

A GOOD MANY OF OUR SUBSCRIBERS, BY LOOKING AT THE NUMBERS ON THE LABELS OF THEIR PAPERS, WILL BE REMINDED THAT THEY ARE INDEBTED TO US. WE SHALL BE GREATLY OBLIGED TO THEM IF THEY WILL REMIT AMOUNTS DUE WITHOUT DELAY, AS WE ARE MUCH IN NEED OF FUNDS JUST NOW.

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, OCTOBER 31, 1873.

THE PRAYER MEETING.

Can a church live and thrive without a prayer meeting? No. Yet there are many church organizations here, and we suppose there are some everywhere, that pretend to live without such a service. They have "a name to live," but which must certainly be dead if they ignore the means which God, in His love and wisdom, has instituted whereby they may receive strength for every good word and work. It is positively painful to listen to church reports in which is the statement that no regular prayer-meeting has been held. No one is surprised after hearing such statement to find the balance of the report a series of complaints of leanness, barrenness, lack of spirituality, no conversions, no interest on the part of church members, decay and probable death. Such things are sure to follow. There is no church, however small or however widely scattered the members may be, that cannot sustain one meeting for prayer every week. . . . Entering on a new year in the denomination's history, we feel anxious that each church should endeavor to make the most of itself during the year as a power for good in the community where it is located. It cannot do this without a prayer-meeting. There may be but very few to attend it, but if only "two or three" are there, the promise is towards them. Because a church has no pastor to look after the meeting is no reason that it should be allowed to die. There are surely members enough in any church with sufficient interest in the cause of God to see to it in the absence of a pastor. It is especially a people's meeting, and need not be in any degree dependent on a minister. . . . Then we have heard of some churches having pastors that hold no prayer-meetings. They must forget the value of such a meeting, else they would not allow such lack to exist a single week. For their own sake, as well as for that of the church members and the glory of the Lord whose servants they are, they ought to see to it. The prayer-meeting church is always the best in every respect. A pastor can safely say, "The growing Christian men of my church are the men who habitually attend the weekly prayer-meeting. The men who give most for the cause of Christ in this country and abroad, are the men who go to the prayer-meeting. The men whose Christian counsel and support I most rely on, are the men who go to the prayer-meeting. The men who I should least fear would run into extremes, either of frigid conservatism on the one hand, or rash radicalism on the other, but who would be most likely to maintain candid, large, generous, just views of duty, are the men of the prayer-meeting. The men who labor most for souls around them, who visit the sick, and comfort the afflicted, are the men who habitually attend the prayer-meeting."

OUR INDIA LETTER.

MADRAS, INDIA, Aug 14, 1873.
MR. EDITOR—Day before yesterday I came in from a visit to our two little branch churches at Bhimpore and Bandarban. These few days have shown us both sides of the picture. At Bhimpore we had the bright side of missionary work, and at the Bengal branch came the dark side. The Santal brethren seemed to be making advancement, and the Bengal brethren seemed to be going back to the beggary elements of this world. I cannot do better perhaps than give your readers a short account of this trip to our branches.

About 11 A. M. on Saturday I started out from home on my pony. The distance to Bhimpore is about twenty miles, and during the rainy season the roads are very bad indeed. Full half of the way we have to go through rice fields, in some of which the water was from one to three feet deep. At Satpali, thirteen miles out, there is a market on Saturdays, and we reached it about 2 P. M., and secured a good congregation under a banyan tree. The people listened attentively to the preaching of the gospel. Most of them were unlearned men, Santals and low caste Hindus, and a few Mussulmans. Only two men could read, and they were Bengalis. One of them said, tauntingly, as I turned away to proceed on my journey, "When all the people obey your Jesus Christ then the land will become pure." How true! Even the devils now and then spoke the truth in the days when our Lord dwelt on earth.

It was full 5 P. M. when we reached Bhimpore. Simanta, one of my Santal school inspectors, gave me a hearty welcome, and while he and Dobnath, the village teacher, were getting a place ready for me in the end of the chapel, his wife went off a mile for some buffalo's milk, and a boy was busily cutting grass for my pony. I assure you it was very pleasant to see hospitality like this at the end of a six hours' ride through mud and water. The pony relished the grass, and I was thankful enough for the milk; and a Santal cot made me a nice resting place. That evening, when the brethren were all in from their fields, we had a religious conference, after which came such a night's sleep as a tired man thanks God for.

