TERMS AND NOTICES.

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Joseph McLeod,.....Editor.

Rev. G. A. Hartley, Editorial Contributor, over the letter H.

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Religious Intelligencer.

SAINT JOHN, N. B., FEBRUARY 28, 1868.

A WORD TO OUR SUBSCRIBERS.

Since the beginning of the year renewals have been promptly made. To all who have complied with our terms—*payment in advance*—we feel indebted, and we hope to give them value for their money, at least we think we can do so.

By an examination of our books however, we find that there are very many, to whom papers are being sent, who are in arrears. To each individual the amount due is but a trifling affair, but one moment's consideration will convince all that to us it is everything else but trifling, as the existence of the paper is wholly dependent on just such seemingly small amounts. The aggregate is no inconsiderable sum. We do not—indeed we cannot—propose to publish our paper on the credit system. Such a course would bring certain ruin upon the enterprise. We are now constrained to urge most emphatically on all delinquents the immediate payment of all arrears.

A subscriber to a Western paper wrote a short time since:—

"I have been reading *your* paper ever since it commenced, but I now propose to read my *own* paper. Please find inclosed $5.00, to pay for arrears and the future."

The *Intelligencer* has some subscribers, not a few either, who might write after the same fashion. They have been reading *our* paper for some time. They can now see from the course taken by the Western gentleman how easy a matter it is to make it *their own paper*; and we feel satisfied that if our delinquent friends only knew how much better and more independent they would feel, and how much more they would relish what they read, they would at once be in a position to say of the Intelligencer "it is *my* paper," and our list of delinquent subscribers would be materially decreased in a wonderfully short space of time.

On the first of April the Act, imposing postage on Newspapers, is to take effect. As our subscribers are aware we purpose furnishing them with the Intelligencer at TWO DOLLARS—POST-PAID. We cannot think of paying postage on papers which are not paid for; hence it will be necessary to have all subscriptions renewed previous to April 1st. That each subscriber may know how he stands, we have directed the publishers, to have THE NUMBER TO WHICH EACH SUBSCRIBER IS PAID MARKED ON THE WRAPPER FOR TWO WEEKS, commencing next week. The number of next week's paper will be 738. If the number marked on the wrapper be above 738, they are paid in advance to that number; if below 738, they are in arrears from the number on the wrapper.

Our friends will at once see the necessity of the course we take in this matter. We hope to hear from them soon.

Our thanks are due to our agents and friends for their efforts in the interests of our paper, and we hope that just now, when we stand much in need of their influence, they will not be less active than formerly.

For the Religious Intelligencer.

THE SAINT'S PORTION.

BY REV. DR. HUND.

No. 2.

Next, it is an *all sufficient portion*. When Abraham was nearly a hundred years old, the Lord appeared to him, and said, "I am the Almighty God; walk before me, and be thou perfect: I am God Almighty;" or as it is in the Hebrew—God All-sufficient. God, as the fountain of life, the source of all blessing, has everything in Himself.

"Enough for all, enough for each,
Enough for evermore."

He can supply all our need out of his glorious riches in Christ Jesus. Hence, He said again: "Fear not Abraham, I am thy shield, and thy exceeding great reward." Thus he expresses his all sufficiency as a shield to defend from all harm and evil, and as an exceeding great reward, to supply with all necessary and desirable mercies. "The Lord God," says David, "is a sun and shield; the Lord will give grace and glory, and no good thing will He withhold from them that walk uprightly." The most glorious thing in nature is the sun, diffusing light and heat, and producing growth and prosperity. Of all artificial things, a shield is one of the most important, affording protection and security. "Grace" insures all spiritual good; and "glory" is the consummation of eternal good; while the phrase, "no good thing will He withhold," includes all earthly or temporal good.

And such is the believer's portion. Truly, "the lines have fallen to us in pleasant places; we have a goodly heritage;" including everything necessary to the life that now is, and never ending blessedness in that which is to come. In ourselves we are poor indeed; but in Christ we have everything. We cannot estimate the extent of our possessions. Imagination's utmost stretch in wonder dies away. God is our portion; but who, by searching, can find out God? Who can tell all his glory; or utter all his praise? If all the stars in the firmament were heavens, filled with saints and holy angels, they could not add the least to His glory. What could drops taken out of the sea add to its immenseness? or what could finite creatures add to an infinite being? Should all mankind burst forth in praising the sun it would not increase its splendor or brightness; and so the praises of all the men on earth and angels in heaven, though prolonged through eternal ages, could not enhance the glory of God. And yet the weakest saint in all the world can say, "The Lord is my portion." Let us bless God for such a privilege, and conduct ourselves worthy of such an inheritance. But we must further remark that it is *a necessary portion*. It is a portion we cannot do without. Many other things may be dispensed with; but to have God for our portion is absolutely necessary. He is our life; without Him we are "dead in trespasses and sins." The body may do without many things; but it cannot live without food, air, and water. No more can the soul live without God. He is the soul's food, the soul's drink, the soul's atmosphere. In Him we live, and move, and have our being. Without Him we can do nothing, have nothing, enjoy nothing. Without Him our souls must perish—as certainly as the body would perish, deprived of food, air, and water.

