

man-slayer to the city of refuge." Surely action is here expressed by fleeing to Christ as well as the object of faith pointed out.

"Faith is also expressed by trusting in the Lord." We most cordially agree with the writer that trust or reliance, "is one of the principal acts of saving faith."

"To believe in Christ is to lay hold of his strength." Here action is expressed by laying hold.

To conclude this epistle, the object of saving faith is the Lord Jesus Christ, and the atonement which he has made for sin. This is a saving truth—saving faith is an act of the mind—trusting solely in the atonement of Christ for salvation—the power to believe is the gift of God; but the exercise of that power is an act of man, called faith, trust, &c., and the end of believing or the end of faith is salvation—salvation from sin, death and hell—"salvation into glorious bliss."

Hoping that I have made myself understood on this all-important subject, and that lasting good may grow out of this discussion.

I am truly yours,

August 12th, 1856.

JOSUITA.

Canada Correspondence.

MONTREAL, C. E., Aug. 23, 1856.

MR. EDITOR:—"The Echo," a weekly newspaper, edited by the Rev. Jonathan Short, of Port Hope, and the organ of the Evangelical Episcopalians in Canada West, in a recent number defines its position, and defends itself from the misrepresentations of Tractarian adversaries. The charge made against the worthy editor and his sympathizers, does not strike your correspondent as partaking very largely of the grave or heterodox, since it simply accuses them of being "virtually Congregationalists, or Independents," because they repudiate the "sacramental theory of holy orders." It is not my intention to follow the excellent and reverend gentleman in his quotations from the articles of faith which he has embraced, and defends with very becoming spirit, but it appears to me that he, in his turn, has "altogether misunderstood, and consequently misrepresented," the views of those Christian churches whose government and discipline are Congregational, as the Free Christian Baptists, the Calvinist Baptist, and Independents. If I understand him, which it is possible I do not, he regards them as maintaining that the Christian ministry is merely voluntary, social, elective, and humanly constituted. I need not say that if this be his view he is mistaken—a fact I only notice for the purpose of remarking the practical lesson which it teaches; namely, that many of the differences among good men arises out of their imperfect acquaintance with the meaning which each intends to affix to his own utterances, together with a defective knowledge of the real sentiments of their brethren; and consequently that it is true wisdom to exercise the most generous charity towards all. The "Echo" is a valuable paper, uncompromising in its tone, and an open enemy to what it properly denounces as "the monstrous Roman theory of an altar, a priesthood, and transmitted, sacramental grace; Christ in the priesthood, Christ in the sacraments, Christ by sacramental and sacramental transmission, instead of Christ dwelling in the heart of faith." It would appear from the number before me that the "Echo" has been denounced by some Episcopalian clergyman in their congregations.

A Lottery Act which passed our Legislature last Session became law January 1st, 1857, and is regarded as a great boon by the honest portion of our community. It imposes a fine of five pounds or in default of payment, three months imprisonment upon any person printing, advertising, publishing, or procuring the publishing of any proposal, scheme or plan of a Lottery of any kind of property, real or personal, the buyer of a ticket is exposed to like results. Any person suing for any property sold, given, or bartered away by Lottery will procure it as a forfeiture. Foreign Lottery schemes and tickets come under the provisions of this Act. Joint tenants, or tenants in common of property are at liberty to divide by lot. Canada has been pestered by these alluring schemes, devised by dishonest men, who knowing the cupidity of many, have readily succeeded in carrying out their purposes: thereby wringing their hard earnings from those who could ill afford it, but were too weak to resist the temptation to seek a fortune at a risk so apparently trifling. It is hoped that this law, when it comes into operation, may be vigorously carried out.

A correspondent is tempted to dwell upon the dark side of every picture, where he has no interest to subvert by pursuing an opposite course. I have named one good legislative act; while I am in the mood let me name another on a smaller scale, but very acceptable to the philanthropist and Christian. The Mayor of Toronto—has refused to permit a circus to perform within the limits of the city; and the City Council has requested him to treat all similar exhibitions this season in the same way. This is a beginning of the right sort. Toronto has set a worthy example to other municipalities. New Brunswick would lose nothing by following suit.

