

POSTAGE.—To prevent any misunderstanding or difficulty, we may just state that no Post or Way Office keeper, can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

## TERMS AND NOTICES.

The Religious Intelligencer is published weekly, at the Office of Messrs. BARNES & CO., St. John, N. B.  
TERMS.—\$2.00 per annum.  
PAYMENT IN ALL CASES IN ADVANCE.  
JOSEPH McLEOD, Editor.  
REV. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, over the letter.

All Communications, for insertion, should be addressed, JOSEPH McLEOD, Fredericton.  
Remittances may be sent to either Messrs. BARNES & CO., St. John, N. B., or to the Editor, at Fredericton.

## Religious Intelligencer.

SAINT JOHN, N. B., JULY 10, 1868.

## THE DUTIES OF CHURCHES TOWARD THEIR DEACONS.

Having, in a former article, considered the duties of deacons to the church which they serve, it may now be proper to notice very briefly the duties which the members of a christian church owe to their deacons. The principal of these may, perhaps, be included in due respect and liberal support.

Respect is necessary to enable them effectually to discharge their office. Unless they are respected, they can neither have the proper influence with those who give, nor with those who receive. The choice of an individual to the office, is an evidence that his friends consider him qualified for it; and justice requires that while he is at their request faithfully engaged in his arduous duties, they should treat him with that regard which those qualifications entitle him, and which are requisite to render those duties easy to himself and beneficial to his employer. Render "honour to whom honour is due," is a precept that should regulate the conduct of a christian in the church and in the world. When a man occupies an important part of his time, and employs his talents, without any expectation or desire of remuneration, to promote the interests of a society, surely they are entitled to the gratitude of those whom they serve. If pastors ought to be highly esteemed for their work sake, certainly faithful and prudent deacons should enjoy their portion of esteem, love, and gratitude.—Were this spirit cultivated in churches, how greatly would the hands of deacons be strengthened, and the cause of religion promoted. But how often, alas! is a disposition, entirely the reverse, exhibited. Instead of that esteem to which deacons have so reasonable a claim, they are sometimes viewed with feelings of dislike or resentment, for using the most prudent, equitable, and inoffensive means of discharging duties—not always the most pleasant—to which they have been called by those disappointed persons themselves.

They are treated with slight, if not with rudeness; their characters, instead of being supported, are traduced; their motives are watched with a jealous and suspicious vigilance; the worst constructions are put on their actions, and all their designs are thwarted. The mind of a deacon in such a case, already sufficiently perplexed by the various concerns of his office added to his personal avocations, is broken down, his arm unnerved, and his efforts rendered useless. The cause of religion suffers, and the hearts of the best friends are discouraged. Well would it be for the interest of christianity if this description were merely imaginary; but those who have been engaged in conducting church business will easily recollect too many instances in which these things have grieved their hearts and paralyzed their exertions.—Let every reader review his own conduct and temper, and if conscience obliges him to confess that he has on any occasion been guilty of this unjust and ungrateful treatment of any of the faithful servants of the Redeemer, let him repent of his sin, and pray for grace in this as well as in every other respect, to "render to every one his due." But there is one duty which church members owe to their deacons, still more urgent both on account of its justice and necessity, though it is too frequently overlooked.—Deacons are appointed to provide for the pecuniary wants of the society. To them the pastor looks for his maintenance. But these are not the debts of the deacon personally, any more than any other member of the church. They belong to the whole society, and the deacons are only their agents, chosen for the sake of convenience to transact these concerns. Now, those who appoint them to this office, ought certainly to furnish them with the means of honourably and comfortably discharging it. And yet, though the flagrant injustice of such conduct is apparent on the slightest reflection, it is a lamentable fact that many members in almost every church act as if the deacons were under obligation to provide for these demands from their own resources, whether their friends enable them to do it or not; and seem to think that they, though members, have very little concern in the matter. They therefore take no thought how their officers are prepared to defray the necessary expenses of the society. This is equally unjust and unrighteous. Each member of a church ought to feel the conviction that every demand on the church is a demand on himself, and that he is obliged to provide the means of discharging it. It is not meant that each individual should esteem himself responsible for all the debts of the church, but he ought to consider himself as bound in justice to bear his fair proportion of them. And when he has conscientiously ascertained as in the sight of a heart searching God what equity demands and Providence enables him to contribute, he should not esteem it a donation to be sought after or petitioned for by those who have the appropriation of it. He should consider it a debt, which he owes to the cause of Christ, in return for which he is receiving invaluable benefits; and the discharging of which is conferring an obligation on no one more than himself. Influenced by these considerations, he ought by prudent foresight and economy to take care that his part should be ready at the time expected, and punctually hand it to those appointed to receive it. Yet, obvious as the remark is, were it conscientiously attended to in the conduct of members of the churches towards the deacons, it would effectually lighten the burden of their office, by superseding some of its most disagreeable duties. It is hoped that these hints may awaken reflection, and render it unnecessary. On this as well as on every other branch of christian morals, an honest and enlightened attention to the golden rule of our Divine legislator would amply supply the place of particular directions. "All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." A remark of a more general nature may properly conclude our observations on this subject.

