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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., JUNE 24, 1870.

EDITORIAL CORRESPONDENCE.

A visit to the country at this season of the year is very pleasant, and to the person who month after month is compelled to remain within the limits of the city—not the jail limits—inhaling the close, smoky atmosphere, it is really invigorating. Such pleasure does not often occur in the experience of an Editor, especially the Editor of a religious paper, one of the chief reasons for which is that his funds seldom if ever warrant any expenditure of either time or money in the seeking of pleasure. Business, however, sometimes carries him away from his office, and the routine of duties which require an almost perpetual motion, and if happily his business is in some rural district, it is far more a pleasure than a duty.

We were glad when the time came for the holding of the Third District meeting, which met with the Church in Lower Southampton, commencing on Saturday last. We were kindly offered a passage with Rev. Thos. Vanwart, and Friday night enjoyed the hospitalities of Bro. John Vanwart, Prince William. On Saturday morning we were conveyed thence to the place of meeting by the father of the brethren above referred to. The Social Conference Meeting was in progress when we arrived; and we learned from the brethren that they had a good season, a time of refreshing from the presence of the Lord. At 2 p. m.

THE BUSINESS SESSION

was commenced by the appointment of Rev. Wm. Kinghorn to the Chair. Reports were received from fifteen churches; there were eight though that sent neither letter nor delegate. If we remember correctly this is an increase on last year, yet the deficiency is by far too great, and we hope that before many years we may have it to record that not a single church is unrepresented. There certainly ought to be sufficient interest on the part of the churches to bring about this result.

The reports received were, we think, more encouraging than was anticipated, and, compared with former years, were exceedingly cheering. One hundred and twenty-three members had been added during the year, and the reports generally said "We are striving to contend for the faith once delivered to the Saints."

Three new churches, applied for admission and were received. Following the reports were speeches by Father McMullin and a number of others, all expressing gratitude to God for past mercies, and inciting to courage and faith for the future. As we listened to the older brethren, and thought of their toils in the earlier history of our denomination, we were constrained to pray that all who are now laboring might have more of the "holy anointing."

THE MISSIONARY MEETING

in the evening was not so well attended as we would like to have seen, but the result, considering the number present, was very good. The claims of both Societies were presented well and forcibly by the speakers; and we trust that permanent impressions were made, which will tend to awaken an interest in hearts heretofore without feeling in these matters. The receipts for the Mission will be acknowledged next week.

SABBATH

was fortunately a fine, cool day, which added much to the comfort of the congregations assembled at the different preaching stations. At the place of D. M., there was preaching by Elders Gunter, Pennington, and Kinghorn; at Upper Southampton by the writer, and Elders Kinney and Gunter; and at Campbell Settlement by Elder Shaw and the writer. The day throughout was enjoyable, and we trust will result in lasting good. At the close of the afternoon service in Campbell Settlement, the ordinance of baptism was administered to one convert by Elder Currie. He also baptized one on Saturday—a sick sister, who cannot live many days; indeed she may be now with the pure in heart praising God. The evening meeting at Lower Southampton was, we were told, especially interesting. The Spirit of the Lord was present. Special meetings are being now continued by Brethren Kinney, E. W. Hartley and Currie, and it is hoped that the Church may be revived and sinners be won to Christ. We were glad to have the privilege of visiting the scenes of other days; to enter the Church where first we witnessed for the Lord Jesus; to see the place where we were buried with Christ in baptism, to meet and talk to the people whose kindness and Christian sympathy were so uniformly extended to us in our early Christian experience, and to greet again the brethren and sisters who were brought into the fold of Christ during our labours there a few years since. We could not but gratefully remember all the way the Lord our God had led us.

MONDAY.

The business of the D. M. was concluded at noon on Monday. Three delegates to General Conference were appointed; help was sent to two churches in which trial existed; and License was granted to Bro. John Jones, who has been so much blessed of God in his labours in Millville. A committee was appointed to devise ways and means whereby the strength of the churches may be more fully concentrated in the interests of the various branches of our denominational work. A resolution of recommendation to General Conference to set apart a day of fasting and prayer, that God would send forth more labourers, was also passed. The want of more ministers is keenly felt in every section. Bro. Gunter, who is doing missionary labour, stated that he had visited a church in the Eastern part of the Province which had not heard a sermon by a F. B. minister for eleven months. We have reason to believe that there are other churches that have had similar experience. The reports to the Third D. meeting showed that during the past year there had been in all the churches (23) not more than nineteen months of stated ministerial labour, and twelve months of this had been given to a single church, leaving but seven months to the remaining twenty-two. In addition to this, there was about thirteen weeks missionary labour. The whole, if distributed equally among the churches, would only give about *three and a half weeks to each.* In view of such facts, should not all the lovers of Zion constantly importune the Lord of the harvest to send forth many more labourers into the ripening fields. From every quarter the cry is heard, "Come over and help us." O that God would cause many to feel, "Woe is me if I preach not the Gospel."

