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## TERMS AND NOTICES.

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## Religious Intelligencer.

SAINT JOHN, N. B., OCTOBER 23, 1868.

## THE GRACE OF MEENESS.

In the exilic Psalm we read, "He" (the Lord) "will beautify the meek with salvation." If no other passage having a similar bearing existed, there is sufficient in this alone to show that meekness is lovely in the sight of God. But far from being alone, it is only one of a host of expressions of a like nature, showing how beautiful in God's eyes is meekness, and what exceeding great and precious promises are connected with this grace. "The meek will He guide in judgment, and the meek will He teach His way." Here is a great promise, indeed. Every believer who is manifesting this Christian grace has here the promise that in all times of difficulty, perplexity and distress, the Lord will teach him and guide him in his way. "The meek shall eat and be satisfied; they shall praise the Lord that seek Him." And again—"The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." "The meek shall inherit the earth, and shall delight themselves in abundance of peace." The words of our Saviour, too—"Blessed are the meek, for they shall inherit the earth"—are additional and weighty testimony to the fact that the meek-hearted are lovely in the eyes of the Lord. From these, with others, the lesson is taught that if, in the future, any would enjoy the exceeding great and precious promises—if any seek to have an abundance of peace, they must strive to possess the character of the meek. Yet it is to be feared that meekness is the one of all the graces least cultivated. While the graces live in all God's children, it is plain that they do not abound in all. While God's ways are known, it is not true that our own will rather than God's leadings are followed; when assailed by enemies, or when dark clouds cross our path, it is not true that Christians often resort to fleshly means of retaliation, or seek for light in the way of their own hearts, instead of putting on the ornament of a meek and quiet spirit, and submitting in the gentle spirit of meekness to be taught of God. True, nature is weak; but let it never be forgotten that "God's strength may be made perfect in our weakness." If we would know what it is to be meek, or who are the meek, the answer is simply, those who have the mind that is in Christ. He was the perfect model of real meekness; and though we read that "the man Moses was very meek, above all the men that were upon the face of the earth," yet Christ was the more ample unclouded by human frailty. From the manger to the tomb, His was a life of meekness. He came to do the will of His Father; and at the closing up of His earthly career, He could say, "I have glorified thee, O Father, on the earth." When the band of soldiers laid hands upon Him in the Garden of Gethsemane, and Peter, full of wrath, drew his sword and struck the servant of the High Priest, how the meek Saviour at once bade him put up his sword, as if to show that Peter's course was not in accordance with His high and holy calling. And again when the officer struck Him at the time He was arraigned before the High Priest, He indulged not in retaliation, but meekly expostulated with the offender. When He hung upon the bloody tree, and the rabble railed at Him, what a depth of meekness He displayed, when, from the fulness of His great heart, He cried, "Father, forgive them; for they know not what they do." When He was reviled, He reviled not again; when He suffered, He uttered no complaint. Surely, He was eminently a man of meekness. Need it be said that if any would imitate these hallowed graces they must be like Jesus? Let it be admitted that the model is a perfect one, and can never be reached by mortal man; yet the Christian can go much nearer than many are ready to suppose. God has said, "My strength is sufficient for thee." The Christian should not rest contented with being redeemed; he should show forth that he is not his own, but the Lord's, by doing the Lord's work, which can only be rightly done when done in the spirit of Him who was "meek and lowly in heart." If more of the grace of meekness were manifest, there would be more boldness on the part of Christians in resisting evil and rebuking sin.