Deacons are generally expected to assist in conducting cases of discipline, and to co-operate in various instances with the pastor in conducting the spiritual concerns of the society. If due discretion has been exercised in the choice of these officers, and they possess in a good degree the qualifications specified in the scriptural description of their character, their brethren may confidently call them to the services; and their office gives them an acquaintance among the members which may enable them to advise and act in delicate cases with peculiar effect. Yet it should be always recollected that their office gives them no claim to employments of this nature; and

it is thought that a church would not consult its own prosperity most effectually by confining such services to the deacons.

Other experienced and judicious members might occasionally be called to engage in them, with great advantage. This would not only leave the deacons more at liberty to attend to the proper duties of their station, but prevent any suspicion that the officers wished to usurp improper authority in the concerns of the society. It also would encourage and cultivate the abilities of the members at large, prepare successors or substitutes for the officers when removed by death or laid aside by affliction or age, and interest a greater number of individuals in promoting the welfare of the community. It might produce happy results, and prevent many distressing events, if this was more generally regarded. "Let all things be done to edifying."

## EDITORIAL CORRESPONDENCE.

Middleton, King's Co., July 7th, 1868.

We write from the seat of Conference. Here the annual gathering of the Free Baptists of this Province has been holding its session since Friday last, the 3d inst. The first meeting was that of the Elders, which occupied the whole of Friday, and was a most harmonious and profitable session. There was a large representation of Elders and Licentiates; the heart of each was encouraged by meeting with the others, and the kindly interchange of christian cheer was heartily enjoyed. In the evening there was a full house to listen to preaching by Bro. H. Mills, whose subject—the necessity of christian activity—was very appropriate to the occasion. A number of the ministering brethren followed the sermon with warm exhortations, and we have no doubt many felt incited to greater earnestness of action in the Master's cause.

## GENERAL CONFERENCE.

A prayer-meeting was held at 8 o'clock, Saturday morning; and by 10 o'clock—the hour appointed for the annual social Conference—the house was filled with an anxious congregation. Much is always expected of this meeting, and upon it in a great measure depends the spirit which pervades the succeeding meetings of the session.

It was really a blessed session. An atmosphere of holiness filled the house of God. Ministry and laity—brethren and sisters—followed each other in quick succession, all testifying to the blessedness and power of the Gospel of Christ. The only regret was that the meeting was so soon to be brought to a close, while there were many yet desirous of speaking for Christ. The influence going out from that social christian gathering has been felt all through the session thus far, and has given a tone to all the business occupying the attention of Conference. At 2 o'clock, p.m., the first business meeting of the session was held. After roll call, Rev. J. T. Parsons was elected Moderator, with Rev. John Perry as his assistant. It may not be amiss to state here that the able manner in which the Moderator has discharged his duties has done much towards facilitating the business of Conference. Rev. G. A. Hartley, Corresponding Secretary, submitted his report, which was adopted, on motion of Rev. J. Perry, seconded by Rev. C. McMillan, after being spoken to by several brethren. The report was an interesting document, and the facts therein contained gave cause for unforgotten gratitude to the Father of mercies for the abundance of success which has attended the efforts of our denomination during the past year. Six hundred and ten have been added to the churches by baptism—a larger number than for some years previously. Some districts are reported as comparatively destitute of ministerial labor; and it is to be hoped that the Home Mission Society will make provision for their wants.