The Sabbath was a good day. Quite early the brethren came together to examine candidates for baptism. There were three, two of whom were accepted, the mother and brother of Dukhu, Santal schoolmaster at Bandarban. We at once went down to the water's side to attend to the ordinance. Several Hindus, besides quite a company of Santals, and our little church stood on the bank of the tank, and all were most orderly and quiet. The service seemed to impress them. May the Lord grant us the privilege of coming often to this water's side. Now there are eighteen persons connected with this little branch church. These two candidates seemed happy and hopeful. One of the brethren said, as we came away, "I hope this whole village may soon believe in Christ and be baptized here."

In the forenoon we had an excellent Santal prayer-meeting, after which I preached from Matt. i. 21. In the afternoon came their Sabbath School, which

I was glad to find was in a thriving condition. In the evening we had a covenant meeting and the Lord's Supper. It was on the whole a very refreshing season, for which our hearts devoutly thanked the Lord. The state of things at this branch is decidedly cheering. I hope to see other accessions to the church soon.

Early on Monday morning we were on the move for the other branch church, which is about seven miles across country from Bhimpore. Through jungle, over rice and indigo fields we pushed our way, until, at 10 A. M., we stood on the opposite bank of the river, within hearing distance of our native Christians at Bandarban. But we could not cross the river, now so swollen by the heavy rains that the boatmen would not risk their tiny craft on its tumbling waters. So we had to work our way down the river for several miles to a larger village, where, after waiting and shouting an hour and a half, a boat took us across. The pony was held to the side of it by its head and tail while the boatmen worked a lame rudder and a broken oar as well as they could in the swift current. We were however safely landed about half a mile down stream, from which point we had to make our way through the rice swamps full six miles to our destination. It was fast approaching 4 P. M. when we reached the neat little chapel, and several happy children bid us namaskar. Among the first to appear was Surji, one of our orphan girls, who was married last month to the Santal teacher here. She kindly and eagerly asked, "Have you had dinner, papa?" On learning the state of the case she hastened away and very soon cooked me some curries and rice.

That evening we had a meeting of the church, and were pained to find much contention, and grievous complaints against the leading brother. It was sad work to investigate these troubles, as it always is everywhere. It was late ere our meeting closed. Some of the offenders were penitent and received pardon by vote of the church; others were arrogant and unyielding, and hardened by frequent transgression of the law of love. On such the disciplinary power of the church must be brought to bear, I fear, before they can become humble and consistent disciples.

So it is, we have the sunshine and the cloud intermingled along our pathway. And who has it not just so? It pleases God to give us frequent evidences of His favor, and were it not for these, how could we bear our trials or live through our discouragements? *Pray for us.* I long to see the work progressing faster here in India.

J. L. P.

THE SECRET TO CHRISTIAN SUCCESS.

Vague ideas have been taught by many as to what true religion is; and by not a few have those ideas been imbibed. Some have so far mistaken the secret to Christian success, as to do right for the time being because of personal advantage, thus making selfishness the foundation of their religion. Others equally blinded have founded their Christianity on a zeal affected by spasmodic emotion—necessarily such emotion must be of a fitful nature. The former is but self-preservation, which is the first law of nature; the latter savors of fanaticism, the tendency of which is perdition.

Our Saviour declared, "Whoever will lose his life for my sake shall find it." This declaration implies more than a loss of tears, or any other loss caused by an involuntary act. It implies more than any voluntary loss circumscribed by human will; since an act thus performed would be an act for the sake of the creature, and not the Creator. All acts become vitiated when there is a mental reservation. The will, yielded by deliberate volition to the will of God, is the only condition to salvation. This being intelligent and deliberate, we come to possess the main-spring to Christian success. This being done, all our subordinate acts have a salutary effect; this being withheld, should our tears forever flow, our goods be given to feed the poor, and our bodies to the flames, it would profit us nothing subjectively. Having thus begun, we may add that that Christian who is most devoted—and that one is most devoted whose all is consecrated to God—will be the most successful.