But if the believer has God for his portion, he may rejoice and be happy, even though he be deprived of many of the comforts and luxuries so highly prized by the men of the world. He may say, "Silver and gold have I none," yet I have what is better, I have communion with heaven: my fellowship is with the Father, and with His Son, Jesus Christ. Though I have no earthly estate, yet I have an "inheritance incorruptible, undefiled, and that fadeth not away." Though here I have not where to lay my head; yet I have a "building of God, a house not made with hands, eternal in the heavens."

All this shows the necessity of the saint's portion. Without it, what would the world be to him, but a well without water, a purse without money, a field without fruit, a garden without flowers. All the powers, capabilities, and desires of his higher nature, would be a blank, an aching void, without anything to call them into exercise, or procure for them suitable gratification. United to God, having communion with God; and its powers devoted to the service of God; the soul finds its appropriate sphere—the sphere where alone it can act freely: act as it was made to act, free from every embarrassment, and in the enjoyment of pure delight. Rising on the wings of holier aspirations, he looks down upon the world with all its glory, and says:—

"There's nothing round this spacious earth,
That suits my soul's desire,
To boundless joy and solid mirth
My nobler thoughts aspire.
No longer will I ask your love,
Nor seek your friendship more,
The happiness that I approve,
Lies not within your power."

Further remarks on this point are reserved for next week.

REVIVAL INTELLIGENCE.

We learn from private correspondence that Revivals are being enjoyed in several of the up-river districts. Success is still attending the efforts of Bro. White at Eel River.—A settlement in Southampton, York Co., called Waterville, has been the scene of an outpouring of the Holy Spirit. Some of the lay brethren had been labouring in this place, and considerable interest had been awakened. Father McMullin came to their aid, and organized a church; and we learn that *six* have been baptized, with prospect of still greater success.—At latest accounts Bro. McDonald had baptized eleven at Tracey's Mills, Presquile. Bro. Connor expects to go to Bro. McDonald's assistance in a few days.—Bro. Parsons is holding a series of meetings in Woodstock, with indications of good being done.—We are also informed that a revival has been commenced at Foxcraft (so-called), a place across the American border, not far from Houlton. When last heard from they had no minister.

It rejoices our heart to be able to record these evidences of vitality among some of our churches. Nothing is more deeply interesting and more thoroughly cheering to the lovers of Zion than to hear of the prosperity which crowns the labors of her watchmen. We are only sorry that we cannot record a general outpouring of the Holy Spirit and the conversions of thousands of souls. A revival is needed in all our churches. The love of many has waxed cold, and sinners are growing older and bolder in their sins. God's house and the institutions of religion are neglected by multitudes; while vanity, pride, indulgence in worldly pleasure, covetousness, and sins of a grosser nature are becoming common. Real Christian zeal and self-denial is evidenced by but few professors. Oh, that *all* the churches would become praying, working churches, and then with a consecrated, holy ministry, the tide of iniquity would be rolled back and the cause of our God triumph most gloriously.

HOME MISSION REPORT.

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

Dear Brother—It becomes my duty to report to you the labours of another month. How rapidly time flies! Does it not admonish us, "That whatever our hands find to do, we should do with our might?" I have spent the whole of this month at Eel river.—This is quite a village, just at the mouth of Eel river, twelve miles below the town of Woodstock, on the stage road to Fredericton. When I came here—one month ago—there was no Church, no meetings, and very little religion. I believed God sent me to this place: I told the people so. The Lord poured upon us His spirit. Backsliders have been reclaimed, and sinners converted. On the 7th of this month, we met and organized a Church of thirteen members. Bro. Connor was with me at the organization. It was a time to be long remembered by all present. Since that we have added, by baptism and letter, thirteen; several others have offered themselves to the Church, and will unite as soon as convenient. There have been eight baptized—three by Brother Corey (Baptist), and five by Brother G. T. Hartley. All who were baptized have united with us. So you see our little vine is growing. Our meetings are, at the present time, quite as interesting as they have been; and I do not know when I shall leave. There is one very serious drawback, especially in our Sabbath meetings; there is no Meeting-house in this place, and we meet in the school-house, which will not convene more than half that attend. The people are talking about building a house for God, and I doubt not one will be built next summer. The C. Baptists have a house about two miles above here, and another below—the use of which they have kindly offered us; but I have not felt that it would be right to move the meetings from this place. Last night, we had a very interesting missionary meeting, which resulted in raising $14.02 in cash, and $8.12 pledged—making $22.14. The Lord has given me many kind friends here, not only among my own people, but also many of the C. Baptists and Methodists. Among others, Mr. Clarence Grosvenor and lady have kindly made me welcome at their comfortable, happy home. May that Saviour reward them, who has said, "Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me." Pray for us. Yours, in love,

Yerba White.

