

ous resurrection bodies, shining as the sun, at one and the same moment, in trials and in triumphs of this same, of every age, where is fullness of joy, and are ever with the Lord.

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.

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JOSEPH McLEOD, Editor.

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Religious Intelligencer.

ST. JOHN, N. B., AUGUST 9, 1872.

The attention of our Nova Scotia brethren is directed to the notice on the next page, of the time and place of holding the Nova Scotia Free Baptist Conference. We trust the session may be a good one in every respect. That the Master's presence be with them let prayer be offered.

Dr. LIVINGSTONE.—There has been a disposition in a good many quarters to question the correctness of the New York *Herald's* statements concerning its expedition in search of Livingstone. This has probably been largely owing to the generally unreliable character which the *Herald* has won for itself. In the present case a great many people believed the letters purporting to be from Stanley and Dr. Livingstone were pure fabrications, written not in the heart of Africa, but in the office of the *Herald* in New York. But the doubts are now dispelled. Earl Granville acknowledges the receipt of official despatches from Dr. Livingstone which were brought by Mr. Stanley. A letter from the Doctor's son is also published, in which he acknowledges the receipt by the hand of Mr. Stanley, of his father's diary. These things go to prove the success of the great undertaking of the *Herald*, which was the discovery of the lost Doctor. No matter what the expense in time, money, or danger might be. What exceeds the enterprise of the Press? Mr. Stanley is now the lion of London.

NOVA SCOTIA SUBSCRIBERS, whose time for renewal of subscription to the INTELLIGENCER has come, will have an opportunity of sending by ministers or delegates going to Conference. The Editor intends to be present, if possible. If, however, he be prevented, any of the ministers present will act as receiver in his stead. We should be pleased and thankful if our brethren who are agents, and other friends as well, would give a few hours special attention to the INTELLIGENCER before going to Conference. Some new subscribers would not be unacceptable.

SAVILLVILLE ENDOWMENT.—The movement to raise an Endowment Fund for the Wesleyan Institutions at Savillville is meeting with much success. About \$40,000 have already been subscribed. Several gentlemen in New Brunswick have given \$1,000 each. The minimum sum to be raised is \$60,000, the maximum \$100,000.

THE Y. M. C. ASSOCIATION BUILDING is being pushed forward. The foundation walls are finished, and the contract for the completion of the building has been made: the cost will be about \$20,000. The structure is to be a handsome one of freestone. It is located on Charlotte street, and will be 50x80 feet in size, and three stories high. We wish the undertaking—which is a worthy one—every success.

CALVIN CHURCH was dedicated on Sunday last, Rev. Dr. Irvine, formerly of this City, now of Savannah, Georgia, preached the dedicatory sermon. This Church deserves great credit for the spirit of enterprise and liberality evinced in the building of the new chapel. Only a few months ago their Church was burned to the ground. Though financially embarrassed, no time was wasted, the new building being commenced immediately.

BAPTIST SEMINARY.—The Directors of the Fredericton Baptist Seminary, at a meeting last week, voted to put the Seminary in the hands of a Committee, for the purpose of aiding young men in preparation for the ministry. Dr. Spurgeon has been appointed instructor.

PROVISION FOR THE AGED AND DISABLED.

How often the necessity is urged of proper provision for old and worn out ministers, and how little is done to give the oft repeated idyl practical form.

There is a painful story in circulation among the papers, of a clergyman's faithful and laborious life, with its desolate close amid the privations and comforts of an almshouse. Rev. J. T. Harcourt was a minister—of what denomination we are not informed—who, sixteen years ago, at the age of fifty-four, was forced, by the failure of his voice, to give up preaching. He obtained, thereupon, a commission as collector, and worked for fourteen years at a salary of \$300 a year. Becoming too feeble for this, he tried to live by selling books. This failed, and he found himself in Middletown, without friends or money. With some difficulty he got into the poor-house, as he had no legal residence in the town. He seems to have been rather happily treated, and finally he was carried as a State pauper to Tariffville, where he recently died, at the advanced age of seventy years.

