

mates of human life. In them the romantic prevails over the real. A book of this sort is very dangerous to the young, for in them the imagination is already too powerful for the judgement. The great mass of popular fiction is bad and deserving of unmitigated condemnation. Parents and teachers should take good care to form and direct the taste of those committed to their care. We do not venture to say that all novels are bad, and to be avoided. But there is so much good reading in the world that no wise reader can get time to peruse any novel except a few of the highest class.—*Ch. Messenger.*

TERMS AND NOTICES.

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PAYMENT IN ALL CASES IN ADVANCE.
JOSEPH McLEOD, Editor.
Rev. G. A. HARTLEY, EDITORIAL CORRESPONDENT, OVER THE JETTER.

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Religious Intelligencer.

SAINT JOHN, N.B., JANUARY 3, 1868.

THOUGHTS BY THE WAY
No. 3.

If there is anything that causes a man who is truly zealous for Christ to mourn: is one thing above another brings sorrow to his heart, or makes him melancholy and sad, surely it is because the cause of God is low—because the different churches are so dead and insensible to the great work which it is their duty to perform. Oh! how can professors become so cold? How is it that those who have once rejoiced over sins forgiven, who have time and again declared before the world their determination of living a Christian life, not only cease to give their support and sympathy to the church, but even shun the presence of their brethren who are laboring for the upbuilding of Zion? They exhibit as much apathy and indifference to religion as at any time of their lives, and have, so to speak, identified themselves anew with the world. Friend, how think you the Savior looks upon you? He speaks to you. Do you not hear what He is saying: "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." An unenviable position truly, with the eye of an offended God looking down upon you. "It is a fearful thing to fall into the hands of the living God; for our God is a consuming fire." Backslider, consider for a little what you are doing. Remember, you are not only robbing you, ruining your own soul, but you are, at the same time, perhaps, doing more hurt to the church than its bitterest persecutor. "What? Is it possible the church is suffering through me?" Aye, assuredly it is. You are the hedge which utterly impedes the progress of the cause of God; you are the formidable barrier which the church cannot surmount; through you religion is ridiculed and scoffed at. The very fact that, in the face of all the professions you made when you gave your heart to God, you are now no longer the living member you then were, and your voice is no more heard in the prayer-meeting nor in the conference which you pledged yourself to attend, serves to bring slander and contempt upon the cause of God; and what is still more alarmingly true, your conduct gives to the world cause for doubt as to the reality of the religion which you once embraced. Should God, in His unerring providence, cut you off without a moment's warning, just ask yourself the question—"How should I stand?" How can you be so heartless? Is it a small thing that the Son of God came down into the world and died for you, and is now pleading for you with the Father—"Spare him a little longer?" Does it require only a short while to prepare your soul for the state of happiness after you shall have passed from this stage of action? Nay, a lifetime, if even properly improved, is quite short enough. Why then are you idle? Why have you laid aside your armor and retired from your ranks, and why have you ceased to watch? Think you the enemy is idle also? He is ever on the alert to take every possible advantage. Backsliding child, open your eyes, turn your heart in upon itself, and see how you stand. As a man thinks so he is; for "out of the abundance of the heart the mouth speaketh." If a man's actions are a true exponent of his heart-life, how corrupt and impure it must sometimes be! Life is short at longest, and all our energies should be exerted in order to perform our part and faithfully serve our stewardship. The Word of God is a faithful chart, which warns us of the shoals and rocks in life's sea; and if carefully, prayerfully used, will direct us safely through its stormy tempests and raging surfs into the haven of eternal rest. This appeal we have made to the one who has laid aside his harp and ceased to sing the songs of Zion, with the prayer that it might lead him to consider, and stimulate him to return, like the prodigal, and nerve himself up to the great work of laboring for the salvation of the perishing millions of our world. Can there be a nobler work? Is there one half so exalted? The deep affections of our souls should be kindled with holy zeal and fervency. "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." "It is high time to awake out of sleep: for now is our salvation nearer than when we believed."

TIMIDITY OF PASTORS.

A year since, two friends of a pastor were discussing the liberality of his people in providing for his comfort. "Why is it," said one, "that they are so much more generous toward their pastor than other churches, in proportion to their means?" "Because," said the other, "he has schooled them to such liberality towards the various benevolent causes of the day, that they have come to apply the same scale of giving to himself and his family." The answer was correct, and the principle is one of universal application.

