

POSTAGE.—To prevent any misunderstanding or delay, 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.

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JOSEPH McLEOD, Editor.

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Religious Intelligencer.

SAINT JOHN, N. B., APRIL 9, 1895.

As was intimated last week, we have given instructions to have placed upon each wrapper the number to which the paper is paid. The papers will be marked in this way for three weeks, so that no person can fail to know the exact standing of his account with the *Religious Intelligencer*.

By reference to the first page, it will be seen that THE PRESENT NUMBER IS 795. A subscriber, whose wrapper is marked with that number, will understand that his subscription has just expired, and that a renewal will be gratefully received at this office. A wrapper, marked with any number under 795, will show that the party is indebted for the number of papers, which must be added to the number on the wrapper to bring it up to 795. If the number on the wrapper be above 795, then the subscriber has paid in advance to that number.

These small amounts of arrears seem very trifling indeed to the parties indebted; which is, of course, the case if they are considered in their individual character. But the case is very materially changed when it is known that there is a sufficient number of just such small amounts to amount to several hundreds of dollars. We do not think that any reader of our paper has an idea of withholding payment; and when they know—as we now tell them—that the *Religious Intelligencer* depends solely on the prompt payment of each small sum, they will do just what we anticipate, forward arrears and renewals without any delay whatever. We have paid the postage on the whole issue. This being the case, it will be readily seen, that those who are now in arrears are not only getting the paper for nothing, but that we are paying a small sum to have the paper conveyed to them. We cannot suppose that a single one of all our subscribers will allow this to be done. The remedy lies in their own power. Let delinquents pay their indebtedness, together with renewals; then they and the proprietor will be in their proper positions. We expect a prompt response; as heavy payments have to be met almost immediately.

Should mistakes occur, we shall be happy to rectify them as soon as notified.

ORGANIZATION REQUIRED.

To be successful in any important undertaking, there must be a thorough and well understood organization. Many men may hold similar views, see the importance of reaching a certain point, and direct their energies to that end; but unless their work is done *intelligently* no lasting good will be the result. Each individual may be in himself a power; but if each does his own work, certainly accomplish the good he desires by working according to his own plan, irrespective of the opinions and mode of operation of all the others, he must certainly bring through by any not know if he weakens upon the cause he wishes to advance. Individual effort is good and necessary, but the efforts of individuals are isolated, the powers comprising the organization having one spirit and one purpose, tell more powerfully and accomplish much more good. When organizations lose this sense of feeling and aim, they become parcel and, hence fail in bringing about the result desired. Many organizations do this, and are prominent much confusion, have, by allowing sectional and personal feelings to influence themselves, been reduced to a weakness that has resulted in their ceasing to exist. Church organizations have not been altogether free from injury from the same cause. Selfish feelings should be utterly excluded from organizations instituted of God, and aiming for God's glory in the conversion of the world.

We cannot do better than append portions of an article from the pen of Rev. Dr. Graham, so well known to most of our readers. He is now one of the editors of the *Christian Freeman*, the organ of the Free Baptists in the West. He says:

"Let personal ambition and personal ends come to be the ruling motive on the part of any considerable part of the members constituting an organization, or let the majority tolerate that attitude which secured element without rebuke and without expulsion, and it is only a question of time when the divided house shall fall—when the organization shall utterly perish or be perverted to accomplish purposes entirely foreign to the legitimate work of the given organizations."