The meeting, taken altogether, was one of encouragement, and we think the brethren have gone home inspired with a stronger faith in God, and a fuller determination to do all in their power to promote His precious cause.

The next Annual Meeting is to be held with the Lower Queensbury church.

THE COUNTRY

is looking very well. The effect of the long continued dry, hot weather upon some crops is visible. Hay will be very light, and the scarcity will probably make the price very high the coming winter. The rain of Sunday night has given freshness to everything, and to-night while we write, it is, to use the words of a brother at our elbow, "raining gloriously." In Woodstock (to which place we were brought by Bro. J. R. Shaw, one of the best of travelling companions,) things generally are quite quiet. In political matters there seems to be but little interest. Of candidates there is a "genteel sufficiency," and rather more; but who are to be the representatives of "the free and independent electors" of this enterprising County for the ensueing four years it is impossible to say. Another week will tell the story; in the meantime we can only hope that the men who are best fitted to advance all the interests of the Province will be chosen.

Woodstock, June 21, 1870.

For the Religious Intelligencer.

THOUGHTS ON THE TRINITY.

There is no one doctrine in the Word of God that reflects more joy and peace upon the race of mankind than the unity of the Father, and Son, and Holy Spirit, in the plan of redemption; that not only the Father so loved the world, but the Son would acquiesce and come for the express purpose of saving the lost, and likewise the Holy Spirit to apply the benefits of the atonement.

Let us briefly notice the position of each relative to our condition. Before the great, white Throne our Elder Brother stands, arrayed in clouds of glory, crowned with the diadem of the universe, receiving our poorly arranged and feebly offered prayers. He analyzes them, one by one, not grammatically nor metaphysically; the rules of grammar and logic are small things in the work of mediation. Each sentence is examined, as to our necessities, and the designs of His polity. If aught occurs that is not for the glory of God, and our good, as is frequently the case, He erases it, and interlines what will be for the best possible good; being thus revised, and endorsed by His own signature, He presents it to His Father for acceptance. The mind of man is only able to comprehend and control one thought at a time, without being confused; it is not so with God, there is no confusion in His conceptions, and He is capable, as His attributes imply, to grasp and arrange an infinitude of subjects. So the request of His Son is not forgotten or overlooked in the din and bustle of His vast domains. In due time an answer is given, and the words of our Saviour, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them," constitute a bow of promise that, reflecting all the tints of the prism, spans our suffering world, intersected at the top by the Throne of God.

The Holy Spirit has not become weary, and retired from the scene of active duty to some remote corner of the universe, there to spend eternity, wrapt in seclusion; but still, in accordance with the promise of Christ, He sweeps round and round the world on expanded wings, blessing fallen humanity. Time and labour affect the finite, but not the infinite. His locks are not silvery, His cheek not furrowed with care, His hand not palsied, nor His step tottering; the dew of eternal youth sparkles upon His brow. In His labour of love He leads poor sinners to Sinai, and enables them to hear, "*The soul that sinneth it shall die,*" and then to Calvary, crowned with its precious burden, and teaches the penitent to read the inscription, "BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED," and chases away the darkness and gloom of sin, and fills immeasurably the soul with peace and love divine. Those who are poor in spirit He makes rich in faith; wounded and naked, He bathes them with the balm of Gilead and clothes in white raiment; blind, He anoints with eye salve, that they may see. He hovers over the sick bed, and enables the believer to shout, as the glaze is gathering upon his eyes, and the shadow of the valley is falling upon his brow, "O death where is thy sting, O grave where is thy victory."

Hence the reason the gates of hell have not prevailed against the Church is because it is superintended and guarded by the Triune God. This truth has been repeatedly assailed, but without success. It stands a gigantic pyramid; at the base the dark waters of infidelity roar and dash impetuously, and recede without bearing away a single atom; around the bosom black clouds of ignorance and superstition gather, uttering loud, pealing thunders, and hissing red-forked lightnings; but far above these rises the apex, bathed in eternal sunshine, unscored and untainted by human research.

B. MINARD.

New Hampton, June 1870.

For the Intelligencer.

THE MICMAC MISSION: WHAT HAS BEEN DONE?