One is amused at the mistake sometimes made by very wise people. We on this side of the Atlantic consider ourselves as not inferior in all respects to our brethren over the water, from mere locality. "The wilds of America" is a phrase which conveys to our minds nothing very fearful; we, of course, do not inhabit them. Among the candidates for the Chair of History, in the University of Toronto, was a Dr. Daniel Wilson, of Scotland, who obtained the Professorship, a few years ago, and is quite content, I presume, to keep his post. The President of the Archaeological Institute of Edinburgh, at a recent meeting is reported to have spoken on this wise—"It is truly lamentable to think that a gentleman of his (Dr. Wilson's) high capacity and attainments should be thrown away where he is, buried in the wilds of Canada; but I cannot help trusting" &c.

Perhaps the Doctor will enlighten him.

The reports from the West concerning the crops are on the whole favourable, although in some instances the weevil has done considerable damage. The rainy weather yet continues with intervals of sunshine.

Mr. Excellency left for Toronto yesterday

morning, without reviewing the troops, as he intended, owing to the rain the day before. Sir Edmund Head is clearly unpopular in Lower Canada. A. B.

The Intelligencer.

SAINT JOHN, N. B., AUG. 29, 1856.

The Knowledge of Christ.

By comparing the knowledge of Christ with other knowledge, we may easily perceive its excellency, and its superiority.

1. Other knowledge is natural, and hence confined to natural objects; it may grasp the deepest and greatest science of nature, may climb the highest summit of human understanding, and drink in from the creation of God large supplies of human wisdom, and after all be ignorant of God, and of Christ, and as desolate of any just or proper conceptions of human origin, or human destiny, as the beast that perishes. The world by wisdom cannot find out God, nor obtain the knowledge of Christ; hence, some admire God in a star, but scorn him in the Son of Righteousness. To know Christ does not require great natural knowledge—it is super-natural. "No man knoweth the Son, but the Father; neither knoweth any the man the Father save the Son, and he to whomsoever the Son will reveal him." To know Christ is to know God in redemption, which can only be obtained through having Christ revealed in us, the hope of glory. This is the greatest of all his works, and prophets and kings sought to know it, and angels desired to look into it.

2. Other knowledge may elate and puff up, but it cannot purify the heart, nor make the soul happy. Its waters cannot quench the burning thirst within. Acquire all you may—grasp all you can, and still the soul is unsatisfied; there remains a longing for something more, and not unfrequently even with it all, the heart loaths its own loneliness.

Not so the knowledge of Christ. It gives true humility and humbleness of mind—not degradation, and earthly grovelling, but submissiveness to divine government, and a willingness to be taught of God, through any instrumentality he may appoint. It purifies the heart—eradicates pride, self-love, covetousness, and all uncleanness, transforms to the image of Christ, and renders the soul happy in the forgetfulness of self, and the contemplation of the Saviour. It is the source of all grace and comfort here, and of eternal glory and happiness hereafter. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent."

3. Other knowledge is extensive, but may nevertheless all be obtained, and the soul set down and weep that there is nothing more to learn. We infer not, that any man, during his short probation here, can acquire all natural knowledge, but this is only the beginning of man's existence—he will be learning forever. Human sciences have bounds; but "in Christ are all the treasures of wisdom and knowledge;" there is height, and depth, and length, and breadth, and yet it passeth understanding—it is a boundless ocean, in which we may swim forever.

