEN OF SOUL.

"Oh, how I love you soul!" said an earnest Christian student to his careless college mate, whom all argument had failed to reach and all entreaty to move. Heaving a sad sigh from a burdened heart, his foot on the threshold, the young man turned to say good-night to his impatient friend, when these little words fell from his lips. He could not keep them down. They were the forcible utterance of a full and fervent heart, that knew a power of love like his who came to save sinners. And there was calm and controlling might in this last testimony, which cut its way through passion, pride, and prejudice, to the very heart-core of that hard and heedless youth. It was God's arrow, sharp-pointed, sure-sighted, and quivering in the mark. Such arrows never miss. Oh, that our pulpits knew more of such archery! Oh, that professors of religion were more willing to be bows in the hands of the Almighty to send His arrows, and not so anxious to shoot their own! Successful preachers like Whitfield, Edwards, and Finney have been content to be God's bows, and the world can never forget what sure arrows they sent into Satan's ranks. And Paul, who preached not himself but Christ Jesus the Lord, was a strong bow, ever full-bent to speed God's arrows to their mark.

Now, to drop the illustration, what is it that makes a word spoken for Christ successful? Why is it that the testimony of one carries with it vastly more force than that of another? What is short, is the secret of power over the souls of men? The answer is contained in the brief words that stand at the head of these lines. "Burden of soul" is the secret of success in winning souls. There is no such thing as a revival of religion in any heart or in any community without this, and the extent, and power, and fruits of a revival will be proportionate to it. To save a soul from death, one must so vividly see and deeply feel its lost state as to become burdened in its behalf. We need to go into the sanctuary of God, and there understand the awful end of the wicked, before we can effectively work for their salvation. We need to clearly perceive our own responsibility, realize the magnitude of the trust committed to us, we need to entertain correct views of God's love and the sinner's accountability. We need to receive an refresh our own hearts by frequent and fervent prayer, and diligent study of the Sacred Word. Too great stress cannot be laid on this duty of prayer. He who pleads best with God for man will plead best with man for God. We need to feel as did the beloved English pastor, who said, upon being chided by his wife for praying often for hours at night, "Woman, do you not know that I have three thousand souls to answer for?" In the close of this man's prayer and prevailed with God, and then he went forth conquering and to conquer—his Damascus blade bright and burnished for the conflict. The melting tenderness of McChesney and the sovereign sweetness of Sumnerfield, have they not drawn multitudes to a forgiving Saviour? But these ministers of Jesus were wont to take on the burden of souls in their places of secret prayer, where, like Jacob, the wrestled hard with God, and that burden they never cast off until those for whom they pleaded came, like the blind men of Jericho, crying, "Have mercy on us, O Lord, thou son of David!"

How much do all of us need to feel this soul burden, in order that we become useful to our fellow beings on every hand! Without this the pastor is but a hireling, and his preaching will do no good. Without this, the Sabbath school teacher can never reach and save the hearts of his pupils. Without this, no parent can bring his child to Jesus' blessed feet. And without this our own souls grow desolate and die. To be allied with the Saviour of men in the great work of redemption; to be, in fact, His chosen agents to disciple the globe, and to share with Him in some feeble, faint measure, the burden of the world for the sins of the whole world; and thus to enter, be it never so little, into the holy fellowship of His sufferings. This is the life and this is the delight of all truly renewed spirits.

Reader, are you a Christian? Bearing the name of Christ, are you bearing His burden also? Not are exempt in this service. Blessed are you, if, like the man of Cyrene, you are bearing the cross after the Great Sufferer. Let not a day pass without carrying on your pardoned heart the burden of lost souls. Welcome every grief and groan that precious souls may have eternal gain and endless glory.

For the Religious Intelligencer.

THE MICMAC MISSION.

