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## TERMS AND NOTICES.

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JOSEPH MCLEOD, Editor.  
REV. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, over the letter R.

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## Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 4, 1868.

## AN AIMLESS LIFE!

Every animated existence pursues its purpose with the exception of man. "I would savor of the grossest of human folly for us to question the wisdom of any living creature, for God is the Author. The lowest forms of animal life, to us seemingly useless, nevertheless, after attaining a perfect development, perform their respective missions and die. From the microscopic Rhizopod, whose remains compose vast beds of limestone, through the several successive orders of creation, rising higher, and becoming more complex in their organization, up to man, all we repeat, serve the aim for which they received their existence. "There is nothing useless in this universe of God." Strange it is that man, the noblest of his works, should often so transgress the laws of nature as to entail disgrace and ruin upon both himself and his posterity. So much in general. Let us now come more nearly home, and ask ourselves as to how we are living, and for what. Perhaps some of us may not yet have come to think that we have received a being for a purpose. We fear that too many do not stop to think, but float along in the current of society in whatever way it tends, until too late, when they find their mistake. Know, every one, that a responsibility attaches itself to you as to how you spend your life here. You live in the world of mind; you can think, and reason, and will, and it is incumbent upon you to direct your intellectual energies in such a way as to promote the universal good. Christians, church members, discard for ever the idea that you live for yourself alone; no one thing in the universe of God exists for itself only. The words we speak, the actions we perform, the manner of our life, live on continually, influencing the little world of society in which we move. Think not that your work is done, when you have been baptized and joined the church; it is only begun. It is the mission of the church to convert the world through the co-operation of the Spirit of God. This is an aim worthy the most exalted mind, this should be the highest ambition of every believer to unite in rescuing a world of unaved souls from the dreadful consequences of sin. It was surely an aimless life to toil and labor for the acquisition of wealth merely; and yet how many do we see spending their lives thus! Thousands live on the excitement of the hour, few are to be found who live with a view to their fellow's good. Christians, beware whether your steps are tending, whether you are influencing for weal or for woe; you are the possessor of a power; use it for your Creator's glory.

For the Religious Intelligencer.  
DEATH.

Of all the varied scenes of solemnity which man is called to witness during the journey of toil and trouble here below, none is so productive of affliction as that of the death of a friend, with whom we have had sweet and pleasant association. We have stood by the bedside of a dying school mate, or a departing christian friend, we have exchanged the last farewell, we have grasped the hand fast growing cold for the last time, we have seen the eyelids calmly closed in death, we have witnessed the bereaved mother and sorrowing sister, we have beheld the almost heart-broken brother and sad friends, and, riveted as it were to the spot, we have contemplated the sad reality. What a change has been produced. Not long before we beheld the deceased in health and strength, the very picture of long life—his step as elastic, and his constitution as robust as ours; but now he has left us: he has paid the wages of sin, whilst we have been spared as monuments of God's mercy. His intellect might have been as clear as ours, his friends as many, and his future as bright; yet these were not sufficient to prolong his stay with us. Nothing could retain him. The sweetest sounds to which he once loved to listen, fail to attract his ear; his eyes are fast growing dim, and with more than the rapidity of light, his spirit, struggling to be set free, at length soars away to the untrodden regions, to meet its Creator. Who can look upon such a scene unmoved? Who can be a spectator, without feeling the eye moisten and the silent tear quietly steal down the cheek; for now the frail thread of life has been severed, the last separation between those terrestrial and spiritual has taken place, his connections with the world and its objects have been cancelled, and a haven of eternal rest obtained for the weary soul. What a lesson may we obtain from such a sight. In our most ears is ringing the divine text, "Prepare to meet thy God." Death is on the track of each of us, and will soon, may be very soon, overtake us; and meditating, let each of us ask the question, "Am I prepared to go?" Many, very many, of us must in response reply "No." For such death has many horrors: death is the door of eternal misery to many, and to such death has a sting. To the christian alone is death a welcome visitor: for him it has no bitter pang; for him it has no evil forebodings—for his future is bright, and his hopes are based in God. Knowing that death must and will come, knowing that a judgment awaits us—let us be alive to a sense of our duty, let us work while it is day, let nothing prevent us from seeking his face and favour without delay, and let us ever keep in mind the one great truth "that death will come," and whatsoever we shall have sown in this world, the same shall we reap in the next.