MR. EDITOR,—People are sometimes surprised to find "Mr. Rand" always cheerful, always hopeful, always pressing on in his work, though his labor seems to them to be, "alas! so fruitless." I sometimes reply to this thus: "If you knew the pastor of a church or an evangelist, who was very happy in his work, who was amply sustained, and who had every reason to believe that the gracious Lord was crowning and blessing his labors, would you not think him very unreasonable if he were otherwise than cheerful, hopeful, and pressing on?" Well, here is the ground of my encouragement in my work. I have much real enjoyment in my labors; I am amply supported, and have no doubts respecting the blessing of God upon my labors.

The following extract from our last Annual Report, gives a summary of what has been done during our existence as a Micmac Missionary Society:

1. "The Micmac language has been learned, reduced to writing, and thousands of their words have been collected, with their grammatical inflections and peculiarities."

2. "Portions of the Scriptures, comprising Genesis, Exodus, Psalms, Matthew, Mark, Luke, John, the Acts, the Epistles to the Romans, Galatians, and Hebrews, (to which may now be added 1 Corinthians and the Revelation), have been translated into Micmac. Five of these books, viz.: Genesis, Psalms, Matthew, Luke, John and Acts, have been printed, and widely circulated among the Indians, and are everywhere read *by* them, and read *to* them."

3. "The ability to read, which was a thing almost unknown among the Micmacs when we began our labors, is now by no means uncommon, and the number who can read is rapidly increasing the desire for knowledge, and the determination to obtain it, have become quite general among them, and, contrary to the generally received opinion, the people themselves are increasing in number."

4. "When we began our labors in this department it was scarcely, if at all, known among the Indians, that there was such a book as the Bible; and had they known there was such a book there was no possibility of their knowing what it contained, owing to their almost utter ignorance of English. And even at this day it may be safely affirmed that not one in twenty (and this a long way within the mark), is sufficiently acquainted with our tongue to be able to comprehend the simplest story in the Bible when read in English. (If this statement should be questioned, the experiment can be easily tried.) But now they know there is such a book, and they know that it is the Word of God, and contains, to use their own expression, "wonderful things;" they know that the Roman Catholics have it, but that while they have allowed the white people to have it, they have carefully kept it from the Indians; they have hidden it from them under the "bushel" and the "bed." This "light" has now been brought out and placed in the candlestick—"the stone has been rolled away from the door of the sepulchre;" the voice of the Omnipotent has been heard in the hollow tomb; the dead in some instances have "come forth," still, it is true, "bound hand and foot with grave clothes;" not wholly disentangled from early prejudices and errors, but we are endeavoring as fast as possible to unfasten these, to "loose him and let him go" into the full liberty and light of life.

I could name *seven heads of families* of whose real conversion I have good hopes. I think favorably of others, and besides these there are scores of Indians who will listen with deep attention to the Scriptures when read to them in "their own tongue wherein they were born;" who will greet the missionary with a cordial welcome to their huts, thank him for his visits, and urge him to repeat them as often as possible, and all this in the face and eyes of the fact that they are forbidden by bishops and priests to have anything to do with him whatever.

And I can mention the names of John Paul, Joe Michael, Harriet Christmas, Newel Christmas, Francis Jeremy, and others who are dead, but who have left us good ground to believe that they died in the Lord. Little Harriet's case was truly wonderful. She died at Truro some years ago, and the Rev. Mr. Dimock, who attended her during her sickness and at the time of her death, wrote out an account of this remarkable child, which was published in the *Christian Messenger* at the time, and was read with great interest. The Christian character of Harriet's mother, Susan Christmas, the first and only Micmac I have been yet honored to baptize, has never, so far as I have been able to learn, suffered any shade. She is one of the *seven* enumerated above, and they are all consistent examples of Christian character, so far as I have had the means of judging.

5. Everywhere the influence of the Roman priesthood is, among the Indians, rapidly waning, and the influence of the Micmac Mission is increasing. They no longer tremble in the presence of the priest; they are not afraid to dispute his claim to infallibility; they can convict him of mistakes, and inconsistencies, and sins; bullying and threatening on his part have to be followed by an apology, and the commands of the church are boldly disobeyed and neglected; auricular confession and priestly absolution are treated as a farce, and they are learning to trust alone in Christ and Him crucified. I can give instances in abundance in illustration of these facts; but it would be imprudent to publish them, and unnecessary.