Eel River, February 18, 1868.

HOME MISSION REPORT.

Rev. G. A. Hartley, Cor. Sec. of the Home Mission Society.

Dear Bro.—I herewith submit to you my third monthly report. Time has passed away very quickly, and all the more so, apparently because I have been busy. But it is best to be diligently employed; for it is one of the blessings of this life that we have something to do. I am sure I do not know what persons do with themselves who are idle, and have no work to engage in. They must be wretched indeed. Since closing my last report, I have been labouring here on Campobello, and a very good time has been enjoyed. Some backsliders have been reclaimed, some sinners have come forward for prayers, and the church has been very much revived and comforted.

I have no baptisms to report; for I never was much of a believer in trying to hurry people into the water, and the older I get the less inclined I am to that, and I cannot help thinking that when persons get decidedly converted to God, it will not be long before they will obey Him in His holy ordinances. I have spent my time visiting in the day time and holding meetings in the evening. The church here feels like going forward with renewed vigor, and hopes that a better day is about to dawn on her. Certainly there is a good spirit here in the church, and the present indications are that a day of God's power is nigh at hand.

We had a Missionary meeting here on Wednesday evening, Feb. 12, and a very good meeting it was. Bro. F. Babcock was present and addressed the meeting on Missionary matters with a great deal of power, which had a telling effect on the audience. There was about sixteen dollars U. S. currency collected, and some dollars pledged, which was coupled with a condition, and so need not be reported here. I then went across the harbour, and preached at the Cove out on the neck. Was there a part of the Sabbath and back to Wilson's Beach, and preached in the evening, where a collection was taken up in behalf of the Mission amounting to three dollars and six cents, United States currency. I have continued here until now, but must now leave for home, as I have not seen my family since the 12th of last November.—The people wish me to remain, and I do not know but I shall soon be back to see and labour with them again.

In looking back over the three months labor spent here among the churches on these Islands, I cannot but think that the labor has been profitable and the money well spent. The Home Missionary Society is more endeared to the people than ever it was before. Some seed has been sown that, we hope, will bear fruit another day. Sincerely desiring the prayers of the denomination for these churches in this locality, and for myself as well, I subscribe myself your unworthy brother in Christ, A. Taylor.

Wilson's Beach, Campobello, Feb. 19, 1868.

REVIVAL IN SANFORD.

Rev. E. Sullivan writes us, under date of Feb. 14, that he has been enjoying some revival at Sanford, Yarmouth Co., where he is engaged part of the time. He writes—"I have been holding meetings at that place for a fortnight, and the Lord has wonderfully blessed us. Backsliders have been reclaimed and sinners have been converted." When Bro. S. wrote, he had baptized three, and he expected to administer the ordinance to several more on the ensuing Sabbath. He also writes that "among the number converted are some very promising young men, who bid fair to be very useful in the cause of God."

Brother Sullivan is pastor of the church at Beaver River, where he has had some very encouraging meetings. He is also pastor of the church at the head of Argyle. We trust our brother's labours may be attended with many gracious showers of divine grace.

MORE ABOUT THE DEDICATION.

Dear Intelligencer,—With all due deference to the communication, in your last issue, respecting the dedication services, held at or near Little River, in the Parish of Hampstead, your correspondent thinks the account too concise, and would therefore desire to write a few lines. A number of months since a meeting was called for those interested in the erection of a new House on the site of the old one. A committee of three members of the church were chosen to carry on the work, and they were to provide means for the erection and finishing from their own pockets until the pews were sold. The names of the brothers were Benjamin Palmer, Edward Slip, and George Palmer. The building is now finished, and is a credit to the society, and is, without doubt, the best of any, for the size, (being but sixty feet long), which your Conference holds. The morning sermon was an able effort, delivered by the pastor, Rev. J. E. Reud. The text chosen for the occasion was Solomon's dedicatory prayer in the temple at Jerusalem, "But will God indeed dwell on the earth! behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" The afternoon sermon was preached by Rev. Thomas Vanwart—subject: An orderly and consistent walk through life for all men, more especially to those who had taken upon themselves the names of followers of Christ. Afterwards the sacrament was administered, and was a very impressive service. The evening sermon was preached by Rev. B. Merritt; subject—The Cross—the Saviour. A very earnest appeal was made, and many seriously awakened. The congregation was very large, some could not find room either to sit or stand. The day throughout was fine, and those who came from a distance were amply provided for at the friends' houses near the church, and we, with many others, would desire to express through your columns thanks for kindnesses received on that occasion. We have since been informed that the building cost twenty-two hundred dollars, and the pews were sold on the Monday after the dedication, several bringing one hundred and forty dollars, the lowest, forty dollars. There were 36 sold, and realized over twenty-four hundred dollars, three reserved for free seats. Observer.

