

and on another occasion, "Whose shoe-latchet I am not worthy to unloose," Christ pronounced him "The greatest born of women." When the centurion said to him, "Lord, I am not worthy that thou shouldst come under my roof," our Lord places this crown upon his faith, "I tell you I have not found so great faith, no, not in Israel." When the publican exclaimed, "God be merciful to me a sinner," he descended from the temple, "justified rather" than the self-righteous Pharisee. Yes, "When men are cast down, then there is lifting up." There is a present reward of grace to the humble, Christ exclaims, "Humble yourselves under the mighty hand of God, and he will exalt you in due time." And what tongue can describe the inward peace, satisfaction, and contentment of that soul in whom this self-dying life of Christ dwells? Such an one has a continual feast. He may be deeply tried, sorely tempted, heavily afflicted, severely chastened; but his meek and submissive spirit exclaims, "It is the Lord, let him do as seemeth good in his sight."

SPECIAL NOTICES.

The object of this paper is to give, in a plain and simple manner, a full and complete account of the progress of the Christian cause in the world. It is published for the purpose of giving information to the friends of the cause, and of promoting the cause itself. It is published for the purpose of giving information to the friends of the cause, and of promoting the cause itself.

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NOTICE.—It is hereby requested that all orders for this paper, and all communications, be addressed to the Editor, at the office of the Religious Intelligencer, No. 10, St. John's Street, N. B. Nov. 10, 1854.

WM. PETERS, Editor and Business Manager.

Religious Intelligencer.

SAINT JOHN, N. B. NOV. 10, 1854.

THE WALDENSTADT EXTRAORDINARY DELIVERANCE.

We last week called the attention of our readers to the Meeting of the British Organization of the Evangelical Alliance. The following deeply interesting narrative is from the address delivered by the Hon. and Rev. Baptist, W. Noel, before the Meeting on the present state of the Waldensian Churches. Mr. N. has recently visited them, and their long and faithful testimony for Christ, against the errors and darkness of papal idolatry, and their sufferings on account of the same, interests (in our estimation) everything connected with them, with unusual interest. We do not know that we can encourage the faith of some more judicious means than referring them to the long tried and well-endured hardness of Christians of other ages, and other countries. And while we do this, we afford our readers generally, a liberal amount of useful information.

You are aware, most of you, that the Churches of the valley of Piedmont which I have lately visited, have existed from time immemorial, that their origin is not well ascertained, but that certainly they have been offering a practical protest against the abuses and errors of the Church of Rome since the eleventh century, and probably from an earlier period. I have lately visited all their parishes and churches, in company with M. Roussel, in a tour amongst them. During which he preached to considerable congregations in every one of their temples. I should be in danger of wearying you by anything like a detail of what we met with on that visit, and I would rather, therefore, confine your attention to a single meeting which closed that tour, and at which my dear friend, Mr. Henderson, and several other English friends were present. There is a place at the head of one of their valleys, the valley of St. Martin, called the Balsille. It is a promontory that runs down from a high mountain, which is insulated and extremely precipitous on all sides. The mountain itself is called the mountain of the Quatre Dents, the mountain of the four teeth. The lower part of it, the Balsille, is divided into two parts, one called the Chateau, and the other the Fortin. This mountain stands between two torrents, which close just in front of it. At our place of meeting there was a beautiful lawn, with short grass interspersed with rocks of an undulating form. In front of the lawn a precipice of about 200 feet in height; just above that precipice is a narrow ledge of level ground, called the Chateau, or Castle, and above that are the precipitous cliffs called the Fortin, which are four successive conical summits, exceedingly difficult of access. On the north-east there is a still higher mountain, of which the Balsille forms a part, and on the left a mountain called the Guignivert, about the same height. Above the Guignivert, and behind the Balsille, is a still higher mountain, eight or nine thousand feet high, the upper part of which is exceedingly precipitous. The neighbourhood I have described was the scene of a very heroic defence about 300 years ago. Henri Armand, who was pastor and colonel of that people, at the head of 800 men, returned to their valleys, when the whole Waldensian nation had been banished thence. They had lost their valleys and houses, and were apparently expatriated for ever, when Armand, with these 800 men, determined at all events to recover their valleys and property. They came back without money, without resources or provisions, and in the face of a vast force they recovered valley after valley; but, at the same time, they were engaged in a strife so unequal, that it was probable, though their loss was very small compared with that of their enemies, that eventually they would be worn out and destroyed. At length Armand proposed to his men that they should not wander from height to height, and engage in successive conflicts any more, but concentrate their forces on this mountain, called the Balsille, and there meet their enemies, and await the result of a general attack. There they encamped, and rendered the place strong by such fortifications as they were able to make, which would be nothing in modern warfare, but which were formidable at a time when cannon was not brought to bear upon such fortresses. There these bold, brave, and pious men spent the whole of a severe winter in the midst of the deep snows which were succeeding them on every side, after having resisted several attacks made upon them in the autumn. At length, in the spring, it was announced to them that their enemies would return. Various offers were made to the Waldensians to lay down their arms; they were promised pardon, and a sum of money each, if they would relinquish and give up their enterprise; but they were determined, by the help of God, to secure recovery of their valleys and the restoration of their families. They therefore announced that they must await their enemies, and at this time were reduced to about four hundred. Marshal Catinat, one of Louis XIV's best Generals, came to attack them with an army of nearly twenty thousand men. He filled the valley with troops, covered every height with soldiers, and surrounded the Waldensians,