Then there is a consistency in Christian work, and a propriety of individual deportment, which "cry aloud and spare not" in this critical age. The work of the Christian, in many respects, is like any other work. The cause that produces a good effect in any department of religious toil is just as intelligent, as the cause that produces any other effect by means, simple and comprehensive. If the work of the Christian be not comprehensive and philosophical, then has the secret of the success of the Christian church been misunderstood, since the greatest victories have been won by soldiers the best drilled, and many a battle lost by firing at random.

That the work of evangelization would never have begun nor perpetuated, without the aid of the Holy Spirit, does not lessen the propriety of human effort. The means for the accomplishment of Christian work being simple, both in design and operation, and that the promotion of religion depends largely upon natural and intelligent causes, and as human effort alone can in no wise affect the work of saving souls, there can be no wide separation of the natural and the supernatural, since both are required to effect the work.

Although Christ's kingdom is diverse from all other kingdoms, and although the weak things of the world are used to confound the things which are mighty, and the foolish things the things which are wise, it does not follow that the intellect of man was given primarily for any other purpose than the promotion of virtue. Therefore to be most successful is to be most consistent in all our religious work; and the most consistent requires all of our intellectual power. And yet how many seem not so to view it. Some tell us that we have nothing to fear, as the work God has begun must be carried on to the day of Jesus Christ; but while inspiration sustains the truth of the statement, we judge the faith of the "hero of the strife" by his consistent work. Why should consistent Christians expect a crop, who never sow the seed? and how can they expect to sow unless with all their might, mind and strength? No more can they than the husbandman who will not plough by reason of the cold. How many members of churches spend life with much less mental anxiety and personal interest regarding the "burdens and heat of the day" in the church, than they do about the rain that falls upon the just and the unjust. Many a professed Christian who dreams of the "Well done, good and faithful servant," pays less of that which he loves best for the promotion of Christianity, and pays it less promptly than for the narcotic that shortens life.

There are many unsuccessful in the Church because faith is lost in the performance of work, and that work consists in noise and talk. Beyond this their influence is sadly curtailed. The intellectual power that slumbers on the bosom of the will that is free, is only aroused when danger threatens to destroy their earthly treasure, or when there are possible indications of increasing it. The heart here finds its abiding place, and men live comparatively content, because the way seems right to them.

Reader, would you be successful as a Christian?

then live for a higher end than personal happiness, which goes only to the grave. Would you prize your religion highly? then allow it to cost you much. Would you be missed in the battle-field when you fall? then be a veteran, and know no retreat.

A FEW WORDS WITH OUR SUBSCRIBERS.

A few days ago we received a note from a subscriber, in which he tells us that he has thought of writing us for a long time; and then he goes on to say that he considers that his last remittance paid for thirteen weeks more than the number on his label indicates. He also says that at the time of sending the money he "chose a picture which has never come to hand," though he says, "a number of my acquaintances whose money was no better than mine got their premium," and he assures us that "the cause why you withheld the premium is yet a mystery to me." He winds up by saying that he wishes the paper stopped when the time paid for expires.

Now there are several (to us) important points that he has failed to consider. He does not mention how much his last remittance was, nor when it was made; neither does he tell us what premium he ordered. However anxious we might be now to correct the alleged error in credit, or to send the missing premium, we could not do so, simply because he has failed to give the amount and date of remittance and the name of premium. Then it does not seem to have occurred to him that eight or nine months (it must be that long at least if he is entitled to a premium) is a long time to wait before informing us of the mistake.

The statement that his neighbor's money is no better than his, implying deliberate partiality on the part of the proprietor, must have been made without thought, for it is a most unreasonable thing to think that we or any newspaper publisher would treat one good subscriber any different from another. The proprietor or editor who would do so must be a clear fool.

We do not believe that the good brother from whose letter we have quoted intended to do wrong; and we think he will see his mistake as soon as he reads this. If he will even at this late date furnish us the information which we have shown to be lacking, we will as we always do, make everything as right as it is possible to make it.

We have referred to the matters above somewhat lengthily because we wish to show certain of our subscribers how easy it is for them to fall into error. Mistakes do and always will occur in the best regulated establishments. So far as we are concerned, we are anxious always to make everything satisfactory to every patron of the paper. We have requested time after time that whenever, and as soon as ever, a mistake of any kind occurs that we be notified. We have explained the importance of the person notifying us giving full information concerning the matter wished to be corrected. When these things have been done, we have invariably done our best to satisfy; and in every case where there has been any doubt we have given the subscriber the benefit of it. No one can do any more.