Such are the "short and simple annals" of a minister's life. We seek not to go behind the record. It is quite likely that Mr. Harcourt was a man of lowly gifts. It is not probable that he had ever filled important pulpits, or made himself friends in wealthy congregations. It is very certain that he had not "provided for a rainy day," nor shown himself shrewd in his resources or so speculating with his salary as to put himself in possession (as many a minister does) of a small blame to him) of a comfortable home for his declining years. It suffices us to know that, for all that most of the churches have done to provide against it, precisely this might happen to make a faithful servant of the Church, whose only fault is a devotion to his work as absorbing as to his declining years. It suffices us to know that, for all that most of the churches have done to provide against it, precisely this might happen to make a faithful servant of the Church, whose only fault is a devotion to his work as absorbing as to his declining years. It suffices us to know that, for all that most of the churches have done to provide against it, precisely this might happen to make a faithful servant of the Church, whose only fault is a devotion to his work as absorbing as to his declining years.

But even if the wants of the sick or aged clergyman, through personal affection or other influence, are provided for, the widows and families of deceased clergymen are entirely without provision. For what congregation, deprived of its pastor by death, and occupied with the all-engrossing care of providing for his successor, ever feels a responsibility with regard to the bereaved family, whose greatest claim to consideration always seems founded on the official relations of the departed husband and father?

It is not this whole subject of providing for the future welfare of the minister and his family, who, by the prejudices of the people, if not by the essential demands of official position, are precluded from amassing resources for themselves, one which demands an immediate and thorough treatment on the part of the churches?

HARMONY QUARTERLY MEETING.

The Harmony Quarterly Meeting held its fourth session with the Church at Black Rock, King's County, commencing on Friday, July 5th, 1872.

The Churches were quite well represented by delegates. All of them, with one exception, reported by letter, which was certainly a mark of increasing interest on their part. The reports contained nothing of special interest, though all seemed to breathe a spirit of zeal and earnestness for the cause of Christ.

Rev. Joseph Granville, formerly of the Free Will Baptists of the United States, and Rev. T. O. DeWitt, formerly of the Free Christian Baptists of New Brunswick, having previously (by letter) united—the one with the Church at Harmony, Queen's County, and the other with the Church at Canning, King's County, now expressed their desire to become members of the Quarterly Meeting Conference.

After due examination, these brethren were unanimously received and welcomed to our ministerial ranks. They then made a few remarks appropriate to the occasion.

The business of the session was all disposed of in Christian love and harmony.

The meeting for Christian Conference, on Saturday afternoon was one of special interest. The spirit of the Lord seemed indeed to flow from heart to heart with its melting and happy influence. The meeting of the Home Mission Society was held on Saturday evening. Owing to the scattered condition of the people and the shortness of the evening, there were but few present; but, notwithstanding this, the meeting was a success.

On Sabbath morning, some met for prayer; then followed singing by the Sabbath school, and the other Sabbath school exercises; then followed a few short addresses to the Sabbath school.

At 11 o'clock, public worship commenced. Rev. J. Granville preached the word with earnestness to a large and attentive congregation. At the close of the morning services, the Lord's supper was observed. In the afternoon, there was preaching by the writer, followed by warm and earnest exhortations by some of the ministers, and a good number of brothers and sisters.

Bro. J. M. Lowden (Licentiate), accompanied by Rev. T. O. DeWitt, went to Hall's Harbour, and preached in the afternoon. As the weather was fine, the gatherings were generally large; and we have reason to believe that many were profited.

The brethren at Black Rock received those from abroad gladly, gave them a hearty welcome, and provided well for them while with them. We hope and trust that God will abundantly bless them in return.

The next session is to be held with the Church at Harmony, Queen's County.

THEO. H. CROWELL, Q. M. Clerk.

July 1872.

"FOUND HIM IN THE PRAYER-MEETING."