that it seemed impossible for them to escape, and then conducted a siege upon the Balsille, but with such ill-success that the French soldiers were mowed down by hundreds; and at length the indomitable Waldensians, completely victorious, and drove off the French army. Louis XIV, however, was not to be baffled by a few peasants, and Marshal Catinat did not mean to give up his enterprise because he was once defeated. He therefore left the command of his army to M. de Pequequier, who returned to the attack at the head of 12,000 men. The soldiers filled the valley of St. Martin, covered the neighbouring hills with their forces, filled all the woods, and just opposite the chateau of the Balsille, placed a battery of cannon. The valley had never seen cannon before, and the Waldensians were ill-prepared to resist any such attack. A white flag was then hoisted by De Pequequier, to announce that they should be forgiven if they would surrender; and afterwards a red flag replaced it, to announce that there would be no quarter if they did not surrender. They were then asked if they would yield, to which Armand and his men replied, that the cannon might fire, but their rocks would not be likely to be shaken by them, and that their hearts were like those rocks. But though they might be very bold, they were not able to resist the battery; it tore down their poor fortifications rapidly, and the soldiers of De Pequequier ascended the Balsille by its only approach, which was a steep and grassy slope, on the southern part of the Chateau. At length, with very little difficulty they entered into the fortress itself. Meantime the Waldensians, who had only lost a single man, retired to the Fortin, the sharp pinnacles behind. The Fortin had no means of defence; it was difficult of access, but as there was no water, and no means of living in the midst of the snows, the Waldensians, it was supposed, could not hold out; and the French, quite certain that their foes were in their hands, immediately announced that every man of them should be hung in front of the chateau the next day. On the following day the French mounted, with their usual gallantry, up those pinnacles heights, chased the Waldensians, and expected to take them prisoners; but when they had become fully possessed of the whole mountain of the Quatre Dents, and had the Fortin in their hands, without a single shot returned, they looked for their prey in vain, and did not find a single Waldensian there. Yet all around them were terrible precipices; every height of the country was filled with troops of the enemy's forces. At night, after those four hundred men had stood the whole day in battle, they knelt down on the ground, and implored the aid of God. Just at that time such a mist rose from the valley, boiling and curling up from beneath, as to hide them completely from the numerous watch-fires of the enemy, which were burning through the night, and which would have flamed upon them and left them no hope of escape. By the aid of that friendly mist they ascended a precipice with naked feet, which they could not have ascended with their shoes on—a precipice which no man has ever climbed besides, which not a man of the enemy would have dared to ascend, and which the chateau itself could not have climbed. They were in total darkness; they felt their way from rock to rock, and ascended, holding each other's hands. The next morning, when the mist cleared away, the French, thinking to find them on the Fortin, looked high in the clouds, above the Guignivert, and saw those men cutting their way in the snow, on the highest point of the mountain beyond. God blessed them, and in ten days peace was made, and all their taken into the service of the Duke of Savoy, as his favoured troops, who before were, in conjunction with Louis XIV, seeking their utter extermination. It was a gallant defence and a remarkable escape which their meeting was called to celebrate. There is but one path to the spot at which the meeting was held.