"Now it is quite time that a different counsel and spirit animated all our ministers and churches. There is a deep feeling that some new measures should be adopted by way of recruiting and gathering up our scattered forces; that there should be a better understanding among brethren; that there should be a new grasping of each other's hands in firmer friendship, and a new consecration to our great and noble cause; that we should experience anew the blessed consequences of brotherly love, and that this result should be reached, whatever right hand must be cut off and whatever right eye must be plucked out. It is deeply felt that the strong hand must be laid upon every score of love, every one that counsels discord and dissension, every one that interposes his personal and petty purposes to hinder the drawing together of all parts of our wide West to preserve our denominational life, to strengthen and extend its power. As it is who it may who is diluting the truth, who is infusing false leaven, who is straying from the well-settled principles of our denomination, who is giving to the trumpet the uncertain sound, let him be admonished, let him be warned, let him be won back if possible; but if it be in vain to that end, let him be Anathema Maranatha; let him who is not of us go out from us. Not that we esteem persons less, but the cause more—not that we dislike Caesar, but that we love Rome. Not only must the positive wrong-doers—the sowers of discord and the sowers of heresy—be dealt with, but indifference and neglect and inactivity in the cause must be warned, and if possible be cured. It was a bitter curse the angel of the Lord pronounced upon doing nothing Mark.

"This lack of organization—this Carthage of ours—must be warned against till our denominational

banner is borne aloft by the strong hand of organization, to the encouragement and cheer of all our ministers and churches, and till every feeble church shall feel strengthened and encouraged by some form of denominational care.

"Who will suggest a wise way—any way of insuring the era of western organization—thorough, practical, efficient, successful?"

A WORK FOR EACH CHURCH MEMBER.

None need be idle. There is work enough to engage the attention of every individual member of the Christian church. The careless member often witnesses a source of sorrow to the earnest laborers in the vineyard. A recent article says: "There is no lack of gifts in the church of Christ; what is needed is that they should be sought out and placed upon the altar of service for which they are best adapted. There were in New Testament times prophets, ministers (diaconoi), teachers, and rulers in the churches. Not only was the service of the sanctuary efficiently conducted in the midst of each church, the word of salvation was also proclaimed in the region round about through the labors of evangelists and rulers. We lament that so many churches are pastorless—that so many pastors are laboring on year after year, with little success—that so many petty differences spring up between brethren, causing discord and trouble in churches, and enquire for the cause. It seems that one great reason for all this is found in one great reason for all this is found in these words—'they are idle.' Talents are wrapped up and buried in the earth—implements of spiritual husbandry lie rusting in the store-houses—members of those who should be busily at work seem to consider their 'mission' to be to look on and find fault. We cannot conceive of a more paralyzing and unchristian error in regard to church polity than is entertained by those who throw the responsibility of labor and success upon the pastor exclusively. We have watched the progress of the troops through the streets frequently; the pioneers with picks, axes, &c., lead the van. Every man in the ranks carries arms. No man is without a place, and the regiment advances according to the plan and order of the chief officer. There are points of resemblance between a well disciplined regiment and a well organized church. Both are under authority—the former has a human, the latter a Divine commander. Both have taken the oath of allegiance; the former to a human, the latter to a Divine Sovereign. Both are distinguishable from other bodies of men; the former by their regimentals, the latter by their profession and life. Both have diversities of duties for different individuals on their roll. Both have stringent codes of discipline by which offenders are to be tried, and neither receives a recruit for whom there is not a specific post and work. Would that 'the children of light' were wiser in their generation than 'the children of the present world'; then there would be rejoicings over frequent and glorious victories in the name of Jesus. Every church has members who are of great service, if their place were found, who are worse than useless because they are not in it. There is a disposition sometimes manifested, to discourage evangelistic labors, on the part of those who have not been ordained to the work of the gospel ministry. We honestly believe this to be a great mistake. Let our pious and gifted brethren, who follow the plough, work at the bench, stand behind the counter, or in the counting-house or office, during the week, be encouraged to go out, two by two, to tell the people whom they may succeed in bringing together, the story of Calvary. God is regularly giving the efforts put forth by lay preachers in the fatherland, and we should earnestly seek to avail ourselves of it here. The discriminating efforts of a judicious pastor, if seconded by a cordial and co-operative church, would do much in unearthing this description of talent. Another field of usefulness in which Canadian Baptists have labored hitherto to a very limited extent, and which would call forth much of the latent activities of a church, is systematic and thorough tract distribution. How many go to bed on the Sabbath afternoon, and sleep many hours which, if employed in this way, might produce much fruit. Sabbath school labor is of two kinds; outdoor work and indoor work. How admirably would the tract distributor co-operate with the Sunday school teacher, in gathering the children in, when the neighborhood was thoroughly visited, and he, or she, became acquainted with every family in his, or her, district?"