In the choice of rulers the people ought to select the best men—best in the highest and truest sense. What men would be told of a man more honoring than the following:

It is said of the present Governor of Massachusetts, Governor Washburn, that the news of his nomination as the candidate of the Republican party in that State, "found him in the prayer-meeting." Governor Washburn's home is in Greenfield, where he is a member—and as his presence in the prayer-meeting affords reason to believe—a consistent member of the Congregationalist church. His competitor for the nomination was B. F. Butler, a very witty man, and a very unscrupulous politician: one likely to give his antagonist a deal of trouble. When the issue came to a vote, Mr. Washburn's nomination—equivalent to an election—he found him not amidst political, but religious surroundings: not in a tavern, or a caucus room, or some coterie of free pullers, but in a prayer-meeting.

Massachusetts accepted the guarantee afforded in facts like this, and confidently looked to find in her chief magistrate an honest man and a good ruler. And it was safe to do this. The fact of attendance in a prayer-meeting has more significance than many think. A man whose soul is not alive to religious realities is little likely to be found there; if especially, one whose vocation might be presumed to call him elsewhere, or whose political or other worldly fortunes are nearing some point or crisis, seeks close the place where Christians are praying, it is safe to conclude that the essentially paramount thing, which is religion, is with him paramount; that he is one who remembers, not forgets God, the soul, and eternity. Though there may be many other things necessary to the adequate endowment of a ruler, this is surely one of them.

Among public men in the councils and magistracies of the nation, there are a few who think it no dishonor to devote to the Lord, as well as to the people, a portion of their time. They take a place there with the humblest, and kneeling at the same throne of grace with those in lowlier stations, practically illustrate what they honestly feel, that in the presence of God all social and all political parties cease to exist. They are all the better fitted for the high place because they have been willing thus to take the low place, and are more worthy to be revered by men because they themselves revered God.

Ought a Christian people to be satisfied with godless men for rulers? It is a question which has much too long stood back out of sight, that questions of expediency, availability, party preference might have all the room. Is it not time to bring it forward and to hear what it has to say.

THE OPEN DOOR.

1. Deacon Roberts, of the Evansdale church, the most prominent character of those represented at the late close communion services, and carrying them out, unflinchingly, to their legitimate result. He is made to say, page 37:

"2. 'Then there is a text of scripture, which is terrible on the Pedobaptist side, which makes no tremble for the eternal fate of Pedobaptists, and it is this, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.' And there is no baptism in the Bible but immersion, so there you have it.'

3. The doctrine here partially expressed, and more fully implied, is reiterated again and again as the real or necessary belief of those who are consistent Baptists.

4. In the name of all that is strange what does this mean? Will any one with less effrontery than J. H. Smith's, dare even to hint that Regular Baptist churches, such as that of which Mr. Roberts was deacon, would, of all others, even countenance such a belief? (That Pedobaptists shall be damned simply because they are not immersed.)

5. We always supposed that infant baptism and sprinkling had their origin through this belief, and that still Pedobaptists are under a peculiar danger in this direction, as a necessary consequence of the confusion introduced by introducing all, infancy, into the visible church. We have also over thought that Regular Baptists, so far from holding this baneful belief, have ever been the standard-bearers against it.

Will Mr. J. H. Smith say that this belief is a necessary consequence of the doctrine of close communion? We do not believe this of the logic even of the "Open Door," &c. &c. &c.

The above is C. G.'s quotation referred to on the last page, and some of the remarks in connection with it. It was at first intended to give the remarks in full, but that is not necessary; the above fairly represents the whole.

1. This part of the review is, far more largely than the part formerly quoted, devoted to stirring up ill feeling against the book and its author. All references are made apparently to that especial end. Here, as before, is no intimation that the book contains anything but slanders, and those of the most cruel sort, both in the facts and by the manner in which they are presented. Correct representations of Baptist doctrine are carefully avoided; extreme or unnatural interpretation is put upon passages referred to; and the grouping is so managed here and elsewhere that one passage is made

to do duty several times and in different places, which gives the appearance that much more of the book is found wrong than has really been even objected to.

2. The part given in paragraph 6 shows that C. G. was not oblivious of Mr. Smith's object in bringing forward the quotation through deacon R. Of course that object could not appear to his readers from whom he withheld the connection of the passage, and to prevent its being seriously entertained if it should occur, he professed to think Mr. Smith incapable of insinuating such a thing. Let us consider this.

