

or twice in the year, as circumstances may render most convenient, determine after very serious and prayerful consideration, what sum you can dedicate to objects of piety and Christian philanthropy for the next year or half-year. What this sum ought to be depends so much on circumstances that it is impossible to lay down any general rule or scale for fixing it. Dr. Dodge, in treating this subject, remarks, "To those who have large revenues, and no children, perhaps a third or one-half may be too little; to those whose incomes are small, and their charge considerable, though they have something more than is absolutely necessary, it is possible a tenth may be too much. But pray that God would guide your mind; make a trial for one year on such terms as in your conscience you think will be most pleasing to Him; and let your observations on that teach you to fix your proportions for the next; always remembering, that He requires justice in the first place, and alms-deeds only so far as may consist with that." There is one caution so necessary in fixing this consecrated fund, that we must not omit to suggest it. Let us take good care that the money we may have been spending upon mere luxuries, and personal and selfish indulgences, is not set down in our accounts as necessary family expenses. A Christian will always exercise in regard to these a large measure of self-denial; and when this grace is in healthy operation, we shall often be surprised to find how much we have to spare for purposes of charity and philanthropy. The sum being thus fixed for the ensuing period of six or twelve months, let it be instantly segregated from your other funds, and lodged either at the savings' bank or at your ordinary bankers in a separate account, which may be titled "Number Two," and exclusively used for this fund. Observe the happy change which is thus instantaneously effected! The conflict, or at least the question betwixt grace and nature—betwixt our religious convictions, and the unsubdued remnant of the selfish spirit—is now at an end. A certain fund has been dedicated to the service of God, and altogether separated from our own means. It is no longer ours, and let the call for pecuniary aid come upon us as thickly and urgently as they may, we no longer feel that we are called upon to put our hands into our pockets, but are only reminded of our duty to sit in judgment in our new character of managers or dispensers of a fund devoted to pious and charitable uses, which God in his providence has put under our charge. But another simple piece of machinery is still wanting—the money so consecrated must be kept separate at home, as well as at the bank, and the application of it must be recorded for the sake of future reference. Set apart, therefore, a small drawer, for keeping such a small supply of this money,—notes, silver, and copper,—as may prevent inconvenience; and enter the outgoings and detail in a little book to be kept in the drawer, where no eye may rest upon it but your own; and at the termination of every successive period it will be an agreeable duty to every Christian mind to examine these transactions, to find out what balance, if any, remains, and to apply it in the way you think most expedient, preparatory to your next periodical appropriation.

We earnestly recommend this plan for the adoption of all who have a sincere desire to discharge aright their Christian stewardship, and pray that God may be glorified and man benefited by the simple instrumentality.—*Christian Treasury.*

FROM CORRESPONDENCE TO THE MORNING STAR.

THINGS IN NEW BRUNSWICK.

Frederickton, N. B., Aug. 22, 1854.
Bro. Burr:—At the conclusion of my last I mentioned that I attended meeting at Gagetown, Sabbath evening last, to which place I went from Little River, ten miles below. The distance is quite beyond that of the ancient Sabbath day's journey; but as people in that vicinity frequently go that distance to church, it seemed but a little way, especially as Bro. Slip, of Little River church, who drove hard a good horse, that he did not particularly spare on the good parts of the road. The meeting was well attended, as was that at Little River; but as I design, after my return home, to send you a communication or two concerning the Free Christian Baptists, to visit whom was my chief object in coming to this province, I shall for the present postpone all I have to say of them and their religious interests.

I have found the soil in this province much better adapted to cultivation, and much more fertile than I expected. I think it would be difficult to find better potatoes than are produced here, and the yield is large. Corn looks small compared with Ohio corn, but still it is said to yield well; wheat sometimes produces forty bushels to the acre, according to my friend, Mr. Peters, but the insect of late years is so bad as quite to discourage wheat growing. Grazing is the chief dependence of the farmers along this river. One upon whom we called had so large a number of cows that to prevent my friend Vosburgh from being outdone, I had to insist his were larger and better than those of our provincial friend.

The intervals between Gagetown and this place are broader and higher than those below the former place. On them you see many more buildings, and the flats extend back for eight or ten miles in some places. They are, nevertheless, in case of a high freshet, as was the case last spring, completely covered with water, for weeks presenting the appearance of a vast lake. You notice the corn-barns built on stilts, ready to wade when the freshet comes.