DEAR SIR,—A few weeks ago I was planning to visit Fredericton, and expected to see you and others whose acquaintance I made about five years ago, the last time I was in that place. That was a memorable season to myself on many accounts. The Lord had been pleased to awaken and arouse me to more earnestness in the Christian life, and I felt great love for all who loved the Lord Jesus Christ, of whatever name, and a great desire that ministers of all denominations would labour with more zeal and earnestness in the cause of God, and that sinners might be converted, and saints adorn their profession. I then and there got acquainted with your now sainted father, and his pious conversation and earnest prayers were of inestimable service to me. One incident in his own experience, which I heard him relate, tended to confirm me in my purpose to adopt the Muller principle of "living by trust." Speaking of Muller's faith and labors, your father remarked: "We all have a story to tell in that line," and he proceeded to relate the following incident. He once had a small demand to meet on the next day, and his funds being low he was casting about him to see what he could do, when a poor woman called to see him, and told him a pitiful tale of her wants and woes. He was acquainted with the woman, and knew her wants were real. Her husband was sick, and they were destitute. She did not ask him for money, but he knew she wanted some and expected it. He could have given her a dollar or so, but that he knew would not meet the case. So he looked up to God for direction. He had a debt to pay next day. He had not yet got all the money he needed, and knew not where it was to come from. But looking at the case before him, he resolved to venture on God, and help this poor child of His. He would lend it to the Lord, in full faith in His word, that according to His promise he would repay it again. So he gave her six dollars, half he had in his own

With a grateful heart the poor woman went home, and he felt composed and happy. Next morning, while at breakfast, there was a rap at the door. Some one called him out. It was a comparative stranger—not a member of his congregation—not a professor of religion, but he had seen him once or twice in his meeting. This man's errand was simply to request him to accept of a sovereign, which he handed him. "And were you able to meet your debt?" I asked. "O yes," was his answer. "I did not forget this story. I had some of my own to tell at the time, and many more since; and volumes could be filled from the 'short and simple annals of the poor' everywhere, with similar cases, in which the precious promises have been fulfilled: 'Call upon me in the day of trouble and I will deliver thee.' 'Trust in the Lord and do good: so shall thou dwell in the land, and verily thou shalt be fed.'"

But I have wandered from the point. I had planned to go to Fredericton after the Baptist Convention, which met in St. John in August, was over. I wished to make another excursion among the Micmac Indians, and had been preparing for my visit by studying their language, of which, during the last ten years, I have collected quite a vocabulary, and into which I have translated some portions of the Scriptures and published a tract; but meeting my old friend and teacher, Jim Paul, near Indiantown, prostrated with a broken thigh, it appeared so clearly to be a call in Providence to translate one of the Gospels into his native tongue, that I immediately altered my arrangements and went to work. This man is usually employed in the mills, where he has the reputation of being a prime hand, faithful, sober and industrious. His thigh had been broken by a blow from one of the tables, while at work in the mill. He had been confined about a fortnight when I saw him, and had the prospect before him of lying on his back for four weeks longer. He readily accepted my proposal to assist me in translating the Gospel of John into Maliseet. His knowledge of Micmac and English, and especially his excellent moral character, qualifying him beyond any other man I am acquainted with, for an assistant translator, Meliceto is his native tongue. So to work we went, and after about twenty days' application, I was enabled, by the blessing of God, to bring away a translation, revised and ready to be copied for the Press, of the Gospel of John. I trust before many months to be able to send it forth among them. Some of them can already read; others can hear and understand. In the case of the Micmacs, in whose tongue we have published several of the books both of the Old and New Testaments, we have found that having books in their own tongue, which they can understand, and which they cannot do with those in English, has had a stimulating effect upon them to conquer the mystery of reading. When we published our first Indian book in that language, we knew scarcely an Indian that could read; but now their readers can be found everywhere. There is no reason why the same effects should not be produced among the Micmacs. And we have seen already so much encouragement in giving them the Scriptures, as to justify us in the belief that no power will be allowed to hinder "the Word of the Lord" from "having free course" among them as among other Gentiles.

THE MULLER SYSTEM.

Your readers are aware of the plan we proceed upon to raise funds for our work. We make no personal applications, and say nothing of special wants. We let the Lord's people know what we are doing, and that we desire and expect them to aid us, each one as he may purpose in his heart, voluntarily and freely, and without any kind of compulsion. When we are in special want, we make special prayer to God, that he will prompt some one to send us the required aid. It is now going, I believe, on five years since I adopted this plan, and I have had no reason to regret it. My faith in a "living God," "who hears and answers prayer," has been increased, and so has that of others. We have still much to learn in that respect. How properly may the "Word of the risen Saviour be addressed to us all: 'O fools! and slow of heart, to believe all that the prophets have spoken.' While quietly pursuing this work of translation in Jim Paul's hut, and endeavoring to make known the blessed truths of the Scriptures to the other Indians in that place, I was not forgotten by the Lord, nor his people. I was assisted without care or doubt to go on with my work, and towards paying my teacher, and to meet my own personal wants, was amply provided. So that I have been enabled to thank God and take courage. Thank to the Lord and to his people.