THE MINUTES OF OUR LAST CONFERENCE (the Thirty-sixth) have been received. They contain the Minutes and annual reports of the Home and Foreign Mission Societies, the Education Society, and the Ministers' Relief Fund Association, together with the revised Constitution of Conference, the By-laws, Constitution of District Meetings, Church Covenant, and Church Directory.

REVIVAL.—We learn from Thuro, under date 15th inst., that there has been a great revival of religion in that vicinity, in connection chiefly with the Baptist denomination, but participated in by others. The letter says:—"Mr. Dunlop, formerly a Lieutenant in Her Majesty's forces, has been a powerful instrument in awakening many to a sense of their guilt as sinners, and he is ably supported by Mr. Ross, Baptist preacher, Thuro, and Mr. McPhail, of the same body in Ottawa City; Mr. Down, Methodist preacher here, throwing in his influence. I have heard to-day that Mr. Dunlop, together with a considerable number of converts, are to be baptized tomorrow at Clarence, opposite Thuro." This Mr. Dunlop is one of the officers we believe, who was forbidden by the House of Commons to hold religious meetings, and who, in consequence, has left the service, *Montreal Witness*.

## A SABBATH IN CAMPBELL SETTLEMENT.

Mr. Editor.—In company with a friend, early on Sabbath morning last, we left Southampton, on the river St. John, to spend the day with the friends at Campbell Settlement, some five miles in the interior. We had heard that God had been blessing the people abundantly, spiritually, and we felt anxious to be present to witness His goodness and enjoy His blessing. On our arrival at the place of worship—a comfortable building, used for the double purpose of worship and education—we found the house filled with devout and anxious worshippers, and the song of praise ascending to Him, who knows

"It means thy praise, however poor,  
And angels' songs can do no more."

We entered, and, with deep and solemn reflections on the past, combined with thoughts of the future, we listened to the servant of God, contrast the greatness of the temple built by Solomon with that great and glorious building by Jesus Christ, the Church of God on earth, which would be completed when all the materials should be removed to its celestial home, where its beauty will never again be marred by sin, or defaced by the hand of time. The sermon closed, all present were invited to express their hopes or fears, and tell of the goodness of God to them; to this invitation, many responded; several young converts spoke of their hopes, and the love of God which they felt in their souls since they had given themselves to Christ. After this, the meeting was closed in the usual way, but not until the minister had given notice that the ordinance of baptism would be administered a few rods from the house. In a short time the baptismal waters were surrounded by a host of people, of all ages and both sexes, and three happy candidates were buried with Christ in the liquid wave. It was at once both beautiful and solemn. The day was fine, and the surroundings lovely; all nature seemed to co-operate with God's servant and people, in inviting sinners to Jesus.

At 2 p. m., the house was again filled, to listen to another of God's servants, who preached to them on their faith, and their expectation of one day seeing Him as He is. Soon after, the ordinance of the Lord's Supper was administered, and many there (some for the first time) partook of that solemn and sacred ordinance. Thus was closed the labours of the day there, humbly speaking, but not so in reality. That day's labour, by many, will never be forgotten; and its influence for good, we trust, will be felt by the people in that place for many, many days.

## DEATH OF A NATIVE PREACHER.

Rev. C. O. Libby, Corresponding Secretary of the Free Will Baptist F. M. Society, sends to the *Star* the following letter from Rev. Mr. Hallam, containing an account of the character and death of Bhekari, the oldest native preacher in Orissa:

Balasoore, June 16, 1868.

MY DEAR BRO. LIBBY.—Our dear Bro. Bhekari was promoted on Sabbath the 14th. His death was sudden and quite unexpected. He had been sick with cold and fever for some time, and on Saturday night (13th inst.) a change occurred at that time which demanded immediate attention; but native life, his friends did not even report to me. I had seen him daily until Sabbath, when supposing him to be still improving I ventured to remain at home, as it was raining fairly nearly all day. Just in the evening he sent for me. I went of course in all haste, and found him dying. I could find no pulse. His hands were already cold, and his breathing was labored and very short. He died of congestion of the lungs consequent upon cold. I feel that more might have been done for him than was done, had the dangerous symptoms been reported twenty-four hours earlier. He was old and infirm and had been partially laid aside from active duty for some time.