In St. John, if you did not now and then meet a policeman, and occasionally notice the name of the streets, you would not have anything to remind you that you are here in the Queen's dominions. This assimilation to our country is owing to the easy and direct communication which that city has with Boston, Portland, and other places in the States. But as you proceed up the river, the evidences that you are under another government multiply; but this province nowhere seems so foreign as Canada. When I arrived at Frederickton, I entered the first coach I came to, and in it seemed to be several citizens, with whom the driver was acquainted, and to whose wants he attended before I was looked after, and the result was that I had to visit most parts of this city, the capital of the province, before I reached my hotel. The barracks for the Royal troops are precisely where the business portion of the town ought to be. As I entered the gate to the Governor's residence, (for in this ride I visited His Excellency's residence as well as His Worship's, the Mayor,) I noticed a soldier standing sentinel. By his side stood another, whom I took to be another soldier, with his fine uniform covered with the ugliest of all things that pass for coats, or great coats, or anything else of the coat kind. This reminded me of the old man so far back that memory runneth not to the contrary, who, in his tow frock and leather girdle, I watched for many an hour as he swung his flax.

In the evening I attended a meeting addressed by Rev. Philip Kent, of England, who came as a

deputation from the British and Foreign Bible Society to the American Bible Society, and also to the auxiliaries to the former society. I had heard Mr. Kent before on the same topics which he spoke of here, but I was anxious to see a Frederickton audience. It may be I had a glimpse of the aristocracy of the capital; at any rate the affairs of the meeting were conducted in a stiff manner; but whether such is a characteristic of aristocracy I am not able to say. But after the address I was again reminded of my whereabouts by a patriotic clergyman, who offered a resolution expressive of gratitude to the Parent Society, for so able and eloquent deputation, &c. By way I suppose of sustaining the resolution, he said, may the time never come when we cannot receive such a gentleman, both as a fellow Christian and (now for the patriotic) fellow subject. You know I am the last to speak lightly of true patriotism, but I always have a feeling, when a man takes great pains to lug in his patriotism, or even religion, that he suspects himself of wanting in the same. This case might have been perfectly spontaneous; but when Mr. K. spoke of our ambassador at Rome, in the same flattering terms that he employed in Broadway Tabernacle, it left no doubt on my mind as to the simplicity of his heart. Mr. Cass, in the case alluded to, so managed the pope as to make him a purchaser of Bibles issued by the British and Foreign Bible Society.

Frederickton has a population of five or six thousand, and perhaps there is not another population on the continent better supplied with churches. The city is laid out like Philadelphia, but it is on the interval, which wanted but a few inches this spring of being covered with water. On the hill back of the city, is the fine building for King's College, an institution with an able faculty, it is said, and kept up at enormous expense to the province, though the number of pupils but barely exceeds that of the professors. After the same style this new province, of not more than 30,000 square miles, with a population but barely exceeding a quarter of the population of New York city, pays the Governor who consents to exile himself from England for the good of the colonists, sixteen thousand dollars per annum. It is said there are perquisites of not less than four thousand more; thus running the sum up nearly to that which we pay the President of twenty-five millions, a population more than a hundred times the population of this province. The railroad to connect the city of St. John with Halifax, is already begun. In a few years the same city will be connected with Portland, in Maine, and thus brought within less than thirty hours of New York city. The province has the very best advantages of navigation, three sides being bounded by navigable waters, beside the St. John and other navigable rivers penetrating far into the interior. Besides its timber, which at present is its chief reliance, and its meadows and arable lands, it has coal, iron, excellent granite and free stone, millstones and grindstones, plaster, lime, and clays of the best quality, and many other resources. Its climate is very healthy. Its present slow-coach system in education, as well as in other respects, will soon give place to a better. The old land holders, with their stand-still notions, will soon die out. There is already a Young America here that, despite the old notions, will, in a year or so at most, have a more stringent anti-liquor law than we yet have in any of the States; they will have a system of free schools, supported by the property of the province, and will have the rivers improved, and railroads to penetrate those portions of the country which need them.