CLOSING COMMENT.

I cannot close this article without a word on the subject of "open communion" about which so much is being written just now. I have long ago given up the exceedingly strict and narrow views held by the Calvinistic Baptists of America generally on this subject, and which have been so stringently and dogmatically argued in the *Christia Visitor* lately. I, for one, can see no scripture precept or precedent that forbids me to sit down at the Lord's Table with any or all who love the Lord Jesus Christ in sincerity, and who esteem all his commands concerning all things to be right, and who hate every false way, even though in my view they may be mistaken on some important points. The Sabbath before I left St. John, I had the pleasure of partaking of the Lord's Supper with Rev. Mr. Bonner's church (Presbyterian), and took great comfort in the act.

Yours truly, S. T. RAND.

Hantsport, N. S., Nov. 20, 1868.

HOME MISSION REPORT.

To the Rev. G. A. Hartley, Corresponding Secretary of the Home Mission Society.
Many have been the changes since I submitted to you my last report. Death has been doing its work in our midst. The youth have been called away to an unexpected home, the middle-aged have also shared in this most trying season. This has been a month of particular disadvantages to the cause of Christ in this place.

Verily it is cheering to know that there are a few who are willing to sustain the name of Christ by their prayers, but they are very few, while the majority are so absorbed in the business of this world, and from that fact they have left the world common and occupy the place that Christ and His cause should hold, they have forgotten the assembling of themselves together. So from this fact the cause of Christ has sustained a very great loss. It is true God might work without means, but He does not choose so to do. Christ uses means when on earth to accomplish his ends, and carry out His purpose. God also uses means in our day to accomplish His work; therefore it behooves every follower of the meek and lowly Saviour to be always in readiness, and not only ready but willing to work for the advancement of their Master's kingdom. There are a few burden-bearers here who have done all they could to advance Zion in their midst, and save their fellow-men from sin, while many others are careless and inactive. Some have been coming forward for prayers, but I fear they will remain where they are. They may stay there forever, and unless they repent they shall likewise perish. God's work is to pardon the sin, and let their souls out of the prison-house of sin, but until they repent and believe on Christ there is no hope for them. Could men realize that they are lost already, I think they would hasten to the outstretched arms of Christ and cry aloud before God. Thank God that men are not irreversibly lost while

sojourning here, but just so long as we remain on this side of the grave there is hope for us, and salvation full and free is offered to us.
Notwithstanding the backwardness and unwillingness on the part of many to work for Christ, there has been quite a number of wanderers reclaimed, who are to-day rejoicing in their first love. Their hearts that were once bound on the willows have been taken down and tuned afresh. And the songs that they had forgotten to sing they now sing with cheerfulness. The path that they forsook is again occupied by their wandering feet.

There are a few who, in private conversation, told me they had experienced a change of heart, that they believe they have been born of the spirit, although they cannot decide about the ordinances. I trust that they will be enabled to see their duty clear. The longer I live the more I love the cause of Christ, and I love to labor for our beloved Zion. I may say with the poet, "Labor is rest, and pain is sweet, if God is only there." Receipts for mission, \$16.88. Brethren pray for Zion. W. J. HALSE. Nashua, Oct. 20th. 1868.

OTTAWA CORRESPONDENCE.

OTTAWA, 30th October 1868.

DEAR INTELLIGENCER.—The revival of religion in the Ottawa Valley still continues widening and spreading, while here in the Capital itself there is a good deal of religious interest and numerous evidences of good. Lord Almonte P. Cecil and Mr. Dunlop seem to be foremost among the instruments by whom under Divine guidance the work is being promoted.