Another pastor, at a meeting held in his own church and with many of his people present, gave a *timid apology* for having neglected an important collection in which other churches had joined. His people were indignant. "It is not true," said his leading men after the meeting. "It is not true that the money could not have been raised. Our pastor knows that he had but to ask for it, and it would have been cheerfully contributed. We never knew of this matter, and are ashamed that such an impression of us should go abroad." The principle here involved is also of universal application.

Will it not be found to be true that one of the greatest obstacles to the beneficence of the churches is the timidity of pastors? Ministers are afraid to ask them to give. It is to be hoped that the instances are few in which a mercenary spirit lies at the bottom of this reluctance—a fear perhaps that less will be done for the support of the Gospel at home. More frequently it is mere timidity. The pastor does really do his people injustice. He thinks they are miserly and parsimonious, when really their hearts are large and full of sympathy, and they are ready to give if only they know what they are giving for, and satisfied that their contributions will do good. Now we believe that a minister too often undervalues both the intelligence and the liberality of his people—he

places too low an estimate upon their character, and makes them more selfish and sordid than they are. At least he undervalues their capability of becoming generous and large-hearted under a proper training. And worse than all he actually misrepresents that Christianity which in its very nature breaks open the heart hardened with selfishness, and expands it into all benevolent giving and doing, and which at its outset not only taught its disciples to contribute regularly every week, but in many cases led them to share "all things in common."

That great truth of the Gospel that "It is better to give than to receive," is nowhere more signally verified than in the history of pastors and churches. The people who are taught to give liberally to all the great benevolent objects of the Church, will invariably show a corresponding enlargement in every other respect. They will rise to a more intelligent type of piety, and enjoy a broader horizon of interest and sympathy towards Christ's whole Kingdom. They will be more earnest and more united in all home efforts. Church debts will be paid, and timely improvements made in all the conveniences of worship. The Sabbath-school will keep pace with the quickened spirit of the times, the pastor will be more generously supported, more deeply rooted in the affections of his people, more highly respected, and therefore influential for good in the entire community in which he lives. On the other hand who has ever known an instance in which a shrinking and timid policy has not more and more belittled the whole spirit of a congregation; narrowed its sympathies, dwarfed all its energies, cut short its self-development—in a word, shrunken and withered up the church and pastor together. The process may be gradual and slow, but it is sure.

When charity is dead, debts also remain unpaid, needed improvements will pass in neglect, salaries will be paid only with difficulty or not at all, and every month or years the pulpit will be written vacant, and a despairing minister will be left to the sole occupation of writing letters of inquiry for a place.—*Ed.*

LETTER FROM CAPE SABLE ISLAND.

Surprise Party—Our Late Circuit—New Field of Labour—Loss of Life—Shipwrecks—The Weather.

On the evening of the 9th of October, a party of fifteen persons, from Dover, W. C. (where I preached a part of the time for the last year), assembled at my residence in Moncton, bringing with them all the necessities for a rich repast. A cordial invitation was extended to my family, and a few friends of Moncton, to join with them in partaking of the sumptuous fare. After tea, a purse, and other articles for family use, to the value of \$21.00 (twenty-one dollars), was presented to my family. I regretted my absence from home on the occasion. Nevertheless, it was a source of great pleasure to enjoy convincing proof of their appreciation of our imperfect labours among them. I feel it a duty to the friends to state that, the above kindness was not extended in consequence of non-payment of a portion of the salary stipulated, all of which was promptly paid at the end of each succeeding quarter, as per agreement.

I feel much attached to these kind and christian people; and although I felt it a duty to close my labours in that section of the vineyard, my earnest prayer is that the Master will soon send them a faithful shepherd.

There are many other kind and christian people on this Circuit, to whom my thanks and well-wishes are due, for their kindness and prompt support. "May God bless them by supplying all their need according to their riches in glory by Christ Jesus."