Gagetown, of which I have already spoken, presents an illustration of the policy which hitherto has altogether governed, and now too much hinders the progress of this country. It is one of the most delightfully situated places on the river, about two-thirds of the way from the mouth to the capital. It is a mile or two, however, from the main channel, on what is called a creek, though deep enough for any craft that can navigate the river. By a few rods of canal, to open which would not cost more than fifteen thousand dollars, the river route might be shortened some miles, so as to bring the shipping on the river by Gagetown, which is so situated as to afford a mile or more of the most convenient landing at almost no expense. Though the province Legislature has appropriated twelve thousand dollars to open the canal, and though there are men of large property in Gagetown, there is nothing but talk about opening it, and not much of that. The land holders meanwhile ask as much for the lots as if the canal were open, or their land in the city of St. John, thus keeping down all spirit of enterprise, and one might almost say, extinguishing life itself.

D. M. G.

Correspondence.

NEW YORK CORRESPONDENCE.

NEW YORK, September 23, 1854.

AN ADVENTURE AMONG NEW YORK SHARPERS.

MR. EDITOR.—However many adventures of the above description I have in my own person had, I am not about to tell you of one of them now; but I am designing to state one concerning a friend, and formerly a pupil of mine, as he related it to me yesterday morning. While busy in my study yesterday morning who should call but G. L., from Newport, Indiana, in which place he is engaged as a merchant. His business has brought him to this city once or twice a year for several years, so that he is quite acquainted here and besides his natural shrewdness is such that it is not easy as we say "to get the start" of him, yet yesterday he confessed that he would have been "fleece" this week had it not been that from principle he never tastes of liquor and never bets. He is not a professor of religion, but the adoption of the two christian principles above named saved him where he would have been robbed despite experience and shrewdness. It is owing to this fact that I send you the account of his adventure, hoping thereby to do some of your young readers good.

G. L. had been visiting a week or so at the Earl House, and at some time during his stay had incidentally remarked that he designed to visit "The Erricon," the calorific steamer, which happened to be the subject of conversation because she was about to leave here for Liverpool or some other European port. Last Thursday morning he went to Courtland or Day-street

to transact some business, and soon after went into Broadway, which was but a few steps from the house where his business had led him. Just as he reached Broadway, an honest looking countryman inquired of G. L. the way to the Astor House, remarking that he was a little "turned round" not being accustomed to the City. My friend observed he was going up street and would therefore go by the Astor House.

As they passed up the street, the countryman observed in the most incidental way in the world, that he was on his first visit to the city, from the State of Indiana, and that he felt anxious to visit the Caloric ship, and to take a peep at the Elysian fields, which are on the other side of the river, directly opposite where the Erricon lies. Very naturally they were interested in each other as citizens from the same State, and together visited the ship, and as the ferry-boat was then at hand, my friend also concluded to visit the fields. Soon after reaching the other side of the river, being invited to drink, G. L. observed, he never tasted any thing stronger than coffee and not much of that. Still the other went into a Saloon, but soon after overtook G. L. and both were soon after overtaken by a shower, and for protection stepped under a tree, where they were soon joined by a third, who also had the appearance of being a countryman. While there waiting for the shower to pass, conversation turned upon the severe drought of the season, when the new comer observed, there had been plenty of rain in Texas where he resides. Regue No. 1 then inquired about the hostile tribe of Indians in Texas. Regue No. 2 said, they had about ceased hostilities, and were turning their attention to civilized pursuits; they were very ingenious, manufacturing among other things a very curious kind of snuff boxes, one of which, he on the instant drew from his pocket. It was impossible, he said, for one unacquainted with it to open it, unless by merest accident. The shower having ceased, the three were walking together toward the ferry-boat, Regue No. 1 having the snuff box in hand, trying in vain to open it. At length, however, he luckily found the method of opening it, while the owner's attention was directed another way, but at a time when G. L. could see how it was opened.