4. Though many may obtain the knowledge of the world, yet all cannot. Some have not the means nor ability. "Look unto me, ye ends of the earth, and be ye saved." None may be destitute of this knowledge, however dull they are in the acquisition of human science. Though the full knowledge of Christ is incomprehensible to angels, and will require all eternity to develop it, yet he has condescended to reveal himself to the lowest comprehension, "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Reader, have you the knowledge of Christ? Do you know him, whom to know is life eternal? Or is your knowledge confined to natural sciences, and human wisdom? You may indeed have some theoretical knowledge of the way of life, of the plan of salvation, and still be destitute of saving knowledge. To know Christ is not merely to be acquainted with his history, or have a correct idea of his doctrines only, but to know him as the Messiah—the Anointed One—as our Saviour, our Redeemer. In order to know him thus, we must first know ourselves—that is, our sinfulness—and feel our need of his redemption. Can you say with Job, "I know that my Redeemer liveth" or with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day?" If you cannot adopt this language, you have reason to fear that your knowledge of Christ is quite too limited; and if you know not him, neither will he know you.

Would you attain to a knowledge of Christ? "Search the Scriptures." \* \* \* they are they that testify of me; and as you search them, let your prayer be as was David's, "Open thou mine eyes that I may behold wonders as things out of thy law." "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest after her as for hidden treasures; thou shalt then understand the fear of the Lord, and find the KNOWLEDGE OF GOD."

New Books.

We would call the attention of the public to the new and good assortment of religious and other books, just received and for sale at the Religious Intelligencer Book Store. The stock is large and varied, and ministers and families can be supplied with works of value and interest at very low rates. A large supply of books for the young from the American Tract Society, and also from other publishers, are on hand; also packages of tracts put up for general distribution. Each pack has from thirty to forty tracts, making nearly 400 pages, price one shilling and three pence. One hundred hand-bill tracts for six pence. Splendid family Bibles, containing the Apocrypha, Concordance, &c., are on hand. See advertisement.

DESCRIPTION OF A PARTY OF PLEASURE.—We went out close—we came home dirty; we went out sober—we came home drunk; we went out well—we came home sick; we went out laughing—we came home crying; we went out with cash—we came home moneyless.

A Theatre.

For a few weeks during the present season a company of strolling players entertained a portion of the fast young folks of both sexes in this City, at the St. John Hotel, with what was announced as Theatrical performances. The character of these exhibitions, we think likely was well drawn by a contemporary in remarking that "rickety boards and stale drapery, and painted checks, and mouthing periods, and strutting prays, might possess much of fascination for the young and inexperienced, who might find a relish in prurient witticisms, profane swearing, and in plots made up of seductions and murders." We did not notice this new facility afforded our citizens to increase vice and hasten ruin at the time of its existence here, because we supposed it would be of short duration, and we did not wish to advertise it. This company of actors and actresses left St. John a few days since, and we observe by a Boston paper they speak very highly of our citizens for their liberal patronage and friends in during their visit here, which we think is very far from a commendation of our morality or religion. We should not call the attention of our readers to this matter now, only we fear the encouragement given to these roving actors and actresses whose trade is to corrupt the morals and hasten the ruin of all whom they can induce to attend their degrading play-houses, rendering them even as lost to society as themselves; may induce an effort for the establishment and maintenance of a regular Theatre on a more extensive scale than that which the proprietor of the St. John Hotel allowed in his premises during the present season, for the corruption of morality and the spread of licentiousness. This fear has been increased by a notice in the New Brunswick of the 23rd inst., that an actor from New York had arrived in this City, and having leased a Theatre in Halifax, was also desirous of obtaining the management of one here. An intimation like this should be met at once by the friends of morality and religion, and every effort be made to defeat it; we shall at least record our solemn protest, and do all we can to prevent the infliction of so great an evil on our citizens—one which we regard far worse than any plague or war.

Among the numerous apologies which the admirers of the Theatre have rendered for their existence, we believe they only pretend to retain one with any shadow of speciousness—and that is, their necessity as places of amusement! But they cannot be defended as such, "for the proper end of an amusement" says a distinguished christian writer, "is to recreate without fatiguing or impairing the strength or spirit." But is midnight the time, or the heated atmosphere of a Theatre, or the centre of a rabble, such as usually crowds the pit, the place for such amusement? Certainly not. There may be fascination, but no amusement—there may be gratification, but no healthy recreation. Apart from all immoral tendencies, the late hours—the impure air—the haste and pressing of ingress and egress, are far from being beneficial to the health of any. Theatres can never be defended on the ground of being necessary for health, and much less as moral.