The mountains and rocks are far too precipitous to be climbed any other way, at least without great difficulty. Along that path, from earliest dawn, there was a continuous flow of visitors. I awoke at half-past three, just as the first twilight was beginning to appear, and it was glorious to see the whole of that narrow pathway crowded with visitors, climbing up the valley towards the Balsille. People were walking along the whole distance, as far as eye could see, groping along the side of the mountain. At nine o'clock we reached the spot, and I was forcibly reminded of the day on which the battle I have described to you was fought; for while the sun broke out above our heads, the mist which seemed to hang over the Balsille, making it look as black as though it were the infernal region itself. As I approached the Balsille I could easily imagine with what terror the superstitious French soldiers would approach to attack it. It seemed as if the place was the very citadel of the Prince of Darkness, for the sunshine only made the shadows still deeper. However, on this day there was no sign of conflict. We saw three thousand peasants assembled and seated on the grass in a beautiful theatre. There was a natural platform prepared by the rock on which we stood. It was a beautiful sight to see the place crowded, and the preparation made for the meeting.

At nine o'clock the meeting was opened by one of the Waldensian pastors, a vice-moderator of the valley, who expounded the order of proceedings, and gave out a hymn to be sung. A very earnest prayer followed, by another pastor named Milan. There was then a recital of the historical events which I have mentioned, extremely well drawn up by a Waldensian pastor of Turin, whose ministry among the Italians God has greatly blessed. The recital was listened to with great interest. He mentioned many things, showing the providential care of God over Armand and his men. It seems that when they returned from Switzerland they drove away the inhabitants who occupied their property before they could gather in their harvests. But they were so soon attacked themselves that they could not afterwards gather it in; so that in one of the valleys the snows came and completely buried the harvest before it could be gathered at all. In winter, when they had taken possession of the Balsille, and had no provisions, being in danger of starvation, they returned to this valley, to see if they could find any; and to their surprise they found that the snows had melted, and that the harvests were ready for them, enabling them to live during the winter for several months. The people were invited to join in a hymn of praise, called the song of Balsille, and about a thousand voices joined in delightful harmony, to sing God's praise for the rescue of their fathers. The hymn contained such sentiments as these:—

It was here that our fathers, the true and the bold,
With weapons against them, but God on their side;
Superior to hardship and hunger and cold,
The crosses of home its agonies defied.

Like Israel didst God's promises to show,
They were saved by His care in each suffering time;
Their harvests they dug from the sheltering snow,
And climbed where the demons would tremble to climb.

When the cannon had conquered their pinnacles height,
And sought to subvert them but death and despair,
They prayed to their Maker that perilous night,
And he made them to triumph in answer to prayer.

And now when the signs of the terrible day,
The holocaust of France are heard down the soil,
Rich robes of battle should teach us to pray,
Each bullet remind us of duty and God.

Two land of great actions, thus home of our sires,
Light crags which have witnessed the fall of the brave,
Inspire us, their children, with ardent desire,
The foes of our faith to calumniate and slay.

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FREE TRADE: ITS ORIGIN AND ITS TENDENCIES.