I hope some of our brethren in the ministry will feel their hearts moved to go and labour on the Petit-coque Circuit. A pious and devoted young man of ability would get a liberal support. Owing to the hardness of the times, and other existing causes, a man of family would not be likely to get sufficient support. (That is, to labour as pastor.) A man extending his labours to several points, if successful, would doubtless get ample support; but I believe such a course would not be the best for the cause of religion. Regular settled labour is needed. If necessary, would it not be best for the Home Mission Society to make a pretty liberal grant in aid of any who might feel it their duty to labour in that section of the Province. This is an important field to our denomination; that it has been much neglected, is apparent.

I commenced my labour on this Island of the sea on the first of the month. It was by no means a small undertaking to move so far, at this season of the year; but I feel more and more that this is the path of duty, not only to myself and the church with which I am connected, but I hope by the grace of God to stand by the brethren in this Province, and at least to aid them to the extent of the ability God giveth. This is an interesting field of labour. The church has two large meeting-houses, instruments of music in each of them. In fine weather I shall have from 1000 to 1200 persons to preach to each Sabbath. There are prayer-meetings weekly, largely attended, and a good interest is manifested in all our meetings.

A sad occurrence took place here two weeks since. Two men, by the name of Cunningham (both members of the church), were drowned, while in the act of crossing the river, a distance of two miles. The wind lulled when they left the opposite shore, and it is supposed a squall struck them, by which they were precipitated into the water; and sad to relate, their boat came on shore, but the unfortunate men have not been heard of since. One of them leaves a wife and two children; the other was a young man. Both were exemplary christian men. How salutary the admonition, "Be ye also ready, for in such an hour as ye know not the Son of Man cometh."

Fragments of a brigantine and cargo came ashore on the Island last week. It was at first supposed that she must have struck the Cape, where the *Hungarian* was lost; but it is now supposed she was abandoned at sea. On last Saturday a large schooner was seen drifting among the adjacent islands, exhibiting a signal of distress. Some of the inhabitants, who went to their rescue, found the vessel in a disabled condition, and taking so bad that she was half full of water. They succeeded in getting her ashore. The circumstances connected with this vessel seem shrouded in mystery; the opinion is that insurance had something to do with her misfortune, as she is an old vessel.

The weather has been unusually severe in this place; there has been a good deal of snow, but so accompanied with wind that we have neither sleighing nor waggoning with any comfort.

Yours, in bonds of christian love,

WM. M. KNOLLS.

Cape Sable Island, December 1867.

FREEMAN BAPTIST QUARTERLY.—Each number of the Quarterly contains 120 pages, making in the year a very fine volume. We will furnish it for \$1.20 N. B. currency.

The following parties have already subscribed. Rev. A. Taylor, Rev. G. W. McDonald, Rev. J. L. Phillips, Rev. A. B. Marsh, G. C. Friesz, Rev. B. Atherton, Esq. Who else wants the Quarterly? Send your names with the amount of subscription to us at Fredericton. We want to know immediately as we must order as soon as possible.

The January number of the *National Temperance Advocate* has been received. It is full of interesting matter, particularly to members of Temperance organizations.

REPORT OF HOME MISSIONARIES.

To the Corresponding Secretary of the "Presque Isle Voluntary Home Mission Society."

DEAR BRO.—The rapid flight of time has brought us to the close of another month, almost before we were aware it was gone. While many have passed away, our missionaries have been spared to labour in the Master's service.

When our last report was submitted, we were labouring—as you were then informed—with the church at Amherst. A number had then professed faith in Christ; our subsequent efforts were much blessed, and a large number of souls, were, we trust, hopefully converted. Twenty-one of the number were baptized; the running ice and hard travelling prevented others, who will follow Christ in this ordinance as soon as convenient. As the interest continued good, we hope to see much more good accomplished in that place.

While up river, we visited the churches in California and Perth (Inman Settlement). The former is in a low condition; some difficulties exist, and labor is much needed. The latter is in a prosperous state. A good revival was enjoyed as the result of the labors of brethren Marsh and Kenny. Some labor at Toibque Village will, we trust, result in good.

Being strongly urged by the Amherst Church, our missionary, H. Mills, thought it his duty to labor the one-fourth of his time, till July next.