It is well known that the private characters of actors and actresses are generally infamous, that they rate with circus players, mountebanks, and others of similar calling, who are pests to society, and whom no right minded parent would be willing to allow his sons or daughters to associate with. An English author of great celebrity asks—"Is there a family in Britain, of the least moral worth, even amongst the middling classes of tradesmen, which would not feel itself disgraced if any one of its members were to embrace this profession? I ask, if the character of players is not in general so loose as to make it a matter of surprise to find one that is truly moral." Even the Times newspaper of London, by no means a religious paper, says: "The conduct of persons who appear on the stage has never been the most irreproachable, and it may be doubted whether such a mass of living vice as the actors and actresses, but too generally present in their private lives, is not more injurious to public morals, than the splendid example of virtue which they exhibit in their theatrical characters are useful." It is not notoriously true than in the neighbourhood of theatres in large cities are found bar-rooms, gambling establishments and brothels; while the largest portion of the audience in every theatre pit and gallery is made up of the lowest class of the population, while beneath a more costly and fashionable garb, in the boxes, is found an equal amount of a principledness and vice. The whole place, both within and without, is tainted with the breath of pollution, and no young man, much less a young lady, who sets any value on his moral character, should ever consent to visit it. It is one of the broadest avenues leading to destruction; its fascination and enchantment rendering it the more delusive and more dangerous. "All the evils that can waste property, corrupt morals, blast reputation, impair health, embitter life, and destroy the soul, lurk in the purchase of a theatre. Vice, in every form, lives and moves and has its being there. Myriads have cursed the hour when they first exposed themselves to the contamination of the stage. From that fated hour, they date their destruction." Such is the testimony of the venerable and excellent Rev. J. A. James, of Birmingham, England, author of many valuable religious works. "I have not only arguments," continues he, "to bring in proof of the immoral tendency of the stage, but I have facts. . . . I am distressed while I write, to think of the one promising young man, who to my certain knowledge, have been utterly ruined by resorting to this scene of polluting amusement. I am not allowed to disclose the details, or I could a tale unfold that would shock every right feeling in your hearts."

Attempt to defend the theatre on any ground whatever is vain. The verdict of every right thinking man is against it, and in many places it is dying out. Wherever a proper moral taste exists or the spirit of religion prevails there it cannot live. Shall the citizens of St. John encourage the establishment of such a school of vice in their midst? The moral and religious portion will not, we know. We deeply regret

that any portion of the press, which cannot otherwise exert an influence on the public mind, should countenance such an effort, or allow articles or paragraphs to appear in their columns which are calculated to favour it. We trust, however, that sufficient encouragement cannot be found at present in this city to warrant such an undertaking, and we sincerely hope that those whose virulence against the "Maine Law" found an excuse in its Americanism, may manifest an equal amount of hostility to this new importation from the United States of degraded characters, debased morals, and faded wardrobes.

Rev. Charles Mackay.

SHEFFIELD, N. B., August 25th, 1856. To the Editor of the Religious Intelligencer.

DEAR BROTHER,—Having just returned from Canada West, where I had interviews with the Rev. Charles Mackay, pastor of the Congregational Church at St. John; I think it may be interesting to many of your readers to know that this beloved Minister thought to all human appearance at the point of death, is in a very happy state of mind.

I left him on Thursday last. The following were some of his expressions as I sat by his bedside.

"The doctors give no hope; but I am resting in the arms of Jesus." "I know whom I have believed. My mind is kept in perfect peace." "Tell my church and my friends that I have been praying for them to the last. And that I have religion I have preached to them, now supports and comforts my own soul."

It would be easy for me to write much more about one whom I have known for years, but there is not time now. From various things I saw and heard whilst at Dundas, C. W. I have not a doubt on my mind, but that God had some great ends to answer in taking our friend so far away to die.

I am, Dear Brother,

Yours with much respect, and affection,

THOMAS LIGHTFOOT.