Our only apology for presenting a subject of this kind in our columns is the effect which it is said the introduction of such principles will have on the social and religious condition of mankind. The author of the work, from which we make the following extract, believes that Free Trade is taught in the Bible, and its principles are cherished by its instruction, and that hence those who expect the diffusion of the gospel need not fear any counter influence from the spread of Free Trade principles. In 1832, the Council of the National Anti-Corn Law League, in England, offered two hundred and fifty pounds for the best Essay—showing the results of the repeal of the Corn Law, and the Free Trade policy, upon the moral, the social, the commercial, and the political interest of the United Kingdom. Thirty-one Essays were sent in; among which was one by HENRY DENCKHAU, A. M., entitled, *The Character of the Nations; or, Free Trade and its Results*. In this Essay, the writer traces the rise, progress and triumph of the Free Trade movement; the effects of Free Trade on the commerce, manufactures, and other industrial interests of the British Empire; and the results and tendencies of Free Trade, social, political and religious. The prize offered was awarded for this Essay. The extract which we subjoin is from that part of this work which relates to the effect which Free Trade will have on civilization and religion. Without expressing any opinion of our own on this system of national policy, we commend the extract, as presenting some facts in very clear light.

"Reconsidering the reasonableness of the hope which all feel, that a future period of political and moral perfection is in reserve for the world, how will Free Trade influence its approach? We answer, in a threefold way:—

Free Trade will elevate the physical and social condition of the world. The groundwork of civilization is labour; a sense of its value, and an economizing of its results. The effect of Free Trade on civilized communities with respect to the value of labour, is very plain,—it creates a demand for it, and gives the labourer a proportionally greater share in the enjoyment of life. But it will produce the same result, in some measure, upon barbarous communities too. It will induce the peasant to till more ground, to sow more wheat than he can consume himself and exchange with his neighbours, and, in return, it will bestow upon him comforts of which he before knew nothing. This reward will expand his views, and stimulate his exertions; gradually he will learn to invest capital, his wealth increasing, step by step, till at length he becomes an owner of estates and shares, and an extensive cultivator in his turn. One such individual cannot rise alone; he will be stimulated by his success, and, in time, national opulence will be the result. By stimulating a demand for labour, and conferring its rewards, commerce will build up mankind in that social well-being which affords the most favourable opportunity for the due development of every political and moral virtue.

Free Trade will tend to spread the knowledge and the practice of pure political sentiments. On this subject there prevails much ill-contrived enthusiasm. Justly grateful for the freedom which we enjoy, assured that freedom is necessary to attain man's highest well-being, and, also, that it is the indelible right, we are apt to forget the only condition on which it can be possessed. We are led to imagine that all which is necessary for the happiness of a people, is a constitution like ours; constitutional government is with us a recipe for every disease. If the question at issue were merely one of political systems, our views would probably be correct; but the question is too often a social one. Physical force is, in many cases, resorted to, as a means of obtaining political rights, and too often only to occasion a closer riveting of the chain. The same mode of cuffing mankind, is to induce them in social comfort and moral excellence. Without these attainments, liberty could not be kept if it were won, but with these attainments liberty will count of its own accord. Hence commerce, as the emancipator of mankind,—it creates wealth, it is true, with every act of self-respect, it fosters habits of justice and moderation; it strengthens the love of property, and thus opens to us a source of political power. A commercial people almost necessarily become in time a free people. We have been pointed, again and again, to the evils of Russia,—with thousands Russia is a hateful name, the symbol of oppression and wrong. How then might we best aid the slave population of Russia in the work of emancipation? By sending our men of war into the Baltic and Black Seas, and scattering eloquent manifestoes on liberty?—No, trade with them, and in time they must be free. Commerce brings nations together, unites communities by the ties of reciprocal benefit, till at length the people, loving each other, the wrath of princes falls as harmless as a spark on granite rocks.

Free Trade will aid in spreading beliefs which will stimulate the faculties of those who receive them, and thus lay the foundation of all political and moral greatness. We need not say that the special beliefs to which we refer are those of Christianity. We write here for it nothing but what the more historical student admits on the ground of experience and fact. It will not be denied that religion is the most influential element in moulding individual and national character, and that on purely political grounds merely, the chief of beliefs is no matter of indifference. We find in Hindostan, for example, a religion which develops the positive graces; which fosters contemplation, endurance, abstinence rather than vigorous exertion.—Hindostan has never been free from a foreign yoke. We find in Turkey a faith which inspires every man with the conviction that all things are under a law of inevitable necessity; that it is an act of impety to attempt to arrest the progress of a fire, or to escape from death, and which, at the same time, calls the voluptuous passions into play by visions of celestial joys: Turkey is at this moment at the mercy of Christian powers, and since on the part of France and England we see a faith which tells us that man's destiny is practically in his own hands; which stimulates inquiry and independent thought, asserts the equality of all men in the sight of God, and brings all virtue on an intelligent appreciation of his will.—These two nations are now exerting a moral and political power, which we shall hardly exaggerate in pronouncing equal to that of all the world beside. This comparison might be carried into the minutest details, and exemplified in the largest variety of instances, and it would be found fully proved, as a matter of fact, that where the elements of Christian civilization have been most vigorous, there the greatest triumphs of industry and political greatness have been achieved.