At the time he opened it the rogue who had been so fortunate, slipped from the box into his own pocket a red ribbon, or something else the owner had remarked was in it, for he, decent man as he was, never used snuff—only had the box as a curiosity. The other after a few minutes, remarked to the owner, he did not believe there was any ribbon in the box, whereupon, the owner seemed incensed, observing that it was not very gentlemanly to question his veracity. "Well," said the other, "polite or no polite, I'll bet you ten dollars there is no ribbon in your box." "Ten dollars!" replied the other contemptuously; "ten dollars! I would not show how to open the box for twice that sum." "Well," said the other, "seeing you are so stiff in the matter, I'll bet you a hundred or five hundred if you dare." "Done," said the other. The money was to be put up, and Regue No. 2, calls G. L. aside, offering him a large share in the gain if he would furnish a portion of the \$500 in cash. G. L. knew, he thought, betting in this case would be a sure shot, "but," said he, "I never bet," and this was his constant reply to all propositions, for there were many tempting ones made, which I have not time to describe. Failing to bring the owner to bet for sixty dollars, which the other had with him, he at length threw box and the ribbon at the feet of the owner, and said, with profanity, "there, you feel you, is your box; you see I had taken the ribbon out, and you would have lost your money; you must be half-drunk or half fool, or you would not brag so about your contemptible box." Here G. L. and his fellow Indian, left the other, and stepped upon the ferry-boat to return to the city. As the boat did not start at once, the fellow excused his absence from the cabin a few moments, but not returning as G. L. expected, he also stepped out of the cabin in search of his new acquaintance, and just got a glimpse of him as he went over the hill as fast as his legs could carry him, looking back, however, to see if the policemen were after him; for "the wicked flee when no man pursueth."

This whole affair came up so much more naturally than I have described it, that G. L. had not the first hint there was any collusion between the honest countrymen as they appeared to be, and as he had seen the ribbon removed, he supposed there was no risk to run in betting; but had he put up the money a quarrel would have ensued, one of the rascals would have run away with the money; the other pretending to take G. L.'s part would have run after with club or knife in hand threatening to take his life if he did not give up the money. Only this week a man was thus "fleece" of \$171 here, in this way; and, almost every day, such cases are reported.

"I NEVER BET," said G. L. in the last part, and "I NEVER DRINK" in the first; for, if by any means the rascals could have prevailed on him to take the first glass, they would have led him where some accomplice would have given him something more stupefying than alcohol itself, when he would have fallen an easy prey.

Each reader may draw his own moral, and especially each clergyman, who by his own example, urges young men to become moderate drinkers.

THE MAINE LAW IN CONNECTICUT.—From all accounts, we should judge that the law prohibiting the sale of intoxicating liquors, as a beverage, has been put in execution in Connecticut, more effectually and with more manifest good results than in any other State where it has been enacted. This, undoubtedly, is owing, in a great measure, to a single feature of the law as it there exists; for which Connecticut ought to take out a patent, as a most valuable improvement, viz: the requisition upon the drunkard to testify where he obtained his liquor. This very much reduces the difficulty of procuring the arrest and conviction of the guilty parties; and such is the natural apprehension of certain exposure and punishment, under the operation of such a rule, that a very effectual restraint has been exerted upon the worst and most reckless class of dram sellers, leading them in great numbers to abandon their miserable traffic. The consequences is, that a state of comparative sobriety, peace and quietness goes in advance of the officers of the law, furnishing an illustration even in this difficult branch of legislation, of the importance of precision and certainty in the means of enforcing the penalty.—*Pariton and Recorder.*

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance,—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the 'Religious Intelligencer,' or 'Free Baptist Book Concern,' be addressed to the Editor, Elder E. McLeod, St. John, N. B.

R. J. UNDERHILL, } Pub. and Business
D. W. CLARK, } Committee.
WM. PETERS, }

Jan. 2, 1854.

Religious Intelligencer.

SAINT JOHN, N. B. SEPT. 29, 1854.

"MY OWN SON IN THE FAITH."