Dove, the Criminal.

William Dove of Leeds, England, was recently executed for the murder of his wife by strychnine. Although blessed with a pious and godly mother, his life was a continuation of drunkenness and vice. With his murdered wife, who is represented as a young and amiable lady he lived unhappily, and on application to a Fortune-teller was informed that he never could be happy while she lived, who also suggested her removal. The communications made to Dove by this impostor resulted finally in the death of his wife, for which crime he has suffered the extreme penalty of the law. The reports of his last hours represent him as in a happy state of mind. The following judicious remarks on this case we clip from the London Christian Times.

"The confession of William Dove, while it vindicates the verdict of the jury, gives rise to grave reflections. We put aside altogether his insinuation that the murder of his wife was first suggested to him by Harrison, the fortune-teller; but what a mass of ignorance and unsuspected superstition does this confession disclose as existing in Leeds, where such a miserable impostor as Harrison can find a livelihood! And Leeds, we fear, is by no means singular in this matter. What a work remains to be done before our country is purged of the mass of gross superstition which lies festering beneath our civilization and Christianity! We observe that Dove is represented as having died in a happy state, and in the full anticipation of future bliss. It is not for us to speculate upon the convict's real feelings in his last awful moments, but we protest against the representations of them which have been given to the world. It is reversing all the laws of spiritual life to represent exalted joys and unclouded prospects as the lot of a man whose whole career had been marked by cruelty, profligacy, and brutality, and which was closed by murder. There can be no greater injury done to religion than to make the gallows the road to beatification."

Home Missionaries.

BROTHER G. A. HARTLEY, who is now on a visit to the Long Reach, is expected to visit Studholm and Sussex next week. He will preach (if the Lord will) at the Meeting-house near Mr. Beach's on Sabbath, September 7th, at eleven o'clock, a. m., after which, he will visit the following places among others: Smith Creek, Head of Millstream, Upper Sussex, Dutch Valley and Portage, previous to his going to Westmorland. Bro. H. is under the direction of the Missionary Board, and we commend him to the confidence and prayers of those among whom he may labor.

BROTHER J. McKENSIE and T. Conner are now visiting the churches at Garey and Ormococto under the direction of the Missionary Board.

ELDER E. WAYMAR has not yet returned from Grandmanan.

BROTHER C. DOUGLASS left this city on Wednesday, intending to visit the church at Millstream. Bro. D. proposes labouring, at present, without the direction of the Board, we trust, therefore, that those for whose benefit he labours will consider him in relation to support.

ELDER D. THOMP writing to us from Harmony N. S., on the 18th inst., says: "Since my return to this place from the New Brunswick Conference, I have had the satisfaction of seeing a deeper religious interest in the community than at any former period, and I feel encouraged to hope that God is about reviving his work among us."

WE have received an interesting letter from Elder S. HART, but too late for insertion this week—it will appear next.

THE PICTORIAL SUNDAY BOOK.—Part fourteen of this valuable work is received, containing an illuminated Map of Palestine in the time of our Saviour, with a great variety of illustrations of places, incidents, persons, garments, &c. This work is by the late Dr. Kitto, a distinguished Biblical scholar. For sale by R. Hunter, Market Square.

THE RUSSIAN WAR.—Part eight of this interesting history is before us, containing a beautiful Map of the Black Sea, including both Russia and the Ottoman Empire. This number gives the particulars of the battle of Alma. For sale by R. Hunter, Market Square.

Provincial News.

A carpenter's workshop and small house adjoining in St. Andrew, belonging to Mr. Thomas Barry, were destroyed by fire on the night of Wednesday last week.

The Wesleyan Bazaar and Tea meeting which came off in Judge Wilmot's garden, Frederick, last week, was not so splendid as anticipated, in consequence of the heavy rain on Thursday. The festivities however were continued the following day, and it is said about 500 persons from St. John attended the Bazaar.