Let it be understood then by all, that when mistakes of any and every kind occur in connection with this paper, that we will consider it a favor to be promptly notified, the notification to include a plain statement of all the facts bearing on the case; and we agree as heretofore to give careful attention to them. If subscribers will comply with our request and we fulfil our promise, then there can be no cause for grumbling, which all must agree is a most unpleasant employment under any circumstances.

We need all the money we can. Subscribers in arrears will afford us great relief by forwarding the amounts due without delay. Do not forget this.

For the Religious Intelligencer.
HALIFAX MISSION.
NO. 1.

Having been appointed by the Free Baptist Society in Halifax, and "recommended to the churches by Conference," we came to Port Medway to attend the October session of the Harmony Quarterly Meeting, and to make that a starting point in soliciting aid to purchase a house of worship in Halifax. An account of the Quarterly Meeting has, we presume, already reached you.

The Home Mission Society of the Quarterly Meeting voted to assist the Halifax Mission to the amount of one hundred dollars. A deplorable lack of interest is manifest in this whole Quarterly Meeting. Not one church reported by letter, and only a very few by delegates.

The pressing need is ministerial aid—not periodical help, but a regular pastoral system, that shall supply the churches without intermission. The churches are demanding men of talent and education, and such men they are willing to liberally support. On Monday, in company with the esteemed pastor of this church, we made our first essay in the work of soliciting contributions. "Beggings," though in rare cases it may be profitable, is never pleasing, but the real enthusiasm manifest by all in this case robs it of more than half its usual repugnance. It needs no prophetic eye to see that a church in Halifax will give new life to the whole denomination. All acknowledge this, and so the object fairly stated, a few questions asked and answered, and a liberal sum is usually subscribed. Bro. C. had planned a short cruise to us through some of the villages along the shore, and so on Thursday morning we found "black but comely" a "Nettle" in readiness for our accommodation. Ministerial tardiness prevented an early start, but after exercising the grace of patience for a time, we found ourselves fairly under weigh. The coast is indented with small harbors and around them pretty villages cluster—homes of the sons of the ocean. Many of these are now scenes of mourning for loved ones gone out no more to return. May God protect the widows and orphans during the approaching winter! At night we found a welcome in the pleasant home of Rev. Mr. Jordan at Lahave Ferry. Bro. Jordan is evidently doing a good work for the Master; and the people under his leadership are building themselves a neat and tasty house of worship.

On Friday we followed the river to Bridgewater. For beauty and attractiveness this scenery, we think, is rarely excelled. Large mills furnish immense quantities of lumber, which is literally taken from the mill door in ships. We have no churches in this section, but some Free Baptists reside along the shore, who appreciate a visit from ministers of their own denomination. A little more zeal and we might establish churches where they would be an ornament to the denomination and a blessing to the world.

Bridgewater is a thriving little village at the head of navigation on the Lahave. Several Free Baptist families reside here, and an interest might be easily worked up if labor could be bestowed. After partaking of the substantial kindness of Brother and Sister Crouse, we returned by a shorter way to Port.

On Saturday we were conveyed to Liverpool, thence by stage thirty miles to Caledonia, to spend the Sabbath with the Harmony Church. This church is without a pastor, but of its needs and prospects we will speak in our next. And now, with cherished friends of former years, we commend ourselves to the All-seeing Father, and await the approaching Sabbath.

H. J. D.

The ministers may aid us greatly in getting new subscribers, by making known our offer of the remainder of the year free to those who subscribe now. Say a word in behalf of your paper, brethren.

A GRAND COMMUNION SEASON.