Lord Cecil is a young man of, say, thirty-two years of age, tall in person, and well formed. He is unmarried. In walking he goes with an unsteady and awkward gait, and when speaking or preaching his attitude and gestures are singularly ungraceful. He holds the doctrines of the Plymouth Brethren, of which body, your readers will remember that Muller, author of Muller's Life of Trust is in England, so distinguished an adherent. They will also call to mind the remarkable, I may say miraculous manner, in which, in answer to prayer, Muller received funds sufficient to build and maintain an Orphan Asylum and other charities. Cecil is particularly hostile to written prayers and sermons, and often has a bit at the formality of the English Church. Indeed I think he does not believe in church organization at all, nor in ordaining or setting apart ministers, holding that all Christians are equally enjoined in proportion to their gifts to proclaim the gospel. He sometimes states publicly that he fears that the English, Greek, and Latin Churches will yet join in one grand apostasy. He also believes that the end of all things and the second advent of our Saviour is at hand. Upon the primary and more important doctrines of the Christian religion he holds orthodox views, and presents them with clearness and energy to his hearers. He is a man of faith and prayer, and most heartily in earnest in the ministerial work. Although not an eloquent man, he has yet considerable power of language, and when listening you soon forget the peculiar mannerism of the speaker in consideration of the importance of his message. His rank as a member of the English nobility, his attachment to the cause of his Master as shown in his retirement from the army rather than to give up his religious labors, and his manner of life, are all such as to call attention to the man, and his open hostility to formalism needs provoke opposition and criticism in a society where Romanism and Puseyism is so largely prevalent as at the Capital. There are not wanting those who think or profess to think him crazy, and many more who believe him labouring under a delusion. Correspondents to the papers here have striven to write him down, and to cast obloquy and ridicule upon his work, but he has found able defenders, and large numbers of excellent men of various denominations to endorse his character and labors.

Mr. Dunlop is a younger, smaller, and more polished man, of prepossessing appearance, and with a manner that is graceful and pleasing. When speaking his attitude and gestures are easy and natural. He does not indulge in those distasteful references to other denominations as Lord Cecil does, confining his remarks to the exposition of gospel truth. Mr. Dunlop has become a Baptist, but still labours in connection with, and as an underworker with Lord Cecil. I mean, that in their meetings Cecil takes the lead usually. Both are good singers, and one or the other leads the singing, of which they have a great deal in their services. During the summer months these gentlemen live in tents apart from the busy world, spending much time alone, the remainder in personal religious visits and public worship. Lord Cecil now keeps house, one apartment of which is set apart for prayer meetings, which are held in the evenings, commencing at half past eight o'clock. Meetings are held at an earlier hour on week days, and at Webster's Hall, and on Sabbath afternoons at the Theatre. On Sabbath evenings they usually attend and preach at the Baptist Church, and sometimes at both this place and the Hall.

During the present week the "military brethren" have gone down the river, and are holding special services in the country districts there. A young man of considerable ability, just arrived from England, an adherent of the Plymouth Brethren, has led the services in the Hall during their absence. A Young Men's Christian Association here is doing a good work. They have recently established a reading room, which is well supplied with newspapers and magazines. Young men connected with this Association and the coadjutors of Messrs. Dunlop and Cecil have done a large business in gratuitous tract distribution. Nearly every house among the English speaking population has been repeatedly visited with these little saintly messengers of truth. They have been distributed along the streets and byways to the passers by, and careless ones, strolling among the shrubbery on Major's Hill have found here and there a tract with a stone upon it to prevent its being blown away. Who shall say what good may have been done by these well meant efforts in behalf of the welfare of souls.

I have devoted this entire letter to religious matters, especially the labours of Messrs. Dunlop and Cecil, because they are attracting more attention just now than anything else transpiring here. In my next I shall have something to say about other matters here. Yours truly, M.

THE POPE'S INVITATION TO PROTESTANTS.