Mr. Smith brings forward a doctrine in a way which says either that Baptists do believe it, or that to be consistent with their creed they should believe it. The former is a statement as to fact, and involves a grave moral responsibility; the latter is a statement of opinion merely, and is free from moral or even intellectual liability. C. G. takes in the text arising from the accidental substitution of the former statement, which he declares "is a libel and a slander," and professes to think him incapable of making the latter, which, even if wrong, would be perfectly unbecomable from his lack of sense and honesty. This is a confession of his guilt.

But is there any propriety in the supposition that Mr. S. attributed this belief to the Regular Baptists, having no motive but to misrepresent them? He must have known that, as a denomination, they do not hold it, and that the charge could not be proved, and probably would very indignantly be repelled, and hence fall of its object. He knew that he could not be understood to make the charge in ignorance; for even if he had withheld the information given in his Introduction, that he is in, and has been an adherent of a Baptist denomination, there are many ways by which that fact would quickly get abroad, and meet his assertion, only the more effectively because of his seeming unwillingness to avow it. His integrity, and self respect cannot be supposed to have been so easily won by the spirit of free communion that he could deliberately state what he knew to be so foreign from what is true. He must have known also that if it was necessary true of his friends it was true of himself, and of all who hold immersion, and that baptism, the strictness or looseness of communion not being a condition which recognises any difference of situation in regard to a doctrine founded wholly upon the mode of baptism. His reputation as a man of honor and integrity, and his position among the well informed portion of his church and congregation especially, whose good opinion he would be anxious to retain. Is it at all supposed that he would be less careful of being reported as a man of honor and integrity, and his position among the well informed portion of his church and congregation especially, whose good opinion he would be anxious to retain. Is it at all supposed that he would be less careful of being reported as a man of honor and integrity, and his position among the well informed portion of his church and congregation especially, whose good opinion he would be anxious to retain.

From his knowledge of close communion Baptists he could not be unaware that every advantage would be taken of any misstatement or ambiguous expression of his views on this subject; and that neither his position, his person, his character, nor his "rhetoric," would be regarded with sacredness or favor by the opponents of free communion. Was he then likely to put wilfully into their hands so effective a weapon against himself and the book and the cause so recently espoused simply to gratify the desire to misrepresent? Rather did not duty to himself and the cause require him to take especial care that no misapprehension need arise from his statements, upon which to found so fatal a charge?

The wantonness that would be manifest in making a representation of such character and so useless, would be quite beyond the ordinary. Bad as he may be, does not charity require that he receive the benefit of the doubt, and that we distinguish between the ambiguity of his utterances, if they have any, or, at least, that his statements be carefully considered, before accepting an opinion of him so extremely unfavorable? Is it against the spirit of close communion that we should do this?

These considerations go far to show that unless the author was more than a knave he could not have intended to impute this belief to the Baptists; taken in connection with the wording of the whole passage, as well as elsewhere, it is clear that to most readers, be conclusive evidence that he did not do so.

The expressing of an opinion respecting the necessary tendency of the Baptist close communion doctrine, to the detriment of a nation, and even by the mouth of a Baptist deacon. The opinion may be, according to Baptist views, unsound; but of the right to hold it, especially when in connection with disputed points, and to express it upon all suitable occasions, there can be no question. The tendency of the opinion to the detriment of a nation, or of the right to hold it, especially when in connection with disputed points, and to express it upon all suitable occasions, there can be no question. The tendency of the opinion to the detriment of a nation, or of the right to hold it, especially when in connection with disputed points, and to express it upon all suitable occasions, there can be no question.

