POSTAGE.—*To prevent any misunderstanding or difficulty, be it 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!*

☞ *Some of our Exchanges are addressed to St. John. The Editor's Office is in Fredericton, and Publishers will confer a favor by addressing papers intended for him to* FREDERICTON.

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & Co., St. John, N. B.

TERMS—$2.00 per annum.

☞ PAYMENT IN ALL CASES IN ADVANCE.

JOSEPH MCLEOD,..... EDITOR.

☞ 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 15, 1872.

WHAT ABOUT YOUR SOUL?

Everything is decaying—dying. "Perishable" is written every where, and on every thing visible. The fashion of the world is passing away. Man is going, too. His body is yielding day by day to the forces which must very soon, at farthest, compel it to lie down in its mother dust. Every effort is made, every means employed, to bolster up the frail thing; but though the end may thus be delayed for a time, it is only delay—for the death is inevitable. But what about the soul? Will that perish with the body? No! no! Disrobed of the body, it will go to God, who gave it. To the judgment it will fly. And what then? Let your heart be still, while you ask—What then? Will it there and then be annihilated? No; it will live on and on, through an endless existence, in joy or misery. If, while in the body, Christ was formed in it the hope of glory, then endless joy shall be its portion. If he was not in this life its hope, then endless misery must be its portion. Have you thought of this, reader? The facts are solemn; they require serious and immediate attention. If never before, think of it now. Think of what your present state before God is, remembering that, according to what you are and do here, your eternity will be. "What shall it profit a man, if he gain the whole world, and lose his own soul?" is the question put to you by the blessed Jesus, who died that you might be saved. Ponder *His* question. Turn to the Gospel, and see His precious and tender invitations to *you*, and His faithful and loving assurance of salvation, if you will come and believe and obey Him. Weary one, tried one, saddened one, disappointed one, sin sick one, vile one, any one, *every one*, may came and be made new creatures in Him; may come and be made meet for heaven. "Him that cometh unto me, I will in no wise cast out," is His assurance that you will be welcomed. Do you want your life here filled with peace—the peace of God, which passeth understanding? Do you want an eternity of bliss for your soul? If you do, come to Jesus, and come now. He that hath Christ, hath life—life everlasting; while he that hath not Christ, hath not life, but the wrath of God abideth on him.

EDUCATION AND CRIME.

One favourite assertion of the opponents of Free non-sectarian schools, is, that they are "godless," and hence an injury rather than a benefit. A few weeks ago, we published an article, showing, that in those countries where the education is imparted in separate schools, under the supervision and instruction of Roman Priesthood, crime exists most largely. Schools of the same character are now sought to be obtained in the Provinces. The champion Free School opponent—the *Freeman*—has a peculiar mode of making points (as he thinks), against Free unsectarian education. It is in this way. Copying the record of some great crime committed in the United States, he adds a comment thus, "The perpetrator of this crime was educated in a Free unsectarian School," or words to this effect, intending to give the impression, that the crime was directly the result of the Free education received. Such stuff may go down with the class of persons among which that paper chiefly circulates; but among intelligent people it only serves to increase contempt for the man who writes it, and the cause that requires such bolstering.

The following statistics show that education—the same as the present law will give the Province—is a preventative of crime. Perhaps the *Freeman* will publish them for the benefit of the readers he tries to help in the dark. The figures are a direct and pointed reply to those who are so strongly opposed to non-sectarian education:—

In 1866, there were 17,000 persons reported in the prisons of the United States, but the statistics on the subject are very imperfectly kept, prisons and reformatories in some parts of the country, keeping no record of the intelligence of the persons committed. In New England, these statistics have in some cases received considerable attention, and the able writer who furnishes the accompanying paper has drawn the following conclusions:

1. At least 80 per cent. of the crime of New England is committed by those who have no education, or none sufficient to serve them a purpose in life. In 1868, 28 per cent. of all prisoners in the country were unable to read or write. From 3 to 7 per cent. of the population of the United States commit 30 per cent of all our crime, and less than one-fifth of one per cent. is committed by those who are educated.

2. As in New England, so throughout all the country, from 80 to 90 per cent. have never learned any trade or mastered any skilled labor; which leads to the conclusion that "education in labor bears the same ratio to freedom from crime as education in schools."

3. Not far from 75 per cent. of New England crime is committed by persons of foreign extraction. Therefore, 20 per cent. of the population furnishes 75 per cent. of the criminals. It is noticeable, that an "immigrant coming hither with education, either in schools or labor, does not betake himself to crime."