How often do Christians condemn evil in others, and allow sin gradually to find a place in their own hearts! This arises from a lack of boldness consequent upon a want of meekness. Moses, who, as previously quoted, was the meekest man that ever trod on earth, when he saw the great idolatry of the people, broke forth in expressions of righteous indignation. Abraham, too, who walked with God, rebuked inequity; and the Apostle Paul, while he meekly confessed himself to be the very chief of sinners, was not ashamed to stand before kings and princes, whom he faithfully rebuked, counselled, and exhorted. To be righteously indignant against sin is only to be Christ-minded. He who is meekest is one who in suffering is silent and patient; while on the other hand, he is one who unflinchingly rebukes all that is calculated to throw discredit upon his blessed Master. To be enabled to bow to God's will—to be quiet and resigned under the smartings of the rod—to be able to say in the prospect of anticipated trouble—"Not my will, but thine be done," shows that we have passed from death unto life. So to be patient, faithful, forgiving under all kinds of provocation, shows that we possess this spirit of meekness. But all this is compatible with a holy fear of sin and a faithful rebuking of iniquity. Is not the question arising in the mind of some child of God, Am I in possession of the grace of meekness? have I not failed in this more than in any other respect? To such an inquirer we say, remember that meekness, with all the other graces of the Holy Spirit abounds in proportion as we live near to God. The only means by which any may hope to gain profit, and by which they will be established in the faith, is by yielding meekly their mind, their will, and their judgment, to the Spirit of God, so that they may be taught of Him. It is a great mistake to yield ourselves to our own judgment; for, at best, man is but a fallible creature; while, on the other hand, we have a great right to yield ourselves to God, the Holy Ghost, He being the only infallible teacher, and He has promised to "guide us into all truth."

The Editor of the INTELLIGENCER purposes (on v.) pending next Sabbath, the 29th inst., in Canning, New Brunswick, N. S.

We have prepared an article on the vacillancy which, we regret, is crowded out this. It will be in our next issue.

## GROWTH IN GRACE.

All life is weak at the beginning. The plant is a tender bud needing to be sheltered for sake of safety. The animal in its infancy gives little indication of the majesty and strength that will hereafter distinguish it. The human being, when it first appears on the stage, is the very embodiment of helplessness. Afterward comes development. The bud becomes a tree in whose shade the flocks find shelter and in whose branches the fowls have their habitation. The week animal at length walks the forests as a monarch. The swaddled infant becomes a philosopher, whose thoughts travel over continents and crystallize into beneficent institutions.

The spiritual life kindled in the soul is analogous to this. There are babes in Christ as well as babes in the nursery. The first exhibitions of grace in the soul suggest both immaturity and feebleness. Faith lacks steadiness of vision, the new purpose sometimes vacillates, fear alternates with courage, and despondency often threatens to swallow hope. Afterwards, if the life be true and the progress according to God's plan, the weaknesses give place to strength, the hold upon God is firm, the former extremes of elevation and depression disappear, solidity marks the character, and the movement Zionward is a steady march.

This is the healthy type of spiritual life. It does not, however, clearly appear in all souls where the work of grace is begun. The first developments of Christian character are sometimes more interesting and significant than any which secure them. The soul is aflame with love and zeal at the outset of its new life, but its light grows more and more dim, as the years follow each other. At first the race is well run, then the steps are slow and hesitating and the question of progress is doubtfully answered. The only portion of the religious life which is recalled and inspected with satisfaction is its opening,—since then the record has been growing sorrowful, the experience fluctuating and unsatisfactory, and the life has shown blighted buds where the promise of fruit was abundant and cheering. There are not a few who are constantly turning back to the earlier days, of the soul's life to escape the distrust and fear begotten by the present experience, and whose song is more frequently this mournful minor strain than anything else:—

"Where is the blessedness I knew,  
When first I saw the Lord?"

There may be mistakes respecting the earlier life. The comparisons between it and that which appears later may be unwisely made. The freshness and novelty and zest of the first experience may be interpreted to signify more than they really mean. These qualities of course cannot abide. We get used to these kindlings of the soul, and they seem less striking than they did. But freshness is not the same thing as force. Enthusiasm is not the same thing as solidity. Roused feeling does not necessarily carry with it a thorough and intelligent consecration. The calm disciple, who never rises to rapture and never sinks to hopelessness, who is always at the post of duty even when he must watch alone with his Master in the darkness, is really showing the fruit of faith and progress far more than the vehement professor who utters his periodical enthusiasm with a shout and then relaxes into sloth, or who makes an occasional dash upon the enemy's lines as though they were to be carried by storm, but gets weary in the work of the siege and sleeps at his post when driven out to serve as sentinel.