From the Christian Visitor

Death of the Hon. W. B. Kinnear.

The Monday before the fatal attack came on we called to see him. He then appeared much better, and his medical adviser, Dr. Bayard, pronounced all the symptoms favorable. We spoke to him of the renewed interest in the church in Brussels street, and of the baptism of three recent converts on the last Sabbath. He lifted his emaciated hands to heaven, and gave glory to God. "Let us have," said he, "a season of prayer by ourselves," and we poured out our hearts to God in fervent supplication and in delightful fellowship together for the last time on earth. At the close, I said, Have you any doubt, my brother, in relation to the future? "Not a doubt," he replied, "or a fear. If God has any thing for me to do on earth, I am willing to live; if not, I am just as willing to go." He intimated that he had the full assurance of hope that all would be well.

He continued very weak; but strong hopes were entertained of his recovery until Thursday morning. His son-in-law left him comfortable, and retired to rest about 3 o'clock on Thursday morning. At 4 he heard his bell ring. He hastened to his room and found him in ague chills. The proper remedies were applied, and he was relieved, when suddenly, to the surprise of all, he was seized with apoplexy. His doctor was called, but he pronounced him near his end. We visited him twice during the day, and offered prayer in his behalf, but for the first time found him unconscious to the words of Christian affection or to the voice of supplication. At 5 P. M., we left his death-chamber, and at 6 P. M. his blood-washed spirit left its palsied tenement, and was borne, we doubt not, upon angelic wing, to the home which Jesus has prepared for His chosen, faithful servants. "Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Besides hosts of friends to deplore the death of our honored brother, he has left two sons, an only daughter, and a son-in-law, to mourn the loss of his wise counsels, his spotless example, and his deep, fatherly affection. To them all we tender our deepest christian sympathy, and pray God to be their unfailing source of consolation in this time of severe trial.

HIS FUNERAL

took place from his late residence in Charles street on Monday at 3 P. M. The procession was formed by Mr. Powers, the Undertaker, in due order, and comprised a very full attendance of the ministers of all the evangelical churches of the city, the gentlemen of the Bar, the members of the Committee of the Bible Society, the Common Council, his associates in the Legislative Council, the deacons of the several Baptist churches of the city, members of the Press, and a full representation of the wealth, intelligence, piety and respectability of the city generally.

The remains were removed to the Brussels street church, where the funeral services were conducted by the acting pastor, Rev. I. E. Bill, assisted by Rev. Messrs. Carey, McKenzie, Spencer and Cady. The spacious chapel was filled above and below with those who were anxious to pay this last tribute of respect to the memory of departed worth.

Service being over, the remains were borne to their final resting place in the Rural Cemetery, where they were deposited in the comfortable assurance of a joyful resurrection to eternal life at the last day. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

For the Religious Intelligencer.

REFLECTIONS ON WINTER.

There is a striking parallel between human life and the onward course of the seasons. These latter follow each other in quick succession, and pass away to be succeeded by others of a similar kind—varying but slightly from the former. So, human life has its spring-time of childhood and meriment; summer, of youth and beauty; autumn, of care, toil, and fruit; and winter, of old age, gray, and sober; verily, the frosty locks but tell of tell of the end, to be succeeded by another generation; that, to pass in its turn, through all the varied changes, up to old age; then again, like the preceding, to die. The autumn, as it scatters its falling leaves upon the bosom of the earth, reminds one of the failing strength of the man of years. As old age creeps upon him, his limbs—once strong and vigorous—now tremble, and prove but too clearly, departed strength. Winter gradually but surely approaches, and chills the streams; ice-bound, the lakes and rivers are presented; so, the man of years feels his youthful heat lessening, and the swift current of life-blood now moves more slowly through the heart: thus, he feels as if the chilly death-season was sending forward his admonitions, and saying to him, prepare to depart.

But winter is a time of hope. The child remembers the grassy plot, the leafy tree, the cooling shade, and the cheering song of the early bird, perched in the bower, and hopes their return; the mariner but waits the soft south winds of spring to waft him to a foreign port; the farmer, too, looks forward with anxious hope to that time of trust, when, with firm reliance, he will deposit the germ of his future harvest, trusting to a never-failing providence for an abundant return.

So, the winter of our life is a time of hope; when we bid farewell to this season, by laying aside this tenement, and step forth into the fair fields of endless bliss and joy. At the closing of time with us, we enter the region of never-fading flowers, and of never-changing temperature. No more old age—no more sickness there, but one eternal day, only changed by the never-ending variety of God's goodness, power, love, majesty, and glory, for ever and ever to endure; and thus, we will learn of Deity. Yes, we have a hope—a blessed hope, that we shall see Jesus, without a glass between, and that we will mingle with angels and just men made perfect, to all eternity. But, reader, this is alone the *christian's* hope. How sad the reflection that one should pass through all the variations of life, up to the wintry season, and yet have secured no hope for the future.