Bhekari was a good brother, and gave very satisfactory evidence that he was a growing Christian for some time before his death. I have been exceedingly pleased with the evidences of his Christian integrity which I have noticed during the past year. Indeed, a very few days before his death, he displayed a love of right which is seldom seen in our native Christians.

I have observed too, with feelings of deep pleasure and gratitude, that his recent addresses in the bazar have been full of Christ. He seemed to love to dwell upon the great theme, and to have less than usual to say about Hindoos and his fallacies. That these have to be exposed I know, and that our native brethren are the parties who are best able to expose them I know, but the great fault with our native brethren is often that they have too much to say about Hindoos, and too little about Christ and *salvation from sin*. This latter theme dear Bhekari lately loved to dwell on.

We have lost a good brother, an able native preacher, and one whose influence at home and abroad was good, and I think I may venture to say only good. He was not always, however, the devoted, earnest Christian I have represented him to be. But the last years, say ten or twelve, of his life are a glorious testimony to the truth that the name of Jesus is a title for him in whom we trust, for surely he does "save his people from their sins."

Bhekari was not converted through the instrumentality of our Mission; he formerly belonged to the Southern Orissa Mission. He was converted there a good many years ago, at a time when it cost more to be a Christian than it does now, even in Orissa. I have heard him advert most feelingly to that period when he "left all and followed Christ." What struggles it cost him! What trials of his heart! How he yearned upon, before he dared to leave his home! Let me briefly state one instance which he told me recently. On one occasion he went in the night to visit Mahadab with a view to test him. He had tried prayers and entreaties until wearied, and he now determined to use the severest test allowed by the Hindu scriptures, *adhat*. He showed the idol to his heart's content, and then concluded by throwing it from his seat. In the morning he was not a little amused at the consternation of the people when they discovered their idol in this humiliating position; his amusement was only outdone by his annoyance at the Brahmins who had heard the truth of the matter, and explained, viz., that the God had been out walking during the night and had laid himself down there on his return, or something to this effect. This was enough for Bhekari; he at once determined to give himself to Christ, and this test his power to save. He has now fully proved the truth of the old proverb, saying, "Him that cometh unto me I will in no wise cast out." He came and was saved. He was Bhekari the idolater. He was also Bhekari the backslider. He was Bhekari reclaimed, saved and made useful. None in our ranks are so truly wonderful. May we who remain "never weary of that work in which Bhekari was often weary," and may this dear brother's mantle fall upon some young brother who shall be qualified by divine grace to wear it worthily. Yours affectionately,

E. C. B. HALLAM.

The Queen's County Lodge of British Templars will hold its next session with "King William" Lodge, at Young's Cove, on the second Tuesday in September, at 10 o'clock, a. m. A good attendance is required, as the election of Officers for the ensuing year takes place.

Parties interested will see the time and place of holding District Meetings, on the third page.

YORK COUNTY "BAPTIST TEMPLARS" will see advertisement in another column, respecting the meeting of the County Lodge.

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THE PENNY PENNY SUBSCRIPTIONS.—Some time ago a "Penny collection" was set on foot for the relief of the impoverished East or West India. The result has been the collection of a sum of \$256 06 64.

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## THE PLAUSIBILITY OF UNBELIEF.

A writer in the *Star* sends a portion of a letter written to a person in severe trial, which he says clearly describes the workings of the deep hidden and unsuspected sin which many sincere souls are almost constantly committing against Him who ever liveth to make intercession for them. We publish it feeling that it may be profitably read.

"The Lord shall guide thee continually, and satisfy thy soul in drought."

"What reason have we to say Lord increase our faith," for really our belief works at times so insidiously, it puts on the garb of humility and strives to make us consider it more humble and suitable to such great sinners as we are, to be doubting and holding back from the free promises of the gospel, instead of looking to Him, and expecting to receive of Christ's fullness.

O! hateful dishonor to that able and willing Saviour who "resciveth sinners and cateth with them."

Many in this day who in their judgment reject all idea of creature merit are yet really stooping under its infirmity where with Satan binds them, and which is in truth looking at self instead of Jesus—looking for something in the creature, instead of all in Him.

I was held so long in this specious snare, and do now see it to be so derogatory to my precious Lord, that my soul burns with indignation against this most hateful sin.