But growth in grace will not be secured without definite purpose and legitimate plan and resolute effort. It is the product of study and patient endeavor. It requires that the act in which the soul first gave itself to God be daily repeated. It requires the constant and believing use of the prayer, "Give us this day our daily bread." It requires that the increase of service keep pace with the increase of knowledge and opportunity. The work which at the beginning filled out the circle of duty, will not fill it in after years. The devotion and effort which God meets with his "Well done!" while we are yet in childhood, will not satisfy him when we carry up the offerings of a mature period. Growing in service is the only sure condition of growing in grace. When we multiply our active consecration God will add to the life and fruitfulness of the soul.—*Star*.

## OUR INDIA LETTER.

MIDNAPPORE, INDIA, Aug. 15th, 1868.

Young Converts—A singular and sad case—The Dark Side and the Bright Side.

MR. EDITOR.—The brightest spot in the record of the past month is the baptism of two dear children on the 2nd inst. They belong to our Girls' Home, and are respectively eight and ten years of age. They both came to us last October, and their aptness to learn of both things temporal and things spiritual, has pleased and cheered us much. Since the beginning of the current year, these two girls have been particularly prominent in the school for attention to Bible and other lessons. The elder has led my entire Sabbath School of nearly two hundred pupils for two months past in learning the weekly lessons. Both have been most earnest enquirers after the truth, and we cannot doubt, have found Him, whom to know aright is life eternal. And now, at this early age, both are welcomed to the fellowship of the church of Christ. Such early conversions are most cheering to our hearts, and tend to greatly comfort us amid the trials and difficulties of our work. Let every pious reader most earnestly pray that these children of the Mission may be all of them thus early brought to a saving knowledge of the truth as it is in Jesus.

Several months ago—it must be nearly a year—Bro. G. A. Hartley wrote me about a young Hindu, who had wandered from the home of his childhood and was living in Carleton, being connected with the Methodist Church in that place. From the names of persons and places sent me, I concluded that the home of this fugitive must have been in the Madras Presidency. As I at once wrote Bro. Jas. Scudder, of the Reformed Church at Arcot, asking him to institute inquiries, so as to find the family of the young man. Six months have passed, and I was settling down in the belief that my letter never reached its destination. But the other day there came an answer from Bro. Scudder. He very kindly took the matter in hand, and sent my letter with enclosures to the missionary in charge of the indicated station, in whose district the places indicated were supposed to be. After considerable painstaking and a thorough search, the family was found—the father, mother and brother of the man in Carleton, N. B. The missionary who found them has written him about them, which letter will have been received, I trust, ere this appears in your columns.

This case is a singular and a sad one. It is singular, from the fact that after years of absence in a foreign land, and after so complete a separation from his family-friends, this man should, with such comparative ease, open communications with them again, and bridge the gulf of years by a kind Christian letter to his parents. It is the more singular from the fact that this man, since he left India, has ceased to be a pagan, and now as a converted man, and as a Christian son and brother, sends back greetings to his heathen home.

And the case is a sad one, from the fact that now, since the man has renounced Hinduism, he cannot be received back by his parents or re-enter the old family home. Can anything be sadder than such a cruel law which forbids father and son to hold intercourse beneath the home roof, and that makes a mother shrink from touching her own child for fear

of pollution? Yet so it is, and should our Methodist brother from Carleton re-visit his native land, he can hope for hardly more than the cold salutation given an outcast, if indeed so much as this. His friends would be only too glad to take all the money he could send them, but they would not take him. There is a view here of the real spirit of paganism, and the illustration is not an uncommon nor over-drawn one.

But may we not, as Christians, look on the bright side of this case? May we not hope that by God's blessing this converted Hindu may become a blessing to his relations and his countrymen at large? Stranger things than this have happened. The Lord can use an absent son, thousands of miles from home, to carry out his purposes of mercy towards a lost community. Let us, then, who believe God to be the hearer of His people's prayers, beseech the throne of His grace in behalf of this pagan family, one sole member of which by His merciful Providence has been brought to a knowledge of His salvation. Let our earnest petitions go up from both sides of the globe for the conversion of those heathen parents and brother, and for a glorious work of grace in the region where they live. Let us pray in faith, and let us pray unceasingly, until the answer comes. Read Matthew xviii. 19.

JAMES L. PHILLIPS.

For the Religious Intelligencer.