Oh! child immortal, allow me to remind you that your time of departure may soon, yes, *speedily* come. In what, then, is your hope? You may never reach the time of wintry locks; your sun may set ere he reaches his meridian glory. Then, take the admonition of the blessed Redeemer, "Lay up for yourselves treasures in heaven," and that, too, while you have time and opportunity. E.

A PERSONAL ADMONITION.

Many are now seeking the Lord. Have you? If not, will you not read this inviting word. How gracious is the hour! When Jesus on his journeys came near any place, all the region brought all their deceased kindred to be healed of Him. He is now coming near you. In the especial revelations of His saving power he moves through the land. Bring to Him your diseased soul, sick, dead even in its sins, and His life-giving word shall make you every whit alive, whole, and happy. Not that he is not always present, able and anxious to save, but in such hours there is a more vivid consciousness of His presence. He then seems to be revealed almost visibly among men. His eyes beam winningly on every heart. His voice sounds sweetly in every ear. You see Him.—You hear Him in that earnest entreaty from the pulpit, in that melting prayer for your conversion, in that persuasive appeal for your return, in that pathetic hymn of invitation. Listen. Yield. Be His now and forever. It may be the spring-time of your life. Let this spring hour of grace change that season into an everlasting spring. Else will it pass on into summer drought, and autumn frost, and eternal winter. If that hour is passed, and you not yet saved, hasten ere all hours of salvation are forever passed. In the grave whither thou goest there is no work, no device, no room for repentance, no desire to repent. No sigh for his lost soul escaped the rich man's lips. No tear of godly sorrow wet his eye.—He had made his choice; made it in this world; made it in the presence of Christ's disciples, of Christ himself. You are doing the same. Your fate will be his, if you heed not his example. Come, then, to the Saviour. Cast away all your beggarly rags of self-confidence, of skeptical pride, of worldly desire, of procrastination.

Hasten to His feet, His arms, His heart. He will change these beggarly garments to robes of grace, will give you truth in the inward parts, and in the hidden parts make you to know wisdom. He will give you real reason, real joy, real reliance for their false and fatal counterparts. You must decide soon. You are deciding now. If you delay, it is decision; if you decline, it is decision; as much and as fixed as if you surrender your heart to Him. You are electing Christ or Satan, Heaven or Hell. Which?

The word which you are now reading is written for you. As you read it hear the voice of God, the Father, the Son, the Holy Ghost speaking in your soul, and saying, "Son, give me thine heart,"—"Daughter, I say unto thee arise;" and as you hear respond instantly, cheerfully, resolutely, "I will arise and go unto my Father." Then you shall experience the blessedness of His salvation; an experience that bringeth life and joy and knowledge without bound, without end, "Come unto Me and I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."—*Am. Paper.*

BAPTIST.

We learn from the *Visitor* that more than usual religious interest is enjoyed by the Brussels street church. On Sabbath, 16th inst., the Pastor, Rev. I. E. Bill, baptized three converts.

Revival is being enjoyed by the church in Hillsborough. Six have been received for baptism, and many more are earnestly seeking salvation.

Rev. Geo. Sealey recently baptized a number in Harvey, and a good work of grace is still in progress.

Rev. Geo. Armstrong writes to the *Christian Messenger* that he has received during his pastorate in Bridgetown, thirteen donation visits. The last one amounted to $112.

Rev. E B. Corey, who is located at Point de Bute, acknowledges two donation visits, one on New Year's Eve, the other on January 25th—the two amounting to $90.

Rev. Isaiah Wallace acknowledges three donations, amounting in all to $150.

The Bible Rule of Temperance; or, Total Abstinence from all Intoxicating Drinks, is a new work by the Rev. Geo. Duffield, D. D., published by the *National Temperance Society*, New York. From a hasty glance at its pages, we consider it to be an ably written book; discussing clearly and forcibly the question, "What is the Bible rule of Temperance?" and laying down in unmistakeable terms the duties and responsibilities of churches. The subject is considered in a scriptural light; and the manufacture, use and sale of all intoxicating liquors as a beverage, is shown to be immoral according to the law of God. It establishes the fact that total abstinence from all that intoxicates is not a principle which has had its origin with man, but one that has higher authority—a principle that has its foundation on the revealed will of God. It is a valuable work, and will probably do much to remove the erroneous opinion entertained by many that the Bible does not forbid the use and traffic in intoxicating liquors.

Its price—*sixty cents*—is so low that it is placed within the reach of all.

Freewill Baptist Benevolent Societies.—The annual reports of these Societies for 1867, have been received, through the kindness of Rev. C. O. Libby. The Corresponding Secretary of the *Foreign Mission Society*, reports that the state of the Mission never more encouraging than at present. The Missionaries are all enjoying health; some, who for a time, were laid aside from active duty, have again resumed their labors, which are being prosecuted with a good degree of success. This society has expended during the year, $11,372.98.