Your missionaries next visited the Greenfield Church, which they found so seriously affected, owing to some difficulties, that they fear it will not be able to retain its standing as a church. It is so far gone that it refuses to pay the pledges made to your Society. Alma (Corey Settlement) was the last place visited. The church is somewhat scattered, but there are a few faithful ones trying to sustain the cause, praying for help. We hope to see them restored to their former condition.

We have collected for the Mission Fund \$40.98. Asking a further interest in your prayers we remain, Yours in Christ,

JAMES SHAW, H. MILLS.

Presque Isle, Carleton Co., December, 1867.

For the Religious Intelligencer.

FOREIGN MISSIONS.

MR. EDGEMOND—An appeal has but recently been made through your columns to our denomination, on the subject of Foreign Missions. I must confess, I never was more astounded than when I saw the announcement that not one quarter of the salary to be remitted to Brother Phillips at the beginning of the year has been received. That we should support a missionary, can no longer be questioned; in fact, the time has fully come when we should support two or three, instead of one. But it may be asked, how can we do so, seeing there is so little energy displayed in keeping one in the field? I think that it might be done. As far as I can understand, there is no regular systematic method of collecting monies for this purpose. Now, we know where no system is employed, there cannot be any very reliable success; it must be desultory, so to speak; i.e., at times sufficient for the purposes to which it is put, at others leanings and want. A certain mode or system of collecting should be adopted by the Conference, at the soonest possible period; and until such is the case, I do not look for, nor expect, results in any way adequate to our wants at the proper time. I would advocate that the deacons of the respective churches throughout our denomination be requested to look upon it as their duty to canvass their individual districts or parishes, soliciting aid from all, without respect to creed, who are friendly to the cause; but, more especially, our own people. Such claims they surely cannot resist, when they fully understand their import. Proper means also should be taken to enlarge the sympathies of our people, with a view to increasing the liberality for the support of the cause of God. "God loveth the cheerful giver;" and I firmly believe that God requires our people, who have any means at all, to give liberally for the support of the gospel. Perhaps, in a future article on this subject, I shall show that we cannot be consistent christians unless we give, according as God hath blessed us. In conclusion, I do hope that some direct monies will be adopted to engage the attention of our people in the meritorious subject of Foreign Missions, that the most unconcerned may become zealous to uphold them, and that the time may soon arrive when our Foreign Missionary enterprises shall have an increased representation and efficiency.

F. C. B.

HOME MISSION REPORT.

To Rev. G. A. HARTLEY, Corresponding Secretary of the Home Mission Society.

DEAR BROTHER—I entered the field as your missionary on the 17th of last month. My labours have been one half of the time at Lower Woodstock, Kel River, and Lower Richmond. In all these places I have had meetings, visited and distributed tracts, and I hope some good seed has been sown, which will be seen after many days. We have no churches in any of these places, but in all of them there are a few of our people who much enjoy the privilege of hearing one of their own ministers. Brother Hugh Davis resides at Lower Richmond, and gave me two dollars for the mission. The last half of the month, I have labored with the church in Jacksonville. Here, I found the brethren and sisters praying for help, which they certainly much needed, consequently I was well received. Backsliders have been reclaimed, and one sinner converted, who last Sabbath was baptized and received into the church.

This church, as you are aware, has passed through many trials; and at present, there are some things that operate much against its prosperity. But as there are a few good brethren and sisters, who are praying to God, and letting their light shine, I feel that there is a brighter day not far distant, for this people. I have received during the present month, nine dollars (\$9.00) for home missions. Jacksonville, Dec. 23, 1867. T. WHITE.

HOME MISSION REPORT.

G. A. HARTLEY, Cor. Sec. of the Home Mission Society.

DEAR BRO.—The time has arrived when it becomes my duty to submit to you my monthly report. I am sorry I have no more cheering news to communicate, as that would be gratifying to the lovers of God everywhere; but missionaries have to take the bitter with the sweet, and labor very hard, sometimes, before they see much fruit of their toil. I found the churches here on Campbellville very low in respect to matters of religion, and several causes have contributed to this result, of which it is unnecessary now to speak. As your missionary, they received very few kindly, and it was a matter of heart-felt satisfaction to the churches to know that the Home Mission Society had so much care for them as to send some one to their aid in this time of their weakness. When I look over the Island of Campbellville, and see how different things are from what they were a few years ago when I resided here and was pastor of the church, I feel sad, and a spirit of loneliness steals over me. I feel and see the hurt that has been done to the cause of God for the want of a proper person to officiate in the pastorate, and to lead forward the interests of our pure religion. And then, again, when I see how many loved ones have passed away to be here no more, I have been ready to exclaim in the language of the Psalmist, "Help, Lord, for the godly man ceaseth, for the faithful fail from the children of men." Yet although the interests of religion are very low here, there are still a number of brethren who mean to fight the fight of faith to the end, and are laboring and praying for the upbuilding and ad-