But what is Free Trade?—It is in itself a Christian idea. It is the embodiment of the Christian thought that men are brothers. It takes the olive branch which Heaven in mercy sends to earth, and bears to every land. Free Trade tells that war is wicked; that the millions of armed men that cover Europe should bear their swords into ploughshares, and their spears into pruning-hooks. In proportion as mankind accept the principles of Free Trade, they will admit the morals of Christianity, and may be the more easily led to adopt the doctrines from which they spring. But it exerts a still more direct tendency in the same direction.

As our commercial connections extend, so also will our moral power; with the prosperity occasioned by Free Trade, our population will increase, to be drafted off by thousands to our colonies in distant parts of the globe. Nothing will tend so much to diffuse into commerce, and the political freedom which it will give to our dependencies, it will tend to spread throughout the world, at a rate of which we have no conception, the language, manners, literature, and faith of Britain. But the colonization of the Pacific will be its Christianization too. Bring the shutters and the gospels together, as they are seen in the language and servility, or the voracious independence of their professors, and the result will not be long doubtful. Free Trade says,—"Let men come together." We hail the bidding; such contact is vital for truth. The elements of superstition will then vanish, princely securities and impostures will be scorned away, and everywhere stand up erect, wearing the image, and blessed with the liberty of God."

The Wilberforce Family—Their Seclusion from the Protestant Church.

An English correspondent to an American paper, gives the following account of the family that distinguished Statesman and Christian, William Wilberforce, Esq.:

"The religious world has been somewhat startled by the retirement of Archbishop Wilberforce from the Established Church. He was to have been put upon trial for heresy, on account of his published opinions on the sacrament of the eucharist, but he very judiciously declined that, he has a conscientious objection to the doctrine of the royal supremacy, and, therefore, recalls his subscription, resigns his preferments, and puts himself, he says, so far as he is able, in the position of a lay member of the English Church.

Our countrymen feel the reduction has grievously the Wilberforce family—the four clerical sons of the celebrated William Wilberforce—have disappointed the expectations cherished relative to their influence for good upon the state church of Great Britain. The name of Wilberforce, in the past generation, was closely associated with piety, enlightenment and exalted philanthropy; the most pure and patriotic. Wilberforce, the father, was one of the greatest orators of the day; a leader in the crusade to wipe the blot of slavery from the British empire; the friend of Pitt, and a member of the House of Commons for more than half a century. About 1797, seeing the disorganization of a society, he conceived the idea of re-constituting it according to the Christian model. With this purpose in view, he wrote and published his "Practical View of the Prevailing Religious System," a book which was the chief instrument in the conversion of Dr. Thomas Chalmers. The work created a great sensation in England, and has contributed much to a change of morals, more particularly among the higher classes. This wonderful book has passed through innumerable editions, and may be found translated into several different languages.

When it became known that no fewer than four of the sons of this illustrious man has renounced the world and entered the church, the fact, among the pious members of the establishment, was matter of congratulation, and anticipation of no ordinary character were indulged in concerning their devotion to the cause of religion. Years passed away; the students became persons; the persons, visiting on the anniversary of their father's death, soon rose in the church, one a vicar, another an archdeacon, and another a bishop. William the eldest, was the first to belie the bright promises of future usefulness; he has withdrawn from public life, and his wife has given her self up to the Papacy. The next to break the bonds was Henry, the vicar of Fulleigh, a living of £1,600 per annum. Honest in his convictions, he declared himself a Roman Catholic, and severed his connection with the English establishment. In his published statements, at the time, he affirmed that he must either leave the Anglican Church, or run the risk of falling into rationalism—that it only remained for him to enter the Roman Church, in which he recognised all the characteristics of truth, unity, universality, apostolicity—the same in all times and in all countries, from St. Peter down to Pius IX, from one extremity of the earth to the other. Henry is now active in the service of the Roman Church in Ireland.