4. From 80 to 90 per cent. of our criminals connect their career of crime with intemperance.

5. In all juvenile reformatories, 95 per cent. of the offenders come from idle, ignorant, vicious homes. Almost all children are truant from school at the time of their committal, and almost all are children of ignorant parents. These children furnish the future inmates of our prisons; "for criminals are not made in some malign hour; they grew." In the face of these facts, what can be said but this:

"Ignorance breeds crime; education is the remedy for the crime that imperils us."

☞ We are glad to see by the Speech of the Provincial Secretary, that the Government do not intend recommending any appropriations for denominational Schools this year. This is as it should be, and the decision of the Government will be gladly received by all the people. We have several times referred to this matter, showing the unjustness of special grants, and urging their abolishment. Free Schools we have: they are open to the children of all names and classes; and if denominational schools cannot be kept alive without assistance from the provincial chest, let them die.

☞ Read the letter of Rev. S. T. Rand, and know that *all* the Baptist ministers even in the Provinces, do not believe in restricted Communion.

A GREAT REVIVAL AMONG INDIANS.

A Missionary, Rev. H. Spalding, who has labored among the Nez Perces Indians on the North West Coast of the United States, recently reports a very remarkable revival of religion among them. He has toiled among those far off tribes since 1836. His wife was one of the two first white women who crossed the Rocky Mountains. Mr. Spalding says:

"If I can judge human beings from their actions, I never saw men, women and children, struggle harder to get nearer the Cross. O, dear Christian friends, if you could but hear their agonizing prayers, their joyful praises, their confessions, so thorough, and behold their countenances beaming with heavenly joy which cannot be put upon paper, and listen to the soul-inspiring song of praise as the vast congregation break forth as one voice, like many waters, "Glory! glory! hallelujah! I love Jesus, yes I do," and the chorus rolls higher, and the flame of heavenly love grows brighter, and every heart overflows, as the congregation, with a well arranged moving line, shake hands with countenances and expressions of joy that cannot go on paper, as they separate at night to meet again at dawn, even before the ring of the bell, through mud, or rain, or Egyptian darkness. Surely I have seen during this wonderful revival, if never before, the fulfilment of that remarkable Scripture, "The kingdom of heaven suffereth violence, and the violent taketh it by force"—"The Spirit itself maketh intercession for us with groanings that cannot be uttered."

Forty-five adults were received into the church on one day in October last.

"O the humble spirit and pathos expressed in the prayers and appeals of the native Christians; in the songs and loud praises of the multitude. Ungodly white men stood three hours (no room to sit), enchanted by the wonderful scene. Although they could not understand the language, they could feel the presence of God's regard in their joyful countenances and earnest pathetic devotions—that which words could not express."

Since that day *one hundred* more have been baptized, and thirty examined with a view to baptism. Mr. Spalding had to leave for other stations—to go first to one sixty miles distant:

"The mountains are covered with snow, and the storm is increasing. I shall have to be out two nights in blankets, but I lean upon that same arm which has led me over so many mountains of snow, of flint rock, and prickly pear, and through so many fields of blood and hosts of dark enemies. It is all important that the people who are so hungered for the Word of God, should be supplied with this life giving food of the soul."

The Indians, he reports, are rejoicing exceedingly over the Gospel of Matthew in their own language. This revival, he adds, is a most signal triumph of Protestantism over Rome, of right over wrong. Rome had, by the help of American bayonets, held this Protestant nation of Indians for years, contrary to treaties and their strong protests; and the Romanized members of Congress and the Indian Department had sworn that no Protestant should step his foot on the Lapwai Mission land again. Even when President Grant so nobly delivered them from their spoilers and gave them into the hands of their friends, the strongest efforts were made in Washington and New York and in this country to gain them back to Rome.

But they have stood the shock of the combined hosts of Rome and the Government, land robbers and whiskey-sellers, of Sabbath breakers and treaty breakers, of drinking saloons, mission scoffers and women ravishers, horse thieves and blasphemers; and like the sheep long deprived of their shepherd, at the very first sound of my voice, they flocked from the mountains and their defiles, asking, "Is this indeed the voice of *our old father* who brought to us many years ago that Book from heaven, and wheat and corn and cattle? Have you come to live and die with us? We have been oft told that you were dead. Will Government drive you again from the old home which our fathers gave you long years ago? Have you brought that Book of God in our own language renewed (reprinted). Our eyes have been blind since Government drove you off, tore down your house and took our worship house and defiled it with cattle. We are very hungry for that Word."

The first who was baptized and received into the Church was Lawyer, the head chief, who visited Washington three years ago. His son and forty-three others followed, and were received into church fellowship the same day. A prominent chief, and the rival of Lawyer for that office, and the leader of the Catholic party, and a dozen of his adherents, came forward with confessions and good evidence that the Holy Spirit had delivered their feet from the pit of sin and error, and put a new song in their mouths. Six of them united with the converts, and their happy hearts help to swell the morning song of praise.

