

POSTAGE.—To prevent any misunderstanding or difficulty, it is remembered, 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.

JOSEPH McLEOD, EDITOR.

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.

ST. JOHN, N. B., MARCH 3, 1871.

## ANOTHER WATCHMAN FALLEN!

At Canning, King's Co., N. S., on the 18th ult., of heart disease, Rev. EDWARD SULLIVAN, aged 48 years.

In the *Yarmouth Herald* of the 23rd ult., we found the above among the "Deaths." We could scarcely bring ourselves to believe the announcement, having received no direct word of the sad event. On perusing the *Christian Messenger* of the 23d ult., however, our worst fears were confirmed, and we were forced to believe the statement to be true. Only two weeks ago a letter appeared in these columns from the pen of Deacon B. B. Woodworth concerning the illness of Bro. Sullivan, in which were statements which gave hope of his ultimate recovery. But even before Bro. W.'s letter appeared in print, our esteemed brother Sullivan had passed away—gone from earth to heaven—saying, "I have finished the work thou gavest me to do," and hearing from the Master, "Well done, good and faithful servant." sorrow fills our heart, and tears are forced to our eyes while we perform the sad duty of recording the exceedingly mournful event. In his own province hundreds of homes now feel the blow which death has inflicted; and in this province, the many friends Bro. S. made when attending our Conferences, will mourn as well. The news came suddenly upon us, and is well-nigh overwhelming, for we had become strongly attached to our lamented brother. Nearly eight years ago we formed an acquaintance with him, and ever since we have held him in high esteem as a worthy Christian brother, an ardent lover of our Lord Jesus Christ, and a zealous and successful labourer in His cause.

Death is always solemn, but when its subject is a Christian minister, it is invested with far more than ordinary solemnity. There can be no doubt that our dear departed brother died as he lived—trusting in Jesus. The same precious truths which he addressed to others when they were near the river's margin, were doubtless sweet and sustaining to his own soul when death came to chill the current of life. We remember visiting the sick chamber in company with him, and can, in memory, hear now his voice, full and earnest, as he offered up a touching petition in behalf of the dying. The same blessed Jesus, whose lover and servant he was, and whose presence and comfort he asked for others, was doubtless near him—"the strength of his heart and his portion."

But even though death is sweetened by thoughts of the rest into which the faithful enters, the loss to the living, as in this instance, is great, and cannot but be keenly felt. In the Free Baptist Denomination of Nova Scotia Bro. S. filled a large place, and his labors and influence will be greatly missed. The church in Canning, of which he had been pastor but a few weeks, must deeply deplore the loss sustained by his removal, and will have difficulty in securing a successor. Our denomination in Nova Scotia, as here, cannot well spare any of the laborers, for they are few indeed. Inscrutable are the ways of Providence though, and we can only say, "Shall not the Judge of all the earth do right?" He gave. He taketh away. He can give more. He will give more. O pray the Lord of the harvest to send forth more laborers. The work increases, but the workers decrease. In God only is help. Pray. To his fellow-laborers we extend the hand of sympathy. May God cause light to shine upon them in this dark hour, and give them joy soon because of many that shall come forward to fill the breach now made in their ranks by death.

To Sister Sullivan we have no words to express our feelings in this time of her grief. Her affection for the companion of her life was deep, strong, and true. And now in her widowhood God only can know the depth of her suffering. And God only can sustain her, and administer the comfort she needs. We have, we do, we shall pray that He may bind up the broken heart and heal the wounded spirit, imparting to her now and always the abiding sweetness and comforts of Christ's grace, which will enable her to feel that "the Lord doeth all things well." For her and the fatherless children—two boys and a little girl—we ask the prayers of all Christians.

The funeral, which took place on the 16th ult., was attended by seven ministers. There being no Free Baptist minister to officiate, they all being so far removed as to make it impossible to get there in time, the Rev. Joseph Hogg (Presbyterian) preached an appropriate sermon from John xvii. 4, the others taking part in the services, which were very solemn and impressive.

We have hastily penned the above lines, hoping that some Nova Scotia brother, having the necessary facts at hand, will write for these columns such an obituary as is proper.