8. Lastly, but not least, the mutual prejudices and dislike between the two nationalities—the whites and the Indians—are yielding to the power of light and Christian sympathy. The white people are learning to look upon the Indians as "brothers" in reality, and not merely in name or mere burlesque. The Indians are learning to acknowledge and reciprocate this feeling of kindness. The result is, they are beginning to appreciate and imitate our higher civilization, and to use their own expressive word—one single word—wigûmagaltooltеekw—*we-have-fellowship-with-one-another.*"

Mr. Editor, this is a subject in which I know many of your readers are interested, and feel persuaded they will know how to appreciate this simple statement of facts. One or two more brief communications will, I trust, if you will give me room, tend to confirm the fact that our labors have not after all been *wholly* "fruitless."

S. T. RAND.

Hantsport, N. S., May 2nd.

FAMILY PRAYER IN THE MORNING BY MEN OF BUSINESS.

In this busy and bustling age, secular duties are allowed to crowd out those of a higher order. There are many who call themselves Christians—men of business—who seldom or never attend morning devotion with their families. They think they have a sufficient excuse in the supposition that their business would materially suffer by the delay; as if, were there a will, the family could not be brought together sufficiently early to remove the fancied objection. What means the reluctance, which so many Christians manifest, to take God at His word? "Seek first the kingdom of God and His righteousness, and all other things shall be added unto you."

The following deeply interesting illustration of the blessedness of family prayer may be read by many with profit. May the Lord add His blessing.

Said a pious tradesman (in England) to a clergyman: "When I first began business for myself I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of family worship. Morning and evening, every member of my family was ordered always to be present; nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements appeared manifestly conspicuous; the blessings of the upper and the nether springs followed me; health and happiness attended my family, and prosperity my business. At length, such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning.

"Pious scruples arose respecting my intentions of relinquishing this part of my duty; but, at length, worldly interests prevailed so far as to induce me to excuse the attendance of my apprentices, and not long after it was deemed advisable for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron, when it pleased the Lord to awaken me by a singular providence.

"One day I received a letter from a young man who had formerly been my apprentice, prior to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject. It was couched in the most affectionate and respectful terms; but judge of my surprise and confusion when I read these words: 'O, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions. O, sir, eternity will be too short to praise my God for what I learnt there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation, and there that I first experienced the preciousness of 'Christ in me the hope of glory.' O, sir, permit me to say, never, never neglect those precious engagements. You have yet a family and more apprentices; may your house be the birth-place of their souls!' I could read no further; every line flashed condemnation in my face. I trembled; I shuddered; I was alarmed at the blood of my children and apprentices, that I apprehended was soon to be demanded at my soul-murdering hands!

"Filled with confusion and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized, and—but you can better conceive than I describe my feelings. Suffice it to say, that light broke in upon my disconsolate soul, a sense of blood-bought pardon was obtained, &c. I immediately flew to my family, presented them before the Lord, and from that day to the present I have been faithful; and am determined, through grace—that whenever business becomes too large so as to interfere with family prayer, *I will give up the superfluous part of my business and retain my devotion:* better to lose a few shillings than to become the deliberate murderer of my family, and the instrument of ruin to my soul."

If the account which this penitent delinquent furnishes shall bring similar truants back to their solemn and responsible duty *in the morning*, who can begin to calculate the good which such a movement might effect upon the hearts of parents, children, apprentices and their associates? What father, what master, that omits the duty habitually, can expect the divine blessing on his household? What an item, in the list of ministerial comforts, would it be for a minister to know that all the heads of families in his parish, every morning, remembered him—his sins and frailties—before God. What a fruitful source of support and comfort it would be to him in his parochial labors! So far as my experience goes, I have usually found, on approaching a household who perform, or rather offer both the morning and evening sacrifice, that "thoughts of Christ and things divine" come without bidding; whereas, when drawing near to one where these are altogether omitted, the compliments of the day, or some other trivial acts of courtesy and kill-time, are all that seem to occur to the mind. Would that, while men become diligent in business, they would not forget to be "fervent in spirit, serving the Lord."

MINISTERS' LIBRARIES.

"That a Minister of the Gospel," says an exchange, "should have a library is apparent to all. He needs its assistance in his preparation for the pulpit. Paul's instruction to Timothy was, 'Give attendance to reading, to exhortation, to doctrine,' This is still requisite; the minister must have books to read. But the great obstacle in the way of many of our ministers is, they have not the means necessary to obtain the books they want. This is overlooked by our churches. Most of them think if they pay salary enough to supply the physical wants of their minister and his family, that is all that is necessary. They wish to see him well clothed, and they would be greatly mortified to have him go hungry, but they forget his library—that here is a want as indispensable to his success as either of the former. He better starve the body than to starve the mind. If both wants cannot be met, it would be better for him to go with two meals a day, and take the avails of the third to supply food for the mind. It would be better for the church to supply both wants. If it does not it will be the loser in the end. No church can afford to let the pastor go without books or do anything to detract from his studies, as long as they wish him to 'bring forth out of his treasure things new and old' as 'a scribe well instructed unto the kingdom of heaven.'