I rejoice to hear Bunyan call it the "white devil," and say, "offentimes in its mischievous doings to the soul it shews as if it were an angel of light; yea, it acteth like a counsellor of heaven, for it is that sin which of all others had some show of reason in its attempts, keeping the soul from Jesus Christ by pretending its present unfitness and unpreparedness, pleading a want of more sense of sin, more humility, more repentance, and more of a broken heart. It is the sin that most suiteth with the conscience. The conscience of the coming sinner tells him that he hath nothing good that he stands indictable for a thousand talents, that he is very blind, ignorant and hard-hearted; and will, says, 'unbelief, in such a case as you are, presume to come to Jesus Christ?'"

It is the sin which most suits with our sense of feeling; the coming sinner feels the workings of sin and wretchedness in his flesh, and the wrath and judgments of God due to sin, and often staggers under it. Now, says unbelief, you may see you have no grace, for that which works in you is corruption; you may also perceive that God does not love you, because the sense of his wrath abides upon you; therefore how can you have the face to come to Jesus Christ?

It is that sin above all others which most suiteth the wisdom of the flesh.

The wisdom of the flesh thinks it prudent to stand aside awhile, to hearken to both sides awhile, to stand back awhile, and not to rash and undivided in a too bold presuming on Jesus Christ. It is that sin above all others that weakens our prayers, our faith, our love, our hope, our diligence and our expectations; it even taketh away the heart from God in duty. This sin, as I have said before, appears to the soul with so many sweet pretences to safety and security, that it is as if we were counsel sent from heaven, bidding the soul to be wise, wary, and considerate, and to take heed of too rash a venture upon believing. Be sure first that God loves you; be not sure of your salvation, but doubt it still, though the testimony of the Lord has been confirmed in you; live not by faith but by sense, and when you can neither see nor feel, then fear and mistrust, then doubt and question all. This is the counsel of unbelief, which is so covered over with specious pretences that the wisest Christian can hardly shake off these reasonings."

So says Bunyan; and these sayings have been very profitable to my soul. May the Holy Spirit make them so to yours, my dear friend.

I do greatly long that the sly workings of this vile sin of unbelief should be discovered, and that we should do with it as Esther did with Haman—bring it into the presence of the King to plead against it, and get its enemies against as broken by his power."

—Letters of Ruth Bryan.

## TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.

The Toronto *Leader* of Aug. 26th contains a sketch of the work carried on by this Association. Efforts such as are put forth by associations of this kind are calculated to effect much good; and every town would be better were there such a society in existence. The writer in the *Leader* says:

"This association, which was formed in this city about four years ago, has become one of its most active religious organizations. It numbers at present about 250 active, 60 associate, 40 honorary and 2 life members, many of whom are the active workers in the different evangelized churches of this city. Its growth since June, 1865, has been rapid and steady, and at present its means of usefulness are more extensive—its meetings larger, and its general prosperity greater than at any previous time in its history. The past few months have witnessed a large increase in the attendance at the various meetings held under its auspices. In the rooms No. 24 King street, and throughout the city, and the members and directors have been laboring very earnestly to sustain efficiently the work they are carrying on. Few people in Toronto are aware of the character and extent of this work, much of it being done in a quiet way, in the poor but crowded districts, and its efforts are not made manifest without some inquiry and investigation. This association has increased its sphere of usefulness very much lately, and a synopsis of the meetings held by it is subjoined. A prayer meeting is held in the rooms every morning, commencing at 7 a. m., and is of a most interesting character. The street is divided into districts and young men visit the vessels, lumber shanties, &c., from 9 to 10.30, a. m., on Sunday, distributing tracts, reading the scriptures, and engaging in prayer and religious conversation with the sailors and lumbermen, and inviting them to the services of the Lord. The work is carried on during the night and had laid himself down there on his return, or something to this effect. This was enough for Bhekari; he at once determined to give himself to Christ, and this test his power to save. He has now fully proved the truth of the old proverb, saying, "Him that cometh unto me I will in no wise cast out." He came and was saved. He was Bhekari the idolater. He was also Bhekari the backslider. He was Bhekari reclaimed, saved and made useful. None in our ranks are so truly wonderful. May we who remain "never weary of that work in which Bhekari was often weary," and may this dear brother's mantle fall upon some young brother who shall be qualified by divine grace to wear it worthily. Yours affectionately,

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from the amount of work being done voluntarily by the members of the society. The society is supported and liberality of the christian public. A Provincial Convention will be held in this city about the end of October, which will no doubt be an interesting gathering.