## A MISTAKE.

Living on Christian's failings is very poor food; yet many try to do it. But the most remarkable of all is, that Christians should attempt to live on the failings of each other, and yet they are doing it continually. Does duty call them to the prayer room—a brother or sister will be there with whom they have a trial, and so they stay away, or, if present, and there are others there who they feel have injured them, they will be sure and take no part. The failings of others are uppermost in their minds, and are made an excuse for neglecting duty. The time of communion comes, some member has done wrong and will be present, so they stay away. They make the wrongs of others their excuse for not doing right. Instead of acting and living for Christ in obedience to His word, they try to live on the failings of others, and grow lean and poor and uncomfortable.

The National Temperance Society and Publication House have removed their offices, and will now be found at 55 Reade Street, two doors west of Broadway.

Attention is directed to the advertisement in another column, of the National Life Assurance Company. The general agent, Mr. John C. Risteen, is a reliable gentleman: from all the information we can gather the Company represented by him is ditto.

## EDITORIAL CORRESPONDENCE.

In this day of Railroads, but little travelling is done in their immediate vicinity, other than by train. The system being as yet incomplete, however, a slower and more tedious mode of transit of persons and things is sometimes necessitated. A few years hence, the presumption is that the iron horse will be running in almost every imaginable direction, and for long routes, flesh and blood horses will be seldom called into use.

Last week, we started on a train, of which we were conductor, engine-driver, brakeman, passenger, and general manager. The passenger became a non-entity, the duties devolving on him as conductor, and more especially as driver, neutralizing in some measure, the pleasure a passenger ought to enjoy. Unfortunately (or fortunately, who knows?) as brakeman, we had no duties to perform.

Twenty miles was the length of the first stage and we were not sorry when it was accomplished. To Woodstock it was our aim to get the next day, and we succeeded. On the way we saw many friends, glad to meet them, gladder to talk with them, gladdest to know that, as a rule, they were prospering. A great many farmers were lumbering, some carrying on small operations on their own responsibility, others "hauling by the thousand." The latter plan is very good: it affords employment for teams, and is moderately profitable. Even engaging in a small way at their own charges may be safe; but for farmers to enter largely into the business is unwise. Experience proves that nine are ruined where one succeeds. Before their crops are well taken care of in the Fall they have to begin preparations for the woods, and when they ought to be getting ready for the Spring work, they are busy getting their lumber to market, and not infrequently have to spend a portion of the summer in effecting sales. If farmers would devote themselves more to farming, it would be much better for them. More farms are lost, or burdened forever with mortgage, by dabbling in lumber than in any other way. We suppose this is all done with the hope of getting rich. It is best not to make haste in this direction; better be satisfied to pursue—each one his legitimate calling—that for which he is best adapted, and the result will be far more satisfactory. At

## EEL RIVER.

We learned that the Free Baptist church is slowly—but surely—approaching completion. The outside is finished; it only needs one floor and the seats. Service is now sometimes held in it, temporary seats having been put in for that purpose. On the lot adjoining is the large Hall erected by Mr. Clarence Grosvenor. The lower flat is intended for school purposes, the upper to be used by our Methodist friends for religious worship. It is a fine building. It and the church referred to add much to the appearance of the village. They enhance the value of property in the vicinity as well, for it is remembered that every dollar put into church buildings in any community is most unprofitably invested. There are many districts where the farms are valuable in the way of production, but are not in demand simply because of the absence of religious or educational privileges in their vicinity. Let the proprietors invest some of their surplus cash in churches and school houses, and the market value of their properties would advance almost fifty per cent. at a bound.