If this is so, our churches, especially those which pay their ministers small salaries, should look after this matter. Make a special effort and occasionally get up a donation for this special object; and unless it is known what particular books he most needs, let the money be given to him with the request that he purchase the books. Do not go and get him a richly-bound, high-priced, fancy book, which will be of no possible utility to him only as an ornament. If you wish to surprise him, ascertain what books he has, and then consult some neighboring minister whose judgment you can trust to make the selection.

If churches would do their duty in this respect, they would find themselves amply recompensed in the improvement of the sermons through the increased fruitfulness of the preacher's mind. If he is thoroughly posted on the vital issues of the day, he will be better qualified to cope with error and to vindicate the truth. The more they make of their minister, the more he will make of them. 'Give and it shall be given you, good measure, pressed down and running over.'"

Pen and Scissors.

Almost everything pertaining to Mr. Spurgeon, and the great work he is doing, is of interest. The following statements concerning his age, labours, &c., are made by Mr. Bayne:

Mr. Spurgeon is but 36 years old, and preached 1,000 sermons before he was 21. For the last five years 25,000 copies a week of his sermons have been sold. Not less than 14,000,000 copies have been sold in England, besides 300,000 volumes in America. From one to three volumes have been published in Welsh, German, French, Swedish, Dutch, and Italian; besides separate sermons in Gaelic, Tamil, and the Maori language of New Zealand. He has baptized not less than 6,000 persons, but has now transferred this work to his brother. He was settled in London in 1854, when but 20 years old, and had been preaching for four years.

Ned Wright, a converted London thief, is devoting himself to labour for the benefit of the class from which he was rescued. The London *Sun* says:

About two hundred convicted thieves were assembled on Wednesday night at his meeting-house—once a penny-gaff—at the New-cut. They were each given a basin of good soup, and half a loaf; and after supper, Wright gave them a vigorous practical address. Before obtaining admittance, every thief is obliged to apply for a ticket, and to furnish particulars of his position. Ned knows the name and address of every man who attends his meetings. He said on Wednesday night that he was not without means of obtaining honest work for any who were desirous of leaving their present mode of life; but it is to be feared, from the interesting account he gave of his history, that this must be his chief difficulty.

EASTERN TURKEY.—Missionaries not unfrequently facts that substantiate the truth of the Bible record. Rev. H. Barnum of Harpoot,—on or near the site of the garden of Eden,—and Rev. Mr. Wheeler, author of, "Ten Years on the Euphrates," recently visited the source of the Tigris in search of the Belshazzar inscription. They found it a wild place, the river flowing out of a great cavern directly under the mountain. Just at this spot, upon the face of the rock, about fifteen feet above the bed of the stream, they found the inscription which reads: "This is the third time that I, Belshazzar, King of Assyria, have conquered this region."

Mr. Barnum says: "It had always been an enigma to me, why Belshazzar should make an inscription here, in this out of the way place, among the Taurus mountains: but now it was perfectly clear. A few rods below is the road to Ezroom which must have been the thoroughfare from Nineveh, Babylon and Mesopotamia to northern Armenia, and this was one of the strongholds of the Armenians. In capturing this fortification, Belshazzar has in fact conquered the region, and what more fitting than to make the record close by the fortification itself? By the side of the inscription is carved the figure of a man in Babylonian costume, with a staff in his left hand, and his right hand pointed to the writing. This whole region has often been the battle ground of nations, and has passed successively from one to another. The Lord Jesus has now set up his standard, and I do not doubt that ere long he will subdue the land to himself. Thus shall the people have rest."

The Rev. Dr. Newman, has been challenged by Brigham Young to discuss the subject of Mormon Polygamy with him, in the Tabernacle, at Salt Lake, and has accepted the challenge.

CLERGYMEN'S INSURANCE LEAGUE.—The President of this League, Rev. F. C. Putnam, states that it now numbers 600 members, and that every one of them is at present insured in the sum of, at least, $1,200. Whenever a death occurs each member contributes $2 which goes to the family of the deceased clergyman. He says: "It is most gratifying that a considerable and an increasing number of the Church's best laymen, struck with the economy, the safety and the delicacy of the mode of relief to the clergy which the League affords, are becoming co-operative members in it, thus increasing the clergman's benefit without making his risk any greater."