The delegate from the Free Baptists of Nova Scotia, Rev. David Oram, stated that our brethren in the other Province are not in as prosperous a condition as is desired, but are praying and working; and look forward with joyful anticipation to the dawn of a brighter day upon their denomination. They have had no inconsiderable encouragement; and we only pray that their denominational prosperity may be increased an hundred fold.

Rev. S. McVie, delegate from the Maine Central Yearly Meeting of Free Will Baptists, gave an interesting account of the condition of that body in the States. The Home Mission work, which includes the mission to the Freedmen, is being successfully prosecuted. The Foreign Mission enterprise is increasing in interest. On Monday last another missionary and his wife were to sail from Boston for India to join the band of devoted men and women already engaged in that noblest of works, bringing the heathen to Christ. The educational institutions of the denomination are flourishing; and taken altogether the body is in a really thriving condition! While listening to the reports referred to, those present seemed impressed with a sense of their indebtedness to God; and a feeling of gratitude characterized the meeting; and acknowledging past mercies, there was evinced a disposition to step out with a firmer tread upon the promises of God, and trust him more implicitly for the future.

Rev. Thos. O. DeWitt preached in the evening. Subject—the comfort God giveth His children. An our time for writing is limited, we have only time to say that the Sabbath services were of an interesting character. We shall return to the subject next week.

## CHRISTIAN, READ.

It is truthfully said, that prayer is a power; but it only becomes so when the petition is backed by faith. No one will say that Christians should avoid their profession to the Sabbath alone; and yet the fact that many do so, is very evident. Nay, many say their colors only in such times as the Church is revived. It is needless to say that such Christians are only a positive hindrance to the advancement of the interests of religion. But, in looking at these different classes of religionists, together with those who are only such from sordid motives, it naturally occurs to the reflecting mind that there is a cause for this declension. We may consider this for a moment, and show, in a few words, the consequences. The vegetable kingdom subsists on the nutrient which innumerable little rootlets imbibe from the earth. So long as the sap continues to be taken from the roots to the upper extremities, we see health, vigor and growth; and the little sapling an inch high becomes a lofty tree, with widely spreading branches. Let the axman sever the roots so that there will be no connection between them and the tree, and what then takes place? The leaves soon begin to drop and die, and the branches they clothed lose all their vitality, and Venturous sun hurls it to the ground. Then, we ask, is there not a cause for the death of the tree? The rivulets and brooklets which, in springtime, we have seen flowing energetically onward to meet the river, wane as the summer comes with its scorching heat, and we behold nothing but their beds. Is there not a cause? The man who becomes deeply convicted of sin, and determines to seek the salvation of his soul, prays in the anguish of his heart, and continues to do so until he becomes happy in the liberty wherewith Christ makes free. He now rejoices in his first love, and you could not impose a greater bond upon him than to prohibit him from communion with God. Now, let him neglect prayer in the closet, and no longer set upon his convictions of duty in the prayer meeting, and gradually, but certainly, the glowing warmth of his first love cools, and the world takes the place in his affections that God had. Surely, there is a cause. The infant child in a few years becomes the healthy

youth, and youth soon gives place to a robust manhood. How different the result when the infant has not been properly cared for! Instead of robustness, we see weakness; instead of the healthy appearance, the haggard looks which tell of disease. If it is necessary to partake of temporal food three every day in order that our bodies may be kept in a healthy condition, so also is it necessary for the spiritual wants to be supplied many times a day, that there may be no declension. It may be asked, how the spiritual man is to be sustained? Through the efficacy of prayer in faith, we answer. Spiritual life is to be maintained only through much and fervent prayer. What are the consequences of spiritual death? It taps the energy and life of the Christian Church, clogs the wheels of progress in building up the kingdom of God, throws Christianity open to the broadside calumny of her enemies, and exposes her to assault on every hand. "Woe to them that sleep in Zion!" Christian, beware! look well to your ways, gird on your armor more closely, so that the darts of the enemy may not harm you—and fight manfully.

(From the Examiner and Chronicle.)

## ORDER IN THE SUNDAY SCHOOL.

BY W. H. SUTTON.