Several of the pagan party have come over and mingled in the meetings, and one after another has yielded to the direct appeals of the Gospel to their hearts, in their own language, and the Good Shepherd has instantly met the returning lamb, and at once delivered it from the devouring wolves.

The sudden and powerful work of the Holy Spirit; this daily increasing crowd from all parties; filling the house of prayer to overflowing twice a day during the week, and three times on the Sabbath; this unanimous cordial welcome to their old missionary, without regard to opposing parties of the whole nation, "like that of dutiful children greeting the return of an affectionate father"—"From the chief to the humblest, they revere and obey him as children a father"—has given the lie to the enemy of souls.

This delightful narrative shows us what good results flow from labor among the Indians. But there must be patience—patience and hard work, and a trustful waiting for the blessing from Heaven.

LETTER FROM A BAPTIST MINISTER.

DEAR BROTHER.—I feel called upon to say, that I, for one, approve the wise and Christian course you have pursued respecting the "Open Door" question. I am pleased to see that your opponent, "C. G.," is writing in a calm, Christian style. I would suggest that, after he has finished his course, you re-publish those that bear directly on *the question*, and review them, and that the *Visitor* insert the review, so that the readers of both papers may have *both sides* of the question fairly before them.

As for myself, I was trained in the close communion theory. But having invited a Presbyterian minister to preach for me one Sunday afternoon in Charlottetown, about twenty years ago, forgetting at the time that it was our communion season. I found myself in a very awkward fix. He was a godly man, and an excellent preacher, and we feasted on the marrow and fatness of the gospel as it fell from his lips. Then, as I had kindly and courteously requested him, he came down out of the pulpit, took his hat and went out while we partook of the Lord's Supper. This circumstance led me to look for the "THUS SAITH THE LORD" for our practice, and I could not find it. The Jews of old had no need to write column after column in the newspapers, or volume after volume, and draw inference after inference, and answer forty-seven objections to *their* "Restricted Communion." One short "Thus saith the Lord" settled the whole matter. "No uncircumcised person shall eat thereof." (Exod. xii. 40.) If no "unimmersed person" must partake of the Lord's Supper, the proof should be at least as clear as this. One such passage from Acts, or the Epistles or the Gospels, would settle the matter. But *human* authority and human *logic* will not do in a case that is *prima facie* such an outrage upon every precept and principle of the gospel. I know of plenty members of our churches who are very unstable in their close communion views; you may infer this from the constant reference that is made to the matter in the Minutes of our Associations, in the *Visitor* and *Messenger*, &c., by way of re-affirming our views on the subject; but they don't wish to make trouble, and therefore on the "accommodation principle," like myself for many years, they *practice* with the others. But is this right? Would we even *seem* to countenance what we know or even *believe* to be wrong? For several years past I have refused to do this, and God has blessed me with great peace as the result of being decided.

My excellent brother, the esteemed editor of the *Visitor*, gave me pretty severe though kind and courteous reprimanding last spring, though he did not mention my name, for my *inconsistency* in accepting the invitation of the Rev. Mr. Gordon, of Bridgetown, N. S., at the opening of his new chapel, to partake of the Lord's Supper after the dedicatory sermon. Now, I presume the most of us would think of resenting a charge of inconsistency about as soon as we would the charge of being "poor sinners." Of course we *are*, all of us, "poor sinners," and we are all very *inconsistent*, and there is no use denying it. But the real inconsistency in the case, in my mind, after all, was (that is if there were any in the case) *in going to the meeting at all*. Pray tell us, if the point be established that no one was permitted in the Apostles' days, and according to Apostolic precedent, to *commune* with those who had not been immersed, then where is the precedent for going to hear such unbaptized persons *preach?* for attending in crowds at the "dedication" of their "churches?" for putting their 'cents' into the collection boxes? and then when the "Sacrament was administered" for moving out of the body pews to make room for the communicants, taking the side pews, and there waiting devoutly till the service closed, but refusing to eat a piece of bread and drink a sup of wine as they meditated on the death and sufferings of the Adorable Redeemer? Where, I ask, are the "restricted" basis, is the precedent for all this? and where the "consistency" of doing it? But if I was not much mistaken, there were some of the members of the Bridgetown Baptist church that did all this. Where was their "consistency?" Bro. Bill, pray tell us WHERE?

And further, can you prove that the Apostles asked the unbaptized brethren to speak and pray in the Conference and prayer-meetings? to be teachers in their Sabbath schools? &c., &c., but shut them off when the "Table" was spread?