This is Paul's method of designating Timothy when he addressed his first letter to him.—1 Tim. i. 2. This is a passage pregnant with important meaning. Paul as much as says, Timothy, who was probably converted under his preaching during his first visit to Lystra, was a person after his own spirit in his service in the kingdom of Christ. "My own son." No illegitimate wretch that comes claiming the apostle for a spiritual father, but a genuine son having right to his father's inheritance, as well as his benediction. It was not forbidden by modesty for the apostle to say, that through Christ strengthening him he did much to build up the glorious kingdom of faith. His own faith in the sense that faith brings the blessings of forgiveness and the hope of ultimate redemption, was without mixture of doubt. His calling to the ministry was by "the commandment of God our Saviour and Lord Jesus Christ our hope." Timothy partakes of his Spiritual Father's image in both these respects, and therefore he had the deep convictions which are necessary to an industrious and efficient life. In spiritual life, more than in the physical, the children resemble the parent. Paul, calls Timothy, who was a great worker for Christ, his "own son," and also speaks of him, as "fellow-worker," and "fellow laborer," as if dwelling with fondness on the paternal traits which he sees in his son. John, the beloved disciple, who seems to dwell continually in a region of love and truth, rejoicing in the truthful and loving Gains, thus expresses his emotion, "I have no greater joy than to hear that my children walk in the truth." Enough has been said to indicate this general law. But let the reader think over the subject. Let him classify the facts of his own observation. How converts indicate the minister under whom they are converted, in thought, in speech, in habits, and in their whole life. If a minister is excitable and falls into the error of making his religion consist in mere excitement, you will see the converts, as a general thing, religious by fits and starts, for it is in the very law of the case that excitement cannot be perpetual. If the minister is persevering, faithful, persistent and prayerful, the converts take the same general type of character. But mark, most of all, do converts imitate any defects of which their spiritual parents are possessed? If, for instance, the minister has any peculiar method of breathing while speaking or praying, the same thing you will see in the convert?

In view of this general law, surely the minister has need to say "who is sufficient" for the work of the ministry. With what care avoid all improper habits. How sure he ought to be, his faith is well founded, so as ever to act from deep conviction. Here the subject opens into a volume instead of these broken hints.

But, to keep up the analogy upon which we have set out, Timothy had a spiritual mother. Indeed, every mother who is permitted to train her own children, is twice a mother to each. More surely will she transmit to her children her spiritual defects, than her bodily deformities. By "unfeigned faith," and prayer, and almost infinite pains-taking, she, under God, can transmit the excellencies she has received from her mother. Lois, Eunice, Timothy; write these precious names, read them over and over, look at them again and learn this important lesson—when mothers are all converted, Christ will take possession of this world, and not till then. Who shall begin to tell the importance of female education and female piety. But having given the idea, we must restrain our pen.

You who are teachers in Sabbath Schools, think of this law. It is upon you too, with irresistible force.—Think of it, teachers of every kind. Think of it every body, young and old, male and female, preacher and layman, saint and sinner—ye all who have sense enough to be entitled to the designation, *rational*, have your spiritual progeny. Persons of great physical deformities may, of their own accord, abstain from marriage; or, they may be compelled by the law of the land, to abstain. But, in respect of spiritual progeny, neither our own will, nor law, human or divine, avails anything. Whether our character is like Christ's or Satan's, or like that of any intervening point, if there is any, we may like Paul, look upon our Timothy, and say, "my own son," "my beloved son," "my own son in the faith," "my fellow-worker," "my fellow-laborer." Two mortals have escaped death, and others will escape it; but no moral agent has escaped, nor will escape to all eternity, the operation of this inexorable law, either in the evil it propagates, or in the pain it inflicts, or in the good it propagates, and happiness it secures. Who shall deserve less than everlasting death, if in this world, where this law is unchecked in its operations, he shall presume to set the example of rebellion against God? Who can have any refuge that rejects Christ?

"Other refuge have I none,
Hangs my helpless soul on thee."

Thoughtful reader! do you want to feel some sense of relief from the overwhelming burden that crushes you when you reflect upon this law? Friend in the ministry, do you want to fly from the painful thought

that all your defects are liable to be copied? There is such relief, and here it is, *HIDE YOURSELF IN CHRIST*. Be so completely given up to Christ, and have his word dwelling in you so richly, that all shall take knowledge that you have been with Jesus. If you can get the eye of any upon Christ, he has no longer a deformed, distorted object to look upon, but the chief of the thousands, and the one altogether lovely fills his vision. Brought into such relation to Christ, each is changed into His image—each receives a natural development according to his natural endowments, whether like Paul, John, Peter, or any other, it matters not, so long as it may come from imitation of Christ and not of Paul or other. But copy Paul, or John, or other, and you only have his respective defects, and not the beauties of Christ. Not I but Christ in me, should be the conscious, earnest prayer of universal humanity, as it is now, for the past, unconsciously its universal longing.