"Let all things be done decently, and in order." The first element of success in any Sunday school is good order. By the term—Order—we do not simply mean perfect silence, but a complete uniformity of action. There must be system and order in any enterprise, or much precious time is wasted, and but little good is accomplished. Some of the Sunday schools of our churches, in common with those of other denominations, are sadly deficient in this one vital and interesting point. They seem to have but little system, and considerable noise and confusion. "Order is Heaven's first law," but with this it is the last, and we conceive that this is not because they do not realize its great importance, but have come to look at it as a thing unattainable, and so have fallen into the habit of sowing their seed, and spending their efforts without having first stopped to secure this great advantage; and this laxity of discipline has almost destroyed their usefulness.

My experience in the Sunday school work has led me to this conclusion, that any school can have good order that desires it, and puts forth the right means to gain the end.

The first thing necessary for its accomplishment, is an efficient head. Very much depends upon the Superintendent. He, in turn, is of course almost entirely dependent upon the cooperation of his Teachers. But supposing that he has that, the order or disorder of the school is largely attributable to his mode of conducting it. He must first govern himself. A disorderly and unsystematic Superintendent cannot, in the very nature of the case, have an orderly school. The stream does not rise above its fountain. The noisy, bustling style creates disorder, while the quiet, firm, systematic manner of the good disciplinarian commands respect and attention, and secures order.

The Superintendent of the school which is a model of good order and efficiency, may usually be found in his place half an hour before the time for the commencement of the session. He sees that everything—Seats, Books, Motes, Maps, Blackboard, &c.—is arranged and prepared with a view to neatness, convenience, and comfort. He is ready to extend to Teachers and scholars a cheerful and hearty welcome as they arrive and take their places. Promptly at the time appointed he opens his school, there being a perfect understanding between his Teachers, scholars, and himself as to the meaning of his bell signals. He demands perfect attention, not by a loud call, a savage bell ringing, or knocking upon his desk, but by giving his bell as soft a tap as possible, just loud enough to be heard in every part of the room, no louder, because the loud tone, or blustering manner, divides and confuses attention, while the soft low one attracts and fixes it. Having once given a command, he does not repeat it, but quietly and coolly waits, making no use of his body and tongue (except to keep them still), but freely using his eyes, speaking in a pressively with them, not by stern and severe looks, but with the pleasant looks of love, interest and conscious authority, directed toward that part of the room which may not have listened obediently to his summons. He speaks in a low, steady, firm tone, unless he has something definite to say. The plan of the last is the last place for the multiplication of words, or vagueness in speaking. He never scolds, never shows himself vexed, no matter how much he may feel it, for the moment he manifests annoyance at the disobedience of his scholars, he loses all power to influence. From the opening of the door of his school, he continues to pass from one exercise to another, leading all with an easy, yet decided and firm will, the effect of which is seen and felt, while he appears not to rule—for that is the highest and most desirable of all government—but to govern. To every exercise there is an allotted time, and to every member of the school there is an assigned part to take.

The Superintendent, then, that would have an orderly school, must be vigilant, energetic, studious, systematic, self-governing, discreet, firm, and patient, carefully controlling every department of the school, and so arranging all, that one shall never conflict with the other, but all work harmoniously together for the accomplishment of the one great end. His chief dependence is upon the rules of his school, yet the burden of maintaining order does not rest upon him alone; there is a joint responsibility. Every Teacher must hold himself responsible for the order of his own class. It is a constant hand-to-hand conflict, and he will soon find that either he or his scholars must rule. If the Superintendent requests the aid of his Teachers, and the rules of his school, he will not be able to command with any degree of consistency, from his scholars, respect and obedience to his authority. Like the Superintendent, he has eyes and ears, especially the former. We are led to wonder sometimes whether some of our Teachers have these two necessities, when we see their children talking together, and they hear nothing of it. The bell rings, and they keep right on with their work. The scholars make faces, and play with each other, and only seem to be at school. A Teacher should be very careful not to give undue notice, and to be absolutely necessary in his class, and never give a command or make a threat he cannot enforce; and he should never give a child occasion to doubt his word by making a promise which he is not quite sure he can fulfill.