vancement of the cause of God. I have been labouring since I came here in both churches on this Island; as a consequence I have been hard at work without much apparent results at present; but I am sure even this little labor has been great benefit to the people. I have had meetings almost every evening, and three times on the Sabbath day, and have visited pretty nearly every family in the part of the Island where our churches are situated. I thought it best to confine my labor to a great deal of visiting, as the people have not had much ministerial visiting for some time past, and also because I considered I could help the people more by visiting them than by any other labor, and I am satisfied the result has been most beneficial. The people are very busy engaged at present in their winter fishing; but when I return from Grand Manan—to which place I am now about to go—I expect to hold a series of meetings with each of the churches here that I hope may result in good; as the people then will be more at leisure and better able to attend. We hope to have an interest in the prayers of the people of God that prosperity may attend His cause in this part of His moral vineyard. With respect, I remain your brother in Christ.

A. TAYLOR.

Wilson's Beach, Campbellville, Dec. 16th, 1867.

For the Religious Intelligencer.

FAITH.

DEAR BRO. McLEOD—"The disciples of our Saviour on a certain occasion, prayed, 'Lord, increase our faith.' How important the petition! But, without stopping to consider the mode of increase, permit me to say a few things in regard to the necessity of strong faith—full confidence. Paul says, that faith is 'the evidence of things not seen.' The object of it then, are real to the beholder—the subject of it acts as if what his faith contemplates is true.

Defective faith treats its objects as if unreal—questionable at best. The former awakens experience to compare with its objects, the latter renders truth pointless, and gives us positive experiences.

Does a man believe that souls in sin are lost without a pardoning Saviour. How he is stirred with deep compassion for them, and runs to pluck them as brands from the burning! If he question that doctrine of Revelation, how will he excuse the guilt of sin, and flatters himself and his fellows? That all may be well at last; or at least, even if his skepticism is concealed in his own bosom, and he attempts efforts to save men: how languid, how wanting in true religious enthusiasm, will all his efforts prove to be. If Christ be "all in all" to the believer, still how much like the withered root, will he appear to the skeptic.

It is full confidence in revelation, in God, in Christ, in the savior and needy condition of man in the judgment, in heaven, in hell, that awakens the deepest, broadest, loftiest and purest experiences of the human soul, and conforms the conduct of the believer to the truest pattern of moral excellence on earth. Experience and conduct, then, are essential, as are the strength and objects of our faith. Our success in doing good, also, depends on the same. Harper's Ferry, W. Va., Dec. 20, 1867.

THE PRAYER MEETING.

A correspondent in an American contemporary makes the following important suggestions. They are much to the point.

1. Every pastor ought to bring his people to feel that he prizes the prayer-meeting, both on his own account and as an indispensable means of grace to his church.
2. He should study to make the prayer-meeting a place of intelligent interest, and to have so conducted that it may be pervaded with the spirit of devout joy.
3. He should, if possible, induce his people to expect that their prayers will be answered, and he should endeavor to bring before them objects for which they will desire to pray.
4. Prayer-meetings should be commenced uniformly at the appointed hour, and they should be closed before any who are spiritually minded have become weary.
5. Long prayers and long dry exhortations should, in some way, be prevented.
6. The season should always have the room for prayer comfortable, inviting, and well lighted.

Finally, though by no means least in importance, the singing at the prayer-meeting must be appropriate, agreeably interspersed, never prolonged, but conducted with due animation.

MISCELLANEOUS.

BAPTIST.—A Baptist Quarterly Meeting, was held at the mouth of Kewick, commencing Saturday Dec. 28th. There were six ministers present. The congregation on Sabbath were large and attentive.