The storm of Thursday, though not cold, was not pleasant. Through it all we made our way, however, reaching

## WOODSTOCK.

In good time to take tea with Mr. S. L. Churehill and family, whose hospitality is without variable. In the town matters move on much after the old sort; building is going on here and there, and the town is surely increasing its proportions. Some religious awakening has been had during the winter. The Baptist church, under the labors of Rev. Cady, has had its membership considerably increased. We did not learn the exact number of conversions, but a good work has doubtless been done. The "Adventists" too have been bestirring themselves. Elder Ross, from across the border, has been preaching to them, and several have been brought to accept his interpretation of the Scripture. We cannot testify as to the amount of real good done. The

"KIDNAPING" CASE, so much talked of, turns out to be a very simple matter after all. A young woman of Roman Catholic parentage, appears to have become convinced that she was in error religiously, and of her own accord embraced the Protestant faith. Those who seem to know, say that they have no doubt whatever of her real conversion—not to a creed or set of opinions,—but that having for herself sought Christ, she found the experience of the washing of regeneration and the renewing of the Holy Ghost. Roman Catholics, of course, made a poor show about the matter, and have labored hard to give the impression that coercion was used, that the young woman was mesmerized, fascinated, infatuated, terrified, or in some other mysterious manner made to forsake the church of her parents and embrace Protestantism, which in their eyes is so damnable a heresy. No effort has been spared to get possession of the young woman, but up to the time of writing they have been unsuccessful. What may yet be done we cannot say; but hope that nothing will be allowed that will have the appearance of interfering with freedom of thought and action in matters religious.

In the Free Baptist church, we found Rev. G. F. Hartley holding a series of meetings, one of which we attended on the evening of our arrival. We were pleased to meet Bro. George Thompson (Methodist), of Fredericton—who was tarrying a few days in town—rendering Bro. Hartley valuable assistance. Friday we went as far as FLORENCEVILLE, or rather to the "suburbs," making two or three calls on the way, and having pleasant conversation with several esteemed brethren. Florenceville seems to have got its growth. It is a village upon a hill, and herein we think, lies one of its disadvantages. Florenceville East, affords a much more desirable site for a town, and is perhaps destined in time, to outstrip its older sister on the opposite side of the river.

Saturday's snow-storm was one of the heaviest of the season; and our progress was somewhat impeded thereby. Eight miles was the extent of our travelling. The Sabbath was to us rather

## A DULL DAY.

We had anticipated hearing three sermons, but were doomed to disappointment. In the morning we attended meeting in Bath, listening to Bro. John Henderson (Licentiate). We believe that we appreciated the privilege of listening—it needs only to be known that we had not heard a sermon before (if our memory serves us), since Conference in October. The rest of the day we had to spend in the house, there being no other religious service within convenient distance. It was something unusual for us, as we always, when at home, attend three services each Sabbath. It may be rest to some people to remain at home on the Lord's day, but it would be excessively burdensome for us. We wonder how many can waste the day, especially appointed for worship, in indolence,

which is sin. With so many and so great religious privileges it is surprising.

Simonds, Carleton County, Feb. 20, 1871.

The balance of Editorial Correspondence is in the hands of the printer, but owing to unusual press of matter, must be held over till next week.

## OUR INDIA LETTER.

MIDNAPORE, India, Dec. 14, 1870.

MR. EDITOR—The past week has been a very interesting one indeed. We have been holding a convention of Santal teachers at Bhipur, where we have a branch church. There were upwards of thirty teachers present, and several days were devoted to examining and instructing them. On the whole the meeting has been a cheering one, and it may interest some of your readers to hear about it. We had the convention at Bhipur this time, instead of Midnapore as heretofore, because that is in the Santal country, and hence easier of access and more central. And we hoped that the general effect of such a gathering among the Santals would be good. I have from time to time written you that there has been a sort of persecution suffered by our new brethren at Bhipur, and we thought that the influence of such a meeting might be beneficial in allaying any ill feeling that existed towards the Christians, by proving to the Santals that we are their true friends and devoted to their welfare.