If, then, you would secure the indispensable elements of success as a Teacher—

1st. Be thoroughly prepared, not only in matter, but manner.

2d. Visit your scholars, and gain their co-operation singly, and study their dispositions, that you may know just how to manage them.

3d. Set them a good example, by giving instant attention to every signal or request of the Superintendent.

4th. Never scold; be gentle, kind and loving, yet firm and decided. Teach as "one having authority."

5th. Never appeal to the Superintendent for assistance until all things else fail, remembering that every time you do it, you weaken your influence over your scholars.

6th. Teach well. If you can make your teaching really instructive and interesting to your pupils, it will not be difficult to keep order. Right teaching is, after all, the true secret of good order in the class.

In closing, I would say to Superintendents and Teachers, that the most indispensable requisite to the progress and efficient working of your school, is the first of all to secure order. It is in the commencement of the effort that the difficulty—if there is any—will occur. Once gained, it is comparatively easy to maintain it, by checking promptly any little disorder that may arise.

WE direct the attention of our readers to the advertisement in another column of a Bazar to be held on Batterton Ridge, Aug. 27th. The object is a worthy one, and should be patronized.

TO CORRESPONDENTS.—Several communications have been received which need attention. Our Correspondents will bear with us this week on account of our absence at the General Conference. We will attend to them as soon as possible.

## "MY LORD AND MY GOD."

The Christian doubter is also the Christian believer. They are the extremes of a single soul. The doubter or infidel, who is the same word as a skeptic, a word of less original but of more acquired badness, differs from the Christian doubter in root and trunk, in blossom and fruit. The latter is not hostile to Christ, but is seeking for him. He is in the dark, not through prejudice, but through ignorance. He shuts out the Saviour comes from the depths of his love and longing, not from the miasm of his aversion and disdain. Other skeptics coldly criticize. He warmly studies. Others inwardly dislike him; he inwardly pines for him. Others patronizingly assume their supremacy, making Christ stand before their thrones as did Pilate and Herod, while they propose questions for his solution and their own self-gratification. The Christian doubter casts himself at his feet with tears and yearnings for his recognition and communion.

Different also is the result in these different classes. The former gets no illumination. He sought none, he finds none. He indulged his self-conceit in discussing his Saviour. He gathers his legitimate truth, the ashes of pompous ignorance and spiritual darkness. The ardent seeker becomes a true seeker, and a solid student of difficulties, rejecting the very object which these difficulties engendered. He was not indifferent to Christ, or hostile to him at heart. He longed for that to prove true which was declared to be true. He panted even more eagerly than Peter and Paul for Christ, but he was content to content himself with hearsay evidence, with ghostly apparitions, however splendid and frequent. The body was buried; if that body had arisen, it must be the same body, with the dreadful wounds which in great horror of heart he had so lately seen inflicted upon it. He must have full assurance concerning the laws under which that phenomena came. Christ concedes the wisdom of his friend, and answers it. He calls him from the astonished and adoring circle, and says to Thomas, "Reach hither thy finger, and behold my wounds; and reach hither thy hand, and thrust it into my side; and be not faithless but believing."

Then came the proof that he was a devoted skeptic. He accepts the conditions, he acknowledges his master. He discerns even more than they all, more than any disciple before him, his true character. He cries out, "My Lord and my God!" So the honest seeker after Christ discerns Him. They shall not dwell in doubt; they shall not fall back into infidelity. They shall come forth through these mountain clouds upon a mountain summit of confidence and glory. Their faith will be the more lofty for their struggles, and they will stand on a surer foundation for having dug so faithfully after the rock. Christian despair, despair not. Your longing proves your relationship to Christ. He will dispel all clouds, and make your faith the stronger for your present conflict. But, inquirer, who approaches not this result, who grows in darkness not in light, around whom a cloud of gloom thickly gathers, beware lest your gloom be eternal. You can never find your God in Christ unless you seek your Christ in your God. Penitently, beseechingly employ this illumination and it is yours. God grants that every seeker after Christ may so search for Him who is not far from any one of them, and that happily he may find Him, and in adoring rapture of soul exclaim forever as he forever gazes upon the tokens of His passion in hand and feet and side and brow, and upon the higher tokens of his love, in his sovereignly glorious face, "My Lord and my God!"—J. M. L.