## FREEWILL BAPTIST GENERAL CONFERENCE.

MR. EDITOR.—Perhaps it may not be unacceptable to you and your readers to have a running account of our General Conference now in session at this place. In this way I can discharge my obligations to you and your paper.

Our first association for the occasion was on Monday at Boston, when some forty assembled at the depot, ready to take the cars for this city. Among the number we were happy to be allowed to greet the corresponding delegate from your Conference, Rev. J. T. Parsons, of Woodstock. But sadness was mingled with the greeting when Bro. Parsons informed us that Bro. J. R. Hartley had passed on beyond the river no more to labour on earth. Many hearts are sorrowing and rendering a tribute of love to his memory.

Our first meeting of the gathering was held on Tuesday evening. The Anniversary Convention held its annual meeting for choice of officers, to hear report of the committee of arrangements for this year, and to make arrangements for the anniversary of next year. At 7½ o'clock the Anniversary and Conference sermon, combined in one, was preached by Rev. J. C. Alder, D. D., of Harrisburg, Pa., and listened to with deep interest by the congregation. On Wednesday morning the Conference was organized by the appointment of Hon. John O'Donnell, of Lowell, N. Y., as Moderator; Rev. E. Knowlton, of Maine, and Prof. H. E. Whipple, of Mich., assistant Moderators; Rev. A. H. Chase, W. H. Bowen, and M. D. Stewart, Assistant Clerks. Previous however to any action, except the appointment of a temporary Chairman, a committee on Credentials was appointed, who subsequently reported some 63 delegates present, and properly elected by the several Yearly Meetings. Times of meeting and adjourning of Conference were fixed, giving us three sessions per day. Time of meeting 10 A. M.; 2½ and 7 P. M.; time of closing 12½, 5 and 9 P. M.

In the afternoon nearly the whole session was occupied with the reading of the letters from the several Yearly Meetings. The Clerks of these Yearly Meetings are excellent brethren and first rate good fellows, but they are apt to make their letters read boring by writing long essays on many subjects, on which it is presumed every member of the Conference is equally as well informed as themselves.

In the evening session Bro. Parsons made a very interesting report of the New Brunswick Conference, after which a resolution was introduced looking towards the incorporation of the General Conference, making it a legal body. A spicy discussion sprang up on this, and various views of the matter presented. It was finally referred to a select committee to report at some future time. This subject is exciting, this morning, considerable interest. It not only involves the legalizing of the Conference, but, of necessity, a radical change in all our benevolent operations, remodeling to some extent our polity and policy. I hope it may not be adopted. We have already achieved a valuable reputation under our present name and organization, which we cannot afford to lose. The committees of Conference will probably be announced to-day, and then, and not till then, will the body be in regular working order. The Standing Clerk, Rev. S. Curtis, resigned his office yesterday, after serving in that capacity 33 years. The Conference passed resolutions of thanks for his fidelity and care, and voted him \$100 as a slight testimonial of their appreciation of his labors. Ten o'clock this A. M. is assigned for the choice of his successor. The report of the Corporators of the Printing establishment is in order immediately after the election of Clerk. This is as far as matters have progressed up to the time of writing. We propose to keep you informed of the progress of business from time to time during the Conference. So you may expect another instalment soon. C. O. LIBBY, Buffalo, Oct. 8th, 1868.

## SIXTH DISTRICT MEETING.

DEAR BROTHER.—Pursuant to appointment the Sixth District Meeting met with the church, Lower Millstream, on Saturday the 10th instant at 10 o'clock A. M.

Elders Perry, G. A. Hartley, Noble, French, Marsh and Oram were present.

The forenoon was occupied in social Conference, and was a season of interest.

The time was readily taken up, and all must have felt that the service of the Lord was not a vain one; that there is more real and lasting peace to be enjoyed in serving Christ than can be obtained in any earthly pursuit. How enduring, too, will be the wages that result from this service—heaven and immortal glory will reward all those who put their trust in the word of the Lord.

Met at 2:30 P. M., to hear the report from the churches. Elder Perry was chosen Chairman and Bro. J. B. Fenwick was elected Clerk, vice Bro. Geo. W. McCready, who has removed to Ontario.

This District is composed of some 17 churches, from 12 of which reports were read.