Any opinion concerning gospel truth so generally held by the members of a sect that it becomes a national distinction, and that it is not, by any other, or any opinion so generally held by a sect that it may be designated by their name, rises to them above the dignity of an opinion, it becomes a doctrine. A view of this nature which may properly be called a Baptist view is nothing short of an opinion, and it is not surprising that Mr. Smith, by putting this quotation into the mouth of deacon R., to insinuate that this was a Baptist opinion, he could have meant nothing less than to show that Baptists do really hold it as an item of faith. And if it is an item of their faith, that their close communion doctrines necessarily lead to such an issue, they must hold that issue as a cardinal doctrine, and that it arises from, or founds rather, the other doctrines that stand in connection with it. There is no medium between asserting that the Baptist opinion that their close communion doctrines lead to such a result, and asserting that they hold that result as a cardinal doctrine. It was shown, as I think, that Mr. S. did not intend to assert, and did not intend to believe, that all who are not immersed shall be damned; and expressing it as a Baptist opinion, that their doctrines necessarily lead to that belief, would be equal to his affirming it as their actual belief, he could not, if he did not mean to have an understanding left of the force of his own words, be supposed to have intended to make this appear a Baptist opinion. However unreasonable it may appear on his part, it will hardly be deemed slanderous for him either to hold, or to express such an opinion, especially when it is not singular in the denomination, and expressed it through another of his characters, to which C. G. refers in this connection, to which the reader's attention will be subsequently directed.

3. Can it intend, to C. G.'s mind, to be more criminal to give an opinion adverse to the Baptist close communion theory, than to utter deliberate falsehoods? Is it an offence of less gravity to charge Baptists with holding views they reject with abhorrence, than to say that consistency requires them to do so? If it is not, why suppose Mr. S. incapable of making the less charge if he is guilty of the greater? and if it is, why ignore the greater and more offensive act and arraign him only upon the less? Was it not because the one charge would do more to raise prejudice against the book and the author, while the other did not? The appearance is that he would rather believe Mr. Smith to be, and have others believe him to be, a slanderer and falsifier of a very dangerous kind, than to be charged with expressing disagreeable opinions as to the legitimate tendency of parts of the Baptist creed.

It is plain that, in this instance, the worst possible construction has been put upon the quotation made, a construction which by the connection of the facts, and by the circumstances, and by a charity which admits the author to be above a very low order of intellect and morals; and just ground is afforded for the supposition that the context was omitted in order to make the author, with the greater apparent consistency, be charged with wilfully maligning the Baptists.

4. Paragraph 3 asserts the reiteration of this doctrine "as the real or necessary belief of those who are consistent Baptists." That "real or necessary" covers the whole ground; but when "necessary" is dropped, and the charge centered upon "real," a false position is taken. If it is not a false position, if it covers the whole ground, the assertion of "necessary" is an error. That "necessary belief" is the only correct premise I think the reader, if not

satisfied already, will be fully persuaded when the narratives shall be fully presented.

The reader will observe how careful in paragraph 4 C. G. is to deny what he professes to deny. The doctrine he elsewhere says is implied here is what is given in the parenthesis.

I need not direct the reader's attention to paragraph 5, in which it appears that this "baneful belief," so horrifying to C. G. when attributed to Baptists, is perfectly consistent with Pedobaptist practices. Last week it appeared that Pedro Baptists were the bigots; now it appears that they, and they only, hold such horrifying belief. And yet the reviewer takes pleasure in the belief that they possess vital piety to an average degree! P. S. C. is glad to observe the least inclination on C. G.'s part to give his words an ordinary fair interpretation. It happens though that in the only instance so favored—the sentence last referred to in the *Victor* of last week—there is a confusion of the text arising from the accidental substitution of a comma for a semicolon. C wrote "the laws of their church are to them the laws of scripture, and conversely; this is so also with other denominations."

For the Intelligencer.

VACATION.

No. 3.