We omitted stating last week that the Cunard steamer "Arabia" struck a rock on her late passage from Boston to Halifax, by which she sustained considerable damage. She underwent an examination at the latter place, and then proceeded on her passage to Liverpool. Inside the ship was making eighteen tons of water an hour when she sailed. About half of her Liverpool passengers stopped at Halifax. More would have left at the last moment but could not get out their luggage. It was the general opinion that the ship was unseaworthy when she sailed. Prayers was said in the Halifax churches for her safe passage to Liverpool.

Judge Haliburton of Nova Scotia having resigned the Judgeship preparatory to his going to England to reside, the Hon. L. W. Wilkins formerly Provincial Secretary, is appointed to the Bench. Some changes in consequence occur in the Executive Council; and the Hon. J. Howe, is expected to be a candidate for the representation of Windsor.

We regret to learn that Mr. John Earle, son of Dr. Earle, M.P.P. of Hampton, came by his death on Tuesday, by accidentally cutting the large artery in his thigh. Alas! how uncertain is life!

The Hon. J. Montgomery, Surveyor General, has been returned, we understand, without opposition, to fill the seat vacated by his appointment to that office.

An interesting lecture on Syria and the Holy Land, was delivered at the Free Church in Sydney Street, on Monday evening, by a Mr. Wortaber, the son, it is stated, of a bishop of the Armenian Church. The subject will be resumed to-morrow (Thursday) evening, at the same place.—Church Witness.

WILD CHERRY BARK AND TAR, by an ingenious combination with a few other simplest of the surest antidotes known for consumption of the lungs. Dr. Wistar, in his Balsam of Wild Cherry, has produced a remedy of untold value.

UNITED STATES.

The President of the United States has called an extra Session of Congress. It appears that the House of Representatives refused to pass the annual appropriation bill for the support of the Army, unless the Senate would consent to adopt it, or provide, that no part of the money should be applied to the enforcement of the laws enacted by the Legislature of Kansas. A Committee of Conference resulted in no agreement of the two Houses, and the late Session was permitted to terminate without perfecting this important measure. Congress would not meet again, until December, but as hostilities exist with various Indian tribes, on the remote frontiers of the United States, and, in other respects, the public peace is seriously threatened—the Executive in the meantime being utterly powerless—the President immediately exercised his constitutional power of summoning an extra Session.—C. Witness.

KANZAS.

The St. Louis dispatches of the 23d give the following intelligence:—

Private advices from Bonville state that the late Kansas news created intense excitement here, and that five thousand dollars were raised, and that it would be immediately sent to the relief of the Pro-Slavery citizens in the territory. A very high state of feeling exists in all the river and border counties.—Public meetings have been held, and a gang of men had volunteered to go to the aid of the Governor of Kansas. Men of discretion and property are going with the determination to remain until peace and order are restored to the territory. Circulars and appeals were being signed by prominent and influential citizens, and freely circulated for aid to drive General Lane and his party out of the country. Large bodies of men have doubtless before this entered the Territory and reports of bloody conflicts are hourly expected.

The St. Louis Democrat gives the following version of recent affairs in Kansas: "The attack on the pro-slavery camp at Osawatimie was occasioned by the plundering of provision wagons belonging to the citizens between Kansas city and that place. The pro-slavery forces were entirely driven out of Franklin. Two hundred men of Lawrence marched to the pro-slavery camp at Washington Creek and ordered those there to disperse, when they retreated and occupied the fortified block-house near LeCompte. Heavy firing was heard in that direction on that day, and it is feared that a sanguinary engagement took place."

In view of the recent Kansas intelligence, the National Kansas Committee have issued an appeal to the people, which concludes as follows:—

"Kansas is now in a state of open war. It is not a war in which the interests of Kansas are alone at stake, but the cause of freedom in the whole country. Shall freedom or slavery rule out of loved country. Shall those who have emigrated to that territory from the North with their families be driven out or assassinated because they are opposed to extending the curse of slavery over that beautiful country? are questions which are now forced upon us. The country must answer them by action! Immediate action! by money and by men! Let every man who can do it go to Kansas immediately; and let every neighborhood that can send one, two or more men send them now. Let them come with means sufficient to carry them into the Territory, and such arms as can be procured. Emigrants will need them for their own protection. What neighbor that has a gun will not lend it for the cause of liberty?"