And now Robert, the archdeacon, has, after being suspected of Romanizing tendencies for the last three years, and a Christian hanging over his head to appear before the ecclesiastical court, transmitted his resignation to his superior. His ostensible reason, as stated in his letter, is an insuperable objection to the "royal supremacy"—and herein he is right; but it is believed that his real reasons are worldly, and that his retirement is a step to the spinning process into full-blown Popery.

It is no secret that the remaining brother, slippery Sam, as he is called, the Bishop of Oxford has expressed his approval of his brother's sentiments, as published in his book on the sacrament of the Lord's supper; and in the published correspondence between him and Mr. Brock, the Bishop appears to anything but advantage. He clearly feels that he has the worst of it, and it is easy to observe he deeply regrets that he ever meddled with the matter. The question is a curious one: will the Bishop of Oxford so commit himself as to be constrained to follow the example of his brothers, or will he cling to his high office, taking advantage of his position to diffuse the deadly virus of Popery, as far as he is able, through the English State Church?

RELIGION IN BELGIUM.

A Correspondent to a New York paper, writing from Belgium gives the following account of the gross perversion of *Bell Christening* practiced by the Roman Church:—

"Since the majority of the Belgians are Papists, and still immersed in gross superstitions, the Roman clergy unscrupulously celebrate here their most extravagant ceremonies. Relics, pilgrimages and idolatrous processions, are all displayed before the eyes of this poor nation, in order to subject them more and more to the priestly yoke.

Among these truly absurd practices is the *Baptism of Christening of bells*. It is a curious and revolting spectacle. The new bell is pompously dressed in a white robe, like a young infant. It has a godfather and godmother, always persons of high rank. The bishop, clings mass on the occasion, and with an excess of profanity, he offers to the bell what he believes to be the body and blood of Jesus Christ. He then pours holy water upon the piece of metal, and gives it the name of some saint, in the midst of the assembly of the faithful, in the sanctuary consecrated to the living God. Are the Pagans lower than this? Is it not the most abject idol-worship?

There has been a bell recently baptized at Liege. The duke and duchess of Brabant, members of the royal family, filled the offices of godfather and godmother. The bell, surrounded by all the priests of his diocese, pronounced a discourse of which the following is an extract. "Of all the objects consecrated to the service of the church, there are few which she blesses with more ceremony and dignity than church bells. It is because nothing possesses a more Christian character. The bell is born in the church; it owes its existence to the church; its origin is wholly sacred. Hence the care, I should say the maternal love which the church bestows upon it, in consecrating it to the divine service."

As a child when it adopts by baptism, the church robes the bell in a white garment and purifies it with holy water. It burns incense as for offerings destined for sacrifices. The bell is anointed with oil, and as well as the priests. Like an infant it is placed under the protection of the prayers of the saints, and a mass is given to it. In order that the analogy with baptism may be complete, custom will that distinguished persons should assist at the ceremony as godfathers and godmothers. . . . After having thus devoted it to a religious purpose, the church associates the bell with the most important acts of the Christian life. The bell joyfully greets the infant in its cradle. It mourns over its sufferings and its grave. It calls it to prayer. It is an emblem of peace raised between heaven and earth to avert the wrath of heaven when the thunder rolls; to repeat to men that they are brethren, all children of the same God. The bell is identified with the most noble sentiments of men. It takes part in all the festivals of the people as well as the ceremonies of religion." &c., &c.

I make no reflection upon this strange language. Would you have imagined that a bell, or a bit of metal, could be, in some sort, gifted with a soul and a divine character?