Nearly three years had passed since I had breathed Dominion air, or seen Dominion soil, so being within fifteen miles of my native country, it was not singular that enthusiasm should be kindled to gladden my eyes with such a prospect. My desire was hardly expressed when I received an assurance that it should be granted. Early Friday morning, after the thunder and lightning of the Fourth had cleared off, of which there was no small quantity in many places, a party of four started from Inasburg for the land of the *Deer* and *Maple Leaves*. On our way we rode through several villages of more or less interest. Coventry is a small, novel place, so completely hid among the hills that a tourist is in danger of running over it, riding at Vermont-speed through the woods, and down the descending road that leads with a sudden turn into it. Newport is situated at the head of Lake Wemphremagog. The village is located on the slope of a hill levelled symmetrically down to the shore. The streets are wide and quite well laid out, especially Union Street. There is a sufficient amount of stores and factories to make it brisk and lively. Down by the wharf, and only a walk from the depot, is a very large hotel that is thronged with city boarders during the heated part of the summer. As it is the first village of any importance after crossing the line by the Passaic Railway, it may easily be imagined who gives here to visit the cars as they return from Canada and back into the trunks and other portable implements for the purpose of "sipping out" waders. The lake is thirty miles long, six miles of which lies in Vermont, the remainder in Canada; and a nice steamer, *Lady of the Lake*, plies daily between its extreme points, Newport and Magog. At West Derby we were warmly greeted by Bro. Moulton, pastor of the F. W. Baptist Church, where we rested a few minutes. This village is small, and not very business like, as Newport, only half a mile distant is regarded as headquarters, but being pleasantly located upon an eminence, is noted for its picturesque scenery and extensive view. Derby Centre is located in the heart of a thriving farming community, and although it has some fine buildings and indicates growth and influence, yet it seems as if each of its inhabitants "lived on his own hook," and does not manifest that cog-wheel and belt combination of interest that sets all things astir. Here we noticed a fine, imposing granite monument, sacred to the memory of those who had fallen in the late rebellion. These monuments are found in almost every cemetery in New England. They not only tell how many noble young men have sacrificed their lives for union and liberty, but also stand as lasting monuments of answered prayer. The groans and cries of deliverance from the slave crushed low in the dust ascended to heaven, and God who sometimes answers prayer by terrible things, dissolved the chains of bondage with the warm, crimson blood of thousands of the best men of the republic. As we rode through Derby Line there met us several wagon loads of French Canadians, who took special delight and pains to look us carefully over as they went by. Each load presented an interesting subject of study to any student who might wish to pursue a course in *Frénchology*. This place did not appear to be as old in appearance as some other places through which we had travelled, but wide awake, and as if in sharp rivalry with some of its neighbors. At length we slowly rode into Stansstead, the place of our destination, and never before did so many thoughts run wild through my brain like a host of unbridled colts capering over a ten acre pasture. For pleasantness of situation it was beyond doubt the finest I had seen, and the facilities for growth seemed unlimited, as stretching far in the rear were farming districts that, for fertility and culture, as I was informed, excelled any part of the Province, and as far as I could see were better than any I had seen either in Vermont or New Hampshire, and there is also near by a stream, affording fine facilities for machinery. The village lies mostly on one street that is nearly half a mile in length, which was well laid out and finely finished—in fact, better than I had seen since leaving home, as the streets through nearly all the New England villages are apparently made in haste and left to be polished by chance and accident. Many of the buildings seem stately and almost grand, but sadly neglected. The fences along the sides of the street in front of the buildings were nearly as a whole more or less broken, and there did not appear to be any one to care how things went. Many garden spots that had been once laid out with care were overgrown with weeds and thistles, while in some few places there were lots nicely cared for, and very beautiful. Evidently it had been prosperous and influential, but "Ichabod" was being plainly written upon its most pleasant places. Derby Line, standing just across the Canadian border, not more than quarter as large to all appearance, nor opportunities for improvement half as good, transacts more than double the business. At Beebe's Plan we took dinner with an influential merchant, who said he was born in Stansstead, and spent there the earlier part of his life, and living then only five or six miles distant, knew all about it. Real estate had gone down 25 per cent. within the last five years. Some of the finest residences, as he stated, were vacated and offered for sale, but there were none to buy. The people were rapidly leaving, either becoming disheartened, or because they could do better elsewhere. In reference to the government he said: "It is a humbug. Nova Scotia protested earnestly, and almost fiercely, against confederation; but we have found too late to our sorrow that she was correct. I thought while he was talking, of Nova Scotia and the prophetic speeches made by sanguine politicians and petty officials, that before three years should pass our village would be enlarged, and throbb with a new impulse of enterprise, and our streams would be vocal with rattling machinery and factories, and what we could not do ourselves for the want of means would be accomplished by foreign capitalists and emigration. In 1869 six thousand young men and women left the Province for different parts of the States. The year following, I am credibly informed, the number was not much less, and

last June a Massachusetts paper stated, if my memory serves me, there were twenty thousand Nova Scotians in Boston and vicinity seeking employment. Perhaps the Province is realizing all that was predicted, but it seems impossible with such an annual drain upon its population and energies."