Your readers would have been interested in the assembly of teachers at Bhipur. Several of them have gone out from our own Training School at this station, several, indeed quite a good number, have learned what they know in our jungle schools, and the remainder have been instructed by Bengalis. Though we call them teachers, most of these men know very little more than the elements of ordinary common school education, such as reading, spelling, writing, simple arithmetic, and a little grammar and geography. Still they know enough to teach a dozen children of the jungle who know nothing, and so we send them out on very low pay to gather a school in some little Santal village. It is not always the easiest thing to do this. While some of the Santals seem eager for knowledge, there are many villages where a school would receive no welcome. We send out these young men to such villages, where all the people are grossly ignorant, and direct them to open a school. And you had better believe that this is no child's play. Not infrequently these young men come in saying that it is no use trying, for the people will not have a school. They will not send their children to learn, though it costs them nothing; they would rather the children tend cattle and run wild. Then we send the teachers off to another village, where they may meet with better success. But this work is doing the Santals great good. The young men who teach are all the time learning more and more the true value of an education. They are constantly urging upon their own people the claims of knowledge, and it is easier organizing schools now than it was seven years ago. And now it is not an uncommon thing for the Santals to ask for schools. Sometimes the leading men of a village will come in with a request for a school. Of late I have had several instances of this kind, and shall be very frequent, I hope, in the future.

It may be well to speak in this connection of the relation of secular learning to Christianity among the Santals. The reader may wish to know what will be the ultimate effect of these little jungle schools. So far as I see the principal object the Santals have in learning to read and cipher, is purely a worldly one. They wish to be able to trade and carry on other secular business with the sharp and designing Hindus without being cheated. Sometimes when boys get so they can read, write and cipher tolerably, they are taken out of school, the father saying that they know quite enough now for all practical purposes. But I cannot help believing that some among the Santals study from higher motives than those suggested by mere worldly gain. Some of these boys and young men have thought of becoming a blessing to others, and I hope are endeavoring to prepare themselves for doing good to their countrymen. In the jungle schools, and here in our Training School, we hope there are some whom the Lord is calling to do His work by publishing the Gospel. Pray for such.

J. L. P.

## IMPORTANCE OF SOUND DOCTRINE.

It is often said by thoughtless people, "It makes no difference what a man believes, provided he is sincere," as though sincerity would save any man from the inevitable consequences of error. A man may honestly believe himself walking in the road, and yet be so far from it, that he is almost lost before the time going toward the edge of a precipice, his sincerity will not prevent his going over when he reaches the edge.

The importance of sound doctrine is frequently urged in the Bible, and should often be brought before the church at the present day. There is a disposition among many to underestimate the value of religious belief. Doctrines are supposed to be the dry bones of theology, and to have no special interest for any save professed theologians, just as osteology interests the anatomist more than others. Those who thus think are not able to cover these dry bones with flesh and make them live; they turn from them in disgust, as they feel when they seek to avoid a charnel-house. The thoughtful believer, however, finds in good doctrine living forms of truth and of beauty, which not only please him by their loveliness, but help to guide him in the right way.

There are many who are unsettled and unstable in doctrine. Paul expresses it, "carried about with every wind of doctrine." Some are thus because of natural instability in everything. They believe whatever is presented to them, provided it has the charm of novelty. They are as pleased with a new notion as a child with a new toy, and are just as ready to discard it when a newer one is presented. They imagine that the only way to be honest in the search after truth, and to give evidence that they are not wedded to opinions, but always "open to conviction," is to renounce every opinion as soon as a later and a different one is presented. There are others who have a natural tendency to speculation—a tendency the indulgence of which often results in restlessness, dissatisfaction with present views, and experimental searches after something strange. Then there are some men who are so filled with vanity and with a conceited notion of their own originality of thought, that they imagine they must think differently from others in order to appear original and independent. They will not allow others to trammel them with creeds, to put givens on their minds. They are not deterred; and they show their freedom from traditional doctrines by fastening themselves with the fetters of their own conceit.

It is fashionable in this day to decry creeds, though it would be hard to find a man without one. Even the very men who denounce all creeds have one of their own. It may not be formulated, yet it is truly existing as it is expressed in technical phrase. One of the foremost representatives of what is called "Free Religion," lately endeavored to teach that the Scriptures in all ages have been believers. Since even infidels are thus admitted to have creeds, it can no longer be a question whether any one shall have a creed, but rather what that creed shall be. This, as already intimated, is not a matter of importance. We do not approve the sentiment, "The creed is nothing; the life is everything;" not because we think that the creed is of more importance than the life, but because the sentiment seems to imply that there is no important relation between creed and life. We assert, on the contrary, that a man's life is inevitably influenced by his belief. "As a man thinketh in his heart, so is he."