The Pope has addressed a letter to all "Protestants and other non Catholics," giving them an invitation to return to the bosom of the Holy Catholic Church, or be forever lost. One of our English papers calls it "the Pope's last joke;" and thinks Pio Nono must be a lively old fellow, and that he should have a good word from Newspaper writers every where, for he has given them a great deal to talk about. While "the Holiness" seems anxious that all "who do not possess the unity and truth of the Catholic Church," should embrace the opportunity offered to meet the Pope in the proposed Council, by deputation, he is very careful to use the old arguments in support of the supremacy of the Romish Church. Instead of requesting that the question of a union of Christendom, should have a calm consideration, he lays down terms with which every intelligent mind knows it is impossible and absurd to imagine Protestants complying. He, of course, assumes the control of all matters relating to Christianity; and goes on to state that salvation depends on connection with the Catholic Church. He concludes his letter thus: "For ourselves, as Christ our Lord has confided

to us the charge of His supreme Apostolic Ministry and as we are therefore bound to fulfil our zealous duty all the duties of a good Shepherd, and to include all mankind in our fatherly affection, we address these letters to all Christians separated, entreating and exhorting them again and again to hasten to the fold of Christ. For we desire from having one day to render an account to Him, or judge, if, as much as in us lies, we do not show forth and afford to them the way to obtain eternal salvation. In all our prayers, supplicating and giving thanks, we cease not, day or night, humbly and strenuously to implore the eternal Shepherd of souls to give them abundance of heavenly lights and graces. And since, although unworthy, we are Vicar upon earth, we long most ardently with our stretched arms for the return to the Catholic Church of our erring children that we may lovingly welcome them to the house of their Heavenly Father, and to the desire return to truth and communion with the Catholic Church, mainly, depends not only to the salvation of the individuals, but of all Christian souls, and the whole world will not enjoy true peace until one be sole and one shepherd."

Is Plus IX. simple or crafty? Is the question a totally suggesting itself on the reading of this production of his. Evidently the letter is the chi of his simplicity or craftiness. It is hard to say who is hoped to be accomplished by it; for the Pope ought to have credit given him for more common sense, than to imagine that Protestantism is well enough to accept an invitation so absurd as his last.

FULL SERVICE.

"They filled them up to the brim."

At the marriage in Cana of Galilee, Jesus told the servants to "fill the waterpots with water. At they filled them up to the brim." Does not this record furnish us a good example of obedience? D we as Christians fill the measure of duty "up to the brim"? We ought to obey Christ to the utmost of our ability. His word should be our law, and we should study not how little we can do for him, but how much we cannot do, but how much we can do for him. The Christian should not ask, May I excuse from this duty, but may I do this for the Lord? Instead of striving to soothe our conscience in partial obedience, our lives should picture to the world the wishes of Christ. Then men will take knowledge of us that we have been with Jesus and learned of him. Then we shall be partakers of his joy, and the Holy Spirit will work in us both to do and to do his good pleasure. Should every Christian obey Christ fully, as those servants did, the millennium would speedily come.—S. C. K., in *Star*.

THE TEMPERANCE CORNER-STONE.

A correspondent asks the *Examiner* and *Chronicle* what position is a safe one to take in relation to the increase of drinking habits in society, and receive this only right response:

Each man must judge for himself as to what habit or habits are the best for him; remembering however, that his body is "God's temple," and is not to be defiled nor rendered unfit for healthfully serving the spirit which God has placed therein. Although "moderation" may be a safe rule in this matter, it is very likely to be an insidiously dangerous one; while the only one we know to be safe "abstinence." If a man does not drink, drink does never hurt him—that is very sure.

But there is a question beyond this—one that comes, or should come into the innermost consciousness of every Christian man—How about my influence?

We regard the small and continuous dram-drinking which now so extensively prevails among our youth men as the greatest evil our country has to fear. The clash of arms was dreadful; that has passed away. The uproar of political strife is fierce and turbulent; time will tame its anger. But as day follows day, and weeks and months roll into years, the habits of these young men are becoming the very life, and alas, the wretched death, of a generation. It is positively frightful to see the enormous extent of this evil, and to contemplate the danger it betokens for the coming years. In these circumstances, what the duty of men who love their country, who are bound to their fellow-men, who profess to follow and serve the self-denying Jesus? The bold defender Paul gives us good guidance here. Speak of the various ceremonial observances of Jewish ritual, the fasting, the eating of meats in certain ways at certain days, the great apostle proudly proclaims on certain days, that he is pleased—if by the exercise of this liberty should cause a brother to fall, he claims, I will not gratify myself, "while the world stands," so impetuous and earnest was he in his negation.