ONE OF THE SUFFERERS.—We recently conversed with a lady from Kansas, whose plain, simple story of the wrongs endured by the Free State settlers was enough to wring tears of anguish from a rock. She was a lady and a Christian woman. She had been accustomed to the comforts and elegancies of Eastern society. She went with her husband and family nearly a year ago, from an Eastern

city, to find a new home in Kansas. Her husband is a peaceful, praying man. He has not yet lifted the hand of violence against a fellow man. Strangely enough, he has counselled forbearance, even whilst the marauders were almost at his door. He has hoped, even against hope, that the General Government might yet throw the shield of its protection between them and their merciless foes. Even whilst a portion of the town in which he resides was sacked by ruffins, he counselled non-resistance. And yet all this is not enough; this does not satisfy the greed of hungry villains. It would seem that, in their estimation, he is too good a man to be on their side; he is, therefore, a marked man; doomed if he can escape them, to the halter or the cold lead. The only hope of escaping their murderous clutches is by keeping close to his own home. He cannot go abroad; he cannot leave the Territory. It was thought, even by a commandant of the United States troops, unsafe for him to attempt to reach the Free States. It was thought equally unsafe for his wife to attempt to remain with him. Even the commandant of the United States troops, advised her to leave, with her daughter, a young lady, and her children. He could not ensure their safety, if they remained with their husbands and father. And this is the protection which the United States Government is giving to the actual settlers of Kansas.—N. Y. Evangelist.

The Flour Market.

We cut the following paragraph on the Harvest and Markets from the trade article in the last N. Y. Observer:—

"The wheat harvest in this country, it is now conceded, is unexampled, both in quality and quantity; whatever damage may have affected the crop in particular districts, the cause has been local and the injury limited. We caution our friends through the interior against any expectation of an export demand that can establish higher prices. The present prospect is, that the value of both grain and flour, with some natural fluctuations, will continue to depreciate for some time to come, and as the early sales are likely to prove the best, no one should hoard his stock. This was tried last year, and if unsuccessful then, will be still more disastrous now that we begin the year in the midst of abundance left from last year, while the crop is largely in excess of the old one. The advices by the Baltic show a heavy decline in prices of breadstuffs in England, and also quote lower rates in France, with considerable arrivals from the sea of Azoff.

A GUILTY CONSCIENCE.—A young man named Howard, whose religious professions had secured him general confidence in Indianapolis, some time since decamped from that city with \$1400, belonging to the State Bank. For nearly two years he has been a wanderer, driven hither and thither in terror and remorse. At St. Paul, Minnesota, he went, not long ago, to the Marshal of the Territory, and surrendered himself to justice; and on the 5th inst., having pleaded guilty, he was sent to the Penitentiary for two years. "What fruits," asks the Apostle, "had ye in these things whereof ye are now ashamed."

TWO HUNDRED AND FIFTY LIVES LOST BY A STORM.—On Sunday, 10th inst., a terrific storm broke over the southern part of Louisiana, and the Gulf. The Steamer Star, for Last Island, encountered the gale, and became a complete wreck, but the passengers were mostly saved. At Last Island alone, one hundred and ninety dead bodies have been found—the sight of which was terrible. The total loss of property by the sudden and unlooked for calamity is computed at \$500,000, while some place it still higher. Nothing definite has yet been heard from Caillon Island, but there has undoubtedly been great loss of life there. It is reported that thirty bodies had been found on one end of the island. It is supposed that at least \$10,000 in money, in packets, fell into the hands of the pirates on Last Island, and about \$5,000 worth of baggage. The loss on this island is estimated at over \$100,000.

The banks of the river at Bayou Sara caved in, carrying away three hundred residences. No lives were lost. Several vessels were blown ashore at the mouth of the Mississippi.