The fact is, it cannot be *proved* that "none were admitted to the Lord's Supper" in New Testament times until they were baptized; and if it could be proved, the inference that our close communion brethren draw from it would not follow. The position they "assume" as the basis of the theory, like most false assumptions, proves too little in one direction, and altogether *too much* in another, and therefore proves nothing at all. No, in a matter of such vital consequence to experimental, practical and doctrinal religion, let us follow closely the "Divine Word." "Theories" and "Articles," "Denominational Usage," &c., are all of no authority. Let us have a "Thus saith the Lord."

I cannot close this without expressing my deep regret at the style and method of some who, of course in *self defence*, have *assailed* you, and continued their *attacks*. I am glad you are enabled by divine grace to follow His example "who when He was reviled, reviled not again."

Yours truly, S. T. RAND.

Hantsport, N. S., March 2.

Report of the Special Session of the Nova Scotia Free Baptist Conference.

This Meeting was held with the Session Hill church, Yarmouth County, Feb'y. 23d, at 2 o'clock, P. M., the Moderator, Rev. Wm. Downey, in the Chair.

The Meeting was called to examine (and if advisable), ordain Bro. Royal, a Licentiate of the Freewill Baptists, from Lewiston, Maine, who came to labor with some of our churches in Yarmouth Township. After the usual opening exercises, the brother presented his credentials, and, when requested, gave a very interesting relation of his conversion, religious experience, and call to the ministry. After the usual examination, it was unanimously

Resolved, That in view of the ample testimonials presented, the satisfactory experience and examination, he be ordained.

The ordination took place on the following Sabbath morning. Rev. Wm. Downey led the exercises. Opening prayer, by Rev. D. Oram; reading Scripture and sermon, by Rev. Wm. Downey; reading Scripture, by Rev. J. I. Porter; ordination prayer, by Rev. S. K. West; charge, by Rev. J. I. Porter; right hand of fellowship, by Rev. C. Knowles.

The exercises were impressive, and the occasion an interesting one. A very large audience was in attendance.

Bro. Royal had been laboring with the church a few weeks, and quite a revival is being enjoyed—quite a number had professed conversion, and been received into the church, and were waiting for his ordination that he might baptize them.

Accordingly, the afternoon of the Sabbath on which he was ordained he baptized *eighteen*. It was thought, that at least *twelve hundred* persons were present to witness the baptism.

J. I. PORTER, *Clerk*.

Barrington, February 29, 1872.

DENOMINATIONAL NEWS.

HOME MISSION REPORT.

Rev. G. A. Hartley, Corresponding Secretary Home Mission Society.

DEAR BROTHER.—It becomes my duty to forward you some report of my labours. I am yet at Bear Island, Lower Queensbury, Prince William and Dumfries. From the 14th of January to the 4th of March I have attended forty-two meetings, chiefly at Bear Island. In consequence of the stormy weather the most of my time has been spent in visiting and praying with families. There is quite a good interest at Bear Island; backsliders have been reclaimed, and one sinner has professed faith in Christ; others have told us they have decided to give their hearts to God and follow the Saviour, and we trust that much good will be accomplished in the name of the Holy child Jesus. I expect to leave for home to-day, and hope to return again as soon as possible. I have collected in all for the Home Mission $15.55, and I think the people will make up my salary.

J. HENDERSON.

Bear Island, March 4, 1872.

The Lord is blessing the labours of Bro. Currey at Coverdale. Quite a good revival is being enjoyed. The church is much helped, and five have been baytized. It is expected that several others will be baptized on the next Lord's Day.

The Rev. A. Taylor is daily expected in St. John on his way Eastward, under the direction of the Home Mission Board. We have strong hopes that from the labours of Missionaries Currey and Taylor, our long neglected Eastern churches will be greatly strengthened. G. A. H.

TO CORRESPONDENTS.—REV. CHAS. KNOWLES: The money order has not reached here. On receipt of your letter of the 6th inst. we called at the Fredericton Post Office, and found that the "letter of instruction" had been received by the Postmaster, but the money cannot be paid till the order is presented. Where it can have gone is something of a mystery. The Postmaster issuing it can we presume issue a duplicate by applying to the Superintendent of the Money Order Department of your province. You will please state the facts to him.—We have put the names on the list, crediting them as directed. Thanks for your interest.

☞ *The Express* is the name of a new tri-weekly evening paper, published by Lugrin & Son, Fredericton. It promises to fill a long felt want in the capital. We wish it success.

PERSECUTED UNTO DEATH.