It must, of course, lie with the conscience of every Christian man as to what course he must pursue but that his whole influence should be thrown here and vigorously against this great and growing danger, there can be no doubt. And what course so potent, what position so independently powerful, in influence for good against the tipping, dram-drinking, youth-destroying, manhood-crushing tenacity of this present day, as a free, clear, absolute self-denial of the small gratification which one finds in stimulating beverages, either for physical or social enjoyment? We think, none. If any one would not only abstain, but pursue, we would Total Abstinence. Set your example and your precept will mean something.

THE WATER STREET MISSION.

The Morning Star says:—

Although all hope of the genuineness of John Allen's reformation,—"the wickedest man in New York,"—seems to be abandoned, yet the Water Street daily prayer meeting, established in August last, still continued, and bids fair to become a fixed and salutary influence for good in the city. The meetings are not only sustained, but have been decidedly increased since the novelty of the dance-hall as a place of prayer passed away. More particularly has this been the case since the removal of the meetings from John Allen's, who seemed to be to many the object of attraction, to the new hall 319 Water Street. There have been less than fifty, and more commonly from eighty to one hundred, men present during the hour. Earnestness in prayer has uniformly characterized the meetings, often a deep, wrestling prayer prevails, that God will bless the people of this neighborhood. Two meetings are held each day. The one at noon, at which there is a larger proportion of strangers, and which is mainly a meeting of prayer, is introductory to the evening service. The hall in the evening is commonly filled by the poor in the vicinity, and on the Sabbath there are ordinarily not less than four or five hundred in attendance. The meetings are conducted under the auspices of the Young Men's Christian Association, and in accordance with their own peculiar methods. Indications of good are manifest at nearly every meeting, and large results are expected in the future. Endeavors to bring about a reformation will soon or late be productive of the end sought.

For the Religious Intelligencer.

DEAR INTELLIGENCER.—After an absence of a few weeks, your correspondent has returned to the City to find "Reform Lodge" of British Templars in a high state of prosperity. Should any of your numerous Templar readers find themselves in the vicinity on the night of meeting, a visit to the above society would repay, if it were necessary, a walk of two or three miles. It is indeed refreshing after witnessing the extent to which the room filled has gained a footing in some of our largest towns, and the most lifeless manner in which the meetings of some Lodges are conducted, to observe the contrast afforded by a society, comprising all the young people of a neighborhood, transacting business with an energy and a unity which speak volumes for the prospects of the Temperance cause. The following are the officers for the ensuing term:—S. A. Couillard, W. T. W. M. Boyd, Jr., W. V. T. F. Bird, W. R. S. T. Miss Anne J. Johnston, W. F.; Wm. Johnston, W. T.; Wm. Lynch, W. C.; Jos. A. McLaughlin, W.

M.; Geo. Lynch, W. D. M.; John Lynch, W. I. G.; Thos. Coulter, W. O. G.; Mrs. G. Lynch, R. H. S.; Miss Amelia Johnston, P. W. C. T.
Yours in F. H. & C.,
Tay Creek, Nov. 6th, 1868.

RESUME.

NORTHERN INDIA is again threatened with a famine that may revive the recent terrible scenes in Orissa, where two millions of people died of starvation. There was scarcely any hot weather in May and June, and the rains, which began a month before the usual time, have done immense damage. The rich crops, including those which have been sown a second time, are ruined. Orissa, and all the district between Calcutta and the sea, have been deluged. Yet, while this superabundance of moisture has fallen on the coast, the central districts are suffering still more from drouth. The price of bread has greatly advanced already.

At a festival of good and young, the question was asked: "Which season of life is most happy?" After being freely discussed by the guests, it was referred for answer to the host, upon whom was laid the burden of fourscore years. He asked if it had not noticed a group of trees before the dwelling, and said: "When the spring comes, and in the soft air the buds are breaking on the trees, and they are covered with blossoms, I think how beautiful is spring! And when the summer comes, and covers the trees with its heavy foliage, and singing birds are all among the branches, I think how beautiful is summer! When autumn loads them with golden fruit, and their leaves bear the gorgeous tint of frost, I think how beautiful is autumn! And when it is winter, and there is neither foliage nor fruit, then I look up, and through the leafless branches, as I could never until now, I see the stars shine through."