We returned to Newport by another road that afforded a better view of the lake, which was mentioned previously, and in the evening arrived at Inasburg, a little tired, but much animated with our excursion. B. MISARD.

MANITOBA CORRESPONDENCE.

DEAR INTELLIGENCER.—When I wrote before hoping to be able to inform you of the continuation of our journey before this, but I have to plead want of time as my only excuse.

Leaving Moorhead, that worst of all places I ever visited, where murder, and robbery, and vice of every description are more prevalent than anything and everything else, we took boat, via Ritten's Transportation Line, to Fort Garry; and arrived there after a tedious voyage of about ten days. The scenery along this river is beautiful, but even of its beauty the eye, accustomed to the rocky cliffs and hills of the Eastern Provinces, tires. Our trip was prolonged by our boat being stuck in the Goose Rapids, the only obstructions to navigation on our route. We arrived in the Capital during a heavy storm of rain, and the "Fort Garry mud," which is proverbial, made quite a dreary prospect. The want of sidewalks, too, was sadly apparent. During our stay at the Fort (or Winnipeg) we had ample time to take a good survey of the surrounding country. Winnipeg is situated at the junction of the rivers Red and Assiniboine, and is about a quarter of a mile from the Old Fort.

The streets are irregularly laid out in some parts, and the ground is so level that, in the absence of proper drainage, the smallest rain makes the streets very muddy. Although the streets become easily muddled up as they soon get dry; even in their worst state a day or two is sufficient to make them in a good condition. The distance to the Fort, now owned by the Hudson Bay Company, and a large block to the north and west of the city is being laid out properly into city lots.

Gov. Archibald and family live at the Fort, in which, from appearance, they must feel in perfect security from all future attempts of the "Emperor Riel." The Fort is an enclosed piece of ground of a few acres, the residence of the Governor fronting to the west, over which is a barbican, with port-holes in every direction. The other side fronting to the north contains the Hudson Bay Company's store; and on either side is a round tower of stone strongly made, and showing excellent masonry, and port-holes, as in the barbican, command the entrance to the town from the mouths of both rivers.

About a mile up the Assiniboine, the ground on which will be erected the new Province Buildings is already surveyed for that purpose, and on the grounds belonging to the Hudson Bay Company, between the Fort and the town, arrangements have already been made for the erection of Dominion Lands offices. There are several churches. The largest and most important is the Roman Catholic on the opposite side of the Red river. The Bishop's residence, and the College (through which we were kindly shown by three or four of the "Fathers") are fine buildings of stone. The next, the Holy Trinity Church, of which the venerable Archdeacon McLean has charge. Mr. McLean is a talented preacher, and does his best to make all strangers in the city to feel that they are at home, and to inform them that they are all "emigrants to another country." The Methodist, a new church, Rev. Mr. Young, pastor, is also a fine building of wood; close to the Christ's church is the good old Presbyterian, but I have not yet had the pleasure of attending.

I here am no longer a Free Baptist, but about half way between the Church of England and the Methodist. You will see the advantage, for the Sabbath School of the former being at 3 p. m., the other at 2.30 p. m., being late for the one I attend the other, &c.

I am now about one hundred and fifty miles West of Winnipeg, and have had an opportunity of seeing a good part of the country, a description of which I shall reserve for another letter.

We have a good time and jokes go free. The other night, having bought a quarter of Moose beef in exchange for some flour from an Indian, some of the men who had rare turkeys and wild geese turned out to be one of our half-breeds, and the beef, &c., belonged at home. Nothing was lost as long as it was "in the family."