We would not, however, have men lean on mere doctrinal forms. The object of sound doctrine is to lead us to Christ and to heaven; we are therefore to

cherish truth in the heart and look beyond the form to Christ. At the same time, it ought not to be forgotten that forms of belief have their value as expressive of religious truth, as a means of conveying that truth to the mind. We ought, therefore, to be familiar with doctrinal forms and teach them to our children. This was commanded to God's people in the Mosaic law, and was practised by the early Christians. It is a practice that ought not to be discontinued. In a Christian family, every child old enough to learn ought to be taught the ten commandments, and in addition the simple precepts of New Testament truths; such, for example, as can be found in the Golden Rule, the Beatitudes, and similar passages. That grand old symbol of Christian doctrine, the Apostles' Creed, ought not to be neglected, containing, as it does, in brief and simple form, sublime and important truth.

If, with the form of sound doctrine, we have the power of the Spirit, we may have built up within us a strong, symmetrical edifice of Christian faith, and be preserved steadfast in times of greatest trial.—*Methodist.*

## DENOMINATIONAL NEWS.

FREDERICTON CHURCH.—Our report, as Pastor of this Church, should have been submitted sooner, but have been prevented.

Ever since Conference there has been a growing interest, and we have great reason to rejoice in the goodness of the Lord our God. The religious services of the Church have been held as heretofore. Every Sabbath three meetings are held; in two of them there is preaching, the third is exclusively for social worship. Two evenings of the week—Wednesday and Friday—there are meetings also. All these have been well attended. Conference meetings have been interesting, a large proportion of the church members present reporting themselves according to covenant. The Lord's Supper has been regularly administered, and many of these seasons have been peculiarly precious. God has graciously been with us, and the evidences of His love and of His power to save are many and cheering. Church members have been quickened; union prevails. Prayers have been, and are, more numerous, earnest, and full of faith, than formerly. Sinners have been converted. Forty persons have been added to the church, twenty-six by baptism. These all are evidently growing in grace, and we pray that they may be very useful in God's service. Others have asked the prayers of Christians, who have not yet professed conversion. We long to see these with many more brought into saving fellowship with Jesus Christ. To this end we ask the prayers of all Christians.

God hath done great things for us, whereof we are glad. To Him be all the praise!

FAIR HAVEN, DEER ISLAND.—A Brother—J. G. D.—writes from this place:

"The cause of religion here is somewhat encouraging. We have had the labors of Rev. S. Smith for the last five weeks, and matters religiously are improving. The Church has been somewhat revived and strengthened, while some unconverted persons are making a start for heaven. We are praying and looking for a revival."

Bro. J. G. D. has our thanks for his references to the INTELLIGENCER, and with him hope it may soon be found in many more families in his locality.

MR. EDITOR—The friends of Bro. E. Garraty, representing the Churches at Wickham, New Brunswick, and Hamstead Village, Little River, wishing to show their appreciation of his labors among them, held a most enthusiastic meeting at the New Church, Wickham, on the evening of the 13th inst.

The meeting was organized by appointing Rev. B. Merritt to the Chair, G. J. Worden, Secretary, and D. J. Gillis, Treasurer.

After partaking of a sumptuous repast, provided by the ladies, Bro. Garraty was presented with the following address, accompanied with the substantial "token of the regard" in a purse of \$92.00—\$80.00 of which was in cash.—

DEAR SIR AND BROTHER.—We the members of the Churches and Congregations with whom you have been laboring for a few months past, cannot permit you to take your leave without a public expression of the high estimation in which we hold you, both as a Christian and a Minister.

Your indefatigable diligence, faithful earnestness, and Christian zeal, in promoting the interest of Christ's cause, as well as for your deep interest, personally, in the spiritual good of ourselves and families, has given you a claim upon our affection, regard never to be forgotten, and we sincerely trust, when absent, we may have an interest in your prayers. It will be our constant prayer that you may be long spared to labor in the vineyard of the Lord, and that abundant spiritual success may attend your efforts in the field, wherever the Providence of God may call you.