LETTER FROM ARISTOOK.

The following letter from Bro. Porter Ross, of Fert Fairfield, Aristook, contains cheering intelligence, in relation to the church and people in that place. It is dated Sept. 20th:

"DEAR BROTHER.—Having an earnest desire to promote the spread of the Gospel of Christ and its influences to his glory, I sat down with pleasure to give you some account of the work of God in this vicinity; and I sincerely hope the account may be as refreshing to you as the facts are to us. The Lord seems to be visiting this place in mercy, while many other parts are suffering under his avenging rod. While his judgments are abroad in the earth, O, that the people may learn righteousness, and turn speedily unto Him who alone is able to deliver. It is refreshing to our weary spirits to look around us, and from among those who are unreconciled to Christ, see some turning from darkness to light, and from the power of Satan to the living God, avowing a determination to take Christ at the loss of all things, and to press forward through all opposition, until through redeeming grace they attain to the inheritance of the saints in light.

August 20th was the monthly Conference in our little church in this place, and the commencement of a Protracted District Meeting. The meeting was opened by the Rev. Alphonso Rogers, the Methodist preacher on the circuit here, who kindly lent his assistance. There was no regular preaching on that day, but there were profitable exhortations by a number of brethren. Among those present were—Elders S. Hartt, C. McMullen, E. Sisson, and Bro. Charles Bell.

On the Sabbath, Bro. Hartt preached from Matt. vi. and 10, not with the words of man's wisdom, but with the demonstration of the Spirit, and with power. In the afternoon the Sacrament of the Lord's Supper was administered to a number of communicants, and His presence was among us. After the Sacrament the ordinance of Bro. C. Bell was attended to, and he was solemnly set apart to the work of the ministry. The meetings have continued with good success to the present time, and are still progressing under the labors of Bro. McMullen, and the little church here has at no time since its organization been in so flourishing a condition as at the present time. May the Lord carry on the good work to his own glory and the good of his people Israel! There have been during this meeting 18 baptized, and 21 added to the church.

There is in various settlements in the country around us a good work progressing, and the minds of the inhabitants seem to be stirred up, and a spirit of inquiry abroad which will not let the people rest.

The cause of temperance among us is moving steadily forward, although it meets with much opposition from some, but it will ultimately prevail; and now dear brother, I forbear, lest I weary you. The frost of 65 winters has dimmed my sight and shaken my nerves, but I remain steadfast in good wishes for your prosperity and for the prosperity of Zion."

BROTHER E. WAYMAN writes to us from the Millstream Mountain, on Monday last, saying that he had spent the Sabbath in that place in company with Bro. Wallace; that the latter has taken the oversight of the church there, and the cause is evidently reviving among the people.

BROTHER W. E. PENNINGTON spent Sabbath the 17th, with the church at Moncton; on the following Tuesday, went to Dorchester; we have not heard from him since.

WE expect ELDER HARTT in the city, daily, from Nova Scotia; he will visit St. Stephens immediately after his return here.

On Saturday last we attended a Bible Society meeting in the Free Baptist Meeting-house, near Mr. Campbell's Studholm. Hon. J. H. Ryan, one of the Vice Presidents of Studholm Branch Bible Society presided; Rev. J. Prince, Rev. E. Wayman, and ourselves addressed the meeting, which though not numerously attended was interesting. Fifteen dollars were subscribed, and collectors appointed to solicit further sums, and we doubt not, but a liberal sum will be raised in that place. We learn that the Studholm Branch Society has already collected over Forty pounds this year.

WE observe it is in contemplation to erect a Monument to the memory of the late Rev. Harris Harding, of Yarmouth, N. S. A Committee has been appointed to take measures for obtaining the necessary funds for the object in view.

An American paper says, that a few days since a train of nine wagons and fifty persons from the Mormon city, on the Salt Lake, crossed the Missouri eastwardly, in search of a new home. They had left the Salt Lake on account of the oppression an immorality of the Mormon church.

Anson P. Morrill, the anti-slavery, anti-popey, and Maine Law candidate has been elected Governor of Maine by a handsome majority.

REINSERTION.—During our absence from home this week, our printer inadvertently reinserted on our first page an article which appeared last week. We should regret this more only for the excellence of the article, which will well bear a second reading.