AN INQUEST.—A few days ago, I attended the funeral of a young man, a member of my congregation. He had met with a slight accident while traveling on one of our railroads, and the medical man who was called in, being somewhat under the influence of liquor, dressed the wound improperly. The result was inflammation and death. It had been better that one of our medical men was, had the wound been properly dressed, the young man would certainly have recovered. And now an aged mother, a widow, and an infant family are left to mourn through life, in consequence of that physician's moderate drinking—for no one had ever seen him drunk.

Were the truth known, we believe this is by no means a solitary case. Yet "there is no harm in moderate drinking," men say.

SIXTY-SIX D.D.'S.—According to the Yale College Catalogue, fifty-two colleges in the United States have this year conferred the degree of D. D. upon sixty-six clergymen. That of LL.D. was conferred upon the year in 77 colleges mentioned is 1,450. The largest number was graduated from Yale, there being 104. Harvard graduated 76. The other colleges graduating the highest numbers are as follows: West Point, 55; Wesleyan University, 40; Williams, 41; Wheaton, 39; Amherst, 33; Hamilton, 33; Dartmouth, 32.

The Jews in New York city have just finished and dedicated a temple costing the sum of \$600,000. The pews were sold for \$700,000, leaving a surplus of \$100,000. The Jewish Messenger says that the corporation owning the edifice will, probably, in a few years, become one of the wealthiest in the city. The real estate owned by these equals in extent that of the famous Trinity church.

Rev. Yerxa White, is about leaving for Woodstock. He has disposed of his property near Woodstock, and purchased in the township of Lee, Me., to which place he purposes removing in about a month. We are sorry to have Bro. White leave, and we know there are many warmly attached friends who will regret his departure from our midst. Since he is going however it is only left for us to pray that the God whose he is, and whom he serves, may bless him, and make him a great blessing in his new field of labour.

Many of our subscribers are now in arrears. Will they not promptly remit the several amounts due, and thus relieve us from much anxiety and embarrassment?

THE NEWS AND THE PRESS.

NOVEMBER 13, 1868.

The Freeman again makes reference to the INTELLIGENCER. Our readers will get an idea of the style of the Freeman's notice of us, as well as the opinion held of him by the press, from the following paragraph in the News:—

"A while ago, 'Poor fellow!' it was quite a stock phrase with the Freeman. It used to be trotted out on almost all occasions and made to do rhetorical duty continually. Later the poor phrase has been duly continued. But we observe by Saturday's Freeman that 'poor fellow' is to go through another round of engagements. THE RELIGIOUS INTELLIGENCER got the benefit of it on Saturday. Well, it is a very useful exclamation. It is witty, 'sarcastic,' powerful."

Colonial Government Bonds were firm in London on Oct. 15th—Canada, 6 per cent. 1877, 84, 100; New Brunswick, 6 per cent. 1877, 84, 100; Nova Scotia, 6 per cent. 101, 103.

The Hon. J. M. Johnson, representative of Northumberland County in the House of Commons, died at Chatham, on Sunday last of dropsy of the stomach. The deceased was a lawyer, and, apart from a social weakness which was a drawback upon his advancement, did honor to his profession. He held many important positions in the Province, and was a prominent figure in the political arena.

COMMERCIAL BANK.—The public feeling in regard to the Bank is much easier this morning. The Bank to-day is paying out its notes on checks of depositors, and the price of the notes at the brokers has gone up from 80 to 85 and 90 on the dollar. The stores generally are taking the notes at the face; and a general feeling of relief is experienced at the announcement that the Bank does not intend to transfer the notes that it holds of individuals to other banks. There is a feeling of hopefulness that the Bank may be able to surmount the difficulty in which it is placed.—Globe of Wednesday.

A man named Hiram Tompkins, while engaged in shingling on the roof of Messrs. Small & Fisher's new Foundry, in this town, on Tuesday morning last, lost his balance, and fell to the ground, a distance of some 25 feet, hitting on his side, breaking three ribs and otherwise injuring himself. He was immediately attended by Dr. Colter, who applied the necessary remedial measures, but it is feared that his injuries will prove fatal.—Sentinel.