Accept, dear brother, the accompanying token of our regard, as a tangible evidence of esteem and appreciation of your labors.

On behalf of the Church, &c.

G. J. WORDEN, Sec'y.

REPLY.

DEAR CHRISTIAN FRIENDS.—I cannot express the feelings of my heart at this unexpected expression of your confidence and affection. It is one of the greatest pleasures experienced by a servant of Christ to know that his labor is acceptable, and he has strength for his struggle.

I fear you have overrated my humble efforts to promote the Master's cause, and can only attribute any success that has resulted, under God's blessing, to your hearty co-operation and earnest prayers.

I would gladly remain with you longer, did I not believe duty calls me to another part of God's vineyard.

However long and dreary the distance that separates us, I can never forget the many kind friends in this place, and will esteem the brief time spent here as one of the pleasantest in my ministerial experience.

Accept my grateful thanks for your generous gift, and my earnest prayers that God may abundantly bless you and yours with temporal good here and eternal life hereafter.

Hoping we may all meet in the "better land," where parting regrets are never experienced, is the earnest prayer of

Your brother in Christ, EDWIN GARRATY.

Interesting remarks were made by G. J. Worden, L. S. Vanwart, J. Jones, G. Shipp, D. J. Gillis, Dr. Black, G. F. Baird, and Rev. B. Merritt. The evening was spent pleasantly, rationally and profitably, to both the minister and people. For there is that scattered and yet increased, and there is that witholdeth more than is meat, and it tendeth to poverty." Yours, &c.

G. J. WORDEN, Sec'y.

## HOME MISSION REPORT.

DEAR BRO. HARTLEY—Time has reminded me of my duty to report to you the labors of my first month as your missionary.

After leaving St. John, I landed in Eastport, where I procured a passage in a sail-boat to Westport, where I remained a week and over the Sabbath. I attended four meetings, made a number of visits, formed an acquaintance with a number of friends and brethren. My time was profitably spent. The brethren wished me to tarry longer, but as I had started for Deer Island, I left on Monday, and arrived at Fair Haven, where I was welcomed by Deacon Randall and family, whose kindness I shall never forget.

I have spent my time visiting and holding meetings at this place and at Northern Harbor. The Lord has measurably revived his cause. The brethren have been encouraged, wanderers are re-called, and some are manifesting a desire to join the Lord's people. To God's name be all the praise. We are much encouraged, and are praying for greater manifestations of His power in our midst. I would here state that I have attended several meetings with Elder Kirkland, a minister of the Christian Connection, who is seeking some revival in the Church at Chokkade Cove. May that good work spread.

I would also state that I have found the people of this island, so far as my acquaintance has gone, to be extremely kind and friendly. May the Lord reward them. The brethren are doing something for the Mission.

Yours in hope,

SOLOMON SMITH.

Fair Haven, Deer Island, Feb. 14, 1871.

## OTTAWA CORRESPONDENCE.

OTTAWA, Feb. 17, 1871.