The reports were quite cheering, and in some churches gracious revivals of religion had been enjoyed, while others could not tell of any particular quickening influence being felt, yet they were not discouraged.

One fact was plain to your correspondent; and that was, those churches that had pastoral oversight were most abundantly blessed.

Elder French preached Saturday evening from the words "Walk in the truth." The pulpit was occupied on the Sabbath by Elder Oram (of Nova Scotia), at 10 o'clock, A. M., and Elders Noble and Hartley, at 2:30 and 7 o'clock, P. M., respectively. The house was filled to excess the whole day with attentive, anxious listeners, and a holy atmosphere pervaded the sanctuary, and many could exclaim, "Our lives have fallen to us in pleasant places." Elder Marsh spoke at the Meeting House, Roanokeville, at 3 o'clock.

The Sacrament of the Lord's Supper was administered after the afternoon service.

Monday morning at 9 o'clock, the elders and delegates met for business which was soon despatched. A resolution was passed recommending and asking

the Government of this Province to appoint Mr. G. C. Haney to the vacancy caused in the University Senate, by the death of James R. Hartley, Esq. A most successful missionary meeting was held in the evening addressed by Revs. Oram, Hartley, Noble, Marsh and Perkins (Methodist). About \$70.00 was subscribed, part of which was paid. The next session of this District meeting will be held with the church Upper Sussex, on the third Saturday in September 1869. Yours, very truly J. B. F. NORTON, K. Co., Oct. 14th, 1868.

## FOURTH DISTRICT MEETING.

The annual meeting of the Fourth District was held with the church at Rushamogish on Saturday and Monday last. Notwithstanding the unpleasantness of the day—snow-storm and mud—the attendance on Saturday was large. The Conference meeting, which was held in the forenoon, was good. A deep religious spirit pervaded all hearts. The prayers and exhortations were earnest and much to the purpose.

In the afternoon the meeting was organized by appointing Rev. J. E. Reid to the chair. The faithful and efficient Clerk, Bro. Thomas E. Smith, was at his post, and ready with hand and heart to do his work. Of ministers there were present, Revs. F. Babcock, R. French, W. Kinghorn, J. N. Barnes, J. E. Reid, and G. A. Hartley, and Licentiates, S. Smith, E. Garraty, and John Jones. There are but ten churches in this District, seven of whom were reported. The reports were not very encouraging, nor yet discouraging. Additions had been made to some churches, but not very generally. After the letters were read, several earnest and encouraging addresses were delivered, in which the position and prospects of the denomination, especially of the Fourth District, were set forth, showing that we had reason to thank God and take courage. The coming of Bro. Babcock to this district is a matter of encouragement to the brethren, and will be a good accession to the strength of the ministry among these churches.

In this meeting, the same resolutions which were passed in the Sixth District Meeting were introduced and passed unanimously. It was moved by Rev. Wm. Kinghorn and seconded by Bro. Robert Slippy, that Mr. George Colborne Haney, A. B., be recommended by this meeting to the Government to be by them appointed to the seat in the Senate of the University, left vacant by the death of our lamented brother, J. R. Hartley. The resolution was spoken to by G. A. Hartley, and others. Forty-two brethren voted in this meeting, and about forty in the Sixth District Meeting, making at least eighty votes in the two meetings.

The missionary meeting was held in the evening. The attendance was very good, and the meeting a success. The Rev. R. French was chosen to be the Chair. The interests and claims of both the Home and Foreign Societies were presented and pleaded by Brethren Barnes, Babcock, Kinghorn, Reid, and Hartley. We received in cash, \$23.35 for the Home Mission Society, and \$12.25 for the Foreign. Pledges for Home, \$9.60, and for Foreign, \$11.50. In all, \$63.70.

The attendance on the Sabbath was large. The House was crowded to excess. A prayer-meeting was held in the morning at 9 o'clock. At half-past ten preaching by Rev. G. A. Hartley; at half-past two by F. Babcock, and at half-past six by J. E. Reid. Also preaching in the evening at the Baptist House, some six miles distant, by G. A. Hartley. Should the people be profited proportionately as they appeared pleased, good will follow the day's labor.