## THE TEA MEETING.

At Tracey's Mills, on Wednesday last week, was very largely attended. Never before have we witnessed such a concourse of people at anything of the kind. The day opened very hot, and the heat seemed to increase with the hours of the day. Already, at half-past one o'clock, p. m., the house was well filled, a large crowd of men, and horses and carriages as far as the eye could reach. About the middle of the afternoon a very heavy thunderstorm occurred, which put outsiders to the necessity of seeking shelter wherever they could find it. The house was uncomfortably full nearly all the time, those who had partaken of the beautiful repast not caring to go out so as to leave room for others. The tables were well provided with eatables, which were served by obliging attendants. After the greater part had partaken of tea, the Chairman of the meeting, Rev. G. W. McDonald, called the assembly to order, and the Choir performed their part, Miss Eliza Clark presiding at the melodeon. Speeches and music were delivered alternately, the former by Mr. Watts, of the Carleton Place, Rev. Messrs. J. T. Parsons and Bernard, and Mr. Ervin. The speeches were very good, brevity being one of their commendable characteristics. Not fewer than nine hundred were present, possibly more. They realized about \$400. The building itself is of modern style—\$3550; and when finished, will certainly reflect very great credit upon the people of that vicinity.—[Com.]

## BAPTIST.

The Baptist Convention recently held in this city was numerously attended, and the business occupying its attention despatched with the utmost harmony. The Visitor of last week records the proceedings up to Tuesday noon, and says:—

"We greatly rejoice to add that the discussions from beginning to end were conducted in a most brotherly love. Many trembled lest the spirit of discord should mar the proceedings; but thank God prayer was answered and all the polemics were love, all the currents of thought were baptist in Christian charity, all the tendencies were in the direction of peace, and all hearts seemed ready to blend in holy fellowship and in delightful harmony. Surely God was in our midst. Dark clouds have passed over our denominational horizon during the past year, and many timid spirits have doubted the issues; but blessed be God a brighter day is dawning; Heaven is still propitious, and hearts that may have felt a temporary estrangement are prepared, we trust, to forgive each other in love, as God for Christ's sake hath forgiven us. Brethren all, thank God and take courage."

The next meeting of the Convention will be held at the Granville Street Baptist Church, Halifax.

The new Baptist Chapel at Sussex is drawing near completion. The outside is finished and the plastering is nearly completed. The whole expense of the building when complete will be about \$3,000. The seats are all to be free.

A new Meeting House in Acadia was recently set apart for Divine worship. It is the property of the South Yarmouth Baptist Church.

A correspondent writing to the *Christian Messenger* from Margate, says:—"I had the privilege of 'burying with Christ, by baptism,' four happy converts on profession of their faith in Him." There have been in all eight added to the Church, and the correspondent adds—"and still we look for more. May God direct and strengthen all inquiring ones."

The Virginia Baptist State Convention, an organization of colored Baptist Churches, recently held its first anniversary at Norfolk. It comprises fourteen churches, with a membership of 11,345.

A Baptist Missionary Union has been formed in Siberia by a convention representing ten churches, "for the evangelization of the heathen within the borders of the Republic and contiguous territories."

METHODIST.—From Kennebec, Me., the Rev. Daniel W. Barker writes to the *Methodist* that "the Lord is graciously reviving his work on Kennebec, Port Centre church. Long have 'the ways of Zion mourned' here—no social meetings sustained—'but the set time to visit Zion has come.' More than twenty, we trust, have been hopefully converted within a few weeks, and many more are serious. In this rural place, and in the haying season, the people come in crowds to the prayer and class meetings nearly every evening. The converts are mostly young people of great influence. The Young Men's Christian Association of Biddeford have done us much service. But to God be all the glory."

Forty-six were recently admitted to full membership in the Methodist Church, Greenwich, Conn. The Methodist friends of Temperance lose no opportunity of making known their principles. A great Temperance meeting was held in Liverpool during the recent Conference. One of the speakers, Rev. Charles Garrett, stated that of the 4,000 ministers who were now in the Temperance ranks, 1,500 belonged to the various branches of the Methodist Church.