Dear Intelligencer.—This small city, which derives its chief importance from its being the seat of Government for the Dominion, is this week rendered much more lively than is commonly the case, by the arrival of members composing the two branches of the Legislature. Wednesday witnessed the formal opening of the session, which, owing to the forward state of the public returns and estimates—nearly all of which are quite ready to be laid before the House—it is thought will not be of long duration. The hour of opening was 3 o'clock, P. M. As early as twelve, and even earlier, people began to assemble and secure the most advantageous positions in the magnificent galleries of the Senate Chamber. At half-past one the seats were all filled, and half an hour later almost all available space for standing was taken up, notwithstanding which many were unable to get in. There were probably about a thousand in the gallery besides a hundred in the Hall itself. Precisely at the hour announced the Governor-General arrived, and immediately occupied the Chair of State. We noticed the Premier, Sir John A. McDonald, on the right, and Sir George Cartier on the left of His Excellency. The Usher being summoned, formally introduced the Commons with the Speaker, Hon. Wm. Cockburn at their head; upon which the Governor proceeded with the delivery of the Address, reading it first in English, then in French. This done, the Commons returned to their sittings, and His Excellency and suite withdrew. After the introduction of a few new commoners, and numerous greetings and congratulations, the House adjourned until yesterday at three o'clock, when they met to consider the Address. The adoption of it was moved by Dr. Lacerte in a short speech, and seconded by Mr. Kirkpatrick. It was then taken up clause after clause. The leader of the Opposition, Mr. McKenzie, who your readers will remember visited the lower Provinces last summer, took advantage of this occasion to give expression to some dissatisfaction with regard to the policy of the Government. He made a very able speech, touching sarcastically on the management of the Intercolonial Railway, and criticizing the Hon. Mr. Tilley's action in that matter as unfair and unjust to his constituents. About this we shall probably say something at a future time. Mr. McKenzie bore down very heavily on Messrs. Tupper and Howe, quoting from the former gentleman's speech last year to his constituents. As Mr. McK. remarked, it was indeed an anomaly on Wednesday to see Hon. Mr. Howe introduce Hon. Dr. Tupper to the House—to see these gentlemen who, for long years, and on the most vital questions, have been bitterly opposed to each other, now sitting side by side in the same Government. It is well, however, that Mr. Howe has laid by his hostility to the Dominion Government, and is now working for the prosperity of our young and rapidly rising country,—well, I repeat, be the reasons for his change what they may. He also referred to the Manitoba state of affairs, condemning the Government for negligence and apathy in securing the apprehension and bringing to justice the murderers of our late countryman, Mr. Scott. All these charges were ably and clearly refuted by the Premier, in a short but lucid speech. He explained that the Manitoba Government had the power in their own hands of bringing to justice murderers and outlaws—that before this great extent of country was annexed to the Dominion, the Dominion Government had no more power to deal with the case of the murder of Scott than they had of dealing with any similar case in Jamaica or any other of the West India Islands. The House met again in the evening, and passed the whole Address before 10 o'clock. Last year they were about a week over the Address. The rapidity with which it passed last night proves the weakness of the Opposition and betokens the strength of the Government. Nearly all the New Brunswick members are here and prepared, I presume and hope, to stand manfully forward in the broad spirit of enlightened legislation to give their voice in favor of the great enterprises with which the future seems pregnant, and advocate measures for the gradual extension and consolidation of what all truly loyal hearts are proud to call our New Dominion.

## FREDERICTON CORRESPONDENCE.

FREDERICTON, February 28, 1871.

My last letter brought affairs down until the morning of Wednesday, 22nd inst. You will remember my having mentioned that Mr. Hatheway had been called upon to form a Government, that the chagrin among the prominent opposition members was intense, and my having bewailed the supposed loss to the country of the eloquence—ready prepared to be used against the devoted Government. On Wednesday the burst came, more violent than was anticipated, and for the honor of our House, the dignity of our legislators, and the integrity of man, would that the scandalous exhibition had never taken place. When Mr. Hatheway in the afternoon announced that he had formed a new Government, consisting of King, T. R. Jones, Stevenson, Cate, Covert, Kelly and Hatheway, and had altogether ignored the leaders of the Opposition, had in fact turned his back on those with whom he had been previously plotting the downfall of the party in power, and had joined with every power which he was bound in a common resolution to oppose to the end, many persons might well be surprised. The run of the matter appears from the disclosures made to be this. The Opposition had met at an early day, and twenty-three members had signed a resolution to co-operate in ousting the then Government; this object accomplished, they were to meet in caucus and appoint their new Government. This was drawn up by Stevenson and signed by him, by Hatheway and twenty-one others. No one was named as prospective leader, but it was generally allowed that Gough was to be the man. Between Hatheway and Gough a strife seemed to have existed for place and influence. Gough is said to have been looking out for supporters, and promising certain departments to certain individuals who were distasteful to Hatheway. Among others, he had promised a place to Hilbard, and to the exclusion of Stevenson, had arranged that Hanington be Attorney General. Hatheway being pledged to the School Bill, cared not for such an adverse combination, and fearful that Gough would become too powerful, made overtures to the Government, carried Stevenson and some others with him, and secured himself by deserting his allies. Such is the best I can pick out from the contradictions and accusations which were freely thrown back and forth, seasoned with such words as "traitor," "assassin," "Judas Iscariot," "serpent," "treachery," and pointed with a venom and poison which were worthy of brothers of the ring. The whole thing shows a grabbing for the fat things of state and office on the part of a few individuals, to the seemingly utter disregard of country, truth or honesty. How long before the honest voters of our Province will insist that morality be binding on their representatives at all times? Is it possible that right and wrong in politics, are different from the same in society—in a man's home life? Is there no such thing as a standard of truth to which all trickery and deception is an abhorrence; and should such an utter dis-