DO FOREIGN MISSIONS PAY?

We believe they do. The Christian church acknowledges that the result justifies the expenditure for this cause, by continually widening their operations, and consequently adding to their expenses. Men looking hurriedly at the vast expenditure, and seemingly small results, as reported in the number of church members gathered in heathen lands, are liable to pronounce the work almost fruitless, and the money cast into the treasury of Foreign Mission Societies very poorly invested. A writer in a Free Baptist exchange very correctly says:

We do not always stop to consider the magnitude of the work to be performed in Christianizing a people who for long ages have bowed with all the devotion of superstitious ignorance to hideous idols. We do not realize the vast and incalculable difficulties of winning a people to purity and self-abnegation whose very laws, and social customs, and domestic concerns, are grounded in a religion of selfishness and lust. If such a small per cent. of the people in Christian England and America are converted yearly, with all our appliances of pulpit, and press, and schools, is it great wonder that actual conversions are few in India? But we are by no means to make our estimate of results here, or elsewhere, by the number of individuals actually brought into the church. A greater work may often be in process of accomplishment in a given community where there are no conversions at all for a time, than in another where converts are counted by scores. We are already greatly rejoiced in the gathering of an abundant harvest, but we ought to be quite as much rejoiced in the opportunity for industrious sowing and cultivation, without which no golden sheaves would gladden the eye.

The work in heathen lands is of necessity almost entirely a work of seed-sowing for the first half century—a distribution of leaven which must have time to work before the moving of the mass shall be perceptible. The first fruits of the Reformation accomplished little else than to strike the malignant leaven of Rome, and stir the popular mind so that thought could succeed stagnation. After General Grant had consumed months of time, and sacrificed thousands of men, and used tons of ammunition to batter down the solid walls of Vicksburg, had he been called on for a statement of results, none could have been made to the locker on to justify such an enormous outlay; yet the skillful commander and his gallant soldiers knew full well that they were at the time "taking Vicksburg," and the final surrender was only a question of time. Our faithful missionaries, working in contact with the people for whom they labor, watching the influence of their teaching from year to year, noting the gradual displacement in the Hindu religion, everywhere manifest, and the increased willingness among the better classes to hear the gospel, are prepared to judge of the extent of the work actually being done. We are repeatedly told that the leaven is working with an accelerated power; that the people are to a great extent already converted, and but for the tyranny of caste, would soon renounce idolatry and become at least nominal Christians. Our readers have not failed to notice in the very interesting letters of our good brother Phillips (who leaves us this week wishing for a half-century or so more), evidence of what we have stated, and not long since, in a letter to the *Star* he speaks of this hopeful sign as follows: "The conviction daily gains ground that idolatry is doomed, and that Hinduism, its strongest and proudest representative on earth, must die. This conviction I am disposed to think, had much to do with the session of that body of Hindus not known as the Branches, or what might be called Hindu Unit-

arians. These men, much more enlightened than the mass of their countrymen, many of them having enjoyed superior educational advantages at the protestant schools, were obliged to renounce their faith in idolatry, and were ashamed to worship the gods of their fathers. So it is that the old, devoted, bigoted, and debilitated believers in idolatry fast passing away, and the dense darkness is lifting from off this guilty land."

Surely, foreign missions pay, and he who shall live to look upon India a half century hence will have to thank the missionaries of the past for God fulfilled, that 'the wilderness shall blossom as the rose.'

The friends of our own Brunswick Foreign Mission Society—which is pledged to support our worthy brother Phillips in his distant and trying field of labor—will not forget their duty to the Foreign Mission work, and to brother Phillips. None need wait till there is a special call for funds; but now, and at any time during the year, send in their contributions. Ministers should not fail to bring this matter before their several congregations.

A GRACIOUS WORK.