Romish rule anywhere is hateful and galling. Of it in Canada, the Montreal *Witness* says:—

Canada is getting heartily sick of French Catholic rule, and late circumstances have done much to add to the exasperation. The handing over of Manitobah to the Jesuits in the name of the semi-civilized *metis* in the face of Canada and of the loyal inhabitants, was supported by an earnest effort to send at least as many French volunteers into the new province as English. The Quebec Battalion was officered by French, and moved away long before it was full, as only English-speaking people came with any alacrity to fill its ranks. It is still at Toronto, having proved inefficient through the thinness of the ranks and the complete dissatisfaction of the men with their officers, which has threatened more than once to break out in open mutiny. This is only a specimen of the general policy, and the discontent was so great, that just before the Fenians were on the line, the volunteers were almost ready to throw down their arms and resign in bodies—a very large proportion of the force having already retired. What the rights and the wrongs of the much complained trouser's question may be, we do not know. It may or may not be the fault of the Department that Major Bond had to purchase on his own personal responsibility, for the Queen's Birthday review, over sixty pairs of trousers, and that other battalions were in like need; but it certainly was the fault of the Department that a set of incompetent French supporters of Sir George Cartier, held the position of Brigade Majors, and still higher ranks. With regard to one of these, it is notorious that, having been deserted by his constituency because he had deserted them on the confederation question, he was pensioned off with this position; and it now turns out that, in case of emergency, the old and efficient officer who should have had the position, had to be summoned from Ottawa to do the work. All this time it is found that those who thus rule us with a high hand, do no more to contribute to our defence than they do to the support of our Government. A French battalion here, after many an unsuccessful attempt to parade with the others, has had to drop ignominiously out of view during all this trouble. The French youth are ready enough, after being educated at the expense of the Canadian Government, to go and defend the Pope. Where are they when their own country, their *patrie* about which they talk so much, and which they are wont to look upon as exclusively theirs, is attacked by worse than Garibaldians? While the vast majority of the population of this Province is French, the vast majority of its defenders are English, Scotch, and Irish. The Romish power is to-day in its pride of place in Canada; but much less independent people than the British people of Canada have of late made it manifest that the defiant conduct of that power will not be borne forever, and any government which devotes itself to its service must soon fall.

THE SUNDAY SCHOOL FOR ADULTS.—J. B. Simmons, says:—

To confine this system of appliances to children degrades the institution. Too many of the churches have sinned long and grievously in this matter. A true Bible school might be defined as the church at work to save sinners; and all pastors and religious leaders should boldly summon the entire people to assemble each Lord's day, either as teachers or as scholars. A new public sentiment should be created on this subject. It should be considered as strange for fathers and mothers to stay away from the Bible school as for boys and girls to absent themselves from the Sunday School. The time is coming when that will be the case. That pastor who should talk straight at his congregation on this topic three minutes before sermon each Lord's day for one year, and then work to get up classes, as he may be able through the week, would be astonished at the results. And ten years of such efforts by all the ministers of the gospel would work a complete revolution in the Christian churches.

THE NEW DRESS.—Our readers will have noticed (with pleasure we hope) that last week the INTELLIGENCER appeared in a new dress throughout. If it will cause the old and well tried patrons of the paper to think more of our efforts to interest and benefit them, we shall be glad; and if it serve to induce others to subscribe, we shall be doubly glad. We are doing everything in our power to furnish a good family newspaper, published at the lowest possible figure. We thank those who have so long given us support; and we hope all our friends will help us to increase our list. Who will try?

The News and the Press.

SAINT JOHN, JUNE 24, 1870.

THE ELECTIONS.—The election of representatives to the Local Legislature is now the principal topic, although the interest, so far, has not been very exciting. Several attempts have been made during the past week to reorganize and instil new life into the old Anti-Confederate party, but all efforts prove futile. The candidates now in the field to represent this City and County have apparently offered themselves for election on their own merits. The old members proudly (?) point to their past polished history: the new aspirants modestly (?) promise for the future. The candidates for the County are Messrs. King (Attorney General), Coram, Quinton, Willis, Forbes, Maher, and J. Otty Cruikshanks; for the City, Messrs. Keans, Wedderburn, Palmer, and Alward. The Attorney General's card is very short, but he promises to explain the policy of his government, and, we presume, defend it, at the Hustings. Mr. Forbes' card is long and bears very hard on the governments, both General and Local. The cards of the other County candidates exhibit no policy and little originality. Owing to the advantages, supposed or otherwise, which have been granted to Nova Scotia by reason of her determined and obstinate opposition to the Union, the "better terms" key is now a very popular one for the candidates to touch, and that tune is now played to pretty good advantage. The Local Government receive very little attention, and it is rather difficult to tell who of all the candidates are for and who are against it. Of the City candidates, Mr. Keans is the only one who has represented us in the Legislature, and we think his chances for re-election are very good. He has proved himself a good working member, with a sharp look out for the interests of his constituency, and by all means the most useful member we had in the late House. Mr. Wedderburn and Mr. Palmer are entirely new aspirants, both lawyers, and have been very successful in their professional careers. The fourth man, Dr. Alward, has served the City long, as Mayor, and if elected to the Legislature we hope he will serve the City more to the public good and his own credit than he did as a civic officer.