New Orleans, Aug. 16.—It is now believed that the number of lives lost by the dreadful storm on Sunday and Monday last, will reach full 250, including men, women, and children, but mostly the former. At Last Island 190 dead bodies have been found, the sight of which is terrible. The total loss of property by this sudden and unlooked for calamity, is computed at \$500,000, while some place it at still higher rate.

The passengers by the steamer Star are believed to have been all rescued. Had the storm overtaken them in the night, however, the entire number, over 200, must have perished.

ACCIDENT.—August 14th, between 6 and 7 o'clock a part of ten persons, consisting of Capt. Samuel Robinson and wife, George D. Uplian, Samuel Merchant, Henry W. South, Frederick Hanna, Mrs. Jennie Erving, Miss Henrietta Greenough, Miss Mary E. Hamilton and Miss Mary C. Hamilton, left the Stamen's Boarding House North Square, and embarked on board the pleasure yacht "Star," at Union wharf, for the purpose of taking a sail in the harbor.

The party were returning from their trip down the harbor about half-past nine o'clock, and were about crossing the track of the East Boston Ferry, at the stern of the ferry boat, which to them appeared to be about entering the slip on the East Boston side.

It appears that a mud-scow was lying across the slip, and the ferry boat consequently stopped and backed. The party in the yacht, supposing the ferry boat was clear, and not noticing that she was in the act of backing, kept on their course across of her, when the stern of the ferry boat struck the yacht, instantly sinking her, and of course precipitating her ten passengers into the water.

Sad to relate, the five females were drowned, but the five men were rescued. Men immediately volunteered their aid, and commenced dragging for the missing bodies, and all but one have been recovered.—Boston Paper.

A SMALL, but very interesting campmeeting was held last week one mile south of Liberty in this county, mostly by the German United Brethren. The weather was as favorable as weather could be. Several persons were converted, and many more were greatly strengthened and confirmed in the faith.

ARRIVAL Latest

The Niagara, A. M., on Saturday on Monday, 25th, The Canada, Thursday, occurred on a forward passage, in a mistake a quite notwithstanding c.

From every part the harvest report, and little doubt grain crops will be quantity and quality are very heavy.

also, there is general the crop, the disease in some parts Scotland, promise late. Late misl crops. Harvest is and so much labor themselves complete all but present Morton Peto, in a Vermont might that of France, a gunnitioned wages by helping.

In the political fountest quietness porting. The following from the editor of the Star:—

"There are some floating all over P established at the much to be hoped for. Moreover strength, and the day. No doubt parties in Paris do not lose excitement, and we are sorry the Empress herself aspersed. Now Paris, it ought to authors of those

SPAIN.—Spain Reports in the G quice confirmation turbulences had a national guard; general disarmament without restriction was necessary were dis

ITALY.—A report from the Insurrection, ever, to be prevented, taken to prevent likely to take place

It was reported broken cable from broken and lost direct; an accident not serious.—The fully proceeding the junction, and

MADRID.—The counts from Madrid of August. In 5000 cases of cholera of a population and physicians main unburied, to mitigate the protraction of the

THE EAST.—"Gladstone," Serpents to Con there were but 1000 soldiers on an armed seizure land is nothing to be ted size, and cost; Turks and Russian ter are treated by

RUSSIA.—The formerly cons hospital, prepared Russian com to grant pro Quarantine regu of Azoff as before that Russia is on the is

THE HARVEST.—The Paris paper Russian Govern of railway lines upwards of 300

BREADSTUFFS.—Foreign grain un assured an dealer. Flour advanced 6d.

THREE.—Ye a 15d; Birch 10

IMMENSE SEA mission ary, has ce of an immense large as the ill and ten decrees the twenty-third

CHINA.—Yan possessed just of the sta has been m

THE ABBE MIC has published a the Pope ought to ity, and remove over the Christian

FOUR young ted off the sister source at, ten mil the same day fious profession final act of sepa

In a civil war five rebels were long since, in o

Rey. Phineas Boston recently who had previous a life of dissipation Merdimeck, and termination to liv

levelled shipmates