An American contemporary publishes the following account of a wonderful revival now in progress in the Baptist Church, Hartford, New York. The salvation of sinners is a cause for rejoicing to Christians everywhere, hence we give to our readers the record of this gracious work:

The writer having, during the progress of the revival, assisted the pastor, brother J. M. Ferris, for the space of six weeks, preaching over forty sermons, has enjoyed ample opportunities of ascertaining the character and progress of the work, but feels that he cannot adequately describe it. His mind is overwhelmed at the contemplation of the greatness and divinity of the work. Wondering, grateful, rejoicing Christians, witnessing the daily achievements of Almighty grace, could only give utterance to their feelings in the language of admiration: "This is the Lord's doing, and it is marvellous in our eyes." Even the oldest members of the church, who have seen revivals of wondrous depth and power, with which Hartford has been favored in bygone days, were constrained to say, "We never saw it or this wise before." At the close of a meeting, when the work had reached its culminating point, one addressed the writer in these words: "I never in all my life before saw such a revival as this. I never saw a time before when every one seemed to be moved by the divine Spirit!" Not only the entire town of Hartford, but large portions of the adjoining towns have shared in the gracious work. For over two months all business and social life has been suspended, and a general attention given to the things of religion. The people poured in to every meeting. Over the hills, and through the valleys they came, from a circumference of over forty miles! God, alone, could have effected this. His power is insurmountable obstacles. They seemed determined to conquer everything short of absolute impossibilities, in order to reach the place where Jehovah's power was so signally displayed.

The meeting, so characterized by an awful sense of the Divine presence, and an entire absence of everything like mere animal excitement. Night after night, at the close of the sermon, the anxious were quietly, efficiently, and earnestly invited forward by the pastor, and the words of sympathy and encouragement to different ones—but this was all. None were urged. None encouraged to take a single step without deliberately, earnestly and candidly counting the cost; and yet scores would press their way forward to the anxious seat, on one or two occasions, more than one hundred precious souls did so.

Although the protracted effort is now closed, the revival is not by any means at an end. The church is sitting under the words of the promise with great delight, and its fruit is sweet unto her taste. The Baptists of Hartford are rejoicing in their Savior's smiles. As the results of this glorious revival many backsliders have returned to their Father's house, and many who had been long excluded have been restored to fellowship. As to the number of conversions which have taken place, this is known only to the Lord. There for one hundred and forty have been baptized—seventy males and seventy females. Of the converts, fifty-five are heads of families, and include the leading men of business and influence in the place. But the harvest is not all garnered yet!

METHODS OF PEW-RENTING.

Rev. T. L. Caylor questions the wisdom of selling pews at auction to those who will pay the highest price. "The church," he says, "is the church of the poor, and the plan is to turn out all the pews to the highest bidder. The man who bids highest is commonly the man who has the longest purse; so that the absolutely poor (however faithful in their attendance), who are able to secure pews in Plymouth church are few indeed."

In spite of brother Beecher's plausible defence of their system—published a year ago—I am persuaded that it is an unwise one, and not to be limited. A far better plan is to assess on the pews the sum really required for the expenses of the church, and then to allow every person who pays the stipulated price to retain the same seat as long as he pays the rent. A man of small means who so loves the services of God's house that he is willing to give ten or fifteen dollars a year for his pew, is to be tolerated to retain it for some new comers who offer fifty or sixty dollars for the same pew. We have tried this system for several years in Lafayette Avenue church, and it works well. It does not yield the enormous income of Plymouth church, it gives us the satisfaction of accommodating a far larger proportion of poor people than are able to secure seats in brother Beecher's edifice. Both churches sustain a preaching service in a free chapel, and both practice the hospitality of appointing others at each door to provide seats for strangers."

For the Religious Intelligencer.

No. 2.

TOPIQUE RIVER, GORDON.

Mr. Gordon—In my last, I endeavored to give your readers some idea of the situation, extent, and agricultural capabilities of the parish of Gordon. In this, you will allow me to refer to some of its moral and religious aspects. So far, there has been but comparatively little preaching on this stream; and, on places of worship, to my knowledge, has yet been erected. What meetings are held for religious purposes, have to be convened either in the school houses, or in private residences. At Arthuret, a settlement of some importance, a very comfortable school house was built some years ago, which has been used for both religious and educational purposes.