regard for this, and the courtesy of gentlemanly intercourse be allowed or endorsed by the approbation, either negative or openly shown of the people. Does truth need to adopt "Billingsgate" to make itself more emphatic? Is it not evidence of a bad cause when, to support it, we must needs have recourse to vituperation and base personalities? And if some men have regard to none of these things, are there no laws in deliberative bodies to secure gentlemanly and proper speech; and is there no power vested in a Speaker, who is supposed to control such matters, to insist that such an assembly be not turned into a place where men pelt each other personally with most reprehensible epithets. O how we should rejoice to see our legislators come to their work with at least a faint idea that they are not all—that the country counts for something—that there is work to be done other than fighting for the spoils of office—that there are reforms needed, and they are sent to work them out—that questions are to be discussed on their own merits, not on those of the persons proposing them, that principles are to be talked of, and not every debate brought down to the level of bitter personalities. There are many honest, well-intentioned men in the House, no doubt of that, and they were shocked and pained at the disclosure and exhibitions of Wednesday. Let them set their faces resolutely against all such, and their own consciences, and their constituents as well, will carry them out. Let the voice of the people be raised against all such unbecoming practices, and the press, regardless of party, reprehend wrong wherever found. Even though Mr. Hatheway may plead that his own influence was being impaired, and that his pledge for the School Bill was in danger of becoming nullified, yet, seeing that the opinion of those very leading men in the Opposition, on school questions, were well known before by him, as he joined with them knowing that in this they were dissatisfied, and left them only when a snug corner under the Government wing was offered him, we may reasonably conclude that thoughts of self were uppermost, and place was preferred to measures. He has, however, formed his Government, and they have promised to introduce a School measure, based on taxation for its support, and stand or fall on its merits.

That a bitter opposition will be given them, regardless of their measures, by those who were deserted, one cannot doubt; and this is all the more to be regretted, seeing that so important a measure as that to be submitted needs to be calmly considered, free from all personal animosities. On the 5th of April we shall expect them again to meet for the transaction of business, and may their deliberations and acts be free from so much that was objectionable in them during the week they were with us.

## Pen and Scissors.

The government of Spain has seized in an Aragon church a statue of Nero, which the Roman Catholics have been praying for generations under the alias of St. Paul.

The total number of theological seminaries of all denominations in the United States is ninety-two. Of these, fourteen are Roman Catholics, while nearly one thousand two hundred students are preparing for the priesthood and other offices in the church.

A sad story of the infatuation of gambling comes from Fort Wallace, Kansas. A young soldier, who was soon to obtain his discharge and be married to an estimable young woman to whom he had been engaged for some time, went into one of the gambling saloons of the town and lost all the money he owned in the world, \$2,000. An hour after he shot himself.

The Methodist missions in China are making manifest progress toward becoming self-supporting churches. At the last annual meeting of the mission this was the chief subject of discussion, and the native preachers took the chief part in it. One of the ordained native preachers, Elder Sia Sek Ong, desiring to cast his lot with the Lord's poor, has voluntarily agreed to take any part of his support from the funds of the Missionary Society. He takes his appointments and goes to his work like the other preachers; but, unlike them, his support is unprovided.

A new Chinese temple has just been finished in San Francisco. Before it was opened for worship a wooden