The business was all done on Monday and the meeting closed about noon. The brethren appeared anxious to do something for the welfare of the District and spoke considerably about inducing labourers to come to their help. I think quite an amount of money will be raised by the churches with which they hope to secure Home Mission labour, beside what pastoral care they can get. The next meeting of this District will be held (on v.) with the church at Upper Hamstead, on the second Saturday in September 1869. As that meeting will be held before the next session of our General Conference no delegates were appointed. They now have a membership of 856, and hope by the blessing of God to have 900 by next September so that they can send three delegates to G. Conference under the new constitution.

G. A. H.

For the Religious Intelligencer.

DEAR INTELLIGENCER.—As good news and pleasant times are always encouraging, I will take the opportunity of giving an account of a Sabbath-school picnic held in this place on Thursday last. The Superintendent, Bro. Gideon McLeod, M. P. P., had promised the children something at the close of the school. Accordingly, parents and children met at the Free Christian Baptist Meeting House to enjoy the anticipated good time. A table some sixty feet long was arranged in the yard, which was soon well laden with the good things of life; to which ample justice was done by parents, children, and visiting friends. The table with its abundant supply and neat arrangement was creditable to the ladies of the community.

The younger portion of the company enjoyed themselves with archery and swinging. The archery prizes were useful books. While the young thus enjoyed themselves, the older ones contented themselves with pleasant conversation in which they referred to the "other days" when they were young, and many pleasant reminiscences were revived.

A short address was also given by the writer, in which reference was made to the warning given David, when in danger, by Jonathan. The pupils were questioned as to the circumstances, and the means used to give the warning, when they answered all questions readily.

Upon the dismissal of the company by the superintendent, all went home feeling conscious that good had been done in thus encouraging the little ones to love the Sabbath-school.

J. NOBLE.

Penobscot, Oct. 14th, 1868.

## CARLETON COUNTY CORRESPONDENCE.

MR. EDITOR.—The people of this County have not yet fairly recovered from the shock received when the death of the much esteemed representative Hartley was announced. Up to the last moment, they were led, or misled, to believe he was recovering, and in this way the news of his death became still more overwhelming. Even his political enemies now acknowledge a great, good, and useful man has fallen, and that his place will be hard to fill, with his equal in every respect. This only goes to prove the correctness of the views of the Editor of the INTELLIGENCER, when he stood forth so manly, and fearlessly, and ably, in the defence of a young man, at that time but comparatively little known, against the malicious attacks of certain well-to-do public guides. It is high time the young men of this Province who, too frequently, have to go into other countries to make their mark, should be placed in positions of trust and honor. No better illustration of this needs be produced than that of our departed friend and brother. His seat in the Local Legislature must speedily be filled,—by whom none can tell. The probability seems, at present to be, that it will be either Mr. Hay, President of the Railroad Company, or Mr. Watts, Editor of the *Sentinel*. The latter has already issued his card, and on the whole, is the most likely man, as he is known to have been a most intimate friend of Hartley, and holding views almost identical with him on the most important subjects, besides having been the exponent of the political views of a majority in the Coun-

ty (through the Press) for years. I cannot see how he could fail to be quite a popular man. I judge from what I can learn, that Mr. Hartley's friends will support Mr. Connell for a seat in the Local, is said to be without foundation. Why should he resign? We have men enough in the County to represent us without so much political shuffling.

Business is very quiet, not much indication of a very extensive lumbering operation going forward as yet; it is doubtful if so large a business is done this winter as last. Probably it will be quite as well for the Province in the end.

There are but few religious or local items worthy of note, save the assembling of the District and Quarterly meetings of the Baptist and Free Baptist bodies. These attract large numbers of people, and usually very able and pointed sermons are delivered, and thereby much good is done. The Moderator of the Free Baptist Conference (Rev. Mr. Parsons) is attending the Free Will Baptist General Conference, as a delegate from this Province. He is expected home in a few days.

The weather continues favorable for agricultural pursuits, which reminds me of the meeting of the Agricultural Society, which was quite as successful as any could have anticipated. These annual gatherings must give a very great impetus to this important cause. Yours truly, AMICUS.