The following case, detailed in a recent letter from Rome, shows that the spirit of Popery lingers there, although its temporal power has gone, and the days of the Inquisition are ended:

"Guiseppe Tailetti, a dear Christian man, full of faith and charity, known and beloved by all, and one who was never absent from the house of God, lately fell ill. Though the malady was troublesome, no danger was apprehended, and this earnest believer supported with exemplary resignation not only his own physical ills, but the mental alienation of his wife. When some fears were expressed as to the issue, Tailetti gave joyous vent to the language of full assurance of salvation, and desired to make his will and leave 500 francs to the poor of the church, as a pledge of his affection for the brethren. Immediately the friends of the dying man placed every obstacle in the way. When this became known, the elders of the free Italian Church in Via Seminario, where he was wont to worship, resolved to visit their friend in a body, and if he remained of the same intention, to try to have his resolution carried into effect. But God had otherwise appointed, and a severe trial was in reserve for the afflicted man. He had been visited by his minister, who found him calm and trustful in God. They little thought that they were never to meet again. That very night he became unexpectedly worse, and besought that the evangelist should be sent for. His friends, however, sent for the priest. But Tailetti refused to confess, and proclaimed that he had believed in Jesus the Christ, and needed no other pardon. The struggle lasted during the whole night. In the morning the last agony began. When the sufferer was all but unconscious, the sacramental wafer was brought to the bedside. With all his remaining strength the expiring Christian resisted this last torture, but the resolute priest, by sheer force, pressed the bit of paste into the mouth of Tailetti, who, after a few instants of such moral torment, yielded up his spirit to God.

PASSING EVENTS.

THE DOMINION PARLIAMENT is called together for business on the eleventh of April. So late a day for the meeting is on account of the the difficulties which have arisen in connection with the Treaty, which render it uncertain whether the Dominion Parliament shall have to deal with it at all. The other measures to come before the House will, it is thought, be comparatively few and unimportant. The measure for the establishment of a Court of Appeal, which has been an "annual offering" and annually withdrawn for the last four sessions, may possibly be proceeded with, though it is by no means certain. As the treasury is said to be overflowing, there will be no need to touch the tariff, unless it be to reduce it, which is easy work and pleasant always to the people. New Brunswick's claim for "Better Terms" will come up for consideration, and will probably occupy some time. It is hoped justice may be done. It is not likely that the Government will have any difficulty in getting through the session. With some reconstruction they will go to the country next summer with a good deal of confidence. It is thought that Chapais and Postmaster General Campbell will vacate their seats in the Government, in order that some new men, east and west, may be taken in. It is also hinted that Sir Francis Hincks may retire, and that Hon. S. L. Tilley will become Finance Minister. Mr. Tilley's standing at home, and throughout the whole Dominion, was probably never better than now; and it is generally admitted that he is second to no man in Canada in point of fitness for the office of Finance Minister.

THE ATTEMPT TO SHOOT THE QUEEN was only another development of Fenianism. It is thought that the wretched creature—O'Connor—who made the attempt is insane; but even that fact does not relieve Fenianism of the responsibility of his act. Every movement of the misguided creatures has pointed them out as the victims of a species of craziness. The leaders, who continue a great deal of knavery and wicked folly, have so wrought upon the imaginations of the "rank and file" of the Fenian host, that they seem utterly reckless of consequences to themselves or others. The poor creature in this instance had prepared a pardon for all the Fenians now in prison, and to this he thought to get the signature of Her Majesty, by threatening to take her life. He is to be pitied, but the leaders of the movement ought to be dealt with in a way that would convince them that they cannot longer carry on their work of blood, and go unpunished. But in Great Britain and Canada they have been dealt too leniently with; and it is not strange that they imagine they can continue their depredations with impunity.

LOYALTY.—Recent events in Great Britain—the sickness of the Prince of Wales, the attempt to shoot the Queen, &c.—have had a good effect. They have caused to be made manifest the feeling of loyalty that pervades all classes of the British people. Men of the Dilke stamp have been shown that their following is ridiculously small and surely waning, instead of increasing, as they have imagined and boasted.