(For the Religious Intelligencer.)

LEBANON, Me., June 20, 1868.

Bro. McLeod—I left New Hampton, N. H., for the Great Falls, June 15th, and on my way passed through Concord, the capital of the State, Manchester, a large manufacturing city, and Lawrenceville, all large inland cities of considerable importance, with many magnificent buildings. The next day, in company with Rev. Mr. Lovjoy, I arrived at Lebanon, where the Maine Western Yearly Meeting was to hold its session, in time for the first meeting. Here I met with some ministers I had seen at New Hampshire Yearly Meeting, and was introduced to many others. Their business meetings are conducted about the same as ours in the Provinces, and their meetings of worship were deeply interesting. But they do not have the public social Conference meeting, as we do, that we esteem so highly; yet their prayer meetings were, and the preaching excellent. On Thursday, p.m., after a searching sermon from "He that hath an ear to hear, let him hear what the Spirit saith unto the churches," and the administration of the Sacrament to a large company of believers, which was deeply impressive, the meetings closed. I had previously accepted an invitation from Rev. Theodore Stephens, the resident Pastor, to speak to the people again that evening (I had spoken once before), and to stop with them over the Sabbath. The meetings were very encouraging; and before closing the second meeting on Sunday, I yielded to the pressing request of the Pastor to return from the Maine Central Yearly Meeting and spend another Sunday with them, before my return home.

I started on Monday morning for Augusta to attend the Maine Central Yearly Meeting, and arrived the next day in time to attend the minister's meeting. In this meeting, several of the ministers are expected to each prepare and read an essay on some point of doctrine previously assigned him, and then defend the same under searching scrutiny. These exercises were very interesting. The prayer meetings, in which every one had the liberty to speak or pray if he could get an opportunity, were very encouraging, and many spoke of the love of Jesus and their hope of heaven. In their business meetings, which are conducted with much ability and in strict conformity to parliamentary usage, their Denominational interests are clearly defined and boldly defended, especially their institutions of learning and their Home and Foreign Missionary enterprises. They have able and talented men, who occupy a prominent position in society, to defend and advocate these institutions; and, with the bold and go-ahead manners characteristic of the American people, in which they plead the claims of these institutions, and the eloquence with which they make their home-thrusts and searching appeals to the hearts and pockets of moneyed men for funds, together with their skillfully arranged plans—like the little streams that supply the river—to gather in the dollars and cents from those of smaller means, they are pretty sure to succeed.

At this meeting I had the privilege of speaking to and hearing from a large number of God's dear children, that, in all probability, I shall never see again in the flesh; but the hope of meeting in that better land was truly cheering to our hearts.

C. KNOWLES.

(For the Religious Intelligencer.)

TAY CREEK, June 26, 1868.

Mr. ELLISON—Fearing to encroach intrusively upon your space, I beg to say a few words in justice to "Reform Lodge," British Templars, located in this place. Although unrepresented at the County Lodge meeting, it was neither from apathy in the cause, nor reticence in the prospects of the Lodge. "We still live!" and though, possibly, one or two who entered the Order, without due consideration, may have returned to their vomit again, the entire remainder are devoted, heart and soul, to the prosperity of the cause, and of Reform Lodge more particularly.

The officers for the present term are Robt. S. McLaughlin, W. C. T.; Miss M. A. Johnston, W. V. T.; S. A. Couillard, W. R. S.; Miss Anne J. Johnston, W. A. S.; Wm. Johnston, W. T.; Wm. Boyd, Jr., W. M.; Alex. McLaughlin, W. C.; Jos. McLaughlin, W. M.; Mrs. E. A. Gaskin, W. D. M.; Robert Doherly, W. I. G.; Thos. McLaughlin, W. O. G.; Andrew McKelvin, L. H. S.; Abner Keirstead, R. H. S. A strong interest is manifested, and additions are steadily being made. When a few slight drawbacks are removed, as they will be, there is no reason to doubt that the great wheel of Temperance shall, in this locality as well as in other places, continue

rolling on, farther and faster, gathering strength and velocity, until beneath it the rum-flend shall be crushed finally and forever.

Yours, in F. H. &amp; C.