The editor of the *Protestant Witness* (Halifax), writes as follows to his paper concerning a communion service, held during the session of the Evangelical Alliance at New York:

In the afternoon we joined in the Communion in Dr. Adams' Church. Probably *Three Thousand* People joined in celebrating the dying love of Christ. The sight was sublime in its simplicity. Dr. Adams (Presbyterian) presided. The venerable Dr. Payne Smith, Dean of Canterbury, delivered a brief address suitable to the occasion, led the congregation in reciting the Apostles' Creed, and offered a brief prayer. Dr. Angus (an eminent author and Theological Professor of the Baptist denomination in England), also united in the services. So did a Methodist brother, and a Lutheran, and a Waldensian, and German Reformed, whose names I cannot mention. Rev. N. S. Sheshadri of India gave a brief address. The services were deeply solemn and impressive and harmonious. Here are men from India, from almost every country in Europe, from every State and Province in North America,—men of every evangelical denomination, were at the same table partaking of the same symbols of Jesus' love. No one who took part in this service will forget the scene, or the feelings that came with the scene. May the spirit of those two hours follow us all our days.

DISPUTED POINTS SETTLED.

Referring to the Communion service held during the meeting of the Evangelical Alliance, the *N. Y. Observer* says that three questions, long disputed in this country, were settled by the acts of distinguished members of the Evangelical Alliance. We emphasize them because we regard them of great value in guiding public sentiment in this country.

1. The regular Baptists, and the most learned and able of their members, represented by Dr. Angus, commune in the Lord's Supper with other denominations.

2. Episcopacy, represented by the Dean of Canterbury, Bishop Cummins, and others, recognizes the ministerial rights and character of the clergy of other denominations.

3. Presbyterian ministers, like Drs. Paxton, Hall and Adams, receive Episcopal clergy into their pulpits, and to assist in the administration of sacraments in their congregations.

When anybody asks for any tangible evidence of results from the Conference, we may point to these three signs of the times.

The November number of HARPER'S MAGAZINE closes a semi-annual volume of remarkable excellence, whether we regard its reading matter or its illustrations. Of the latter there have been four hundred in this volume. Upon examining the contents of the last two volumes, we find that there is, on an average, one illustrated page in each number which contains the title, and profuse pictorial embellishment of some notable new work, or collection of works, belonging to the department of Travel, Science, or History. The current number contains two such articles. The first is an exceedingly valuable contribution by Helen S. Conant, entitled "The Secret of the Strait," made up from the unpublished report of the late Dr. G. A. Mack, the geologist of the Darien Exploring Expedition of 1871—dealing mainly with the natural history of the isthmus, and the practicability of the contemplated Inter-oceanic Canal, and accompanied by numerous novel and beautiful illustrations. The second is a contribution by S. S. Conant, entitled "The Last of the Three," apropos of the recent publication of the *Memoirs and Letters of Sarah Colridge*.

The current Number for November contains Seven Illustrated Articles (exclusive of the Illustrated Serial Story, "The Living Link," by Professor De Mille, and six sixty-six engravings. Besides "The Secret of the Strait" and "The Last of the Three," already alluded to, there is a characteristic sketch of Irish Travel, entitled "A Lone Woman in Ireland," by L. Lizzie Cloud; sketches of a dozen French Celebrities, with portraits, by Julius Heart; and "The Mountains," by M. D. Conway's "South Coast Sceneries in England," and "Our London Scrap-Book." Mr. Conway's Saunter treats of Dorsetshire, and gives very curious and interesting materials, including a batch of letters from John Adams to Brand-Hollis, indicative of Mr. Adams's political philosophy.

Emilio Castelar contributes another paper of his series on "The Republican Movement in Europe," and Charles Nordhoff describes the resources of the Sacramento Valley in Northern California.

WOOD'S HOUSEHOLD MAGAZINE for November has a variety of good reading as usual. The SAMARITAN for November presents to its readers a number of interesting and valuable papers. The Hospitals of New York; Sleeping Rooms; Cholera—its cause and prevention; and several other papers are of much worth. Price, \$3.00 a year. A. S. Barnes & Co., New York, Publishers.

The Baptist Union of New York, has recently added two to its editorial corps—Rev. D. M. Graham, D. D., and Rev. G. F. Pentecost. The Union has been from the start a live paper, strong and good. With such an addition to its staff of writers, it may be expected to be stronger and better if possible. We wish it the largest success in its good work.

See announcement on first page. New subscribers receive the RELIGIOUS INTELLIGENCER free for the balance of the year. This is the time to subscribe.