CORRUPTIONISTS.—About this time each year the cities and towns of our Province are infested with certain companies of performers of the vagabond order. They stay but a short time in a place, but generally manage to gull the people out of considerable money. If the only result of their stay were to relieve the foolish of their cash, it would not be so bad, though bad enough. But they corrupt wherever they go; they do the devil's work of destroying, in a greater or less degree, purity of thought and action in all with whom they come in contact, and leave the marks of their vileness in every community visited by them. Members of a company recently "performing" in this city figured in the Police Court, and the facts there brought to light were not of the most creditable kind. The same company spent some days in Fredericton. Probably they thought it a good time, as the Assembly was in session. In Woodstock, recently, a "Theatrical Company" "entertained" the citizens for a time. It appears that the town had in consequence an addition to its population in the shape of some lewd females, such as always follow in the wake of Theatres. They remained after the departure of their original patrons, and became such a nuisance, that the authorities had to drive them from the town. These are only representative cases. The same facts will apply generally. And is it not strange that the newspapers in these places give the fullest countenance to these corrupters of society. Their performances are lauded (in consideration, perhaps, of a few complimentary tickets), and the public led to believe that they really are contributing to the good of society instead of cursing it. When shall such things cease, and the press, which is professedly moral, use its influence against, rather than in favor of, the vagabondism and vileness which every year impose on the people.

THE WANT OF CONFIDENCE debate "drags its weary way along." The end may possibly come before this reaches our readers. The Government will probably be sustained, though their majority will not be very large. It is rather amusing to listen to the speeches of the opposition members, and to note their attempts to make serious and damaging charges against the Executive. But perhaps nothing is so remarkable as the composition of the opposition and their tactics. The body of the opposition is made up of opponents to the School Law—those who fought hard and long to prevent its passage. Among these are several who, in churches and others places where meetings have been convened by Bishops and Priests, have solemnly averred their determination to use every means to overthrow the Free School system; and it is not improbable that they entertain sentiments similar to those of Hon. Mr. McInerney, who, in a speech the other day in the Legislative Council, declared that he would resist the law to the last drop of his blood, and that he would take his six sons, to the altar and there swear them to resist it in like manner. These are the men who find fault with the Government for not more promptly and efficiently carrying out the School Law, and who have the coolness to say that they will engage to do it better justice. True, Mr. Willis (and we are sorry it is so) is at their head, and with him are a very few who, like him, have always been Free School men. But what can they do? They are a very small minority of the opposition party, and certainly cannot hope to make the majority accept and be governed by their views. The fact is, they are being used by the opposition of last year to oust the Government, and with the Government to destroy the School Bill. We know the opponents of the Bill profess to have accepted the situation, but it should be remembered that many of them are of the class that believe the end justifies the means. We have listened to some of the speeches, but we confess to have heard nothing pronounced against the Government that would make them worthy of death. And the more we think about the position of affairs, and study the character and composition of the party who aspire to be the administrators of the country's concerns, the more are we convinced that the School Bill would be doomed were it committed to their keeping. Should the Government be defeated, we hope the Lieutenant Governor will dissolve the House, and let the people decide the matter. Too many years of agitation and too much trouble, anxiety and time have been expended to procure the boon of Free Schools for our Province to have it now given into the hands of men who will only make it a means of doing more effectually what it is intended to prevent.

SNOW MOUND.—It is a long time since—if ever before—there has been such a thorough and general blockade of the lines of travel by snow-storms. All over this continent the Railroads have been snowed up, and travelling has been seriously interfered with. The Union Pacific has especially been a sufferer. For weeks together the trains have been stopped, and much suffering and some loss of life has been the result.

The lines in this Province have also come in for their full share of the general misfortune, and for the last three weeks there has necessarily been much irregularity in the running of trains. Travellers have been put to inconvenience, but have not grumbled much, seeing that the Managers of the different roads were energetic and diligent in their efforts to "raise the blockade."

THE SPIRIT OF ROMAN CATHOLICISM frequently shows itself. It has come to the surface very often in the School struggle. Not satisfied with protest from the altar, through the press, and by resolution of public meetings, it would do violence to persons who are obnoxious to it, because of their disagreement with Papist notions. The Provincial Secretary has within the last week been threatened with personal violence because of his part in introducing and faithfully carrying out the Free non-sectarian School Law. Who that has read the little articles in the Roman Catholic organ, or the resolutions passed in mass meetings presided over by Priests, or the utterances of the Bishop and Priests to their flocks, will be surprised to hear that the rougher and more ignorant ones are disposed to take the law in their own hands, and by threatening and violence accomplish their ends? The spirit of the Papacy is the same everywhere and all the time; what it cannot accomplish by legitimate means it will try to do by means the most foul. We are not an alarmist, but we believe the people of this Province ought to know the character of the foe with which they have to deal; and those Protestants who honestly oppose Free Schools ought to know that they are, without meaning it, aiders and abettors of the most uncompromising and unscrupulous enemy of the Free Institutions of the country.

DONAITON.