RESURGAM.

## AT PENOBSCQUIS.

We had the pleasure, one day last week, of paying a visit to this very pleasant locality, rendered doubly so to us as being the birth place and early home of our Father, and the residence of many of our relatives. Since our first visit here, many improvements have been made. Through this locality the train now passes and repasses daily, and the telegraphic wires convey, with lightning rapidity, the news, both foreign and domestic.

Stores are increasing, to supply the place with such commodities as are required in that way; and within a few weeks has been opened a cheese factory, capable of converting into cheese the milk of, at least, four hundred cows. This has been accomplished by a company of ten of the enterprising farmers of the neighbourhood. This is the third factory in the Parish of Sussex. This factory is now under the management of a first-class cheese maker from New York; and we should judge, from the cheese already made and the cleanliness of everything in and about the building, that the Company was fortunate in the selection of their manager. Here the milk of about one hundred and thirty cows is converted into cheese of, we should judge, the very best quality.

Notwithstanding the lateness of the season, the crops here are looking exceedingly well, and there is the promise of an abundant harvest. There are but few places in the Province more pleasantly situated or more prosperous than Upper Sussex, now known as Penobscquis.

Bro. H. Mills writes us from Salisbury, under date of June 27th, as follows:—

"Brother Shaw and myself have been two weeks holding meetings in Steves' Settlement, W. C. The Lord is pouring out His Spirit upon the people. Brother Dobson has the pastoral care of this church; he has not been able to attend regularly with us on account of his health. He has a large place in the affections of the people. The church is small, yet we believe numbers will be added such as shall be saved. God's people have been much revived of late, backsliders have been reclaimed, and some sinners have professed faith in the Saviour. We hope the good work will still go on in this vicinity. We have also visited the Church at Corn Ridge, and think that our labours there have not been in vain in the Lord."

MR. PENSIONER IN ST. JOHN AGAIN.—On Friday evening, of last week, this gentleman addressed a crowded audience at the Centenary Chapel of this city. His subject on this occasion was, "John Wesley and his times." The meeting was opened with prayer, and J. D. Lewin Esq., called to preside. After a few brief introductory remarks from the chairman, the Rev. Lecturer arose amidst rounds of applause. Entering upon his subject abruptly, he proceeded to draw lively pictures of Wesley and the state of the times, both immediately preceding and during his labours. Probably no man has ever visited our province, as a lecturer, better able to hold his audience spell-bound.

We have not space, this week, to give our readers even extracts from the published reports given of the Lecture; but, we may add that, to be fully appreciated, it should be heard. We understand that, Mr. Punshon left by the train, next day, en route for Charlottetown, where, no doubt, he will gratify the inhabitants of the Island, with one of his most interesting lectures.

## RANDOM READINGS.

No man repents of having done his duty. Elastic boot-heels are a new invention, and said to be good.

The heaviest troubles under which many persons groan are borrowed.

Men think little of what is said, unless they think much of him who says it.

Time, patience, and industry are the three grand masters of the world.

Sir William Temple says:—"If a rich man would keep his temple, he must live like a poor man."

To serve God is to obey his laws. Worship is not service, unless it makes us more ready to do his will.

Dr. Johnson was wont to say that a habit of looking at the best side of every event is far better than a thousand pounds a year.

Joseph Joubert says: "Instead of complaining that roses have thorns, be glad that the thorns are surmounted by roses."

A firm faith is the best theology; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

Christianity has given to truth a dignity, independent of time and numbers. It has required that truth should be believed and respected for itself—*Vivet*.

Two larks are more adequate to the regulation of the whole christian community than all political institutions—namely, the love of God, and that of our neighbor.—*Pascal*.

"Though it may not be in your power," said Marcus Aurelius, "to be a naturalist, a poet, an orator, or a mathematician, it is in your power to be a virtuous man, which is the best of all."

It is filling a child's mind as in packing a trunk. We must take care what we lay in below, not only to secure room for the things we want, but to prevent it from being too full to come after.

Dr. Chalmers was wont to say a house-going minister makes a church-going people; as the people are sure to show the courtesy of returning the minister's week-day visits by their Sabbath-day attendance.