The *Home Mission Society* is doing a good work in supplying destitute churches with labor. This society has the charge of the work among the Freedmen, which is accomplishing much for that class, so long shut out from the privileges of Education and Christianity. The receipts for the year were $4,705.22, besides $5,827.56 for the Freedmen's Mission. The Western H. M. Society, also expended $5,716.12 among the Freedmen.

The report of the *Education Society*, shows that united and energetic efforts are being made for the progress of education among Free Baptists. The funds of the society have been increased by contributions to the amount of $2,445.54.

Revival in Houlton.—Rev. M. H. Tarbox (Free Baptist) writes to the *Star* that "the church in Houlton is again enjoying a revival of religion, and wanderers and sinners are seeking the Saviour. At the last conference 50 were present, 20 of whom were converts and seekers. Sabbath evening, Feb. 2, ten inquirers rose for prayers. The good work increases."

MISCELLANY.

Connecticut has 3,000 Fenians.

The Christians of Upper Egypt continue to suffer great persecution from the authorities.

Richard Weaver, is about to visit America.

The work of Christian Missions is advancing in Turkey in Asia. Dr. West writes from Sivas that the Bible is now used as a text book, in the modern language, in the Armenian and Greek schools, and he is surprised to see the familiarity of many with the Scriptures.

A new sect, headed by a middle-aged woman who claims to be the Virgin Mary, has made its appearance in the very unpromising soil of Russia, under the name of "Christian anti-taxpayers." The foundress has been sent off to the Caucasus, the chapel closed, and the payment of taxes sharply enforced.

The Iowa House of representatives has passed a Resolution declaring that to turn colored children out of the public schools is as much a crime as to commit murder or theft.

The Rev. Richard Burgess writes to the *Times* a few days ago respecting French Protestants:—"Sixty years ago it would hardly have been possible to find a Protestant congregation in the north of France; now there are upwards of 100. The number of pastors of all the Protestant denominations of France thirty years ago did not exceed 600; now, taking the Reformed Church of France, the Confession of Augsburg, and the free churches not recognised by the State, the number of pastors will not be less than 1,000. The number of schools has risen in proportion, as well as the number of places of worship."

It is said that during the recent restoration of a church in Brighton, occupied by the advanced Ritualists, one of the workmen employed, ascending the pulpit, exclaimed, "I publish the banns of matrimony between this Church and the Church of Rome." "And I," said another artisan, turning towards the first speaker, "forbid the banns." "On what ground?" inquired he of the pulpit. "Cos the parties is too near akin," was the reply.

The *Christian Freeman* says:—We are rejoiced to learn that our mission in the Shenandoah valley is doing a good work. We have a faithful class of laborers in that field. The school numbers thirty-six scholars, with good prospects of an increase.

Martin Luther's Will.—In the last will and testament of this eminent reformer occurs the following remarkable passage: "*Lord God, I thank thee that thou hast been pleased to make me a poor and indigent man upon earth.* I have neither house, nor land, nor money, to leave behind me. Thou hast given me wife and children, whom I now restore to thee. Lord, nourish, teach, and preserve them as thou hast me."

In the *Provincial Wesleyan* we find the statistics of the Missionary Society of the Wesleyan Methodist Church in Canada. The Society has 148 domestic missions, employing 150 missionaries; 27 Indian missions, with 26 missionaries; 3 French missions, with 3 missionaries; and 4 German missions, with 5 missionaries—making a total of 182 missions and 184 missionaries. The domestic missions have 14,734 members, the Indian 1755, the French 75, the German 175—making a total of 16,740 members. The income of the Society is about $70,000, but it is considerably in debt.

Catching Thieves.—The Paris papers reveal a new style of theft by which jewellers are losers. The thief enters the shop of a dealer in diamonds and pearls, and asks to see some small unset stones. He is well dressed, and wears colored spectacles. The stones are laid before him, spread on paper. Being very near-sighted, as his glasses prove, he is obliged to bring his eyes so near to the gems that he can pick them up with the tip of his tongue, and he keeps them in his mouth until out of the shop. If he fears detection, which seldom occurs, he swallows his treasure—whence the slang name of "Swallow it raw" given to this class by the thieves' fraternity. One of them was caught the other day. The diamond merchant, put upon his guard, said he had no small stones, but would have a large supply the next day. A policeman was in waiting; the diamonds were laid out upon paper previously impregnated with an extremely bitter drug, which, when the thief put his tongue to them, acted so violently on his sense of taste, that he instantly rejected what he had just taken. The policeman appeared, and the thief was taken in the act.