DEAR INTELLIGENCER.—I would, through you, acknowledge a very pleasant time enjoyed by myself and others at the Meeting House in Springfield, K. C. (better known as the Middleland Free Baptist House) at a donation gathering on the 20th of February, where I received, as a token of respect, a donation of $50. The people gathered at 7, after taking tea at home. The meeting was opened by singing and prayer by Bro. Perry, and then Bro. Douglas McLeod was appointed to the chair, and by him I was presented with the donation, it being accompanied with some appropriate remarks, to which I replied with thankfulness; and then Rev. John Perry made a telling speech. A number of excellent speeches were made, and we had some singing, and so separated, all feeling better for the interview. I left the next morning for Woodstock, and have been hindered in returning by the storms, expecting Bro. Perry to have reported the meeting.

JOSEPH NOBLE.

EXPLANATION.

We suppose the INTELLIGENCER has for two weeks past been behind time in reaching the subscribers in some localities. This delay has been solely owing to the bad travelling. The papers have been regularly and promptly despatched from the publishing office, but snow-drifts of enormous proportions and snow-blows of the most blinding character have interfered with the transit of the mails "on time." Our subscribers understand this, and will make the proper allowance.

We think the snow drifts have given us a profitable experience; they have taught us more sympathy than we knew before; for there is nothing like experience to induce a hearty fellow feeling. We have learned how better to appreciate the feelings of subscribers in localities where the postal arrangements are unsatisfactory. Within the three weeks of storm we have been several days in succession without any papers or other communications from the outside world, and we are free to confess they were dreary days indeed. While we shall hereafter be able to enter more fully into the feelings of those who have to suffer in like manner, we shall be more than ever astonished that some people can get along without any paper, and wonder how they manage to live so.

BE PATIENT.—Persons entitled to receive the "Open Door" will please be patient a few days. The orders have come in faster than we could fill them. Just now we are out of books, but expect them very soon. The heavy storms have interfered with everything, and have added somewhat to the delay. They will reach you before long.

A reform has been made in the Nova Scotia House of Assembly. The members in future are to receive the sum of $300 in full for their services during the session; and that if any member absents himself, $5 will be deducted for each day's absence.

THE LEGISLATIVE CORRESPONDENCE, which was intended for last week's paper, was—like everything and everybody else—prevented from putting in an appearance by the storm, and is inserted this week on the first page.

We have received *the Report of the "Better Terms" delegation of New Brunswick.*

DEATH OF MRS. I. E. BILL.—We learn with sincere regret that the beloved wife of the Rev. I. E. Bill, editor of the *Christian Visitor*, has died very suddenly. Tuesday Mr. Bill wrote to the Rev. Mr. McKenzie that Mrs. Bill was extremely ill. The following was the sad announcement on Wednesday:

WEDNESDAY MORNING, March 13th, 1872.

DEAR BRO. MCKENZIE,—You will be amazed to learn that my dear wife departed this life this morning. She was in the 60th year of her age and in the 46th year of her married life. Disease, acute inflammation of the lungs, seized her on Friday evening last. She died, as she had lived, in full assurance of her acceptance in the Redeemer and of a preparation for "the better land." The waves and billows have gone over me, but God is my refuge and strength in the time of trouble. No living man ever had a better wife than I had; but I am now desolate. Pray for me, dear brother.

I. E. BILL.

Wood's Household Magazine for March is received. It has a number of good articles.

THE PROVINCIAL LEGISLATURE.

(From our own Correspondent.)

The opposition having matured their plans and chosen their ground, opened fire upon the Government ranks, on Thursday, at 12 o'clock, under the leadership of Mr. Willis, of St. John. This choice of leader, throwing in the rear both Mr. Gough, the quondam leader, and Mr. Hibbard, who of old, has opposed but not not overturned Governments, took many by surprise. The main tactics of the Opposition are to crowd out of the issue the School Bill, giving declaration upon this point, that they now accept the Bill as a fixed fact, and, as law, will bow to it. Hence additional force would be lent to this by the choice of Mr. Willis, an avowed Free School man, and non-sectarian, as their leader. Having to their own satisfaction, crowded this question out, they arraign the Government on a number of general charges, implying much, but specifically proving little. Especially do many of them bear back in memory upon that "Brayley House Caucus," and in strong terms, denounce the mode of formation of the present Government, and the character of some of its components. There being as yet, no official reports of expenditure, and delegations, nor any estimates for the present year before the House, it is not possible that the charges could be otherwise than general and personal, and on policy, as expressed in the reply to address, they did not attack.