The Free Baptist Mission to the Freedmen is having considerable success. We learn from a private letter from Harper's Ferry, that during the last two months about fifty colored persons have professed faith in Christ. A church has recently been organized at Charlestown, the place where John Brown was executed. How marvellous the changes that are taking place; and how plainly is the hand of God seen in them all.

The old custom of preaching by the sand glass has been revived in an English church. It needs turning every twenty minutes. It is stated that many old churches still have the highly wrought iron stands on which the old hour-glass used to stand, mostly of the age of the Commonwealth.

FIRE IN THE PULPIT.—A clergyman, being applied to in less than a year after his appointment to put a stove in the church, asked how long his predecessor had been there, and when answered "Twelve years," he said,

"Well, you never had a fire in the church during his time."

"No sir," replied the applicants, "but we had fire in the pulpit then!"

It is stated, in connection with recent executions of Fenians at Manchester, that the Sovereign of England pardoned power. The Queen has no more to do with the matter than the husband of her subjects—not so much, for they can sign a petition for pardon.

A generous burglar, who is said to have been recently transported to Australia for breaking open a safe, made a draft of a model safe which he believes thief-proof, and sent it to a number of his victims as a compensation for the injury he had inflicted upon him.

THEY SAY.—"They" will say anything and everything. "They" have said everything mean and despicable. "They" say things that break up churches, families and worthy aspirations. Whenever a man circulates a slander and gives "They" as his authority, turn your back upon him, shut him up as you would the plague.

SELECTIONS FOR A NEWSPAPER.—Most people think the selection of suitable matter for a newspaper the easiest part of the business. How great an error it is the most difficult. To look over and over hundreds and hundreds of exchange papers every week in order to select enough for one, especially when the question is not what shall, but what shall not be selected, is no easy task. If every person who reads a newspaper could have edited it, we should hear less complaints. Not unfrequently it is the case that an editor looks over all his exchange papers for something interesting and can find nothing, and yet something must be had—his paper must come out with something in it, and he does the best he can. To an editor who has care about what he selects, the task of his duty is in the least of the labour. Just as many subscribers as an editor may have, so many tastes has he to consult.—*Ed.*

WHAT MINISTER TO CHOOSE.—Dr. John M. Mason, on leaving his congregation in 1812, offered the following advice as to the selection of a pastor:

"Do not choose a vain man, who occupies the pulpit more to display himself than to profit you. Do not choose a stony man. Many of these men there are, who have no heart outside. You will be as sick of him at last as you were enamoured of him at first."

"Do not choose a man who always preaches on insulated texts. I care not how eloquent he may be in handling them, the effect of his power and eloquence will be to banish a taste for the Word of God, and to substitute the preacher in its place."

"Do not choose a man of dubious principles. When I hear of a man's preaching for years together in such a manner that his most attentive and diligent hearers are unable to conjecture what his sentiments are upon the cardinal truths of revelation, I cannot avoid pronouncing him a traitor."

Above all things, it is devoutly to be hoped that you will never invite the dangerous care of your souls a man who cares nothing about them.

These were wise and whole-some counsels in Mason's day. They are not less wise nor less needed now than they were then.

MINUTES OF THE Second Conference of the Free Baptists of Nova Scotia are now ready for distribution. It contains the Treasurer's account, Constitution and Minutes of Foreign Mission Society and Constitution of Education Society. It is neatly got up by Barnes & Co., St. John.

MAGAZINES.—Harper's New Monthly Magazine for January, 1868, is one of the best numbers we have seen of this popular American publication. It contains several well written and excellent articles. The "Memoirs of Babylon," by Jacob Abbott, is of especial interest. It is well illustrated with fine engravings. For sale at Hall's Colonial Bookstore.

Hours at Home.—The December number of this monthly is rich. Amongst its writers are Horace Bushnell, D. D., Rev. H. C. Alexander, Rev. G. B. Bacon, and other able pens. The "Moral Use of Dark Things" is a very suggestive and satisfactory article. For sale at the Colonial Bookstore.

We would remind our readers that now is the time to subscribe for these works, that you may secure the complete volume.

Now is the time to canvass for new subscribers, and we hope none of our friends will allow it to pass unimproved.