Reading Sermons.—The New York *Independent* is quite severe on sermon reading. It quotes from the Queen's notes of her visits to Scotland, in which she expresses her great satisfaction in hearing sermons delivered without manuscript, and goes on to say:—

We quote the Queen's journal for the sake of its royal testimony to extempore preaching. This is the only royal preaching. All sinners, from sovereigns to beggars, are more moved by it than by the best of Sunday morning essay reading. One sermon preached from a brief is worth three sermons read from a manuscript. We hope Congress will lay as heavy a tax on sermon paper as on whisky—in conformity with Napoleon's rule that the vices should be taxed high. Forty pages of sermon-paper are a grave-cloth which a fastidious pulpiteer wraps round the gospel to bury it alive. Dr. Chalmers, and a few great men like him, have proved themselves able to make even a manuscript burn and glow in the pulpit. But, as a general thing, the life which dwells in a minister's manuscript is like the voice which dwelt in Balaam's ass—it requires a miracle to make it speak. * * * * * * *

If Paul himself had tried to put into his sermons all the theology which he reserved for his apostles, he, too—though the chief of the epistles—would have been reduced to a manuscript, suffered a second thorn in the flesh, and become in "his speech" still more "contemptible" Imagine Christ delivering the Sermon on the Mount from a bundle of papyrus!

A Model Church.—While Newman Hall was in the United States preaching Jesus, his church was doing excellent service in the cause of the Master at home. And, it is stated, when he returned, he found no less than one hundred converts waiting to be welcomed by him into church membership. This was as it should be. No church should feel that it is entirely dependent upon the presence and labors of a pastor, in order that it may perform its legitimate work. Rev. Dr. Cuyler, referring to the above statement in a recent article in the *Independent*, well remarks, "That was a glorious proof that a praying, active church is stronger than any one man's brain and heart for pushing forward the kingdom of Christ. A living church *works*, and a working church *lives*."

What an Act of Courtesy Did.—A young man came to B—— College from a village the population of which were almost wholly Universalists. His own family were of that persuasion. When Sunday arrived in his new home, he looked about for a place where to attend worship. Something led him to the Babtist church. He was there met so kindly that he concluded to go another time, and soon decided to make that his place of meeting, at least for the present term. He became interested in the affairs of the church, in the minister and his preaching, and was finally converted. After a careful examination of the Scriptures, he became a Babtist in his belief, and was babtized into the fellowship of the church. He is considering his duty to preach the gospel. Gentle reader, give a friendly greeting to the stranger at the gate of your sanctuary. Who can tell but that thus you may win a soul to Christ, and fill some pulpit with a faithful minister of the gospel!

NEWSPAPER POSTAGE.

A meeting of the St. John Press was held in this city on Thursday the 20th inst. The journals represented, were the *News, Telegraph, Globe, Journal, Visitor, Intelligencer, Church Witness, Colonial Presbyterian*, and *New Dominion*. The following Resolutions were agreed upon:—

I. That the Resolutions adopted by the Press of this city on the 22d of November, 1867, and formerly published, having been read, the same are now reaffirmed.

II. That public sentiment in the Maritime Provinces, as expressed since the Act regulating the Postal service was passed, is strongly opposed to the imposition of newspaper pastage, regarding the same as inexpedient and ill-advised.

III. That Mr. Willis, Mr. Livingston and Mr. Ellis be a Committee to give publicity to these Resolutions, and to take such other steps to give effect to them as they may deem proper.

(Signed) I. E. Bill, Chairman,
William Elder, Secretary.

St. John, Feb. 20, 1868.

At a meeting of the merchants it was also agreed that in the memorial to the Privy Council, should be included a recommendation to abolish the duty on printing paper, type and printing materials, and also the postage on newspapers.

THE NEWS and THE PRESS.

FEBRUARY 28, 1868.

LOCAL LEGISLATURE.

(From telegrams to Morning Papers.)

At twelve o'clock the order of the day, Mr. Hartley's Educational Resolutions, were taken up and caused quite a debate.

He stated their intention was to get the assistance of the House to form a good School Law that would give satisfaction.

McQueen and Hibbard thought it discourteous to the Government to introduce such Resolutions when the Speech had foreshadowed a change on the Educational question.

Gough supported the Resolutions.

Keans and Coram thought the Government should have no advice from the House.

The Attorney General thought it right that the House should assist the Government on the question.

Lindsay supported the Resolutions.

Bliss was in favor of the Resolutions.

McLeod supported the principle.

The Provincial Secretary favored the principle, but said the Government would not have time to bring in a bill that would give satisfaction this session.

King considered it the duty of the House to pass the Resolutions.

Dow was against the Resolutions.

Pickard in favor of the Resolutions, would support the Government.

Babbitt against the Resolutions, said it was not the proper time to bring them in, and that the Government should assume the responsibility. The principle was not of much importance if they were not willing to stand or fall by it.