SUNBURY COUNTY LODGE.—Pursuant to adjournment, the Sunbury County Lodge of British Templars met in Session at Hart's Mills, Blissville, on the 8th inst., at 10 o'clock, A. M. Although some of the primary Lodges were not represented on account of the heavy rain which had been falling all the day and night previous, there was a rather large and respectable attendance of fair ladies and brave men, resolved to uphold and bear onward the glorious Temperance banner. This being the Annual Session, there was much to be done, and we found it late in the evening before our business was finished. Addresses were made by a few of the friends present, and then adjourned; to be met at the Hall in Geary on the 14th day of December, at 10 o'clock, A. M. The Order seems to be in a very prosperous condition, and much good is being done in our midst through its influence.

Scarcely sixteen months have elapsed, since the first primary Lodge was organized in our county; since then, there have been ten others added, embracing membership of about 445, with an interest undiminished and recruits coming forward rapidly; giving us reason to hope that our cause may still advance, until the old demon—Alcohol, will not have a man left to stem the tide of reform, but will all be enrolled in, and have reason to owe their deliverance to the Order of the British Templars, or some sister institution.

Yours in F. H. &amp; C., THOS. L. ALEXANDER, Co.-Sec.

Rev. John Francis, writing to the *Christian Messenger*, gives his opinion of the Water street revival in the following words:

"You are so well supplied by your exchanges respecting current matters in this city, &c., that it is unnecessary for me to write, but there are different reports in circulation respecting the Water street revival, that I may say that I have no doubt of its being a great work of grace. I have worshipped in the 'Allen' Dance House, and the Kit Burns Rat Pit, and felt the presence of the Holy Spirit sweetly and powerfully. I have seen and heard the ex-prize fighters, with the marks of their profession on their faces, while the love of God was evidently within their hearts."

At the present term of the Supreme Court in Fredericton, Michael Adams, Charles W. Beckwith, Ezekiel McLeod, L. B., and James Beveridge, Esquires, were called to the Bar.

In noticing the above, we may say that Mr. McLeod, a native of Sussex, King's County, took a full course in the Law department of Harvard University, Cambridge, Mass., where he obtained the degree of Bachelor of Laws. Ranking, as this institution does, second to none in America, the advantages to be gained there by a thorough course of legal study, under the direction of its learned professors, must be very great. Mr. McLeod is associated in practice with James Beveridge, Esq., (son of Hon. B. Beveridge), referred to above, who took a partial course at the same University; and in wishing them success, we heartily recommend them to any of our readers who may require legal advice.

Another letter from Rev. C. O. Libby has been received, and will appear next week.

A report from the 1st District Meeting has just been received, but too late for this week.

## THE NEWS AND THE PRESS.

OCTOBER 23, 1868.

## SUBSCRIBERS—READ.

It is not at all congenial to our feelings to have to call very often upon our subscribers for the amounts due by them, and for this reason we sometimes defer doing so longer than is wise. A very trifling and seemingly harmless neglect on the part of our patrons in remitting their subscriptions, is often a source of no little anxiety and embarrassment to us. While to each subscriber it is a very small matter indeed, the aggregate is an important sum, and necessary to the carrying on of our business. We should not write this could we avoid it, for, we repeat, it is everything but a pleasant task. Necessity, however, sometimes compels people to resort to means repugnant to their feelings, which happens to be our case just now. We need funds. Pressing demands are upon us; and they must be met. We think we do not mistake the character of our patrons when we venture the opinion that they need only to be told that enough to meet all demands is now due by them, to furnish us with the required funds. Very much depends upon the promptness with which the several amounts are forwarded. As a majority of our subscribers are as well, if not better, prepared to "pay up" now than at any other season of the year, we shall expect to hear from them at once.

Oct. 2, 1868.