We are requested to state that the minutes of the recent session of our General Conference, will be mailed to the churches next week. Any churches that did not receive them last year will be supplied by sending the address and number required to either of the publishing committee, Revs. G. A. Hartley, Carleton, and J. T. Parsons, St. John.

IN THE REPORT of Conference in last week's paper, the printers made us say that Bro. G. W. Hartley was granted license; it should read Bro. W. Hartley.

TO CORRESPONDENTS.—A. E. Hartley: If you will look at the INTELLIGENCER of July 4th last, you will see the \$3.00 acknowledged, and that you are credited to No. 102.

LAY PREACHING—an element so generally neglected abroad—has just received marked impetus in Berlin. Dr. Wichern having already introduced laymen into the clerical department of his humanitarian institutions, the Routh House, near Hamburg, who have only been found to be safe instructors of the young, but earnest and successful preachers of the Gospel.

The News and the Press.

ST. JOHN, N. B., OCTOBER 31, 1873.

NEW BRUNSWICK.—A cheese factory is to be established in Jacksonville, Carleton County. . . . A Mr. George Thomas, living in Wicklow, Carleton County, was severely gored by a bull a few days ago. . . . Twenty-five sheep were killed a few days ago in Jacksonville by dogs. . . . Two new candidates for Local Legislative honours have come to the front in Carleton County—Messrs. Isaac Strong and Daniel Irving. . . . The Pullman cars are to be taken off the railroad between Saint John and Bangor. Why is not stated. . . . The public landing at St. Stephen has been repaired by the Railroad Company. . . . A house on Union Street, owned by John Hopkins, was considerably damaged by fire Saturday night. . . . A lad named White had his foot seriously jammed while riding on a cow-catcher at Sussex the other day. . . . A daughter of Hon. S. L. Tilley was the other day married to Mr. DeWolfe of Quebec. Report says that the happy groom made his bride a present of \$50,000 on the day of their marriage. . . . Diptheria is reported at Deer Island. . . . The *Courier* advocates a new Town Hall for the live border Town of St. Stephen. . . . The *Express* says the sewing-machine girls of Fredericton threaten a strike, if their hours are not shortened. . . . About six hundred feet of the sluice at Sutton's Mills, South Bay, fell Sunday evening, which necessitates the closing of the mill until repairs are made. . . . It is rumored that a new paper is shortly to be started in St. Stephen. Let it come. The more the merrier, says the *Courier*. . . . The new fog alarm for Machias Seal Island will be in operation in a few days. The building in which it is placed has just been completed by Messrs. Clark & Stackhouse, and coal for the boiler is being landed. . . . The Consolidated European and North American Railway Company are discharging numbers of employees whose services can be dispensed with without detriment to the road. . . . John C. Winslow, Esq., has been appointed a member of the Board of School Trustees for Woodstock, in the room of Stephen B. Appleby, Esq., resigned.

Counterfeit twenty-five cent pieces are being circulated through the city. . . . Chief Superintendent Rand has been on a tour through Carleton and Victoria Counties. . . . One day last week a man named Thos. Orr was killed at the railroad station in Woodstock. Assisting in uncoupling some cars, he fell on the track and a wheel passed over his head. . . . A colored seaman, named Wm. Johnston, fell between the wharf (Robertson's) and his vessel Sunday night, and was drowned. . . . Mr. Domville, M. P. for King's Co., was seriously injured the other day in Ottawa, by being thrown from his horse while out riding. . . . The New Brunswick Cotton Mills are crowded with orders. A healthy sign. . . . A man named Peter White, a printer, fell and broke his leg on Water street on Monday. He was intoxicated at the time. . . . The election in King's County resulted in the return of Mr. Nowlan, by a majority of forty-four over Mr. Flewelling. There was but little interest in the election, only about 1,500 votes being polled in all. It certainly cannot be a victory for Separate Schoolists, especially as Mr. Nowlan declared that he was decidedly opposed to such schools. . . . The *Globe* says that a young man named John Lowry, while performing some sort of a gymnastic feat the other day in Fredericton, fell, and seriously injured his back. . . . There was a row on St. James street on Saturday night, during which the report of a pistol was heard, and the *Tribune* says a young man named Ward had his collar bone broken by a kick from another of the party.