In reply, Hartley said that he had not brought in the Resolutions at the instigation of the Government. It was his own motion to do so, as he had pledged himself to his constituents that he would move for a change in the present law.

The Resolutions were lost, the vote being 11 yeas, 21 nays.

Butler introduced a Bill to authorize the General Sessions of Queen's County to issue debentures for the purpose of building a County Gaol.

Babbitt's Winter Road Bill, after some discussion, was referred to a Select Committee.

Attorney General introduced a Bill relating to the University, carrying out Resolution of last year relative to Logic Chair.

At noon Hartley's Railway Resolutions came up occupying the House until 6.30 p.m.

Hartley's speech favoring Central line by Keswick Valley was an able effort; he shewed that Major Robinson's survey was imperfect.

Kerr followed moving an amendment to the resolutions, that it was inexpedient for this House to consider the question of Railway route; hoped the House would not consider the question as they had no power to decide it.

Provincial Secretary, King, Lindsay and Bliss spoke in favor of the resolution.

Others refrained in consequence of desire to dispose of question to-night.

Mr. Kerr's amendment was then put and lost by the following vote:—

Yeas.—Kerr, Sutton, DesBrisay, Gough, Kelly, McQueen, Meanan, McInerney, Cale, Montgomery and Moore—11.

Nays—Wetmore, Beckwith, McAdam, Flewelling, Beveridge, Babbitt, McLeod, J. Flewelling, Hibbard, Keans, Bliss, Dow, Coram, Thompson, Butler, Quinton, Glasier, Lindsay, Perley, King, Theriault, Hartley, Pickard, Stevenson and Frye—25.

The Resolutions were then carried by same vote reversed.

House adjourned until Monday, owing to the death of Mr. Kinnear.

Fredericton, Feb. 24.

Bill to assess the County of Charlotte for expenses of Railway survey frontier route for the Inter-Colonial Railway agreed to in Committee.

Bill to assess Queen's for the erection of Gaol was referred to select Committee.

Babbitt gave notice of motion for address relative to Mining Licenses issued by the Government since 1866.

Skinner introduced Bill abolishing the office of Receiver General.

Estimates to be laid before the House to-morrow and taken up Thursday.

Fredericton, Feb. 25.

The Attorney General introduced a bill relating to the appointment of Coroners in the City of St. John.

The Provincial Secretary then laid the estimates before the House. Expenditure for the year 1867, $794,214 44; Estimated expenditure, $678,859. Excess, $115,885.44. Estimated income for the year 1868, $433,532.74. Expenditure $413,777.40.

He went throught the different items in detail, and made the usual explanations. He said that the Solicitor General had resigned his office, and that that office, together with the Clerk of the Crown, would be abolished, and that the office of Receiver General would be amalgamated with the Provincial Secretary's office. There would also be a saving of $1848 in the Auditor General's office, $10,000 in public printing, and $1600 in the office of Receiver General.

When the Provincial Secretary had concluded, Moore moved for papers connected with Treasury Warrants drawn in the years 1865 and 1866 for unforseen expenses.

A bill to empower the Judges of the Inferior Court of Common Pleas to make acknowledgments of deeds passed in Committee.

The Surveyor General laid the report of the Crown Land Department before the House.

Considerable time was taken in discussing the report of a Committee appointed to investigate a charge against Robert Lennox for fraudulently obtaining a grant of certain Crown Land.

The Committee recommended that the grant be set aside.

The House went into Committee on a bill to regulate the election of members to serve in the General Assembly. Mr. Hartley explained that the intention of it was to do away with the law that at present excluded talented men who had not sufficient property qualification.

A motion to postpone it for three months was carried by the following division:—

Yeas—Skinner, Beveridge, McQueen, Hibbard, McInerney, Cale, Montgomery, Keans, Taylor, Bliss, Moore, Peck, Thomson, Butler, Glasier, Lindsay, Perley, Stevenson, Frye.

Nays—Hon. Mr. Wetmore, Sutton, Flewelling, Desbrisay, Gough, Kelly, Babbitt, McLeod, J. Flewelling, Mehan, Landry, Therian, Hartley, Pickard.

Fredericton, Feb. 26.

Bill to Incorporate Carleton Ship-wrights Association agreed to in Committee.

King's Bill, that Mortages, Bills of Exchange and Promissory Notes, may be taken on execution, after some debate was referred to a Select Committee. No doubt it will pass.

Moore introduced Bill to Incorporate College of St. Joseph, Memramcook, County Westmorland.

Bill relating to appointment of Commissioners of Sewers in Missequash River agreed to in Committee.

Progress was reported on Lindsay's Bill to prevent parties taking benefit of limits on rates and taxes.

The Attorney General introduced a Bill for the better protection of public revenue; also, a Bill empowering Trustees of Saint Stephen Church, Saint John, to invest some of their property for the purpose of raising money to finish their new church.

Mr. Stevenson a Bill relating to Fire Wards, St. Andrews.