YORK ELECTION.—Nomination day has been fixed for Wednesday the 28th inst., and the polling will take place on the 4th November. There is some little excitement about Fredericton, occasioned by the fact perhaps that it is not yet positively known that Mr. Hatheway will oppose Mr. Pickard, notwithstanding his assertion that he intends doing so. He may come out, but nobody can be certain of it till his card actually appears, and even then there is no certainty that he will stand till election day, that is if we may judge by his course on a former occasion, when he led the electors to believe he would contest the seat, and then just before polling day backed down without we think so much as explaining why he did so. Mr. Pickard has resigned his seat in the local Legislature, and issued his card. In spirit and letter it is just what we expected of him, an open and bold avowal of the course he purposes pursuing in case he is elected. If the *Freeman* really had any doubts about the position Mr. Pickard would take, it is probably now settled. He pledges himself to no party but if elected will go to Ottawa untrammelled by any pledge, farther than to support every measure beneficial to

the whole Dominion, and particularly those acts having a bearing more especially on the welfare of the river districts of this province. As to Mr. Pickard's ability to represent York, and as to the fidelity to principle, which he has so far characterized his course, there is but one opinion. It may be that Mr. Hatheway, providing he is a candidate, will avow like principles with Mr. Pickard. Of this we know nothing. Providing both candidates hold similar views, and pledge themselves to a similar course if elected, the electors of York should be careful to remember that there is a moral principle at stake. They want a man who will not stoop to gain a position for himself, or be influenced by the click of coin—one who knows no interests but those identified with the good of his constituency. Let the electors make choice of the man most worthy of confidence; not judging him by his talking abilities, but by his soundness of principle. York cannot expect for some time at least, to have more than a vote in the Commons, and it is to her interest now to place that vote in the hands of the man who will under no circumstances cast it to her injury, even should he be the recipient of personal gain by her loss.

Mr. Anglin is a sadly deceived man, if he thinks his name is a terror to any person or persons. The man, his courage, physical and moral included, are too well known, to frighten anything. It is neither his name nor person that people fear; but they do fear, and justly, too, his advice. Every County is well aware that he means no good when he tenders his counsel; and he has now become so transparent, that evil is always seen through the hypocritical whining for right, which he throws about the dark principles which most evidently actuate him in every movement. He pretended to only want to know whether or not Mr. Pickard was a Government candidate, when, in reality, his object was to damage his (Mr. P.'s) prospects for election to the Commons. He takes the *Telegraph* to task for not saying something more in favor of Mr. Pickard; and because the *Intelligencer* did speak in his behalf, he vents his spleen, by calling it "one of the paid servants of the Government." Mr. Anglin knows how utterly false is his insinuation. He knows that the *Intelligencer* has never yet had its eyes dazzled with gold, and has never known what it was to bow, that it might receive public favor. Still, we expect nothing better than insinuations like the foregoing, from a man of the Anglin stamp. It cannot well be, that one who has so long done all from purely selfish motives, and with nothing but personal gain in view, can imagine any one else less steeped in meanness than himself.

Next to his hatred of Britain, which includes a hatred of her colonies, even to one which affords him a home, the principle that governs him most, is his inordinate love of self. Speaking of the York election, he says:—"We feel an interest in the result, it is true, but we know that whatever York does in this instance will be a decided and emphatic approval of Mr. Anglin's course and Mr. Anglin's policy." "Mr. Anglin's course and Mr. Anglin's policy!" What is his policy? Evidently to secure for himself place and power at the sacrifice of everything. And his course has always gone to prove this. From his own statement, too, in the above paragraph, we are assured that whatever York does will be "a decided and emphatic approval of Mr. Anglin's course," &c.; that is, that, as heretofore, Mr. Anglin is prepared to hurrah for the winning party. Who will say that this is not characteristic of the man?

There is a rumor that Mr. David Pugh will oppose Mr. Needham in the election to fill the seat in the Local Legislature, vacated by the resignation of Mr. Pickard.

DAY OF THANKSGIVING.—The Government have appointed Thursday the 12th day of November as a day of general thanksgiving to Almighty God on account of the abundant harvest. President Johnson has appointed the 26th day of November for a similar object.

THE GREAT BOAT RACE!—The *Paris Cree* again victorious!—great deal of interest and anxiety was manifested on Wednesday in regard to the Boat Race at Springfield, Mass. After 2 o'clock, the enquiries at the Telegraph Office and on the street were continuous, and everybody was counting the minutes as they fled, and longing for news whether good or bad. At 3.45 P. M. a large number of citizens having assembled near the Telegraph Office and on the Square, telegrams came conveying the pleasing intelligence that