The Election in Sunbury County was held on Tuesday last. The following are the returns from the various polling places:—

	HARRISON.	COVERT.	PERLEY.	ROBIN.
Blissville,	136	74	185	76
Burton,	293	244	164	157
Maugerville,	55	64	40	27
Sheffield,	92	36	70	66
Northfield,	71	91	95	55
Total,	647	559	544	381

THE THUNDER STORM of Monday was unusually severe for this season of the year. The lightning cloud passed over St. John about 10 a. m., and the reports which followed closely the oft repeated flashes of vivid lightning seemed like the noise of many cannon. The bolts struck in several places in the city, occasioning a good deal of alarm but doing no very serious damage. Not so in Sussex. There the lightning power not only shivered a barn belonging to Mr. Douglas McMonagle, but instantly killed its owner, who happened to be standing inside his barn door at the time. A communication to the *Telegraph and Journal* gives the following particulars of the melancholy event:—

When the storm was at its height, about half past 2 o'clock, Mr. Douglas McMonagle of Lower Cove, a mile and a half from Sussex, was standing in his barn door with a number of others, including Mr. Robert Allison. The fluid struck the saddle board of the barn, ran down the gable rafter, and followed the door-post, splintered off the boards from the end of the barn, and the shingles from the roof. Some of the party were just outside and escaped unhurt. Mr. Allison says he was shocked by the force of the concussion, and was knocked over. He saw Mr. McMonagle's hat rise on his head, which was enveloped in a blue light. Both the men fell. Allison was only stunned, but Douglas McMonagle was killed. Death was almost instantaneous. The deceased was 29 years of age, and a married man, without children. Besides his wife, (a daughter of Mr. John K. Campbell, of Charlotte Street,) he leaves a mother and sister with a large number of other relatives to mourn their bereavement.

Eight men were in the barn with McMonagle at the time. They had been working on the roads and went in out of the rain. Among them were Robert Allison, George Ellison, —— McBride, and James McIntyre. Robert Ellison was thrown thirty or forty feet, and blinded for a time. McBride was knocked down, senseless, and paralyzed for some fifteen or twenty minutes. McMonagle was struck directly on the top of his head, his hat was torn to pieces, and partly burned. Death was instantaneous.

NEW VESSEL.—The "Araminta," a bark of 743 tons, arrived in port on the 22d. This vessel was launched on the 13th from Mr. John Harvey's yard, Avondale, Hants County, N. S., and is consigned here to Mr. Geo. Thomas. Her dimensions are: Length of keel, 156 feet; depth, 20 ft. 9 in.; beam, 34 ft. She is a fine looking vessel, copper fastened and classed 8 years at French Lloyd's.—*Globe.*

SUDDEN DEATH.—Mr. William Cromwell, of Cromwell Hill, Springfield, dropped dead on Monday, while in the act of tying his horse, at Springfield point. A coroner's inquest was held, when a verdict of "died from disease of the heart" was found.—*Tel.*

FIRE AT HAMPTON.—On Wednesday a fire broke out in the drying room of the Match Factory, at Hampton, destroying about $700 worth of property. The loss otherwise will be considerable. Two men, who were assisting in extinguishing the fire, were injured, but not seriously.—*Ib.*

THE "JOHN MULLIN."—This ill-fated boat is again becoming an object of interest. A number of fishermen on Briar Island having discovered a sunken vessel about three miles from that place, and so informed a number of our pilots, who were there the other day. The hooks of the fishermen became entangled in what seems to be the sails and rigging of a new vessel, and everything seems to point out that it is the *John Mullin.* Efforts will probably be made to place beyond a doubt the identity of the vessel. It is sunk in about twenty-five fathoms of water.—*Globe.*

THE UNIVERSITY.—We learn by telegraph from Fredericton, last evening, that Mr. George Coster, son of Rev. C. P. Coster, has won the Douglas and Alumni Medals.—*Telegraph.*