The Free Baptist interest, I should judge, predominates; but the Methodist friends have arranged for regular preaching at intervals, and no doubt exert quite a strong influence among the people. There should be an effort among the people to build a commodious place of worship, or a large hall suitable for religious worship, as the school room is now far too small.

The Rev. Mr. Currie, sent here by the Free Baptist Home Missionary Society, labored some length of time during the winter, and saw some revival. The people are looking for his return. He is highly esteemed, and is in a position to do good. The Missionary Board could not do a better thing than keep Mr. Currie constantly employed in this section, and on the Upper St. John. I know of no man so well adapted to meet the wants and wishes of the people, and certainly if labor is required anywhere in the province, it is needed here.

The British Templars are in force at "Arthuret"; the Lodge numbers now about 80 members, and has the prospect of a rapid increase. Such has been the success of this institution here, that every room shop has disappeared from the place, and there were three of them; now the last of the three men who sold liquor has been proposed as a member of the Lodge. Tobique may now boast of having a "prohibitory law," as he must be a bold man who would attempt to introduce that abomination among them. If any of your friends are, or have been doubtful of the benefits and blessings of "Templarity," if

he will but pay this place a visit, and learn for himself the result and triumphs of Temperance through this Institution, I am bold to say, he will doubt no more.

Comparatively little, educationally, has yet been done, beyond the village of "Arthuret"; a school has been in operation for some two years in a district next above, and good has resulted therefrom; but, more recently, the people have determined to take hold of the matter in good earnest, so that several school houses are in course of erection; quite a large one is being built by assessment, so that in a very short time there will be several schools in full blast on this noble river.

On the whole, the friends of morality and progress have every reason to be encouraged, and with renewed zeal to push forward the good cause, with redoubled energy.

I may add, by way of conclusion, that in point of hospitality, the people of the Tobique River cannot be outdone in this province; if any one is sceptical on this point, let him pass along this way; he will have a wiser man than he came; and I know of many who have enjoyed very excellent speeches, who might return from such a visit, even better men, for having visited Gordon, on the Tobique River.—Yours truly, Vint.

BAD AND FATAL ACCIDENT.

We regret to learn that Mr. Oliver Tracy, of Wicklow, eldest son of Mr. Daniel Tracy, of Third Tier, Jacksonville, was fatally injured by the falling of a section of a tree, on Thursday last week, that he died in a few hours after. It appears that he, with a small boy of about 12 years of age, went a short distance from his home to cut wood for the house, and, while engaged in felling a tree that had lodged, the one supporting the first, as soon as struck by the axe, split, flew back wards, and fell upon him with such force, striking him on the head, as to bury him entirely in the snow. The lad, with great perseverance, managed to remove the stick, and succeeded in getting him to walk home, although he remained speechless. Medical aid was called in, but to no purpose, he never spoke, and seemed unconscious to the last. His remains were interred at Third Tier, Jacksonville, on Saturday, and the occasion improved by the Rev. W. McDonald.

We extend our sympathy to the widow of the deceased, and also to his parents and many friends who are thus so suddenly bowed down with sorrow.

BROTHER ELISHA BRIGGS.