Somebody compares a rich Christian, who waits till he makes his will before he does anything for God and the poor, to a Christmas-box, which receives many gifts, but has to be broken to pieces before anything can be gotten out of it.

Some one curious in these matters has made a calculation, in regard to the salaries paid to ministers in this country, and the number of sermons preached, that the average price paid for a sermon, take the land through, is only three cents.

When a man says he received a blessing under a sermon, I begin to inquire who this man is who speaks of the help he has received. The Roman people proved the effect they received under a sermon of Antony when they flew to avenge the death of Caesar.—*Bulwer*.

The amount of blood in an adult is nearly 80 pounds, or full one fifth of the entire weight. The heart is six inches in length and four inches in diameter, and beats 70 times per minute, 4200 times per hour, 100,800 times per day, 36,720,000 times per year, 2,065,440,000 in three score and ten, and at each beat two and a half ounces of blood are thrown out of it, one hundred and seventy-five ounces per minutes, six hundred and fifty-five pounds per hour, seven and three-fourths tons per day. All the blood in the body passes through the heart every three minutes.

THE ATHEIST AND THE IRISH WOMAN.—During the month of November, 1848, a clergyman and an atheist were in one of the night trains between Albany and Utica. The night being cold, the passengers gathered as closely as possible around the stove. The atheist was very loquacious, and was soon engaged in a controversy with the minister. In answer to a question of the latter as to what would be a man's condition after death, the atheist replied:—"Man is like a pig; when he dies that is the end of him."

As the minister was about to reply, a red-headed Irish woman at the end of the car sprang up, the natural red of her face glowing more intensely with passion, and the light of the lamp falling directly upon it, and addressing the clergyman in a voice peculiarly startling and humorous from its impassioned tone and the richness of its brogue, exclaimed,

"Arrah, now, will ye not let the baste alone? Has he not said he was a pig? and the more ye yell his tale, the louder he'll squeal." The effect upon all was electric; the clergyman apologized for his forgetfulness, and the atheist was mute for the remainder of the journey.—*American Messenger*.

## THE NEWS AND THE PRESS.

JULY 10, 1868.

Owing to the great dearth of exciting news, either political or otherwise, our contemporaries are just at present pretty hard run for "subjects." Our friend of the *Telegraph* manages to fill up his columns by the aid of "fish stories," and he certainly succeeds well in drawing them out—we mean the stories, not fish. The *Journal* has gone in search of arguments, wisdom, patriotism, and "soft words" among the advocates of repeal, but as far as heard from, without success. The *Globe* continues to amuse itself with its occasional dash of "personal," copious extracts from Halifax papers, &c., and we candidly confess it has lately exhibited signs of increasing prosperity by adding to its staff—a punster. The *News* is fast recovering from a hard week's labor in endeavoring to prove what our citizens already knew to wit, that Dominion Day was generally observed as a holiday in this city. The *Freeman*—by the way we have not read a copy of that highly interesting and thoroughly reliable (?) sheet for some weeks. The Minister of Customs is now in the city, cannot be cut out some work for our friends of the Press.

We have received the University Monthly for June, and regret to learn that, owing to the want of sufficient support, its publication will cease with this number. During its existence, the Monthly has been a spirited advocate for a more liberal and comprehensive system of education. It has also endeavored to impress on the minds of our young men the necessity for, and advantages of, a thorough education, that they may be enabled to take a higher and more influential position in their various callings through life, and thereby tend to the more rapid advancement and permanent good of their native Province. Its editorials have exhibited vigor and ability of no mean order, and were well calculated to leave a permanent impression on the minds of its readers.

Dr. C. J. Harding has been appointed Visiting Physician for the Port of St. John, under the Dominion of the power necessary to render his office serviceable. Dr. H. is an old and valuable officer.—*News*.

The Hon. S. L. Tilley, Minister of Customs, arrived by the Steamer *New England*, on Tuesday evening, accompanied by his youngest son. He will leave St. John on Friday evening, for Halifax, N. S., and on his return, about the end of next week, will make a short stay here.—*Id.*

Fires.—Between seven and eight o'clock on Monday night, fire was discovered to exist on the roof of Campbell & Fowler's Spring Factory, Sydney Street. It was, however, speedily extinguished before having time to do any serious