The Merchants' and Farmer's Almanac for 1854, has been sent to us by the Publisher Mr. W. L. Avery. It contains in addition to the usual information, several valuable tables, a variety of interesting matter, and a large number of advertisements, which may serve in some respects as a directory in doing business. It is got up in the Publishers usual neat style, and is sold at his store wholesale and retail.

Singing School.—We would call the attention of our City readers to the advertisement of Mr. C. H. Tucker in another column announcing his intention to open a Singing School in the basement room of our Meeting House, in Waterloo-street. We learn that Mr. T. is a very competent teacher, and we hope he will obtain a large number of pupils. It will be observed by his notice that it is important that those who wish to attend regularly should be present the first evening, and signify their intention to do so.

The Freewill Baptist Quarterly for October is received. We have pursued a part of it, and have as usual been highly gratified with the contents. We really wish every Minister and many young men in connection with us, would subscribe for, and read this work. The first number of the next volume will be issued in January. We will supply subscribers in the Provinces with it, at Two dollars a year.

An Example.—The Blissville Branch Bible Society, organized about four weeks since, has already collected and paid over to the New Brunswick Auxiliary the sum of *Nineteen pounds eleven shillings and ten pence*. This is a worthy effort, and we trust it will not only be limited in other places, but that the interest which has been awakened on the subject in Blissville will increase.

RAILROAD SLAUGHTER.—The most dreadful wholesale slaughter of human beings, by railroad, which has been known since the Norfolk massacre, took place on the Canada Great Western Railroad, on Thursday last. It was caused by the carelessness of a watchman, who fell asleep, and, on being waked, told the conductor of a gravel train that the express train had passed, when in fact it was yet in arrears.

"The train left London at one in the morning. After running three or four miles, the cylinder-belt of the locomotive burst, and the train had to be taken back to London, and another locomotive was attached to it, when it again started, after a delay of about three hours. A few minutes after five, when going at the rate of twenty miles an hour, it came in collision with a train of fifteen gravel cars, heavily loaded, which produced a tremendous shock. The two second-class cars were smashed to pieces, and nearly all in them were killed or injured; the first of the first-class cars were also badly smashed, and most of the passengers in the front part met the fate of those in the second-class.

"The scene presented after the collision was a horrible one. Intermixed with the fragments of the broken cars, dead bodies lay in profusion, many of them mangled in the most dreadful manner; while, from out the heap of ruins proceeded the groans and shrieks of the wounded. The passengers who were so fortunate as to escape uninjured immediately set to work to draw out the wounded and the dead from the heap of ruins in which they lay. At 11 o'clock, A. M. the bodies of twenty-five men, eleven women, and ten children, had been brought to light, and it was supposed that from ten to twenty others yet remained to be discovered. Twenty-one men, and twenty women and children, were found to be badly injured—many of them fatally. Several of the dead were crushed out of all human shape, presenting a heart-rending sight.

"The last accounts enumerate forty-seven persons killed; fifty more were taken to Cuthbert badly wounded, and a large number of others were more or less bruised. The second-class cars were filled with emigrants, mostly Germans.

COPPER MINE IN CARLETON COUNTY.—We are pleased in having it in our power to announce that a valuable Copper Mine has been discovered in the neighborhood of the Saw Mill, near the mouth of Bull's Creek, in this vicinity. We were aware of this discovery some time ago, in fact we were present at the first blast that was made, but deemed it prudent to keep it silent until it should be ascertained beyond a doubt that the discovery was of importance. Specimens of the Ore have been submitted to the examination of Professor Robb, of King's College, and the satisfactory report of that gentleman must be gratifying to the public at large, yielding as it does upwards of 34 per cent. This exceeds, we understand, the celebrated Copper Mines in Cornwall, England. The specimens assayed by the Professor were from the surface of the rock, and it is fair to assume as the quarry is deepened the richness of the ore will increase. We congratulate Mr. Stevens, the enterprising proprietor of the mine on the prospect that is now before him. We believe that he has done more for any other man to develop the mineral resources of this Province, and we hope that he will now receive an ample compensation for all his trouble.—Woodstock Sentinel.