Another watchman has gone home. A note from Rev. T. O. DeWitt brings us intelligence of the death of Bro. Elisha Briggs, which took place on the 24th ult. His illness, extending through nine months, was severe and tedious. Bro. Briggs was the son of Elijah Briggs, of Seventh Tier, Jacksonville. At a very early age he was the subject of religious impressions, and, while yet a lad, he consecrated himself to God. Though yet so young, he was so earnest in his religious life, giving such evidence of being largely imbued with the spirit of Jesus, that he promised to be very useful to the church and world. For a length of time he felt impressed that God had called him to preach; though being naturally timid, and distrustful of his ability for so great a work, he endeavored to content himself with being an active worker in the church of which he was a member. But here his soul could not rest; the duty of venturing forth in the name and strength of the Most High, and proclaiming salvation's glad tidings, continually pressed itself upon his thoughts. In October, 1867, he received license to preach from the Second District Meeting, at that time convened at Woodstock. While he possessed physical strength sufficient to warrant him to be "about his Master's business" among the churches, he was undulating in his efforts for his church and prosperity. His labors were blessed in several localities—souls being born of the Spirit through his instrumentality. His work is now done, at an early age it is true, he being but 24 years of age at his decease—but that his work is done we believe, for God has taken him, and we do not but that he now enjoys the reward of the faithful laborer. O, that the young men of the ministry may receive instruction from the early death of this watchman upon the walls of Zion! This is the working time—make the most of it.

The funeral services were attended by Revs. T. O. DeWitt and A. Taylor; the sermon on the occasion being preached by Bro. DeWitt from Psalm cxxi. 12.

The parents and family of our brother have our deepest sympathy in this time of overwhelming sorrow.

DEDICATION.

An obliging correspondent has sent us an account of the dedication of the new Free Baptist Chapel at Tracy's Mills, Wicklow, Carleton County. It came to hand so late that, on account of its length, we could not publish it this week, so we have taken the liberty of condensing it.

The day, Sabbath, March 28th, was all that could be desired. At an early hour every available seat was occupied—large numbers being unable to gain admittance. The number present was estimated at from 800 to 1,000.

The service was commenced with singing by the choir, under the leadership of Capt. Adams. As usual, the singers performed their part admirably. Opening prayer by Rev. T. O. DeWitt; dedicatory sermon by Rev. J. T. Parsons, from Haggai ii. 9th verse. The sermon was an able one, eloquently delivered. The pastor of the church, Rev. G. W. McDonald, offered a most appropriate and impressive dedicatory prayer. There was preaching in the afternoon by Elder Preble, (Freeville Baptist), and in the evening by Rev. T. O. DeWitt. Both services were interesting. Previous to the sale of pews on Monday morning, there was preaching by Rev. J. T. Parsons. The pews were readily sold at prices ranging from \$6.00 to \$10.00 above the "upset price," realizing about \$300 or \$400 more than the cost of the house. We understand that this surplus is to go towards building a parsonage during the coming summer.

The church just dedicated is situated on a pretty eminence on the left bank of the Presiculate stream, about two miles from Centreville. It is handsome and well constructed, and will seat about 400 persons. It is finished in modern style, with tower; the windows are high, and well arranged for ventilation. The pews are arranged so that the entire congregation may face the speaker without the inconvenience of turning their heads. The building is really creditable to the community, and we hope that the preacher and people may long live to worship God and see his power manifested in the house which their hands have built.

Before going into consideration of the different proposed appropriations, the Secretary, at the suggestion of Mr. Gough, ran through the various items in the income and expenditure for the past year.

THE BUREAU OF MISSIONS.—The National Temperance Society has just published a new Temperance Hymn Book of 120 pages, consisting of hymns and songs, set to old and familiar tunes, compiled by J. N. Stearns.

The aim has been to select hymns and songs adapted to old familiar tunes, giving the first line of music of each, so that any one can start the tunes, and when started, every one can sing without notes.

The Odes of the Sons of Temperance, Good Templars, and Templars of Honor are also given, making the book a valuable "pocket companion" for all occasions. Single copies 12 cents, or \$10 per hundred. Address, J. N. Stearns, Publishing Agent, 172 William Street, New York.

The New Dominion Monthly for April is received. It contains several original articles, together with some good selections. Published by John Duggan & Son, Montreal.

Our offer in another place to send the INTELLIGENCER free till July, affords a good opportunity to canvassers for new subscribers. We feel confident that but little effort is required to introduce this paper into hundreds of families where it does not now go. Our agents to whom we are constantly indebted, will now make an extra exertion. Especially to the ministers of our denomination we are inclined to appeal for aid in this matter. They may easily bring it before their congregations, and from what we know of the experience of those who have done thus, it will result successfully. If the "extra copy" is not required by those securing the requisite number of new subscribers, there are families in all communities unable to pay for a paper, to whom they would like to send it.