NOVA SCOTIA.—Mr. Duggan, ex-Mayor of Halifax, recently received from ex-Governor Doyle a very complimentary letter and the portrait of himself, in token of his esteem. . . . Mr. Abram J. Cox has had a baggage master on the Intercolonial, named James Brutecher, arrested, charged with stealing a satchel containing silver ware. . . . About \$1,700 were collected for the Pope in the Roman Catholic churches in Halifax last Sunday. . . . The *Evening Chronicle* claims that there was a row or a riot on a small scale, at Vale Colliery, on Monday, between Catholics and Orangemen. . . . On Friday last the body of a sailor was found at the Beaches, Pictou. It is supposed to be the body of a seaman recently lost overboard from the *Isna* at Gull Rock, Caribou. . . . It is said that a man giving himself different names at different times, and professing to be a cattle dealer, has been stealing cattle in the vicinity of St. Mary's Bay. He was journeying in the direction of Yarmouth. . . . The opening made last week in the travelling slope of the Drummond Colliery has been kept open and a strong current of air has been circulating for some days. As yet no indications of the existence of fire have been observed. Opening up the mine is steadily going on. The company are making preparations for opening a new slope on the lower seam near Wm. Fraser & Co.'s store, and also a new slope to work the main seam southward of the first "step" near the edge of the woods. These two works are likely to be prosecuted independent of the old works. . . . The Starr Manufacturing Company shipped for England by the steamship *Iberian*, 133 cases of Forbes' Patent Skates, valued at \$22,000, and we learn that large quantities have yet to be shipped to supply the European market. . . . A despatch to the *Daily Telegraph* of the 28th says that a few days ago two brothers in Weymouth, named Wallace and Charles Warner, quarrelled. The same night Wallace died. When the body was being taken to the burial the procession was stopped by the Coroner and Sheriff; the coffin was opened, and on examination of the body a large dent was found in the skull, and when the head was opened a large quantity of clotted blood was found, evidently under the fracture, and circumstances pointed strongly against the brother, Capt. Charles Warner. Report also says that he has fled. . . . A young man named Joseph Owens was crushed to death at McKay's Boiler Works Dartmouth, on Monday, by heavy shears falling on him while hoisting. . . . A Mr. Agnew, a resident of Liverpool, formerly of St. John, is reported missing from Bridgewater since Saturday. His hat was found in La Have River, and it is supposed he is drowned. . . . A later statement says that a man named Pluke is the thief who stole Mrs. Cox's satchel of silver ware, and that he and his wife are in jail. . . . The Stipendiary Magistrate of Halifax, is resolved to stamp out the Sunday traffic in liquor in that city. He has started in the campaign by imposing a fine of fifty dollars and costs, or 60 days imprisonment, on a woman who sold a gill of rum.

GENERAL.—The Coroner's Jury in the Houlton shooting case, after careful examination, returned a verdict that Willie Martell came to his death by a pistol shot, fired by some unknown person. Kelly has been released. . . . The largest flour mill in the United States is being built in Minneapolis. It will cost \$300,000 and contains forty run of stones. A company of Omro, Wis., men has been formed for the purpose of improving and cultivating a cranberry marsh of one thousand acres in the northwestern part of Shawano county. . . . A woman in New York was recently sentenced to six months' imprisonment for beating her husband. . . . To call a homeopathic physician a quack and to call a homoeopathic physician a quack is the same thing. . . . The government of British India intends to spend \$27,000,000 sterling within the next five years on State railways and canals of irrigation. . . . In the year 1871, 17 persons were registered in England as dying at the age of 10 years, 17 at 101, 1 at 102, 3 at 103, 8 at 104, 2 at

105, 2 at 106, 1 at 107, 1 at 108, and 1 at 109 years. . . . A virulent type of diptheria has appeared in Vermont. At West Castleton, five out of seven cases proved fatal. . . . Mankato, Minn., makes a million matches a day, tipped with lucifer. . . . Pope Pius IX. is having two suits of clothes made. His colors are scarlet and white. . . . At Port Byron, N. Y., they are making paper barrels, which are said to be stronger than wood. At present the barrels are made of wood, but paper is to be used eventually. . . . Polygamy is fading out in Turkey by the gradual imitation of European customs, and a conviction that a single wife is less expensive and makes home happier. Many of the higher classes of officials now keep but one wife. . . . The salary of the Lord Mayor of London is to be fixed hereafter at £10,000. . . . The only break in the telegraphic cable to encircle the world is that which it is now proposed to supply by the line from San Francisco to Japan. . . . The sales of waste paper from the various public departments in England amount to something like \$80,000 a year.