The Speeches, so far, have not been even on a par, with last year's—being characterized mainly by differences and lack of point. Nothing like parliamentary eloquence has met our ears, but much that sounds like idle bombast has. There is, however, less open and recriminating personality in debate; an improvement which is to be hoped, will constantly increase. Mr. Willis, who opened the debate on the want of confidence motion, made a very lengthy and diffuse speech. He stated first, that he supported the Government last year on account of the School Bill, but that being now safe, and having become law, he felt that they no longer merited his support. He accused them of dilatariness in preparing for the School law being carried out; of increased expense on account of this delay in districting the country; of delay in appointing Trustees for the cities; in the late appointment of a Superintendent, and going from the Province for him, though he paid a high tribute to that gentleman's ability; of going outside our own Province for printing that might have been done in it; of neglecting, personally, to do all in their power to popularize the law, by holding and addressing meetings of their constituents. He charged them with inefficiency in matter of the Better Terms' Delegation, and said that the whole work of making the financial statement had been left to Wedderburn—a man not in the Government—while the Finance Minister, who was paid for it, and should have performed that work, did not do it. The Fishery delegation was a costly and useless one—no improvements in management of Crown Lands had taken place, and the road service was in no better state than last year. They had acted dishonestly with regard to School Bill, in taking men into their ranks who had voted against it, and who had opposed the non-sectarian clause of the Bill, and in appointing clerical inspectors, and not allowing the Christian Brothers to teach. He referred to a rumor that they intended to settle the vexed matter of the clerkship, by pensioning off the clerk of the Upper House.

Mr. Stevenson, who followed for the Government, declined speaking to any length, since the generalness and vagueness of the charges, made it impossible to fix upon any to be contradicted. He stated, that in his department, there had been a saving on salaries during last year; that the accusation of tardiness in preparing for carrying out of the School Law, was untrue, as the work of laying out districts was commenced in June, and Trustees appointed as soon as recommended by the members, and copies of the Law sent to magistrates and districts. He said that report of pensioning clerk was untrue. Mr. Hanington spoke next on side of Opposition, and perpetrated one of the most confused, rambling and pointless speeches your correspondent ever heard, attempted by one of any pretentions to public speaking. For nearly a quarter of an hour I tried to gather one clear sentence, begun and ended, but the fates were not propitious, the English syntax was defied in all particulars, and the words ran riot with the member for Westmorland, unbridled and unguided. The *whiches* and *wherefores* and *whens*, mingled themselves indiscriminately amid his nouns and verbs, and out of the mass, it was not in my power to eliminate meaning, still less logic. Something of the *I, D.* Hanington, mingled in all he said. The *scrutiny* case, or the Westmorland election, or personal disregard for office, or the *caucus Attorney Generalship*, or the honor of addressing electors, or the honor of representing the noble County of Westmorland, he always ran off on, and came back with the startling announcement, that School Bill was now law, and he bowed to the situation. He charged the Government with want of economy, with political dishonesty, with raising the cry of sectarianism in Westmorland, and, with appointing a magistrate in his County, so as to better qualify him to run against himself. These items served him for the grounding of a long, tiresome and pointed speech.

The successful carrying out of the School Law, and the state of the Better Terms negotiations, were urged as reasons for their retaining power, by Mr. Beckwith, who followed in a short speech.

Mr. Landry spoke next in opposition, and we must give him the credit of speaking in a gentlemanly, conscientous and straightforward manner. He had disliked the Government from their formation, and saw no reason why he should change his opinion. He bowed to the decision of the people on School matters, but held his own opinion as firmly as ever. He censured the Government for entering into contracts for bridges to amount of $50,000 or $60,000 for present year, although the Board of Works explained that it has always been the custom to enter into such contracts in the autumn for the next year, for obvious reasons. He hoped that all who had last year condemned the Government would now show that their feelings had not changed.

Hon. Mr. Crawford replied to the previous charges against the Government, taking them up in order, and quite exhaustively discussing them. He bore particularly on the member for St. John, Mr. Willis, and the member from Westmorland, Mr. Hannington. He thought it a little strange that one who last year had sat and voted with the Government, and been pitted in determined opposition to the then leader of the Opposition, Mr. Gough, should at one bound turn round upon his masters, and take precedence of his last year's opponents. He could reconcile it in no other way than that the Opposition wanted a non-sectarian Free School man, and were willing to use Mr. Willis, and cast him off when they had done with him. His sudden cry against the delay and inefficiency in School matters came with bad grace from the man who but a fortnight ago in the *News*, had stated that it was heartily accepted by the country and making good progress. Instead of making general unsubstantiated charges about Crown Lands and Road service, why did he not take the constitutional means for obtaining information from the Departments, and come prepared with facts to back up his statements? He had been an earnest supporter of the Government, and it was significant that he remained so until in June last Mr. Theriault was taken in, and he left out. He did not think private conversations or caucus affairs of old date were of much importance to the country, or should be dragged into debate. He thought Mr. Hanington was a dangerous man for any party to possess; always in difficulty. He had to run three