Commence work at once. The sooner the names are secured and sent in, the greater the number of papers received free.

PARENTAL BAPTIST QUARTERLY.—The first number of the seventeenth volume of the "Parental Baptist Quarterly" is just received. Several circumstances combined to delay its publication. It was formerly published by an association, now it is issued for the most part by private enterprise. It is a valuable periodical, well worthy of support, and we hope those who have now assumed the responsibility of its publication will have all the success they may desire. The number before us contains six articles: I. *Advanced Christianity and Ritualism*, by the Editor, Rev. W. H. Bowen. II. *Quakers and the Early Baptists*. III. *Jews Christ*—this is the continuation of an article of July number. IV. *United Neighbors*. V. *Method in Study*. VI. *Contemporary Literature*.

The Quarterly is sent to single subscribers at \$2 per year. Clubs of five subscribers can have it at \$1.50 each, per year. Address, S. R. Burlingame, Dover, N. H.

Our thanks are due Rev. Thos. Vanvart, and also Rev. J. I. Porter, for new subscribers. It would gratify us to know that all our brethren were interesting themselves for the INTELLIGENCER. We should soon have a greatly increased list.

BAD ROADS.—Subscribers whose papers may be a little late, will remember at this season of the year the travelling is so bad, that the mails are frequently delayed.

A Lodge of British Templars was organized at Grand Falls on the 10th ult. It commenced operations with a membership of 40. "Hiawatha" is the name adopted.

The Tea Meeting and Music Festival held in the Wesleyan Church, Fredericton, on Wednesday evening, April 1st, passed off pleasantly, and was as successful as was anticipated. About \$200 were realized. On the next afternoon the Sabbath-school came in, about 350 strong, and enjoyed a good tea free of expense.

TO CORRESPONDENTS.—Chas. Steele.—You may send stamps as you propose. We use three and six cent stamps chiefly.

G. W. Sims.—The paper addressed to Robt. Sims was continued because the term of subscription had not expired. It is now stopped.

We are indebted to Mr. J. P. Tuck, Photographer, of Fredericton for a very nice photograph of the interior of the Fredericton Skating Rink, taken from a sketch by Mr. A. G. Beckwith.

Mr. Tuck has become well and favorably known as a successful photographer. He gets up pictures of almost every description and size; his work always giving good satisfaction.

PROVINCIAL LEGISLATURE.

[From our own Correspondent.]

The House is still, and has been, during the past week engaged in considering the "Supply to Her Majesty," as they are termed, though whether Her Majesty knows anything about the matter at all or not, is something very different, and a question very difficult to answer, especially in this difficult time. But supply has not been all that has engaged the attention of the "Assembly," under Her Most Gracious Majesty, at this time convened. Many, I might say much truth and justice say, innumerable bills have been introduced, and not a few have been passed by committee of the whole House.

There seems to be a vast deal of legislation to be got through with this session, which is beginning to drag itself out a good, respectable length—equal to those good old parliament days when the Assembly carpets were tramped and worn by the Smiths, and Tullys, and Grays, and Fishers, and Johnsons.

So far as time is concerned, and perhaps under a sort of delightful delusion that the length of the session will measure the importance of the work done, and give an air of much dignity to the Local Parliament, there has been, and will be, all that taken up that is necessary.

The after-noon of each day has been devoted to supply, the forenoon to local bills. This has been the understanding of hon. members, until the supply shall have been voted, which, by the way they are progressing now, will probably take until the end of the week. There is much talk of night sessions, in order to hurry on the business and legislation, if possible, to get through by a week from Thursday next.