GUILTY.—Peter Mallman, the man charged with killing his wife, in Lunenburg, has been found guilty; and on Friday last he was sentenced to be hanged on the 30th of December. He manifested the utmost indifference throughout the trial, and still persists in declaring that he is innocent of the crime. The evidence showed that he and his wife did not live very agreeably, his treatment of her at times being quite brutal. The last time she was seen alive she left her home in company with her husband ostensibly, to gather some wild fruit, she taking a basket and an axe. Towards night he came home without her, and in answer to his daughter's enquiry about her mother, said she had gone to a neighbor's to work for a week or two. When, in a few days, it became known that the woman was not at the neighbor's, suspicion was aroused and search for her was instituted. In the mean time Mallman had gone away. The wife's remains were found concealed in the wood where he had gone with her husband; there were evidences of a severe struggle, and her head was broken as with an axe. The husband was arrested some distance from home; and now, after a fair trial, lies in goal, convicted of the dreadful crime of wife murder, awaiting the execution of the awful, but just sentence.

DESTRUCTIVE FIRE AT VICTORIA CORNER, C. CO.—We are sorry to learn from the *Sentinel* that about one o'clock on Tuesday morning last, the wind from the time blowing furiously, flames were discovered bursting out of the barn of Mr. G. W. Boyer, Victoria Corner. Almost instantaneously the burning hay and other light materials were carried to the adjoining buildings, setting them on fire, and from thence still spreading in their devouring course. Before the rain, which commenced to fall at an early hour in the morning, had checked the progress of the flames, Mr. Boyer's brick dwelling house, with large ell attached, his out-buildings, barn, old cannery and manufacturing shop had all been consumed. The old meeting house, too, was destroyed. The burning cinders were also carried across the road, setting fire to a barn in the rear of Mr. Wm. Taylor's store, belonging also to Mr. G. W. Boyer, and which with its contents of hay was likewise burnt to the ground. Mr. Boyer saved but very little of the contents of either his house, shop or barn. His loss must be very heavy; we have heard it estimated at \$10,000; insured for \$2,000. A singular circumstance connected with the fire is, that notwithstanding there were horses and cattle securely fastened in the barn in which the fire first broke out, after the fire the animals were found unharmed straying about the premises. Some of the cows were fastened with chains, and the poor creatures became unloosed in the morning.

From later accounts we learn that at one time, during the progress of the fire, no less than five other buildings besides those burned were in flames at one time, when it looked as though the whole village was doomed to destruction. The dwelling house and furniture of Mr. J. W. Boyer were injured to a considerable extent. Insured. A correspondent writes "that it is supposed someone must have gone into the barn to sleep, and lighted matches and carelessly let one drop, and seeing what the result would be, turned out the contents thereof, as we learn that some young men had slept in another barn near by the same night."

"The old meeting house" referred to is one of the oldest, if not the very oldest, belonging to the Free Baptist denomination; and in it, if we mistake not, the first General Conference of the body was held. We sympathize with Bro. Boyer in his heavy loss, and also with the people in the loss of the good old house among which clustered many sweet memories.—Ed. INTEL.

DRAWING IT MILD.—Stokes has been found guilty of manslaughter in the third degree. We thought they had proved he was insane! He will get a little while in prison, and soon be out all right again.—Telegraph.

PARLIAMENT.

(Condensed from Despatches to Daily Papers.)
Parliament was formally opened on Thursday. An immense number of spectators were present to witness the ceremony, which was of the usual imposing character. The gorgeous toilettes of the ladies who were present in large numbers, added brilliancy to the scene, and the reports of the reporters for the daily press, into ecstasies of delight.

The Commons were summoned to the Senate Chamber, and the following speech delivered:—
Honorable Gentlemen of the Senate:
Gentlemen of the House of Commons:

In accordance with the intimation given by me at the close of last session, I have caused Parliament to be summoned at the earliest moment after the receipt of the Commissioners appointed by the Canadian Pacific Railway.