We are glad to learn that Mr. Livingston, Editor of the *Telegraph*, who has had a severe attack of illness which has confined him to his room for several weeks, is now recovering. We trust he will soon be able to resume his duties again.

CHRISTMAS PRESENT.—The *Journal* says that the Rev. W. T. Corey, of Hillsborough, A. C., received a Christmas present of the value of \$230.

The week of united prayer will open (n. v.) on Monday next, under the auspices of the "Sabbath School Union," in the Wesleyan School room, corner of German and Horsfield streets, at 12 o'clock, p.m. May Jehovah grant the spirit of union and of prayer in an abundant measure.—*Visitor.*

Special prayer was offered in Trinity Church, on Saturday last, for the esteemed Rector, the Rev. I. W. D. Gray, who has dangerously ill at Halifax. The citizens of Saint John of all creeds and all classes will join in the expression of profound sorrow upon this intelligence.—*News.*

We transfer the following to our columns from the *University Monthly*:

At a meeting of the students, held at the University on the 6th inst., it was unanimously

Resolved, That we, the students of this University, having heard with deep regret of the death of our late classmate, Arthur W. McLeod, unite in expressing our sense of the loss we have sustained; and our heartfelt sympathy with his bereaved parents and friends.

Resolved, That out of respect to the memory of the departed, and as a mark of appreciation of his worth as a friend and fellow-student, we wear mourning for thirty days. Further

Resolved, That these proceedings be published in the *University Monthly*.

LEO A. HOTT, Chairman.

We wish all our patrons a Happy New Year.

THE NEWS AND THE PRESS.

JANUARY 3, 1868.

By His Excellency's command the General Assembly of this Province is further prorogued to February 13th.

By Her Majesty's command, Mr. Charles Fisher, late Attorney General of this Province, is permitted to retain the title of "Honourable."

TEMPERANCE MEETING.—An interesting Temperance meeting was held on Christmas evening in the Free Baptist meeting-house, Rungahish. The meeting was under the auspices of Tascolah Lodge of Good Templars, and was addressed by several members of the Lodge and Messrs. Friesz and McLeod, of Fredericton. Temperance is flourishing in that locality.

SUDDEN DEATH.—An old man named Bush dropped dead in King's Square one day last week.

PRESENTATION.—The students of the Commercial College of this city presented Mr. Eaton, the Principal, with a very handsome Writing Desk.

The *University Monthly* for December has been received.

BURGLARY.—A young man who gave his name as George Harlow of Miramichi, entered the houses of Mr. Jas. Titus and Mr. Wallace, on Christmas morning, and appropriated some articles of clothing. He was arrested, and after an examination was committed to trial.

The *Gazette* says—"There was an earthquake at Ottawa after the passage of the bill imposing postage a newspapers."

A soldier of the 15th regiment named Henry Peters died suddenly on Christmas Eve.

A course of Lectures is to be given in the new Temperance Hall, Fredericton, under the auspices of the Division. The first of the course will be delivered in about a fortnight.

POLICE OFFICE.—On Friday, there was one trivial case. On Saturday no business. This is a very satisfactory state of things whenever may be entitled credit for it.—*Journal.*

FIRE.—Between 12 and 1 o'clock Sunday afternoon, fire broke out in the Sash Factory on Union street, occupied by Thomas Clarke and others. The fire originated in the lower flat near the furnace. The building was completely destroyed.—*Journal.*

ARRESTED.—It is reported that a named Noble has been arrested on suspicion of being the author of the Western Extension, by which the woman and child perished. It is said that the Coroner's jury have a verdict of guilty, and that Noble has been committed to stand trial in the Supreme Court.—*News.*

Rev. Mr. Dinzey, Curate of Woodstock, was waited upon Tuesday last by a number of his parishioners, who handed him a purse containing \$67, as a holiday gift, from a number of his Woodstock friends. The purse was presented by L. L. Dibley, Esq., with a congratulatory word, and Mr. Dinzey made an appropriate reply.—*Advertiser.*

TWO PERSONS BURNED TO DEATH.—A sad and fatal accident occurred early on Christmas morning, about six miles from the Suspension Bridge, in a house or barn on the line of the Western Extension road. After daylight it was discovered that the house was burned down, and that Mrs. Noble, the occupant, and a young lad named Williams, aged 1