MR. KEANS AND HIS HOUSE.—Mr. Keans is exclaiming as is not Mr. Hibbard. He is cool as a beetle, and seems to take particular delight in exciting Mr. Keans. The blood rushes very quickly to Mr. Keans' usually pale face, as if even to the very tip of his nose, and he usually makes a somewhat indignant and angry reply. One morning last week, while the arrangement that the forenoon should be devoted to committees, and the evening to the passing of bills, was still in force, Mr. Keans moved the house into committee on a bill to extend the Act to incorporate the People's Store, a company. Mr. Hibbard now rose and demanded this attempt to violate the understanding which had been arrived at a few days before and announced to be binding upon the house. This he has done, also stated, among other things that two thirds of the session was taken up with bills from Saint John. Mr. Keans replied warmly, repudiating the idea of his taking any part as much as his honorable friend from Charlotte, and if he had, he would like to know what county had a better right to have its bills before the house. He could not understand why there was such a feeling against Saint John. Mr. Hibbard was warmly denied that there was any such feeling, he hurried the insinuation from him, at the same time violently throwing away an unlucky newspaper which had the unfortunate to be lying upon his table at the time.

After some more of "threat and parry" the honorable members relaxed and laughed over the scene, while Mr. Keans was allowed to proceed with his bill.

SUPPLY.

Before going into consideration of the different proposed appropriations, the Secretary, at the suggestion of Mr. Gough, ran through the various items in the income and expenditure for the past year.

THE BUREAU OF MISSIONS.—The National Temperance Society has just published a new Temperance Hymn Book of 120 pages, consisting of hymns and songs, set to old and familiar tunes, compiled by J. N. Stearns.

The aim has been to select hymns and songs adapted to old familiar tunes, giving the first line of music of each, so that any one can start the tunes, and when started, every one can sing without notes.

The Odes of the Sons of Temperance, Good Templars, and Templars of Honor are also given, making the book a valuable "pocket companion" for all occasions. Single copies 12 cents, or \$10 per hundred. Address, J. N. Stearns, Publishing Agent, 172 William Street, New York.

The New Dominion Monthly for April is received. It contains several original articles, together with some good selections. Published by John Duggan & Son, Montreal.

Our offer in another place to send the INTELLIGENCER free till July, affords a good opportunity to canvassers for new subscribers. We feel confident that but little effort is required to introduce this paper into hundreds of families where it does not now go. Our agents to whom we are constantly indebted, will now make an extra exertion. Especially to the ministers of our denomination we are inclined to appeal for aid in this matter. They may easily bring it before their congregations, and from what we know of the experience of those who have done thus, it will result successfully. If the "extra copy" is not required by those securing the requisite number of new subscribers, there are families in all communities unable to pay for a paper, to whom they would like to send it.

Commence work at once. The sooner the names are secured and sent in, the greater the number of papers received free.

PARENTAL BAPTIST QUARTERLY.—The first number of the seventeenth volume of the "Parental Baptist Quarterly" is just received. Several circumstances combined to delay its publication. It was formerly published by an association, now it is issued for the most part by private enterprise. It is a valuable periodical, well worthy of support, and we hope those who have now assumed the responsibility of its publication will have all the success they may desire. The number before us contains six articles: I. *Advanced Christianity and Ritualism*, by the Editor, Rev. W. H. Bowen. II. *Quakers and the Early Baptists*. III. *Jews Christ*—this is the continuation of an article of July number. IV. *United Neighbors*. V. *Method in Study*. VI. *Contemporary Literature*.

The Quarterly is sent to single subscribers at \$2 per year. Clubs of five subscribers can have it at \$1.50 each, per year. Address, S. R. Burlingame, Dover, N. H.

Our thanks are due Rev. Thos. Vanvart, and also Rev. J. I. Porter, for new subscribers. It would gratify us to know that all our brethren were interesting themselves for the INTELLIGENCER. We should soon have a greatly increased list.

BAD ROADS.—Subscribers whose papers may be a little late, will remember at this season of the year the travelling is so bad, that the mails are frequently delayed.

A Lodge of British Templars was organized at Grand Falls on the 10th ult. It commenced operations with a membership of 40. "Hiawatha" is the name adopted.

The Tea Meeting and Music Festival held in the Wesleyan