CONGREGATIONALIST.—This denomination has six Theological Seminaries—Bangor, Andover, Yale, Hartford, Oberlin, and Chicago—with twenty-six Professors, and two hundred and seventy-one students.

PRESBYTERIAN.—A SPLIT IN THE REFORMED PRESBYTERIAN CHURCH. The *Methodist* says:—"The majority of the Reformed Presbytery of Pittsburgh having voted to suspend the Rev. H. Stuart is repealed, Dr. Douglas, of this city, claimed that this was 'secession from the Church, and total rejection of the authority of the Synod,' and therefore called a special meeting, without any application to the Moderator or Clerk of Presbytery to issue the call. The result is, that Dr. Douglas, the Rev. Mr. Alford, and Rev. Robert Stevens, and a number of elders who disapprove of the action of the Pittsburgh Presbytery, met and organized another Presbytery, claiming that it is 'the true Pittsburgh Presbytery.'"

FREE BAPTIST.—REVIVAL.—We are glad to learn that the labors of Bro. G. T. Hartley, during the last five weeks, have been greatly blessed at Campbell Settlement, not only in the conversion of souls, but in the union and up-building of the church in that place. Seventeen have been baptized within a few weeks, and eighteen added to the church. Bro. H. has had able and timely assistance from Bro. Pennington, and an occasional visit from some other of God's servants. Elder Hartley preached there last Sabbath morning and Elder Pennington in the afternoon. We learn the church has been much strengthened, and union largely restored. There is a prospect of a still greater ingathering, which, may God grant.

We are informed that Elder Pennington has engaged to labour one half his time for this year with the Southampton Church. He is also to spend a quarter of the time with the Church in Campbell Settlement.

VICTORIA COUNTY.—We learn that Bro. H. Mills has taken the pastoral care of the following churches: Dorset Settlement, Andover, Perth and Tobique River. These, with other churches in the First District, present an interesting and important field of labour. Bro. Mills wishes, through the *Intelligencer*, to extend an invitation to any of his brethren in the Ministry to visit wherever they can, conveniently either of the churches above named. We also learn that the religious interest is good, and that

each church has a flourishing Sabbath School connected. We wish Bro. M. every success, temporally as well as spiritually.

Rev. A. H. Morrell, known to many in New Brunswick and Nova Scotia, has gone to West Bath, Me., "for the purpose of improving his shattered health." He writes to the *Star* that he has improved very much during the last three weeks, and the Doctor thinks he will be as good as new by and by. Bro. M. says:—"My courage is good, and my heart full of praise in view of the tender mercies of our God." We trust he may soon be able to engage with the old vigor in the work among the Freedmen, so ardently loved by him.

In Gorham, Me., a good work of grace is progressing. About thirty have professed faith in Christ. In West Parishfield, N. J., the church is enjoying a season of interest. The ordinance of baptism has been administered, and there are many signs of encouragement.

A glorious revival has taken place in Oskaloosa, Kansas, and twenty-four souls have been already converted.

Four were recently added by baptism to the church in Potter, N. J.

## APPOINTMENTS.

We purpose preaching (if the Lord will) at the following places: Saturday evening, Sept. 5th, at 7 o'clock, in Steele's Hall, Beaver River, N. S.; in the Free Baptist meeting house, Beaver River, at 10 o'clock a. m., on Sabbath the 6th Sept.; at 2 o'clock p. m. of the same at Sandford; and at 7 o'clock p. m. at Tuskett Village.

E. S. SULLIVAN,  
J. MCLEOD.

The Methodist Bazaar held in Woodstock, on the 25th ult., was largely attended, and was a complete success financially. There were visitors from Tobique, Saint Andrews, Saint Stephen, Calais, and Houlton. The receipts were \$700.

The salaries paid to St. John city officials, amount to the neat little sum of \$18,905.

Rev. Mr. Alves and family have arrived safely at Dunedin, New Zealand.

TRINITY CHURCH.—The following memoranda, have been handed us in respect to an enquiry made for the other day:—"The body of the gentleman who came to this Province to fill the position of Governor, before Governor Carleton, is said to have been buried under Trinity Church, in a mahogany coffin."

Mr. Balster, wife and several children were buried under Trinity Church. Mr. Balster was grand-mother of the late Stephen Wiggins.