I have received repeated inquiries regarding the prospects in this Province. I know that for an energetic young man there are good openings everywhere, but beyond saying that I am highly pleased with the present appearance of the country, I am not yet in a position to reply. Board at Winnipeg from \$7.00 to \$10.00 per week. Anything of great weight or bulk requiring much freight is expensive.

P.

REV. MR. BEECHER'S JUBILEE.—Plymouth church Brooklyn, is to be the scene of a pleasing event next fall. The *Evening Mail* gives the particulars as follows:

"On the 10th of October next, twenty-five years from the day on which Henry Ward Beecher began his labors as pastor of Plymouth church, Brooklyn, it is proposed to celebrate the silver wedding of Mr. Beecher and the church in a manner novel, and interesting. The jubilee will last four days, beginning on Tuesday, Oct. 10. The first day it is intended to devote to a Sunday school celebration, in which not only the children connected with the Plymouth school proper, but those belonging to the Bethel and Navy Mission schools. These combined schools will bring together between 2,000 and 3,000 children. It is also proposed to get together all those who have at any time belonged to any of these schools. In the evening there will be a reunion of all the graduates of the Sunday schools and officers of the Sunday schools.

"On the second day it is proposed to have a reunion, as far as possible, of all the present and past members of the church then living. They number 3,510. Many are scattered all over the United States, and some are absent in foreign lands. It is intended to get as many of them together as possible, and arrangements are already under way to secure their attendance. In the evening a general meeting will be held in the lecture hall of the city. The remaining days are to be devoted to appropriate exercises, to be participated in by the pastor, the Rev. Dr. Storrs (who assisted at the installation of Mr. Beecher in 1847), and others. A succinct history of the church will be among the papers read or addresses delivered. The closing services will take place on Friday evening, October 13th, and will consist of a prayer meeting and the Lord's Supper. Each day will be opened with a prayer meeting of an hour in the morning, and the services each day will be so conducted as not to interfere with the business of those who attend."

DURING THE LAST YEAR there has been a great falling off in attendance at Hindu and other ceremonies in India. Formerly the rites in connection with the Car of Juggernaut was attended, throughout Lower Bengal by hundreds of persons, accompanied by the most degrading practices of heathenism. Now these gatherings are composed of a comparatively small number of persons and are marked by little enthusiasm. At Hardwar, the gate of the god Huri, a place particularly holy in the estimation of all Hindus, lately our missionaries were reproached by the Brahmin priests for "spreading the Christian religion and drawing away their followers. As this is the sacred source of Hinduism, whatever is done here is felt throughout the land; and, if the priests are alarmed, the people cannot fail to know the cause.

ELECTION ITEMS.

Our readers are, of course, anxious to have some news of the elections; and as many of them take our paper, we have prepared the following notes: In the Upper Provinces, the fight goes vigorously on, Sir John A. Macdonald has been returned by his old constituency (Kingston) by a respectable majority. The elections thus far have been largely favorable to the Government.

Friday was nomination day in York. There being no opposition to Mr. Pickard, he was declared elected. He made a lengthy speech, in which he gave a detailed account of his course on all the great questions that came before Parliament. His position is an independent one, though he expressed himself as a good deal disgusted with the opposition to the Government; and he believed that New Brunswick would not fare nearly so well if the Ontario Grits were in power as they do under the present administration. We believe the interests of York are safe in the hands of Mr. Pickard. That the County has confidence in him, is evident from the fact that this is the third time he has been selected by acclamation. A proud position for any man to occupy.

Friday was also nomination day in Queen's. Mr. Ferris was not opposed, which was very right, as the County could not trust its interests to the keeping of any man more honest and reliable.

Mr. Smith had a sort of opposition in Westmorland on Saturday. Mr. Chas. E. Knapp nominated himself, probably in order to get an opportunity of ventilating some personal grievances. After making a speech, he retired, as it would have been useless for him to have contested the election. Mr. Smith's speech is highly spoken of as a dignified declaration of his views of Dominion matters. He said that while he had gone to Parliament with strong prejudices against the Government, he