THE STORM ON THURSDAY NIGHT.—During the heavy gale of Thursday night the Empress broke from her moorings, but was brought back, with considerable difficulty, but without sustaining any injury. The English bark *Loas*, lying in the stream, dragged her anchor; the tug boat *Victor* went promptly to her assistance. The captain of the *Loas* refused to pay the tug's small charge—\$7.50—but was promptly capiaed and made to fork over.—Tel.

STANGE CASE OF FIRE.—The Telegraph says. It seems to be understood that Mr. Haughton's water mill on the Shubenacadie River set itself on fire! A freshet in the stream forced or lifted the gate, which started the mill; the rapid and continued revolutions of the circular (the belief of which had been left on) are believed to have heated the boxes to such an extent as to set the contiguous wood work on fire. When the fire was discovered at four o'clock in the morning the mill was going "like sixty," and the bulk of the flame appeared to be in the vicinity of the circular. A mill on North River, Westmorland County, was destroyed in this way several years ago.

We regret to announce that Mr. Stephen Orser, an aged and well known resident of Beauséjour, Bright, died on Saturday last at his residence, in consequence of injuries received the day before, by a fall from his wagon, and the wheels of the vehicle passing over him. This melancholy accident has sent grief into the hearts of a widely extended circle of relatives and friends.—Sentinel.

FIRE.—The Sentinel says we regret to learn that Mr. Barker, Kent, lost a valuable outbuilding together with a quantity of farming utensils and fine hogs, by fire one night last week.

More Rails have arrived in the Bark *Sinclair* for Western Extension, and the Sch. W. F. Adams brought three Railway turn tables, two of which land at Fredericton.

The St. John Skating Rink has declared a dividend of 11 1/2 per cent. for the past year.

The Journal says that a movement is on foot to have the St. John river furnished with light houses. We regret to learn that the new St. Stephen's kirk has been found unsafe. Shortly after the building was opened it was discovered that the rear gable and part of the side wall had settled down. Divine service has been discontinued for the present; and laborers are at work, endeavoring to repair damage and give the church a better foundation.

The Citizens' Testimonial of \$2,000 was presented to the "Paris Crew" on Monday. Two purses of \$500 each were given Messrs. Price and Fulton; and two others of a like sum to Sheriff Harding on behalf of Messrs. Ross and Hutton, who were not in town.

WINTER ACCOMMODATION.—One of the Intercolonial Steamship Company's boats will make weekly trips between this port and Boston, passing through the closing of navigation. The arrangement will prove of much advantage to our commercial circles and travellers generally, whether on business or pleasure.—News.

STAGING.—Messrs. Hamo and Robertson of this City, together with Messrs. Orr and Hart of Fredericton, have made arrangements to have a daily four horse stage between this city and the capital, the closing of navigation. Twenty-two horses will be put on the line, the carriages will all be covered and the whole will be placed under the charge of experienced drivers.—Id.

The people of Halifax have subscribed \$3,000 and the Government of Nova Scotia \$1000, to the Red River Relief Fund.

Hon. Mr. Howe's Letter.—In a recent letter, published in the Halifax Chronicle, Mr. Howe says: "When our elections were over the results were so decisive and overwhelming that it appeared but faint to the people who had spoken with so much unanimity, that their demand for a repeal of the statute should be conveyed to England. It was but fair also to give to the Government and Parliament the opportunity to redress a great wrong, by chance I had been in the House of Commons. I was also also to the Delegates of the previous year that their veracity and honor should be vindicated in the mother country. Upon these grounds I justified the second delegation, and consented to serve upon it; but it will be recollected that, in several speeches delivered in the House of Commons, I had cautioned the public not to be too sanguine of the result."

We were instructed to demand Repeal. Our first interview satisfied me that it would not be got if Her Majesty's Ministers could help it; and we naturally addressed ourselves to the ordinary means by which pressure may be brought to bear upon reluctant Governments.

He gives the following statement of what took place at the Convention in Halifax last autumn:

There is one thing that has never been explained, but it is time the country knew it. On the second day after the Convention met, and after my explanations had been made, this question was put by a member, for whom I have a very high personal respect. "But cannot Mr. Howe tell us, what we can do?" As a matter of fact, I can remember, my answer was, "There are two things. You can declare your independence; but if that is to be done (and I do not advise it) come up to the table here, and sign a declaration, pledging your lives