The following gentlemen having been examined this Trinity Term, were admitted and sworn Attorneys of the Supreme Court:—Haliburton Weldon, Montesquieu McDonald, and D. B. McGuire.—*News.*

An inquest was held by Dr. John Thomson, Coroner, on the body of Nicholas Doyle, son of Thomas Doyle, of Black Brook, yesterday morning. A verdict of found drowned was returned by the Jury who very generously handed over their fees to Mrs. Doyle, the mother of the deceased.—*Gleaner.*

We regret to learn that Mrs. Mitchell, the wife of the Hon. Mr. Mitchell, is suffering from a severe illness.—*Ottawa Citizen.*

BURIED TREASURE.—A few evenings ago, Rev. W. A. Troop, Deacon D. H. Crandel, and another gentleman whose name has not yet transpired, went to dig for money upon the estate of the late Elijah Spragg, now in possession of his son Mr. Jacob Spragg. Ten rods east from a certain immovable rock, bearing upon one side the rude and dim outlines of a square and compass, and five rods Southeast from a boiling spring was a knoll of earth by no means remarkable. Here the trio began operations. When six feet below the surface, the pick struck the top of a stout, oaken box. "I've found it," "I've got it," cried the Rev. gentleman in an ecstasy, his companions bewildered at the sudden realization of what had hitherto appeared to them an *idle dream.* I may here remark that this section was formerly in possession of the French, but when troublous times came they with precipitancy fled from the English. The treasure may have been concealed by them or by an early buccaneer.

But to return—the box was a cube of three feet, which, with great difficulty, they brought to the surface. Not discouraged, however, having heard a metallic sound, they continued their investigations, and found two iron pots of different sizes, the one inverted and put over the other. Upon separating them they found gold slightly dimmed, some silver very, very dark, and a small piece of parchment with the two words "Deus" and "Justitia," almost illegible. The amount ($1,200) was secured by the Rev. Mr. Troope, the other two having bargained to go as assistants only. The short night's work is the topic of general conversation, and hundreds have visited the spot and seen the deep hole, box, and pots. Formerly many holes were dug on Mr. Crandel's farm, with the expectation of finding hidden treasure, but all without success, none ever dreaming before that the true mine was on the Spragg Estate. Although the Spragg heirs might have lived and died without being benefitted by this money, yet they are now thinking of calling to their assistance the best counsel the city can afford, and deprive Rev. Mr. Troope of what they choose to style "his ill-gotten treasure."—*Telegraph.*

THE ELECTIONS.

	Nomination.	*Polling.*	*Declaration.*
Westmorland . . .	27 June,	1st July,	4 July.
King's	27 "	2 "	4 "
York	28 "	1 "	4 "
Northumberland .	24 "	29 June	2 "
Gloucester	22 "	27 "	30 June.
Albert	5 July,	9 July,	11 July.
St. John County .	25 June,	29 June	2 "
St. John City . .	25 "	30 "	2 "
Charlotte	30 "	5 July,	9 "
Carleton	23 "	27 June,	29 June.
Kent	25 "	30 "	2 July.

NOVA SCOTIA.—It is expected that from Sambro, N. S., above $100,000 worth of preserved lobsters will be exported this year.

A number of ship carpenters, who have been seeking for employment in the States, without being able to find it, returned per the *Linda*, on her last trip from Boston, sadder and slightly wiser men. We understand they have since been engaged to work in the shipyard of Mr. H. K. Richardson, who not long ago advertized for 100 more "of the same sort."—*Yarmouth Tribune.*

The *Citizen* describes a Sugar Refinery which is about to be established in Halifax under the management of Mr. Robert Cunningham, late of Greenock, an experienced refiner. It states that "the machinery is now on board the S. S. *Tyrian*, to arrive here about the middle of this week. Mr. Jas. Reid, Mr. Cunningham's two sons, practical sugar refiners, and his son-in-law, Mr. Robertson, a practical engineer, will arrive at the same time, and immediately commence to set up the machinery. The house which Mr. Davis so promptly erected for them on the granite wharf, is only intended for refining from molasses, but steps have been taken to commence the work of refining from raw sugars on a large scale at an early date."

The Halifax *Express* says:—"We understand that the Hon. Dr. Tupper is about leaving for Ottawa, and, we presume, will on his arrival there be sworn into office as one of the Dominion Cabinet. It is reported that Dr. Tupper will take the office now held by the Hon. Mr. Howe, and the latter gentleman will assume the office of President of the Council. The *Chronicle* says that Dr. Tupper will, when he comes to run his election for Cumberland, meet with opposition."