"The remains of the grandmother of the Rev. Wm. Scovil were buried under Trinity Church; but it is believed that they were afterwards removed."—*Globe*.

MARRIED.—The Rev. W. Morley Pinshon, the eminent preacher, who visited our Province so recently, was married a short time since in Toronto, to the sister of his late wife.

## THE NEWS AND THE PRESS.

SEPTEMBER 4, 1868.

HAIL STORM.—One of the severest hail storms which any part of the Province has, perhaps, ever experienced, swept over some portions of Carleton Co. on Wednesday afternoon the 27th ult. It extended over parts of the following districts:—Johnville, Kennewick, Glassville, Coldstream, Mouth of Bechagnie, Simonds, Victoria Corner, and Brighton, doing immense damage. The width of the storm was from one and a half to two miles. It is thought by some that upwards of 4000 bushels of grain were destroyed between Victoria Corner and the mouth of Little Presque Isle, a distance not exceeding three miles. In the former settlements the fields of beautiful grain were completely destroyed, so that farmers turned their cattle into the fields to pick what they could. One of the hail stones which fell at Victoria weighed over an ounce, many being upwards of four inches in circumference. Upwards of thirty panes of glass were broken out of some houses, and all within the range of the storm having more or less glass broken. At Woodstock there was only a heavy gust of wind, and at the north of Simonds a very heavy thunder shower. Report says, that at Johnville and vicinity, roofs had chingles torn off, and some barns were either blown over or moved out of their places.

The correspondent to the *Journal*, for whose utterances the Editor of that paper had to stand an action for libel, because the correspondent was unwilling to have his name divulged, will not now, so we learn from the *Telegraph*, even reply to telegrams and letters addressed to him by Mr. Elder since the conclusion of the trial. This is really too bad. All must admire the honorable course of Mr. Elder, while every right thinking man cannot but deprecate the supreme meanness of his correspondent.

NOVEL.—Our contemporary the *Telegraph* is about resorting to means, new, but which will doubtless be effective—for the collection of long standing advertising accounts. The parties have been dunned till the collector has grown tired, and now the *Telegraph* resorts to that.

On Saturday next, at Chubb's Corner, at 12 o'clock, if accounts standing over two years are not then paid into this office, we shall offer them by Auction to the highest bidder. Several Auctioneers have been engaged for the occasion. There will be *no* anyhow, whether the funds come or not."

The Chatham *Gleaner* says:—"We understand that the Local Government of this Province intend, at an early day, to appoint a Commission consisting of the Chief Superintendent of Education and a member of the Government, to visit Nova Scotia for the purpose of enquiring into the new school system of that Province. From this act of the Government we may expect a change in the present educational system of this Province, as we have not the least doubt that they intend to frame and bring in a new Educational Bill at the next meeting of the Legislature, and of course stand or fall by it."

We learn from private correspondence that harvesting has fairly begun in York and Carleton Counties. Large quantities of grain—oats, wheat, and buckwheat. The hay crop, whilst not so abundant as last year, is fully an average crop; and the potatoes and corn promise better than for many years past. There is no appearance of the "rust" on the potato vines, and unless we have an early frost, buckwheat will be a fine yield. Judging from the reports from all sections of the Province, the present year, promises to exceed on the whole, in the abundance of crops, any former one. To him who wraps up so great a harvest in a tiny seed, be all the praise.

In the second trial of the case Key vs. Thompson, which lasted several weeks, the Jury could not agree, and was consequently discharged. As will be remembered, this is the case in which the plaintiff, who had been severely frozen, claimed damages from the defendant, who was the attendant physician, on the ground of neglect. The damages as at first awarded, were about \$20,000.

O'Leary, who stabbed Policeman Gilmour, has been sentenced by the Chief Justice to three years in the Penitentiary.

Fire and Loss of Life.—Two houses, owned respectively by Mr. Jones and Mr. Addison, situated near the Marsh Bridge, were destroyed by fire the other day. Said to be a young man named McKenney lost his life during the fire.

INTERCOLONIAL RAILWAY.—The Toronto *Globe*, speaking of the rumored selection of the Northern Route, says:—

"We have, however, heard hints that influence at work which will cause a little more delay, and give Parliament another chance of dealing with the question."

OFFICE BREAKING.—On Friday night the office of S. G. Bizzard, British Street,